



Doxology Thoriqoh At-Tijaniyah in Transendental Communication Perspective

Muhammad Muslih^{1*}, Agus Muhibudin²

Akademi Maritim Cirebon, Indonesia | muslihmunaya@gmail.com¹

Akademi Maritim Cirebon, Indonesia | agusalimjafar2

Correspondence Author*

Received: 10-11-2023

Reviewed: 14-11-2023

Accepted: 21-11-2023

Abstract

Dhikr is a form of communication between humans and God through spiritual practices in the form of dhikr. The dhikr activity that was tried by a group of Jamiyah thoriqoh Tijaniyah was to find an activity that was tried by carrying out Allah's commands and avoiding the prohibitions and getting closer to Allah by practicing Sufism according to the example of the Prophet Muhammad who was brought by a Sufi of the Tijaniyyah tribe named Sheikh Ahmad At-Tijani. The purpose of this research is to identify how the process of applying dhikr thoriqoh At-Tijaniyah is seen from a communication perspective, and to recognize the phenomenon of the dhikr ritual of thoriqoh Tijaniyah congregation in perspective communication. The method used in this study is a qualitative method, the instrument used as a method of in-depth interviews with research subjects and conducting participatory observations in Pasawah Village, Susukan Lebak District, Cirebon Regency. The results of this study prove that the process of Thoriqoh At-Tijaniyah's dhikr activity has two ways of doxologi, there are common doxology and ikhtiyari, common doxology has 3 doxology factors: general doxology, wadzifah doxology, doxology salamalah. Dhikr wadzifah is tried every Thursday afternoon and doxology salamalah is tried every Friday afternoon.

Keywords: Thoriqoh At-Tijaniyah, Dzikir Activity, Transendental Communication

Introduction

Every religion has an important role, especially Islam. All religions understand rituals. Rituals are defined as strictly regulated, tried and tested behavior that differs from everyday behavior both in its execution and meaning (Hakim, Abd. Atang & Mubarak, 2008)

Procedurally, the word dhikr comes from the word dzakara which means remembering, observing, remembering, studying lessons, comprehending or comprehending, remembering. In terminology, dhikr is defined as a practice usually carried out by Sufi experts or Thoriqoh

experts as part of their activities. People only observe the behavior of remembrance in the form of meditation by sitting and reading the words of Allah (Anshori, 2003)

Apart from rituals, rituals are activities that strengthen the perpetrator's attachment to sacred objects and strengthen group solidarity, creating a sense of comfort and spiritual strength (Hakim, Abd. Atang & Mubarak, 2008).

The real problem is that dhikr is not used as a ritual way to approach Allah SWT. The application of dhikr, done humbly and in a soft voice, continuously and reverently, directs our inner being to bring relaxation and calm to those who do it and close and intimate relationship with God. As a result, a deep love for Allah (Habullah) is unconsciously formed and a relationship between the servant and God.(Ancok, 1997)

So that our dhikr truly reaches His presence, we use the methods and techniques found in one of the main pillars of the Islamic religion, namely Islamic Sufism which examines the issue of Thoriqoh (Ikbal et al., 2023). Thoriqoh comes from the Arabic word thoriqot, which means path, space. Jamil Shaliba said that Thoriqot literally means a clear, straight path that allows one to reach one's destination safely. On the other hand, the scholar Thoriqoh Mutashawwifin considers Tasawwuf experts as a method or ascent to achieve goals.(Labib & Al'aziz, 2002)

The need for human dialogue is likened to the function of blood that flows in the human body. In other words, society does not want to fulfill the need for dialogue. The English word communication or communication comes from the Latin word communis which means the same(Ihsan & Islam, 2023). The common name (communis) is the term that best represents the origin of the message and comes from other similar words. Another word that is similar to communication is community, which also emphasizes equality or togetherness(Puspitaningrum, 2023). Community refers to groups that join or live together to achieve certain goals and share the same meanings and patterns of behavior. Without communication there is no sense of community. Communities depend on shared experiences and feelings as well as communication activities and create cohesion (Mulyana, 2000b)

