



Conceptual Exploration of the Appointment of *Murshid* in *Tarekat Qadiriyyah Naqsyabandiyah* Suryalaya Islamic Boarding School

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Abstract

This research aims to find out the genealogy and existence of the Mursyid Guru in the Thariqat Qadiriyyah Naqsyabandiyah (TQN) at the Suryalaya Islamic Boarding School. This research uses the library research method, namely by examining and analyzing various relevant literature sources, such as books, scientific journals, manuscripts, official documents, and written works that discuss TQN and spiritual leadership (kemursyidan) at the Suryalaya Islamic Boarding School. Data analysis is carried out in a descriptive-qualitative manner through a content analysis approach to reveal the patterns, meanings, and understandings contained in the text. Data is analyzed through three stages, namely data reduction, data display, and conclusion drawn. The results of the study show that the transfer of the title of chastity in TQN Pontren Suryalaya is not biological hereditary as in the system of inheritance of power, but based on spiritual qualities and certain characteristics that a person must have. Therefore, not every individual can be appointed as a mursyid. An in-depth understanding of the criteria and process for appointing mursyid is an important aspect in the preservation and practice of the teachings of TQN Pontren Suryalaya, although in the current era there are many mursyid claims that are not in accordance with these principles. The contribution of this research is to provide a deeper conceptual understanding of the spiritual leadership system in TQN Pontren Suryalaya. This research can also be an important reference for academics, practitioners of the tariqat, and the general public in distinguishing between spiritually valid murshid and unfounded murshid claims.

Keywords: Conceptual Exploration; Appointment of the *Murshid*; Suryalaya Islamic Boarding School

Abstrak

Penelitian ini bertujuan untuk mengetahui ihwal silsilah serta eksistensi Guru Mursyid dalam Thariqat Qadiriyyah Naqsyabandiyah (TQN) di Pondok Pesantren Suryalaya. Penelitian ini menggunakan metode library research atau penelitian kepustakaan, yakni dengan mengkaji dan menganalisis berbagai sumber literatur yang relevan, seperti buku, jurnal ilmiah, manuskrip, dokumen resmi, serta karya-karya tulis yang membahas TQN dan kepemimpinan spiritual (kemursyidan) di Pesantren Suryalaya. Analisis data dilakukan secara deskriptif-kualitatif melalui pendekatan analisis isi (content analysis) untuk mengungkap pola, makna, dan pemahaman yang terkandung dalam teks. Data dianalisis melalui tiga tahap, yaitu reduksi data, penyajian data (data display), dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelimpahan gelar kemursyidan dalam TQN Pontren Suryalaya tidak bersifat turun-temurun secara biologis seperti dalam sistem pewarisan kekuasaan, melainkan berdasarkan kualitas spiritual dan ciri-ciri tertentu yang harus dimiliki oleh seseorang. Oleh karena itu, tidak setiap individu dapat diangkat sebagai mursyid. Pemahaman mendalam terhadap kriteria dan proses penunjukan mursyid menjadi aspek penting dalam pelestarian dan pengamalan ajaran TQN Pontren Suryalaya, meskipun di era kini banyak muncul klaim mursyid yang tidak sesuai dengan prinsip-prinsip tersebut. Kontribusi dari penelitian ini adalah memberikan pemahaman konseptual yang lebih mendalam mengenai sistem kepemimpinan spiritual dalam TQN Pontren Suryalaya. Penelitian ini juga dapat menjadi rujukan penting bagi kalangan akademisi, praktisi tarekat, dan masyarakat umum dalam membedakan antara mursyid yang sah secara spiritual dan klaim mursyid yang tidak berdasar.

Kata Kunci: Eksplorasi Konseptual; Pengangkatan Mursyid; Pesantren Suryalaya

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INTRODUCTION

In the teachings of *tarekat*, namely the teachings of Sufism, the emphasis of this teaching emphasizes on humans to be closer to their God, Allah, in a way of worship that is distinctive and has specificity. In fact, in the teachings of the *tarekat*, there are teachers, imams, or leaders of teachings who guide their followers or known as *santri* or *ikhwan*, this is called the term *Guru Murshid*.¹ *Murshid* in terms (according to Sufis) are those who are responsible for leading the disciple and guiding his spiritual journey by teaching the knowledge of *amaliyah* to reach and be close to his Lord.² *Murshid* is a vital and strategic issue in the *tariqat*. Because a *murshid* is a means for *wushul* towards Allah (theory).³ Shaykh Abdul Qodir Al-Jaelani in *Futuh Al-Ghoib* wrote a title about the way of *wushul* to Allah by means of Mursyid (*fi kaifiyati al-wushul ila Allahi bi wasithoti al-Mursyid*).⁴ Not many people understand the journey of the essence, understand the layers of the soul; only a Wali *Murshid* who was endowed by Allah. the ability of *lawhil akbar*, could penetrate the kingdom of 'Arsy in the Lahut Realm, and then He commanded to perfect the spiritual essence of humanity.

Currently, there are many teachings of the *tarekat* which have various ways of getting closer to their God, one of which is the *Qodiriyyah Naqsabandiyah Tarekat* or abbreviated as TQN. *Thariqah Qadiriyyah Naqsabandiyah* is a combination of two major institutes, namely *Thariqah Qadiriyyah* and *Thariqah Naqsabandiyah*. The founder of this new order was a Sufi Shaykh of the Al-Haram Mosque in Makkah al-Mukarramah named Sheikh Ahmad Khatib Ibn Abd. Ghaffar al-Sambasi al-Jawi (d.1878 A.D.).⁵ He was a great scholar from Indonesia who lived until the end of his life in Makkah. The merger of the core teachings of the two institutes is due to logical and strategic considerations, that the two institutes have a core of teachings that complement each other, especially the type of *dhikr* and its methods.⁶ In addition, both have the same tendency, namely both emphasizing the importance of *shari'a* and opposing the belief of *Wihdatul Wujud*.⁷ *Thariqah Qadiriyyah* teaches *Dhikr Jahr Nafi Itsbat*, while *Thariqah Naqsabandiyah* teaches *Dhikr Sirri Ism Dzati*.⁸ With the merging of the two types, it is hoped that

¹ Umar Faruk Assegaf, *Alkhairaat: A Study on Its Hadhrami Background and Roles in Educational Reform in Eastern Indonesia* (The Australian National University (Australia), 2020).

