

## Constructing Transcendental Communication: A Phenomenological Study of Khotaman Ritual in the Qodiriyah Naqsyabandiyah Order at Suryalaya

Maghrisul Akhiroh Syam<sup>1</sup>, Saskia Afridah<sup>2</sup>, Roqiyul Ma'arif Syam<sup>3</sup>

<sup>1,2</sup>UIN Sunan Kalijaga Yogyakarta

<sup>3</sup>University of Kent United Kingdom

e-mail: [maghris.syam@student.uin-suka.ac.id](mailto:maghris.syam@student.uin-suka.ac.id)<sup>1</sup>, [saskia.afridah@student.uin-suka.ac.id](mailto:saskia.afridah@student.uin-suka.ac.id)<sup>2</sup>, [rs.2011@kent.ac.uk](mailto:rs.2011@kent.ac.uk)<sup>3</sup>

### ABSTRACT

This study aims to analyze transcendental communication in the khotaman ritual of the Thoriqoh Qodiriyah Naqsyabandiyah (TQN) at Pondok Pesantren Suryalaya. This research is based on the limited studies in Islamic communication that discuss spiritual experience and transcendental communication within Sufi order rituals, particularly in the TQN khotaman tradition. This study employed a qualitative approach using a phenomenological method. Data were collected through participatory observation, in-depth interviews, and documentation studies of the khotaman ritual activities and the spiritual experiences of the sālikin. The findings reveal that transcendental communication in the khotaman ritual is manifested through dzikir jahr (vocal remembrance), dzikir khafi (silent remembrance), tawasul, recitation of manaqib, and the guidance of the mursyid or wakil talqin. These ritual practices create spiritual experiences that enable participants to perceive divine presence, inner peace, and transformation of spiritual consciousness. This study also identifies a hierarchical model of transcendental communication in TQN Suryalaya, consisting of personal communication through individual dzikir, collective communication through communal dzikir and khotaman, and transformative communication through spiritual experiences such as dzauq and fana'. This model demonstrates that the khotaman ritual functions not merely as a religious ritual, but also as a medium for spiritual consciousness formation and moral transformation leading toward ma'rifatullah.

**Keywords:** Transcendental Communication, Khotaman, Thoriqoh Qodiriyah Naqsyabandiyah, Spiritual Experience, Mursyid.

Submission	Review Process	Revised	Accepted	Published
30-01-2026	06-03-2026	18-05-2026	09-06-2026	16-06-2026

#### Copyright Notice

Please find the rights and licenses in Spiritual Healing (Journal Mysticism and Psychotherapy) License



Spiritual Healing (Journal Mysticism and Psychotherapy) is licensed under a [Lisensi Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).

### INTRODUCTION

Sufism in the Islamic tradition constitutes a spiritual dimension that emphasizes soul purification, proximity to God, and the contemplation of inner experiences through various ritual practices. In the context of Islam in Indonesia, one form of Sufistic practice that has developed extensively is the Thoriqoh Qodiriyah Naqsyabandiyah (TQN), namely a tarekat (Sufi order) that integrates the teachings of Sheikh Abdul Qodir al-Jailani and Bahauddin

an-Naqsyabandi. In Indonesia, Pondok Pesanten Suryalaya is recognized as the center for TQN development that actively conducts various spiritual rites such as dzikir (remembrance of God), suluk (spiritual journey), manaqib (hagiographic recitation), and khotaman (concluding ritual). Among these rites, khotaman is viewed as a collective spiritual practice with high religious intensity because it serves as a medium for strengthening the spiritual relationship between salikin (seekers) and God through dzikir and the guidance of mursyid (spiritual teacher) or talqin representative.

Studies regarding TQN thus far have primarily focused on historical, theological, and social aspects. Bruinessen (1990) explained the development of tarekat in the Nusantara through pesantir networks and local mursyid, while Martin van Bruinessen (1992) highlighted the social adaptation capacity of TQN within Indonesian society. Rahman's research (2018) emphasized the function of TQN Suryalaya in moral and spiritual rehabilitation through collective dzikir practice. Ismail (2020) examined the influence of dzikir on the psychological balance of congregants, while Zainuddin (2021) highlighted the contribution of TQN rites in forming social character based on Sufistic values. Nevertheless, these studies tend to position tarekat rituals as socio-religious and psychological phenomena, thus not extensively examining how the khotaman rite is understood as a process of transcendental communication between humans and God. In other words, the spiritual communication dimension that occurs through symbols, dzikir, inner experiences, and the relationship between salikin and mursyid has not yet been explained in depth.

Indeed, the khotaman rite can not only be understood as a collective ritual activity but also as a symbolic and transpersonal communication process that enables

individuals to experience spiritual proximity to the Divine. From the perspective of transcendental communication, communication is not limited to the exchange of messages between humans but encompasses inner experiences that transcend empirical awareness toward divine awareness. Through dzikir, contemplation, and the sacred atmosphere of the ritual, salikin build spiritual experiences that are believed to be a form of direct relationship with God. Therefore, the khotaman rite is intriguing to examine as a multidimensional communication event involving symbolic elements, spiritual dimensions, and collective religious experiences.