In communication science, interpersonal communication, social communication and communication between humans and God are called, in communication science transcendental communication. Interpersonal communication is a process of processing information. This process takes 4 sessions; Feelings, assumptions, memories and thoughts.(Rakhmat, 2000)

Interpersonal communication activities that we carry out every day to gain control over our individual selves include prayer, thanksgiving, introspection through reflection on our actions and the responses of our conscience, the use of free will and creative imagination(Thoriqul Islam, 2023). Interpersonal communication is communication that occurs between two or more people in a private environment, or in an organized manner or within a group of people.(Wiryanto, 2002). Transcendental forms of communication are very little discussed in the field of communication, in fact this form of communication is important for humans (Mulyana, 2000a)

Literature Review

The theoretical framework compiled in this paper will use the theoretical framework of public policy analysis, this aims to implement the problems that have been discussed in the discussion so that this paper has a theoretical basis that is appropriate enough to be

reviewed in a discussion. Public policy analysis in this paper aims to conduct a policy research that can provide an in-depth understanding of a policy scientifically, and can produce scientific justification or falsification, and will provide pre-implementation or post-implementation time (Zhang et al. 2023). As written by Majchrzak (1984), the book *Methods For Policy Research* with the year of publication 1984 which says; "a policy research effort begins with social problems such as malnutrition, property, or inflations, evolves thorough a research process whereby alternative policy actions for elevating the problems are developed and communicates these alternatives to the policy makers (Rosidi & Abdulloh Hanif, 2023). This will make a study by generating a research process for a policy action in the problems that occur. Policy research arises from the limitations of meeting all human needs (Nasiri, 2020). Limited funds, more broadly into limited resources this occurs due to the acceleration of the population and the acceleration of awareness of the quality of life, the theme of overcoming these limitations becomes the politics of scarcity politics overcoming scarcity. (Nugroho, 2011

Policy research is empirical research conducted to verify propositions regarding some aspects of the tool-objective relationship in policy making (Zhang et al. 2023). This has an influence on practical problem solving so that it will provide an orientation towards its goals, with the basis for focusing on attention on goals, in other words, policy researchers will gain knowledge from a policy that is made and get forms of implementation called "Analysis of policy study policy process" (Faisol et al., 2023). Policy analysis in the form of research must have a foundation in the form of a foundation with a legal and institutional framework with quantitative and qualitative methods containing a content-based analysis, while research that produces output is carried out in the form of a study of the results of a particular policy to explain why the policy is implemented, how the policy is formed and implemented in a particular policy environment (Morgan 2017). Policy Influence of Modernity on Society in Developing Countries. Case Study: The Influence of Techno premiership on Public Employment Policy

5analysis has a role to provide information in the context of policy decision making which aims to be able to describe a policy that will apply or is already in effect. Dunn (2015), in his book entitled public policy analysis, says "policy analysis is an intellectual and practical activity aimed at creating critically assessing, and communicating knowledge about and in the policy process (MU'IN, 2023). Policy analysis is an applied social science discipline that uses multiple assessment methods in the context of political argumentation and debate to create, critically assess, and communicate knowledge relevant to policy." With the theory described above, the author takes several policy foundations that apply to the application of technopreneurs in the future, where the era of digitalization will spread to several vital sectors, so policy makers must have prepared a study of future events, the digital era at this time has entered into a new chapter of human life, this is what causes the need for a new study of society by minimizing the social gap caused by the two boxes between urban communities and rural communities in other words, the theoretical basis above has a function to help create a new policy as a way to create social welfare

Research Method

This research uses a qualitative approach and is descriptive analytical research, namely. H. studies, the purpose of which is to collect information about the existing state of symptoms, i.e. H. the state of symptoms that appear based on preliminary studies. The author leads the Attijaniyah congregation in Cirebon. The subjects of this research were teachers and the Cirebon Attijaniyah Congregation. Data collection tools include observation, interviews and documentation. Data collected and obtained in qualitative research are analyzed using an interactive qualitative modeling approach which consists of three steps, namely data reduction, presentation, and drawing conclusions or verification.