² Amir Maliki Abitolkha, "Sufistic Education: Contextualization of Moderate-Humanistic Teachings in The Shadziliyah Order, Jombang," *Didaktika Religia* 10, no. 1 (2022): 20–45, <https://jurnalpascasarjana.iainkediri.ac.id/index.php/didaktika/article/view/2>.

³ M. Khotibul Umam dan Ihsan Musthofa, "The Children's Education in the Psychological Perspective of Islamic Education," *International Journal on Advanced Science, Education, and Religion* 7, no. 1 (2024): 28–39, <http://ojs.staialfurqan.ac.id/IJoASER/article/view/332>.

⁴ Abdul Qadir Al-Jilani, "Revelations of the Unseen (Futuh al-Ghaib)," *Al-Baz Publishing, Houston, Tex*, 1992.

⁵ Agus Sholikhin, Aflatun Mukhtar, dan Munir Munir, "Tarekat Sebagai Sistem Pendidikan Tasawuf," *Jurnal Pendidikan Islam*, 2018, <http://repository.radenfatah.ac.id/10858/1/Disertasi%20Lengkap%20Pak%20Agus%20Sholikhin.pdf>.

⁶ Arif Zamhari, *Rituals of Islamic spirituality: a study of Majlis Dhikr groups in East Java* (ANU Press, 2010), <https://library.oapen.org/handle/20.500.12657/33633>.

⁷ Mahbub Ghazali, Lailiyatun Nafisah, dan Ali Usman, "Wahdat al-Wujud's Doctrine of Hamzah al-Fansuri in Javanese Literature: The Identity of Unity of Being in a Manuscript Entitled Miftah al-Mannan," *Afkar: Jurnal Akidah dan Pemikiran Islam* 26, no. 2 (2024): 115–58, <http://borneojournal.um.edu.my/index.php/afkar/article/view/39167>.

⁸ Imam Kanafi, "Sufi Practices and the Emotional and Spiritual Quotient (ESQ)," *Jurnal Penelitian* 8, no. 1 (2011): 77–90, <http://repository.uingusdur.ac.id/id/eprint/430>.

his disciples will attain a higher degree of Sufi, in an easier or more effective and efficient way. Currently, the bearer and successor of the teachings of *Thariqah Qadiriyyah Naqsyabandiyah* is the Suryalaya – Tasikmalaya Islamic Boarding School, where the Islamic boarding school was founded in 1905, led by the mursyid, namely Sheikh Abdullah Mubarak bin Nur Muhammad or known as Abah Sepuh, and continued by Sheikh Ahmad Sohibil Wafa Tajul Arifin or known as Abah Anom. The title of piety was handed down by the previous *Murshid*, namely Shaykh Tolhah.

In some cases, there are people who claim that they are the *Murshid* which cannot be separated from the desire to recognize themselves for the achievements of their knowledge, this cannot be justified in the teachings of *Thariqah Qadiriyyah Naqsyabandiyah*, so this needs to be studied and researched in depth so that the understanding of the community, brotherhood, students, and followers of the teachings can understand the process of a person being appointed and given the title of *Murshid*, where Guru Mursyid is one of the Wali Allah who is given the privilege of *barokah*.

Several previous studies have discussed the teachings and practices of *Thariqat Qadiriyyah Naqsyabandiyah* (TQN) that developed at the Islamic Boarding School. For example, research by Heri Saparudin et. al. highlights the spiritual transformation of students through TQN practices and shows that these teachings have a significant impact on the formation of individual character and spiritual discipline.⁹ Meanwhile, a study by Achmad Zainal Arifin uses a sociological approach to trace the role of *murshid* in shaping social relations and spiritual leadership structures in the pesantren environment.¹⁰ Another research conducted by Akbar Al Masjid et. al. focuses on the meaning of *dhikr* in TQN as a means of self-approach to God, using a hermeneutic approach to understand the symbolism contained in his practices.¹¹ However, until now there is still limited research that explicitly uses a phenomenological approach to explore the subjective experiences of TQN practitioners, especially in understanding the inner transformations they experience. Therefore, this research is here to fill this void by exploring the meaning of individual spiritual experiences in undergoing TQN teachings at the Suryalaya Islamic Boarding School through a phenomenological approach.

Dudung Abdurahman, researched the internalization of sufistic values in the lives of TQN students and found that the process of forming spirituality through *wirid*, *dhikr*, and *murshid* guidance has a great influence on changes in behavior and perspective on students' lives.¹² On the other hand, a study by Khairudin Aljunied traces the structure of TQN teachings and the mechanism of bestowing piety from a historical and leadership perspective, which shows that

⁹ Heri Saparudin dkk., "Development of Santri Character Values through the Qodiriyyah Naqsyabandiyah Order," *Journal of Social Science* 2, no. 6 (2021): 771–85, <https://jsss.co.id/index.php/jsss/article/view/243>.

¹⁰ Achmad Zainal Arifin, "Charisma and Rationalisation in a Modernising Pesantren: Changing Values in Traditional" (PhD Thesis, University of Western Sydney, Australia 2013), diakses 24 Mei 2025, https://researchers.westernsydney.edu.au/files/94853353/uws_17130.pdf.