This research aims to analyze the forms and meanings of transcendental communication in the TQN khotaman rite at Pondok Pesanten Suryalaya. The research focus is directed at how the spiritual communication process is constructed through dzikir practice, ritual symbols, and the role of mursyid in guiding the religious experiences of salikin. Using a qualitative approach and phenomenological method, this research attempts to understand the subjective experiences of congregants in signifying spiritual proximity to God during the khotaman rite. Data were obtained through participatory observation, in-depth interviews, and documentation studies, then analyzed descriptively-interpretatively to find patterns of symbolic communication and underlying spiritual dimensions.

Based on this background, the problem formulations in this research are:

1. How is the form of transcendental communication that occurs in the TQN khotaman rite at Pondok Pesanten Suryalaya?
2. What is the spiritual meaning experienced by salikin through transcendental communication in the khotaman rite?

3. How do mursyid and ritual symbols play a role in forming transcendental communication experiences among TQN congregants?

## RESEARCH METHODS

This research employs a qualitative approach with an interpretative phenomenology method (interpretative phenomenology) referring to the thought of Martin Heidegger. This approach was selected because the research focuses on the meaning of spiritual experiences of salikin (spiritual seekers) in the khotaman rite of Thoriqoh Qodiriyah Naqsyabandiyah at Pondok Pesanten Suryalaya. Interpretative phenomenology not only describes experiences as they appear but also interprets the lived experience experienced by subjects in specific social and spiritual contexts (Creswell & Poth, 2018). With this approach, the research attempts to understand how salikin make meaning of the transcendental communication experienced during the khotaman rite execution.

The research was conducted at Pondok Pesanten Suryalaya, Tasikmalaya, West Java, as the center for TQN development in Indonesia. The research process was conducted for three months, from January to March 2026. During this period, the researcher conducted direct engagement in participatory observation of khotaman activities to understand the ritual atmosphere, spiritual interaction patterns, and dzikir practices carried out by congregants.

Research informants were selected using purposive sampling with specific criteria, namely TQN congregants who have regularly followed the khotaman rite for at least one year, have participated in suluk (spiritual seclusion), and are willing to openly share their spiritual experiences. Additionally, the research also involved talqin representatives and pesanten administrators as

supporting informants to obtain understanding regarding ritual structures and spiritual guidance in TQN. The number of informants in this research was eight people, consisting of six salikin, one talqin representative, and one pesanten administrator. The selection of informants was based on the principle of data saturation, namely when information obtained has shown recurring patterns.

Data collection techniques were conducted through participatory observation, in-depth interviews, and documentation studies. Participatory observation was used to directly observe the execution of khotaman rites, symbolic expressions, and the spiritual atmosphere formed during the ritual. In-depth interviews were conducted semi-structured to explore salikin's subjective experiences regarding the meaning of dzikir, spiritual feelings, experiences of inner tranquility, and their perception of the Divine presence in the ritual. Meanwhile, documentation studies were conducted on pesanten books, archives, tarekat manuscripts, and literature related to TQN and transcendental communication.

Data analysis used the interactive model of Miles, Huberman, and Saldana (2014) which includes data reduction, data display, and conclusion drawing. The analysis process was conducted simultaneously from the data collection stage. In this interpretative phenomenology research, the researcher also interpreted the spiritual experience narratives of informants to find essential themes related to transcendental communication in the khotaman rite.

To maintain data validity, the research employs triangulation techniques of sources and methods. Source triangulation was conducted by comparing information from salikin, talqin representatives, and pesanten administrators, while method triangulation was conducted through comparison of observation, interview, and documentation results. Additionally, the researcher conducted

member checks with several informants to ensure the appropriateness of interpretations regarding the experiences they conveyed.

In this research, the concept of transcendental communication is operationalized through several empirical indicators, namely: (1) the intensity of salikin's engagement in dzikir and ritual; (2) subjective experiences in the form of calmness, devotion, or spiritual proximity to God; (3) the use of symbols and ritual readings as media for spiritual communication; and (4) the role of mursyid or talqin representative in guiding the religious experiences of congregants. These indicators were used as guidelines in the observation and interview process so that the concept of transcendental communication is not only understood normatively but can also be analyzed based on the empirical experiences of informants.

## **RESULTH AND DISCUSSION**

### **1. Origin and Dissemination of Thoriqoh Qodiriyah Naqsyabandiyah**

Thoriqoh Qodiriyah Naqsyabandiyah (TQN) constitutes one of the largest and most influential tarekat (Sufi orders) in Indonesia, with a long historical root and extensive spiritual network. TQN emerged from the synthesis process of two major Sufistic teachings, namely Thoriqoh Qodiriyah established by Sheikh Abdul Qadir al-Jailani in Baghdad in the 12th century, and Thoriqoh Naqsyabandiyah which originated from the teachings of Bahauddin an-Naqsyabandi in Bukhara in the 14th century. These two tarekat met in the Sufistic tradition in the Nusantara during the period of Islamic propagation which was strongly influenced by Sufi scholars. Through the local adaptation process, these teachings then developed into TQN with characteristic Indonesian features: emphasizing the balance between dzikir jahri (dzikir with loud voice) and dzikir khofi (dzikir

in the heart) as well as the integration between syariat, tarekat, and hakikat (Bruinessen, 1990).