Result/Findings

Zikr means all movements and activities related to closeness to Allah SWT and Taqorubi, such as reading (for example the Koran) or reciting certain words that contain elements of remembering Allah SWT such as: doxology, poetry or songs, lectures or stories, including memories. Dhikr is a form of commitment and continuity to leave the state of forgetfulness and enter the realm of musyahada (witnessing). Zikr can be done verbally (seeing with the eyes and hearing with the ears), it can be done with the heart (meditation to Allah SWT), it can be done with the body, such as prayer, pilgrimage, etc. which are done by the body. so the perpetrator is a person who remembers Allah and asks for Allah's presence in his worship. Such remembrances are often mentioned in the Qur'an and Sunnah for their benefits, and some of them are bound by time and place (muqayyad) and some are not bound by time and place (absolute). For example, the dhikr observed is dhikr after prayer, performing the Hajj, before and after waking up, before and after eating, as well as morning and evening dhikr. The dhikr that is not bound by place and time is the dhikr of praise to Allah, such as reading the words Subhānallāh, Alhamdulillah, La ilāha illallah, Allahu Akbar and other Tayyibah words. This phrase is often used in the five daily remembrances after prayer, tahlilan, istigasah, tiribin, etc. Meanwhile, the values used in Dhikr Hailalah are:

the reading sentence "Lā ilāha illa Allah" (there is no god but Allah). Every Friday the after ashar prayer recitation is taught under the direct guidance of a Mursyid/Muqodam (head of the Thariqah Tijaniyyah). (Observation results, January 24 2023).

Discussion

1. Doxology Thoriqoh At-Tijaniyah

Dhikr is defined as what is usually done by Sufi experts or thoriqot which is part of their activities. Generally, people show the behavior of dhikr only in the form of "contemplation" while sitting saying the word of Allah. (Anshori, 2003)

Dhikr is words that are tried with the tongue, or remembering Allah with the heart, with words or memories that purify Allah by praising Him with praise and flattery with a perfect character, a character that proves greatness and purity. (Aboe Bakar, 1996). Dhikr is a practice that has great value in Islam and has great virtue in the sight of Allah (Al-Hadad, 2010)

From the several definitions that have been put forward, the author concludes that the dhikr carried out by a group of the At-tijaniyah congregation is part of the activities of the Tijani Ikhwan in the form of reflection and reciting Allah's words in the form of Tahmid, Takbir, Tahlil texts.

In the Al-Quran there are many verses that recommend dhikr and report on the virtues of dhikr to Allah. Among other things is the word of Allah QS. Al-ahzab: 41-41 which means "you who believe, make doxology Allah (invoking the name of Allah), dhikr as much as possible. And praise Him in the morning and evening" (Departemen Agama, 1992)

One method for maintaining consistency or even increasing one's faith, for the Sufi group, is to perpetuate the remembrance of dhikr (Maulazamatu Fii Al-Dzikr), or continuously avoid everything that can make you forget Allah "Mukhalafat Fii Al-Dzikir" (Moh Saefullah, 1978)

As the Prophet SAW said which means "Renewal; Ah your faith at the same time, friends ask: with what to renew our faith, O Messenger of Allah? Saying the Prophet "With increased dhikr" La ilaha Illa Allah" (Al-Hadith)

In the tarekat stages (Maqamat) those taking the Sufi path (Salik) must pass through the station of dhikr to reach ma' rifatullah.

For Tashawwuf experts, dhikr is divided into 3 parts, namely:

- a. Oral dhikr or also spoken Dhikr Nafi Isbat, is the saying La Ilaaha Illallah. In this sentence there are things that deny anything other than Allah and attribute something to Allah. This Nafi isbat dhikr can also be called real dhikr because it is actually spoken verbally, either dhikr together or dhikr alone.
- b. Dhikr of the heart or heart, also called dhikr of origin and greatness, the words Allah, Allah. This dhikr heart can also be called dhikr name allah because he directly dhikrs by saying the name of allah.
- c. The dhikr sir or secret, also called the dhikr of signs and breath, is: Hu, Hu. This dhikr is the main meal sir (secret). Therefore, he has a secretive nature, so that no tongue can explain it, no words can describe it