¹¹ Akbar Al Masjid dkk., "Exploring wisdom in children's literature: Studies on the values of character education in poetry," *International Journal of Society, Culture & Language* 11, no. 3 (2023): 299–311, https://www.ijscsl.com/article_706625.html.

¹² Dudung Abdurahman, "RELIGIOUS MODERATION IN THE TRADITION OF CONTEMPORARY SUFISM IN INDONESIA," *UIN SUNAN KALIJAGA YOGYAKARTA*, 2020, 42, <https://digilib.uin-suka.ac.id/id/document/688880>.

the position of the mursyid in this tariqat is not only symbolic, but also functional in maintaining the continuity of teachings.¹³ Another study by Ghena A. Ismail used a transpersonal psychology approach to examine the effects of dhikr TQN on the emotional stability and inner peace of its practitioners.¹⁴ Although diverse, most previous research has still focused on normative, structural, or psychological aspects, and not many have revealed in depth how the spiritual experience is directly perceived by individual practitioners of the institute. Therefore, a phenomenological approach is important to raise the meaning and subjective experience of TQN practitioners, which has been poorly represented in previous studies.

This research has its own position and contribution compared to previous studies that have discussed the teachings of Thariqat Qadiriyyah Naqsyabandiyah (TQN) at the Suryalaya Islamic Boarding School. Previous research generally highlighted aspects of the spiritual transformation of students, the leadership structure and role of mursyid in the social context, the symbolic meaning of dhikr, and the influence of TQN practices on the psychology and behavior of its practitioners. Although the aspect of piety has been touched, the discussion tends to be general and does not specifically elaborate on the process, criteria, and conceptual basis of the appointment of a mursyid in TQN in depth. As a differentiator, this study specifically focuses on the conceptual exploration of the appointment of mursyid in the teachings of TQN Pontren Suryalaya. This means that this research focuses on the study of the scientific foundations, spirituality, and legitimacy that underlie the appointment of a murshid, based on the study of literature, *tarekat* documents, and Sufistic scientific sources.

RESEARCH METHOD

This research uses the library research method, which is a research method that is carried out by examining and reviewing various relevant written sources. These sources include Islamic books, scientific journals, manuscripts, official documents, and other written works that discuss the teachings of Thariqat Qadiriyyah Naqsyabandiyah (TQN) and the concept of mursyidan that developed in the Suryalaya Islamic Boarding School.¹⁵ This research aims to explore in depth the basic concepts and spiritual framework in the process of appointing murshid in the teachings of TQN. This method was chosen because it is suitable for exploring religious thoughts, doctrines, and values sourced from normative texts and the works of tarekat figures. The approach used in this study is descriptive-qualitative, with a content analysis technique, which is an analysis technique that aims to understand the content of messages in textual data systematically and objectively. The analysis is carried out to reveal the patterns, meanings, and understandings contained in the literature studied, especially

¹³ Khairudin Aljunied, *Contemplating Sufism: Dialogue and Tradition across Southeast Asia* (John Wiley & Sons, 2025).

¹⁴ Ghena A. Ismail, "Islam, Sufism & psychotherapy: In search of unifying values and epistemologies" (PhD Thesis, James Madison University, 2008).

¹⁵ Audrey Alejandro dan Longxuan Zhao, "Multi-Method Qualitative Text and Discourse Analysis: A Methodological Framework," *Qualitative Inquiry* 30, no. 6 (Juli 2024): 461–73, <https://doi.org/10.1177/10778004231184421>.

those related to the process, criteria, and legitimacy of the appointment of a *murshid*.¹⁶ In the data analysis process, this research follows three main stages, namely data reduction, namely the process of filtering and selecting relevant data according to the focus of the research; Data Display, namely compiling data in the form of a systematic description to facilitate the extraction of meaning; and drawing conclusions, which is the process of interpreting and formulating findings based on the analysis of the data that has been collected. With this method, it is hoped that the research will be able to provide a comprehensive conceptual picture of the appointment of mursyid in TQN Pontren Suryalaya academically and in-depth.

RESULTS AND DISCUSSION

The Process of Appointment and Awarding the Title of *Murshid* of the Teachings of *Tarekat Qadiriyyah Naqsyabandiyah*

The piety of Abah Sepuh or Sheikh Abdullah Mubarak bin Nur Muhammad cannot be separated from the establishment of the Suryalaya Islamic Boarding School which he founded in 1905 AD, he is well known by the nickname Abah Sepuh. Born in 1836 AD, in Cicalung village, Bojongbentang, Pagerageung area, Tasikmalaya, West Java. In 1908 he was appointed as the caliph of the Qadiriyyah Naqsyabandiyah Tarekat by Sheikh Tolhah Cirebon, at first he was bai'at to TQN by Sheikh Abdul Karim Banten while studying in Mecca. Sheikh Ahmad Shohibul Wafa Tajul 'Arifin (Abah Anom) who became the 37th mursyid of the tariqat, had previously been guided through the guidance of Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh) he was his father as well as his teacher, Abah Sepuh was guided by his teacher, Sheikh Tolhah Kalisapu Cirebon. On to the Prophet PBUH.¹⁷

In Amin Al-Kurdi's view, the requirements for a person to become a Wali Mursyid include the following (1) The Shaykh has reached the position of perfection, where the Shaykh has gone through the stages of perfection in terms of shari'a and essence. This is also explained by al-Ghazali in his book, there are eight stages such as: Repentance, patience, fakir, zuhud, tawakal, mahabbah, ma'rifat and ridho. Other shufi scholars also have many opinions on this matter as well as Al-Qusyairi, he explained that maqomat consists of repentance, wara', zuhud, raja', qana'ah, tawakal, gratitude, patience, ridho, makrifat, and mahabbah. (2) Shaykh Murshid's spiritual behavior is based on the Qur'an and Sunnah and holds firmly in imitating the scholars. (3) In his spiritual journey towards Allah SWT has reached perfection through the guidance of Sheikh Mursyid who has reached these stages. In the sense of a murshid, he is originally a disciple and then guided by the previous murshid, who has previously reached the level of murshid. (4) have attained the degree of ma'rifat, which is the nature of those who have known Allah with His asthma and attributes, who then obey Allah in carrying out all His commandments. He always sought to purify himself from despicable traits and heinous deeds. Be consistent and remain istiqomah in carrying out his commands and do i'tikaf both mentally and mentally to stay away from sins, so that Allah welcomes him with his beautiful welcome. Meanwhile, the characteristics of a person who has been makrifat are to obtain karomah and

¹⁶ Matthew B. Miles, "Qualitative data analysis: An expanded sourcebook," *Thousand Oaks*, 1994.

¹⁷ Asep Salahudin, *Abah Anom: Wali Fenomenal Abad 21 & Ajarannya* (Noura Books, 2013).

authority (*haibah*) from Allah, the higher the level of makrifat the higher the karomah and authority (*habibah*) will be the higher the karomah and authority (*haibah*).¹⁸

Why should a murshid be magnificent? The answer is because it is his responsibility to guide everyone who has surrendered himself through the process of talqin and baiat to convey his spirit to Allah SWT, while it is impossible for a pointer and guide of the way not to know the path at all (not yet *makrifat*), if this happens then it can cause real error both for himself and for the disciples who follow it. He must obtain permission from the previous murshid to guide him towards Allah, not from his own ignorance and ambition.¹⁹ The diploma or permit from a mursyid for a student is divided into two, namely the irsyad (guidance) diploma such as talqin, the second is the istikhlaf diploma, which is a diploma for the leadership relay from the previous mursyid to the next *murshid*.²⁰ Knowing the laws of fiqh and creed required by the students, just to answer the questions asked by an early grade student, so that he does not have to ask others.

The leadership relay from Abah Sepuh to Abah Anom is actually not just a transfer from a biological father to his son. However, in the tradition of the tarekat what is more important is the bestowal of the baton of righteousness. Abah Anom is not only the son of the "biological son" but also the most militant "ideological son" in the practice of tarekat (riyadoh) as affirmed by Abah Sepuh in a poem entitled Lumengis: "All the disciples who are observant, please don't go to balangah, do not campoleh, at the time of the nisfi sya'ban prayer that lives normally, the disciples gather in Patapan Suryalaya. The Glory of the Holy Spirit, the Glory of the World. A teacher who has given up all of his knowledge. Her son, the son of the Prophet (peace be upon him) was the son of the Prophet (peace be upon him). Asmana Shohibul wafa. All students must be careful not to be negligent and rash. Never neglect it, when the nisyfu sha'ban comes. Prayers are usually done. The usual prayer is done, all the disciples gather. in Patapan Suryalaya. The throne of the Holy Master, the glorious one of the hereafter. The teacher always bestows all knowledge. His son as the successor, the son as the crown is named Shohibul Wafa."²¹

As explained by Sheikh Nadzim Haqqani when he visited and stayed in touch with the Suryalaya Islamic Boarding School, he conveyed the message he received from Abah Anom r "Allah is the light of heaven and earth, the light of Allah was conveyed to the Prophet Muhammad (peace be upon him), which he then passed on to the companions, then to the generation of the salihin after."²²

¹⁸ Britta Rudolff, "The fragmentation of Shaykh-murid relationships: Power voids and the democratization of religious Sufi authority in Bahrain," dalam *Democratic Transition in the Middle East* (Routledge, 2013), 66–85.

¹⁹ Hamza Yusuf Hanson, "The Normative Islamic Tradition in North and West Africa: A Case Study of Transmission of Authority and Distillation of Knowledge in Ibn'Ashir's Al-Murshid al-mu'in (The Helpful Guide)" (PhD Thesis, Graduate Theological Union, 2020).

²⁰ Umi Musyarrofah, "Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor.," *Millah: Jurnal Studi Agama* 23, no. 1 (2024).

²¹ Salahudin, *Abah Anom*.

²² Dini Asmarani dan Sarah Monica, "TRANSNATIONAL T {ARĪQA: The Expansion of Naqshbandī H {aqqānī and the Fulfilment of Urban Spirituality," diakses 24 Mei 2025,.

Characteristics of a Person Who Can Be Awarded the Title of *Murshid* Teacher

Mursyid in the view of Shaykh Amin Al-Kurdi is a person who has reached the position of spiritual figures who are perfect in shari'a and essence, his spiritual behavior is based on the Qur'an and Hadith, adheres to the example of the scholars, his spiritual journey towards Allah has reached perfection, the chain of his lineage of his order reaches the Prophet PBUH, with the permission and blessing of the previous mursyid who became his teacher to guide him towards Allah. Furthermore, regarding the definition of wali and mursyid, as stated by Sheikh Amin al-Kurdi that wali and mursyid are people who are makrifat to Allah. By diligently exercising obedience, shunning disobedience and always controlling the desires of lust. If the line of similarity is drawn, as in ma'rifat, then a mursyid must be a person who has reached the position of ma'rifat, because they are already at a perfect spiritual level both in shari'a and in essence, as for a person who has perfected shari'a and essence, then it can be said that he has been makrifat. It can also be concluded that a murshid must be a wali, but not every wali can be a murshid. The logic is that like an Apostle, He must be a Prophet but not every Prophet can be an Apostle, nor a general must be an army but not every soldier can be a general. In this definition, it is stated that a mursyid is a person who has attained the level of perfection in the maqam of his order. Maqamat etymologically is the plural of the word maqam which means the position, place, level (station) or position and stages of a person in pursuing the path to Allah. Maqam which basically means "place to stand", in the sense of sufistic terminology means the place or dignity of a servant when he stands and faces Him.²³