When carrying out dhikr activities there are several etiquettes or etiquettes and expressing the heart verbally at the same time. When reciting dhikr, Morals is an important rule and is highly demanded. Among the etiquettes are: it is best for the person doing the dhikr to try and perfect the condition with his behavior mentally and spiritually. It is best to be in a state of purification and perfect cleanliness, full of humility and reverence for Allah, facing the Qibla, bowing your head and all your body parts with complete calm.(Al-Hadad, 2010)

2. Teachings of Dhikr Thoriqoh At-Tijaniyah

Thoriqoh Tijaniyah was founded by Abul Abbas Ahmad bin Muhammad bin Al-mulhtar at-tijani (1737-1815). He was a figure from the "Neosufism" movement. The characteristics of this movement are due to its rejection of the exotic and metaphysical side of Sufism and preferring to experience strictly the provisions of the Shari'a and trying as hard as possible to unite with the spirit of the Prophet Muhammad SAW as a change to become one with God.(Ummu Salamah, 2005)

The founding of this Thariqoh, Sheikh Ahmad at-Tijani RA, has a lineage to Rasullah Saw, his full name is Abu al-abbas Ahmad bin Muhammad ibn Mukhtar ibn Ahmad ibn Muhammad ibn Salam ibn Abi al-id ibn Salim ibn Ahmad al-alwi ibn Ali ibn Ishaq ibn Zainal Abidin ibn Ahmad ibn Muhammad al- Nafs Zakiyyah ibn Abdullah al-kamil ibn Hasan al- mutsana ibn Hasan al- sibthi ibn ali bin Abi Talib Karamallahu Wajhah from Sayyidah Fatimah al- zahra al- batul bint Sayyidina Wahabibina Wanabiyyina Muhammad Rasulullah Saw.(Fahrudin Ahmad Basalamah, Saleh Muhammad, 2009)

Thareqot Tijaniyah has a very simple wirid and very easy wadhifah. The doxology consists of istighfar, shalawat and Tahlil, each of which is read 100 times. The wadhifah consists of istighfar 30 times, shalawat faith 30 times, tahlil 100 times, and closed with the Jauharatul Kamal Prayer 12 times

The elements of the doxology are a unified whole, in the sense that each one complements the other: the text of istighfar, this text has the intention or role of sterilizing oneself from the impurities of immorality. Because basically the goal of entering Tariqat is Taqarrub to Allah SWT. And reading Shalawat, the aspect of the shalawat text in this wirid is less emphasized, reading the shalawat in this wirid acts as "Li at-Tabarruk" (to find blessings) and "Washilah" (intermediary) so that the text of istighfar and all its provisions are accepted by Allah swt. On the other hand, the dhikr text, like the prayer text, in the usual wirid, the dhikr text also lacks emphasis. In this wazifa, dhikr is intended to report serious repentance, so that by saying "Laailaha illallah" the student seems to be saying "Layaghfirudunuba illallah"

3. *Procedures for entering Tariqoh Tijaniyah*

In educating, Thariqoh Tijaniyah focuses and develops its students, who in their name are called Ikhwan Thariqoh Tijaniyah or Ikhwan Tijani, has certain conditions.

a. Requirements for entering Tariqoh Tijaniyah

Entering Tariqoh At-Tijaniyah with the desire to repent to Allah, must protect the Shari'a of the Prophet Muhammad, must be empty of all Tariqoh. Thariqoh Tijaniyah cannot be combined with other thoriqoh, Entering Thariqoh at-tijaniyah is for the rest of your life, once you enter you cannot leave, You cannot make pilgrimages to non-tijani guardians, whether they are still alive or have passed away (for the purpose of tawassul, or asking for prayers)

4. *Obligations of the Tijani Brotherhood*

Love Sheikh Ahmad At-Tijani forever, Respect anyone who is related to Sheikh Ahmad At-Tijani, Respect all of Allah's saints, Must respect the ma'tabar, Do good to parents, Must be firm in his tariqoh and must not doubt - doubt, Must avoid people who criticize thariqoh tijaniyah, Must protect li prayer, a congregational time whenever possible

5. *Ban on the Tijani Brotherhood*

It is not permissible to share the doxology Tijaniyah without valid permission. It is not permissible to trivialize the doxology thariqoh tijaniyah. It is not permissible to sever ties with creatures, especially with students of the Tijani Ikhwan.