That there are eight levels or positions, namely: repentance, patience, fakir, zuhud, tawakal, mahabbah, ma'rifat and ridho. Therefore, according to the definition of Shaykh Amin al-Kurdi that a murshid must have reached these levels, if he has not reached them then he is not legally called a murshid. This is because if a mursyid is not perfect in reaching the level of maqamat how can he guide his students to go through the levels of maqamat and reach Allah SWT. This was reiterated by Shaykh Amin al-Kurdi that if the murshid had not obtained permission from the murshid teacher before, he would have caused more harm than good, he would also bear sins such as the sins of thieves. He will be kept away from the degree of true disciples, let alone from the degree of the Shaykhs who have reached the level of ma'rifat.²⁴

This is because a student in the tariqat must always guard his Shaykh in his absence as he keeps him in his presence. Always remember the Shaykh with his heart in every situation, whether he is traveling or not. If a student appears by acknowledging himself as the next murshid without the permission and blessing of the previous murshid. This can cause others to suspect him that he loves rank and position, while love of rank and position can cut him off from the path of truth. Shaykh Abdul Qodir Al-Jailani in his book *Sirrul Asrar* quoted the hadith of the Prophet (peace be upon him): "Fame and wishful thinking that lead to him are dangerous. Whereas it does not want fame and everything that leads to it is pleasure."²⁵

²³ Acep Rijalullah, "Konsep Wali Mursyid Dalam Pandangan Syekh Amin alKurdi," *ISTIQAMAH: Jurnal Ilmu Tasawuf* 3, no. 2 (2022): 115–36, <http://jurnal.iailm.ac.id/index.php/istiqamah/article/view/583>.

²⁴ Rijalullah.

²⁵ Syekh Abdul Qadir Al-Jailani, "Sirrul Asrar, terj," *KH. Zazen, (Ciputat: Salima, 2013) al-Ghunyah li Thâlib al-Haqq, (Mesir: al-Bab al-Halabi, 1288 H), 2012.*

Murshid is very much needed, because this *Wali Murshid* is a leader who supervises his students in their birth life and daily associations, so that they do not deviate from the teachings of Islam and fall into vices, committing big or small sins. It is also a guide that will lead his disciples to the purpose of tarekat (makrifat), it is the link in worship between the disciple and Allah.²⁶ Regarding the importance of teachers in practicing tarekat, in the Qur'an Surah Al-Kahf verse 17 it is mentioned which means: "And you will see the sun when it rises, inclining from their cave to the right, and when the sun sets, away from them to the left while they are in a large place in the cave. Those are some of the signs of Allah. Whoever is guided by Allah, he is the one who is guided; and whosoever He leads astray, you will not find a helper who can guide him. Whoever is guided by Allah, he is the one who is guided, and whoever is led astray by Him, you will not find a helper who can guide him." The word *Waliyam Mursyida* in the tafsir of Fathul Qadir explains that he is a guardian who has the duty of being a helper or savior who gives guidance to Allah the Righteous. Uniquely, the word *Waliyam Mursyida* in the Qur'an is only found in this verse and is not found again in other verses or letters. *Wali Mursyid* who has reached the degree of a single quthb who is a helper (*Al-Quthb Al-Ghauts Al-Fard Al-Jami'*) is only one in one age so it is very difficult to find his existence.²⁷

As for the signs and characteristics of a person who can be awarded the title of *Mursyid* Teacher in the teachings of *Thariqah Qadiriyyah Naqsabandiyah* of the Suryalaya Islamic Boarding School, apart from getting permission and blessing from the previous *mursyid*, he must be able to stay away from things that are forbidden by His prohibition, and must be able to carry out and practice the things that he must do. This can be seen in the will (*Tanbih*) of *Abah Sepuh* (Shaykh Abdulah Mubarak Bin Nur Muhammad ra.). He is the *Mursyid* of TQN Pontren Suryalaya who has received permission and blessing from Sheikh Tolhah Kalisapu Cirebon, *Abah Sepuh* in the 36th TQN Pontren Suryalaya.²⁸ In carrying out the bestowal of piety *Abah Sepuh* was very responsible and always did the things ordered by his teacher, Sheikh Tolhah, as well as being ordered to establish a foundation of the *Kapapan Suryalaya Kajembaran Rahmaniyyah* (now known as the Suryalaya Islamic Boarding School) in 1905.

At first, *Abah Sepuh* was hesitant to establish the institution, because he saw the unsafe situation and conditions from the disturbances and threats from the Dutch colonizers and the people who did not agree with the teachings of the tarekat that he carried, *Abah Sepuh's* doubts in establishing the institution were known to Sheikh Tolhah so that Sheikh Tolhah decided to establish *Abah Sepuh* by staying for a few days in the institution he founded as a form of support. permission and blessing to *Abah Sepuh*, three years after the establishment of the institution, to be precise in 1908 *Abah Sepuh* received an official transfer of piety from Sheikh Tolhah. then Sheikh Tolhah gave motivation, encouragement and guidance specifically to *Abah Sepuh*.²⁹

²⁶ Muhamad Kodir, "Jejak Abah Anom Di Asia Tenggara: Dari Suryalaya Untuk Dunia" (CV. Putra Surya Sentosa, 2023), <http://repository.iailm.ac.id/id/eprint/630/>.

²⁷ Imam Asy-Syaukani dan Ali bin Muhammad, "Tafsir Fathul Qadir," *Jakarta: Pustaka Azzam*, 2009.

²⁸ Ach Sayyi, "Wasiat Pendidikan Sufistik Dalam Naskah *Tanbih Mursyid Tarekat Qodiriyyah Naqsyabandiyah* Suryalaya (Telaah Pemikiran Guru Mursyid Tqn Suryalay)," *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 6, no. 01 (2017), <https://core.ac.uk/download/pdf/231325178.pdf>.

²⁹ Kodir, "Jejak Abah Anom Di Asia Tenggara."

As a form of other responsibility, Abah Sepuh sincerely educates and guides his students so that they can practice the teachings of the tarekat seriously by establishing councils as centers for the practice of the teachings of the tarekat until now. Then in 1956 Abah Sepuh issued a will that should be done and practiced by his disciples, the will was called Tanbih. This tanbih is a guideline that must be implemented by all brothers or disciples of the Qodiriyah Naqsyabandiyah Tarekat of the Suryalaya Islamic Boarding School in their daily lives in order to achieve happiness in the world until the hereafter, as well as so that human beings are formed as kamil people through the practice of the teachings of this tarekat seriously. The will in tanbih is in the form of religious advice given by Abah Sepu to Abah Anom.³⁰ In the TQN of the Suryalaya Islamic Boarding School until now, piety is still held by Abah Anom who reminiscingly gets khirqoh and or gets permission and blessing from Abah Sepuh. Abah Anom who is a pedigree in the 37th TQN of Pontren Syryalaya He in his daily life is very consistent in carrying out all the contents in the will (tanbih). So that in him a good role model is formed, reflected in him akhlakul karimah, akhlakul mahmudah, he has the attribute: kajembaran rahmaniyah.³¹

In the teachings of the Qodiriyah Naqsyabandiyah Tarekat of the Suryalaya Islamic Boarding School that the position of tanbih is something that must be obeyed and obeyed by every student, this is emphasized by Abah Anom in every meeting with his students "the deeds of dhikr and tanbih of Abah Sepuh are fully earnest, then at each meeting begins with a prayer ceremony and continues with the recitation of tanbih". So that among the TQN Ikhwan of the Suryalaya Islamic Boarding School, in every meeting, both formal and informal, namely at the manakiban amaliah event and at the non-formal event of the teachings of TQN Pontren Suryalaya, it is an obligation that must read the entire content of the tanbih text. One of the representatives of Abah Anom's talqin, namely KH. AXLE. Nasution said that the position of tanbih in the teachings of TQN of the Suryalaya Islamic Boarding School has seven main functions, namely: 1. Tanbih as a will of the shaykh mursyid to the Ikhwan TQN to be practiced correctly, 2. Tanbih as a mandate in the form of human responsibility as a leader on earth, 3. Tanbih as a reminder for humans to obey, 4. Tanbih as a guideline in daily life, 5. Tanbih as a guide so that istiqomah in carrying out the teachings of TQN, 6. Tanbih as a teaching of good relations with fellow humans, 7. Tanbih as advice on the values of love saying.³²

Phenomenological studies related to self-recognition as *Murshid* teachers

A *murshid* who lives physically is needed, but it is very dangerous to consider a person as a murshid, even though he is not a murshid (does not meet the criteria or does not have an authentic genealogy of purity). The phenomenon that has occurred in the Qodiriyah Naqsyabandiyah Tarekat of the Suryalaya Islamic Boarding School among the students or representatives of Abah Anom's talqin since 2011 until now there are several people who claim to be pious / appoint themselves as successors or replacements of Abah Anom, including: KH.

³⁰ Kodir.

³¹ Asep Salahudin, *Sufisme Sunda* (Nuansa Cendekia, 2023).

³² Sayyi, "Wasiat Pendidikan Sufistik Dalam Naskah Tanbih Mursyid Tarekat Qodiriyyah Naqsyabandiyah Suryalaya (Telaah Pemikiran Guru Mursyid Tqn Suryalay)."

Abdul Gaos from Ciamis, KH. Ali Hanfiah from Surabaya, KH. Rusfi from Lampung, KH. Busyairi from Tegal, Central Java. The representative of talqin in the teachings of TQN of the Suryalaya Islamic Boarding School is a brother / appointed student or ikwan who gets permission to assist in providing talqin dhikr of TQN Suryalaya Islamic Boarding School for people in need. Meanwhile, the position of the deputy talqin in the teachings of TQN of the Suryalaya Islamic Boarding School as explained expressly in the information number 37.PPS. IX.1990. that they have the same status as the Brotherhood in general, they are appointed by the representative of the Talqin at the time of their mentalqin, if after finishing doing the Talqin, then they return to their original setus, namely the Brotherhood.

Examining from the phenomenon that occurred above, through the ijma of the deputy talqin TQN Pontren Suryalaya and the heirs of Sheikh KH. Ahmad Shohibulwafa Tajul Arifin ra. (Abah Anom) and the heirs of Sheikh KH. Abdul Mubarak Bin Nur Muhammad ra. (Abah Sepuh) in 2013 issued a statement; that Abah Anom's family, Abah Sepuh's family and Abah Anom's representatives amounted to 53 people, out of a total of 78 talqin representatives appointed. (apart from KH. Abdul Gaos and KH. Righteous) the rest are deceased on the basis of law and consideration; 1. Information of Abah Anom, 2. Statement of Abah Anom's heirs, 3. Statement of the heirs of Abah Sepuh, 4. The statement of 53 talqin representatives, issued several statements, among their statements: 1. There was no finding, either in writing or unwritten, the delegation or appointment of piety from Abah Anom to KH. Abdul Gaos from Sirnarasa Islamic Boarding School, Ciamis Regency.