6. *Regulations for carrying out dhikr Tariqoh At-Tijaniyah*

In normal conditions, the sound of the dhikr text must be heard by oneself. It must be pure from impurity, both the body, clothes, place and anything one carries, Must be pure from hadas, whether big or small, Must cover the private parts. Must not speak, Must face the Qibla, Must sit, Must be ijtima' in performing dhikr wadhifah and dhikr hailalah after 'Asr on Friday if there are other tijani brothers in the area

7. *Actions that constitute A-Tijaniyah*

A Tijani Ikhwan is considered to have left this Tariqoh if he takes wirid from another Tariqoh, violates the prohibition on pilgrimages to saints outside the Tijani, intends to quit the Tariqoh Tijaniyah, Aurad Tariqoh Tijaniyah

If one of these 5 is tried, the Tinai Brotherhood will leave the Tijaniyah thoriqoh or the thoriqoh will be canceled.(Fakhruddin& Sholeh Muhammad, 2009; 41)

8. Transcendental Communication

The worship of dhikr is a form of human communication with God. Communication with God is tried directly and indirectly. Direct ties are tried through practices of dhikr. Dhikr or remembering Allah is establishing a direct bond with Allah. Every dhikr is a direct communication with Allah therefore, "Remember Him, I will certainly remember you and be grateful to Me and do not deny My (Favors)" (QS. Al- Baqarah, 2: 152)

Transcendental communication is communication that exists between humans and God or it can also be understood that Transcendental communication is related to religion, meaning communication that is aware of religious nuances, because religion directs a person, who we are, what is the purpose of this life, where we want this life to go.(Nina, 2004)

Transcendental Communication has several characteristics that differentiate it from other forms of communication. There are also transcendental communication identities, including: Phenomenon, Individual, Conscious, Implicit/fulfills Apriori requirements, Lived-World/Holistic, Automatic, Second Reflection, Reduction from Phenomena (Bakker, 2000)

9. Thoriqoh At-Tijaniyah Dhikr Ritual in a Transcendental Communication Perspective

1. Procession for Implementing Dhikr Thoriqoh At-Tijaniyah from Communication Perspective

Dhikr is a form of worship that also occupies a meaningful position for the congregation. The dhikr words that they always carry out are istighfar, tahmid, tasbih, takbir, and tahlil. They also pray regularly to ensure that humans are weak creatures and always need God's help. They pray according to their etiquette, namely: familiarizing themselves with the time, place and atmosphere for praying, raising their hands, facing the Qibla, believing that their prayers will be answered.

Regulations will form a lifestyle, religious practices and practices, ideals and desires that act as a bonus to the requirements of sharia law.(Ummu Salamah, 2005).

This provision is closely related to the system of uniform procedures for spiritual practice established for living together under the guidance of a muqoddam sheikh.

In the Thariqah Tijaniyah wird activity there is something called dhikr medolah (obligatory doxology) meaning that this doxology must be practiced twice every day (morning and evening) and done individually, the reading must not be loud. In the morning, it is held after the dawn prayer until dhuha time; In the afternoon, it will be held after the Ashar prayer. If you are old, then the usual doxology time can be practiced until sunset. If the time is moved forward, it is preferable to do it before dawn.

2. The usual Dzik process

The general activity of doxology is carried out twice a day last night, namely: the first time, in the morning (after Fajr until Dhuha time) the second time, in the afternoon (after Ashar until Isha time)

If there is an excuse, the time can be postponed until sunset. It is better and gets great benefits if it is practiced before dawn with the condition that it must end suddenly when dawn comes, and if there is an excuse until the time can be postponed until dawn.