In 2013 after the president of Abah Anom did not exist dlohir, KH. Baban Ahmad Jihad SB. Ar. as the personal secretary of Pangersa Abah Anom and at that time he also acted as the secretary of the Suryalaya Islamic Boarding School, then the bearer of Anamah KH. Zaenal Abidin Anwar, the heirs of the ruler of Abah Anom and several representatives of the talqin once pointed to the matter of piety or who must play a role in the maintenance of Pangersa Abah Anom at the Suryalaya Islamic Boarding School, namely to one of the senior representatives of the ruler of Abah Anom, namely to KH. R. Abdullah Syarif (W. 2013) is affectionately called Akeh from Ciawi Tasikmalaya, he is very well known for his service to Pangersa Abah Anom. When ordered to do so, Loba said, "Loba is ready and can carry it out, but Loba is afraid of losing Akeh's solemnity to Pangersa Abah Anom, because Akeh did not get permission and blessing from Pangersa Abah Anom to continue his piety or play a role in replacing Pangersa Abah Anom at the Suryalaya Islamic Boarding School, Akeh was only given permission and blessing as a representative of talqin, so Akeh was unable and could not be afraid of Akeh's solemnity to Pangersa Abah Anom which Akeh had been carrying out so far". Said KH. Baban, and Dr. Khozin (Akeh's son), Akeh were often ordered by Pangersa Abah Anom to receive guests who came to the Suryalaya Islamic Boarding School when Pangersa Abah Anom was making a pilgrimage to the Aulia Allah, including the wali songo. Then after Pangersa Akeh was not there, the family of Abah Sepuh, the family of Abah Anom and several representatives of the Talqin of Pangersa Abah Anom, in 2014 had pointed to the matter of piety or who must play a role in honoring Pangersa Abah Anom at the Suryalaya Islamic Boarding School, namely to one of the representatives of the talqin as well as one of the people who was given the mandate to manage and preserve the Suryalaya Islamic Boarding School

(Pengemban Amanah) Abah Anom, namely to KH. Zaenal Abidin Anwar. He also expressed his unpreparedness in carrying out this role.

In the teachings of TQN of the Suryalaya Islamic Boarding School, at the beginning the term Pengemban Amanah did not exist, this was explained by KH. Baban Ahmad Jihad SB. Ar. (W. 2024) in Muhamad Kodir, at first Abah Anom called his younger brother, KH. Nur Anom Mubarak (W. 2012) was given the task of assisting him (Abah Anom) in managing the Suryalaya Islamic Boarding School. When his younger brother was assigned directly by Abah Anom, KH. Nur Anom Mubarak accepted it. But the next day, KH. Nur Anom Mubarak from her home in Bandung rushed back to Suryalaya by directly facing Abah Anom. His arrival was to make a request that he (KH. Nur Anom Mubarak) was given a companion in carrying out the task in question. Abah Anom did not necessarily agree to the proposal, but he (Abah Anom) bowed down like a tawajjuh, after a long time of tawajjuh then Abah Anom agreed to the proposal and mentioned for the one who accompanied him, namely KH. Zaenal Abidin Anwar (W. 2024) and KH. Dudun Nursaidudin (W. 2010). Among his duties are: 1. To maintain the physical building of the Suryalaya Islamic Boarding School, 2. To advance education and teaching in the Suryalaya Islamic Boarding School, 3. To build the TQN syiar of the Suryalaya Islamic Boarding School, 4. Manage the household of the Suryalaya Islamic Boarding School. What was then determined by the three people in Abah Anom's statement letter number: 211.PPS. X.1998. namely to manage, maintain and preserve the Suryalaya Islamic Boarding School. After the issuance of the statement letter, the administrators of the boarding school and their families had little difficulty naming the three people who got the assignment. This designation is certainly important to facilitate communication between interested parties, therefore one of the representatives of Abah Anom's talqin, namely KH. AXLE. Nasution siactively proposed to KH. Baban Ahmad Jihad SB. Ar. the name or designation for the three is "PENGEMBAN AMANAH" and KH. Baban Ahmad Jihad SB. Ar. also agreed. So in March 1999 in a meeting of the representatives of the talqin TQN of the Suryalaya Islamic Boarding School, which was the first time the Mandate Bearer was used.³³

In 2021, a new movement emerged, namely the appointment of badal talqin which was appointed by some talqin representatives. In the teachings of TQN of the Suryalaya Islamic Boarding School, a person who appoints a representative of talqin, in the event that badal talqin occurs, is a mursyid. Meanwhile, in the teachings of TQN of the Suryalaya Islamic Boarding School, until now the piety is still Abah Anom. Organizationally, LDTQN emphasized that the term "Badal Talqin" is not part of TQN Pontren Suryalaya. The notification was conveyed through a letter numbered 030/B-LDTQN/PPS/V/2021 signed by the Chairman of LDTQN Dr. Muhammad Kodir, M.Si. and Secretary General Nana Yusep, M.Sos. The contents of the letter are as follows: Responding to the polemic that occurred in the midst of the Ikhwan TQN Pontren Suryalaya regarding the recognition or declaration of several people as Badal Talqin, we hereby as an institution assigned by the Leadership of Pontren Suryalaya to carry out the guidance of the Ikhwan and da'wah of TQN Pontren Suryalaya state that: First, Based on the results of the deliberation of the big family of the Suryalaya Islamic Boarding School that the

³³ Kodir, "Jejak Abah Anom Di Asia Tenggara."

term "Badal Talqin" is not part of the TQN Pontren Suryalaya because it is not in accordance with the guidance of our teacher Hadratus Sheikh KH. Ahmad Shohibulwafa Tajul Arifin ra. Therefore, we are not responsible for any actions taken by people who claim to be "Badal Talqin". Second, appeal to all Pontren Suryalaya TQN Brotherhood to no longer follow and involve people who claim to be "Badal Talqin" and anyone who is no longer in accordance with the policies of Pontren Suryalaya, in the activities of TQN Pontren Suryalaya. Third, the Brotherhood does not need to be excessive in responding to this, it is better to continue to focus on improving the quality of the amaliyah of TQN Pontren Suryalaya according to the guidance of our teacher Sheikh KH. Ahmad Shohibulwafa Tajul Arifin ra. Furthermore, the Suryalaya Islamic Boarding School directed, for those who had been swept away or had become Badal Talqin to immediately repent (which was terminated through a statement of repentance) then ask for forgiveness from Allah through pilgrimage to the mursyid teacher (Abah Anom) and be talqin again by the representative of the Shah so that they remain harmonious and peaceful.³⁴

Furthermore, in the works and or books (kutubul khomsah; uqudul jumaan, miftahushudur, ibadah method inabah, akhlakul karimah akhlakul mahmudah, tanbih) the ruler of Abah Anom is also included in the book of the collection of dawn lectures, the book of the announcement of the transfer and or permission and blessing of the purity of the Suryalaya Islamic Boarding School to anyone who has been claiming or claiming himself as a successor, successor or successor of Pangersa Abah Anom in TQN Pontren Suryalaya, then for the Suryalaya Islamic Boarding School and the Ikhwan who still adhere to the piety of Pangersa Abah Anom does not recognize those who claim or claim to be the successor, successor or successor of Pangersa Abah Anom in TQN Pontren Suryalaya.

It is so important and sacred about the teachings of TQN Pontren Suryalaya in the proclamation of Pangersa Abah Anom that he finds his firm attitude regarding this teaching, including anyone who dares to add or subtract from this teaching, including piousness, then he is not responsible, and it is his own responsibility. Even in the last proclamation he encouraged his disciples to add the sentence "Wa'tasimu bihablillah" in every prayer meaning that every disciple must always pray to Allah and adhere to the true Religion (teachings) of Allah, until finally getting guidance and guidance from Allah in every worship carried out through the teachings of TQN Pontren Suryalaya, especially regarding the next piety. In terms of this piety every student will be directed and guided by his teacher to whom he must teach or be mursyid next to get guidance in a dohir manner. If the murshid has obtained permission and blessing from the murshid before, then the disciples will be attracted by the murshid by divine law (not fabricated). As well as the disciple of Sheikh Abdulloh Mubarak Bin Nur Muhammad (Abah Sepuh) was directed and conveyed by Abah Sepuh to Sheikh Ahamad Shohibulwafa Tajul Arifin ra. (Abah Anom) the student to be guided and taught to Abah Anom to be guided and conveyed his spirit to Allah SWT.³⁵

For the Suryalaya Islamic Boarding School, if the phenomenon of self-recognition as a mursyid as it is happening today as a phenomenon of fame, or the desire for popularity as exemplified by several things that have happened, the view of claiming oneself as a Mursyid is

³⁴ Kodir.

³⁵ Salahudin, *Abah Anom*.

please, but do not bring the name of the Suryalaya Islamic Boarding School, and books or books owned by the Mursyid TQN Suryalaya Islamic Boarding School (Abah Anom) because he is still playing the role of mursyid TQN Pondok Pesntren Suryalaya (has not been replaced by anyone). Moreover, those who claim this to dare to change and add the content of Abah Anom's book or book, this is revealed by Abah Anom in his information if someone dares to add or subtract from the practice of TQN of the Suryalaya Islamic Boarding School, including claiming to be a substitute for the mursyid of TQN Suryalaya Islamic Boarding School (Abah Anom), Abah is not responsible, and it is his own responsibility. As Abah Anom said in the book *Miftah Al-Shudur*, a *Murshid* whose genealogy is not connected with the Prophet PBUH, then he becomes cut off from his mursyids, not the heirs of the Prophet, and his talk should not be taken. The *Murshid* who died could become a *Shaykh* or a spiritual teacher who was invisible to the eye (*Shaykhun lam tarohu*). A *Wali Quthub*, the founder of the *Hadadiyah* Order, *Habib Abdullah 'Alawi Al-Haddad* ra. In the book *Adabu Suluki Al-Murid* said: "Sometimes a disciple thinks that he does not have a *Murshid* or a *Shaykh*, so he looks for a *Shaykh*, when he has a *Shaykh* whom he cannot see, who guides and guards him by providing assistance, while the disciple himself does not feel it.

CONCLUSION

A *murshid* who lives physically is needed, but it is very dangerous to consider a person as a *murshid*, even though he is not a *murshid* (does not meet the criteria or does not have an authentic genealogy of purity). A *Murshid* whose genealogy is not connected to the Prophet (peace be upon him) is cut off from his *murshids*, not the heirs of the Prophet, and his talk should not be taken. The *Murshid* who died could become a *Shaykh* or a spiritual teacher who was invisible to the eye (*Shaykhun lam tarohu*). Sometimes a disciple thinks that he does not have a *Murshid* or a *Shaykh*, so he looks for a *Shaykh*, when he has a *Shaykh* whom he cannot see, who guides and guards him by providing help, while the disciple himself does not feel it. In the matter of seeking further righteousness, every student must be obedient to what is bequeathed by his teacher so that he can be directed and guided by his teacher to whom he must teach or mursyid next to get guidance in a *dohir* manner. If the *murshid* who will guide his disciple has obtained permission and blessing from the previous *murshid*, then the disciples will be attracted by the *murshid* by divine law (not fabricated). As well as the disciple of *Sheikh Abdulloh Mubarak Bin Nur Muhammad* ra. (*Abah Sepuh*) was directed and conveyed by *Abah Sepuh* to *Shaykh Ahamad Shohibulwafa Tajul Arifin* ra. (*Abah Anom*) to be guided and taught to *Abah Anom* to be guided and conveyed his spirit to Allah SWT.

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