3. The general doxology text process has 4 pillars in the following order

1. Worship to the Prophet Muhammad and Shailkh At-Tijaniy

2. Read Istighfar 100 times
4. Read the Prophet's prayers 100 times in the form of fatih prayers
5. The process of wadhifah doxology activities

Wadhifah doxology activities are carried out twice a day, one day last night, namely during the day and at night. If you can't get it twice, then just once is enough during the day or at night. If one day last night you didn't do anything at all and you had to code it.

6. Mention hailalah activity process

The doxology hailalah activity process is carried out on Friday after the Asar prayer until sunset. If there is an excuse and you cannot carry it out until the time is up, then in this case the Dzik hailalah does not have to be replaced.

This activity process has 2 pillars, with the order of the hailalah mention text as follows:

1. Present Al-Fatihah to the Prophet Muhammad and the sayings of Shaikh Abil Abbas Ahmad bin Muhammad At-Tijaniy

Every practice of mention must begin first with the text of al-fatihah to the Prophet Muhammad SAW and the people who follow him until the day after that, they share the mandate so that this practice of mention can be deepened through ulama who have the breadth of Islamic teachings, especially in the science of Sufism and have integrity and identity of piety in worship and daily social deeds.

2. Read Laa ilaaha illahhah

When performing mention hailalah, what is read is "Laa ilaahailallah" or "Allah" without counting, starting after performing the Asar prayer until Maghrib. If alone, read 1600 times or 1500 times, or 1200 times or 1000 times. It is hoped that repeating dhikr in a certain amount will have meaning, the benefit and essence of dhikr can reside in the heart and become ingrained in the flesh, it will become the person's behavior to carry out an eternal cycle in order to purify and purify himself. If the tijani brothers continue to pursue it strong determination, both the time and the amount of reciting the dhikr, the fruit will be clearly visible in confirming the integrity, identity and continuity of the dignity of His servanthood and error on earth.

After that, this wazifa closes with the text "Laa ilaaha illallah Sayyidina Muhammadarasulullahalaihissalamullahalaihissalam" in a loud voice and extending the text "Laa illallah"

Sufism for today's humans, there should be more emphasis on Sufism as morals, namely the teachings of morals that should be applied in everyday life in order to obtain maximum happiness. Sufism has good behavior, has ethics and good manners towards oneself, other people and towards God (M. Amin, 2003)

Conclusion

The process of implementing Thoriqoh Tijaniyah dhikr, there are two forms of doxology practice which consist of Dzik Lazimah, meaning this Dzik must be practiced twice every day (morning and evening) and done individually, the reading must not be loud. In the morning, it

is held after the dawn prayer until dhuha time; In the afternoon, it will be held after the Asar prayer. If you are old, then the usual Dzik time can be practiced until sunset. If the time is moved forward, then it is more important to do it before Fajr. As well as Ikhtiyari doxology, this means that there are some Dzik that are better if practiced but are not mandatory.

In dhikr activities individually and in congregation, communication has been established which is demonstrated through behavior, the attitude of one Tijani brother towards himself, the Tijani brother's attitude towards other Tijani brothers, the Tijani brother's attitude towards the thoriqoh guide teacher, and the Tijani brother's attitude towards his God. These behaviors, from a communication perspective, are known as intrapersonal communication, interpersonal communication, religious counseling communication, and transcendental communication

References

- Aboe Bakar, A. (1996). *Pengantar Ilmu Tarekat Uraian Tentang Mistik* (p. 276). PT. Ramadhani.
- Al-Hadad, A. bin M. (2010). *Mengenal Penyusun Ratib Al-Hadad* (p. 146). AsrarPublishing.
- Ancok, D. (1997). *Integrasi Psikologi dengan Islam ; Menuju Psikologi Islami* (p. 160). Pustaka Pelajar.
- Anshori, A. (2003). *Dzikir Demi Kedamaian Jiwa* (p. 16). Pustaka Pelajar.
- Bakker, A. (2000). *Antropologi Metafisik* (p. 15). Pustaka Filsafat.
- Departemen Agama. (1992). *Yayasan Penyelenggara Penerjemah Al-Quran*. PT Tanjung Mas Inti.
- Fahrudin Ahmad Basalamah, Saleh Muhammad, A. (2009). *Syekh Ahmad at-Tijani RA Keturunan Rosulullah Yang Mirip Rosulullah Saw* (p. 5). Tim Santri Ponpes Darussalam.
- Faisol, N., Mas'udi, M. M., & Muhsinin, M. (2023). MOTIVASI BERAGAMA JAMAAH TAREKAT TIJANIYAH DI DESA PAKONG. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 8(1). <https://doi.org/10.32332/riayah.v8i1.6442>
- Hakim, Abd. Atang & Mubarak, J. (2008). *Metodologi Studi Islam* (p. 125). PT Remaja Rosdakarya.
- Ihsan, N. H., & Islam, M. T. (2023). NŪR MUḤAMMAD IN THE PERSPECTIVE OF THE TIJANIYAH TAREKAT. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 9(1). <https://doi.org/10.20871/kpjipm.v9i1.249>
- Ikbal, A. M., Nurwadjah, A., & Suhartini, A. (2023). The Implications of the Tijaniyah Order for Islamic Education at Zawiyah Islamic Boarding School. *Nazhruna: Jurnal Pendidikan Islam*, 6(1). <https://doi.org/10.31538/nzh.v6i1.2467>
- Labib & Al'aziz. (2002). *Tashawuf dan Jalan Hidup Para Wali* (p. 32). Bintang Usaha Jaya.
- M. Amin, S. (2003). *Tasawuf Kontekstual Solusi Problem Manusia Modern* (p. 3). Pustaka.
- Moh Saefullah, A.-A. (1978). *Risalah Memahami Ilmu Tasawuf* (p. 194). Terbit Terang.
- MU'IN, F. (2023). The Role of Tasawuf in Improving the Spiritual and Work Ethos of Urban Communities: A Case Study of Tarekat Tijaniyah in Mampang Prapatan, Jakarta Selatan. *Integration: Journal Of Social Sciences And Culture*, 1(2). <https://doi.org/10.38142/ijssc.v1i2.75>
- Mulyana, D. (2000a). *Ilmu Komunikasi Suatu pengantar* (p. 14). Mizan Pustaka.

- Mulyana, D. (2000b). *Ilmu Komunikasi Suatu Pengantar* (p. 42). Mizan Pustaka.
- Nasiri, N. (2020). Puncak Prestasi Thariqah Mutakallimin Perspektif Pakhruddin ar-Razi. *Jurnal Keislaman*, 3(2). <https://doi.org/10.54298/jk.v3i2.3153>
- Nina, W. (2004). *Catatan Kuliah Komunikasi Transendental* (p. 16). Pascasarjana Universitas Padjadjaran.
- Puspitaningrum, I. (2023). Implementation Of The Teachings Of The Tijaniyah Target In Islamic Sharia In Buntet Cirebon Islamic Boarding School. *Journal Transnational Universal Studies*, 1(1). <https://doi.org/10.58631/jtus.v1i1.4>
- Rakhmat, J. (2000). *Psikologi Komunikasi* (p. 49). PT. Rosdakarya.
- Rosidi, R., & Abdulloh Hanif. (2023). Motives of Muhammadiyah Community Following the Majlis Dzikir of Al-Khidmah. *International Journal of Islamic Thought and Humanities*, 2(2). <https://doi.org/10.54298/ijith.v2i2.103>
- Thoriqul Islam, M. (2023). Teori dan Aplikasi Suhbah dalam Membangun Adab Perspektif Tarekat Tijaniyah. *Fahima*, 2(2). <https://doi.org/10.54622/fahima.v2i2.123>
- Ummu Salamah. (2005). *Sosialisme Tarekat Menjajaki Tradisi dan Amaliah Spiritual Sufisme* (p. 107). Humaniora.
- Wiryanto. (2002). *Pengantar Ilmu Komunikasi* (p. 32). Grasindo.