The dissemination of TQN in Indonesia experienced its peak development in the 19th century to the mid-20th century. According to Martin (2004), TQN entered West Java through the network of West Sumatra scholars who studied in Mecca and then spread this tarekat to various pesantr. One of the important figures in the dissemination of TQN in West Java was Sheikh Ahmad Shohibul Wafa Tajul Arifin, known as Abah Anom, the founder and caregiver of Pondok Pesanten Suryalaya in Tasikmalaya. Under Abah Anom's guidance, TQN not only became a spiritual development system but also a socio-religious movement emphasizing self-control, sincerity, and service to the community.

Based on literature study results and field interviews, Thoriqoh Qodiriyah Naqsyabandiyah (TQN) is the result of the synthesis of two major tarekat in the Islamic Sufistic tradition, namely Thoriqoh Qodiriyah established by Sheikh Abdul Qadir al-Jailani in Baghdad in the 12th century and Thoriqoh Naqsyabandiyah which developed through the teachings of Bahauddin an-Naqsyabandi in Bukhara in the 14th century. In Indonesia, particularly in West Java, TQN development is closely related to the network of Nusantara scholars who studied in Mecca and brought tarekat teachings to various pesantr (Bruinessen, 1990).

Interview results show that TQN Suryalaya dissemination began from the da'wah of Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh) since 1905 in the Pagerageung area, Tasikmalaya. Pondok Pesanten Suryalaya was then established in 1906 as the center for TQN development. TQN development accelerated during the leadership of Sheikh Ahmad Shohibul Wafa Tajul Arifin (Abah Anom), who expanded the function of

tarekat not only as a spiritual development tool but also as a socio-religious movement through approaches to spiritual rehabilitation and moral development of the community (Martin, 2004).

Field data also shows that TQN Suryalaya developed through branch networks in various regions such as Jakarta, Bandung, Banten, Lampung, and Kalimantan. Each branch remains connected to Suryalaya center through the bai'at system, mursyid silsilah (spiritual lineage), and structured spiritual development (Zainuddin, 2021).

The development of TQN Suryalaya shows that the success of a tarekat is determined not only by the strength of spiritual doctrines but also by the ability for social adaptation and effective religious communication. From the perspective of Everett Rogers' (2003) diffusion of innovation theory, mursyid functions as an opinion leader capable of spreading tarekat values through intensive interpersonal relationships and spiritual exemplification.

Abah Anom's inclusive approach shows that Sufism in Suryalaya is not positioned as an exclusive practice far from social reality, but as a moral development system relevant to the needs of modern society. The Inabah program provides a concrete example of how dzikir teachings and spiritual development are applied for social and psychological rehabilitation (Rahman, 2018).

Thus, research results show that the dissemination of TQN Suryalaya is a blend of classical Sufistic heritage and adaptive capability to the Indonesian social context. The main factors strengthening the development of this tarekat are structured spiritual networks, silsilah (spiritual lineage) legitimacy, and the ability for effective social communication capable of reaching various groups in society.

## **2. Types of Sufistic Rites in Tarekat Qodiriyah Naqsyabandiyah (TQN) at Pondok Pesanten Suryalaya**

(Maghrisul Akhiroh Syam., et al / *Constructing Transcendental Communication: A Phenomenological Study of Khotaman Ritual in the Qodiriyah Naqsyabandiyah Order at Suryalaya*)

Observation and documentation results show that Sufistic rites in TQN Suryalaya consist of three main rites, namely daily dzikir, suluk (spiritual seclusion), and khotaman/manaqiban. These three rites constitute the core of spiritual development for ikhwan (male devotees) and akhwat (female devotees) of the tarekat (Mulyati, 2022).

The daily dzikir rite is conducted after each fardhu (obligatory) or sunnah (optional) prayer by reciting the kalimah thayyibah at least 165 times. This dzikir practice is regulated in the Kitab 'Uquudul Jumaan as the official guideline for TQN Suryalaya operational practices.

The suluk rite is conducted in the form of spiritual self-exile under the guidance of mursyid or talqin representative. During suluk, participants undergo intensive worship consisting of dzikir, fasting, optional prayer, reading the Al-Quran, and restriction of social interactions (Fikri, 2021).

Meanwhile, the khotaman and manaqiban rites are conducted collectively through the recitation of manaqib of Sheikh Abdul Qadir al-Jailani, dzikir jahr, dzikir khafi, tawasul, and collective prayers (Nurhasan, 2023).

These three rites indicate the existence of a staged and hierarchical spiritual education system in TQN Suryalaya. Daily dzikir functions to build continuous individual spiritual awareness. Suluk serves as an intensive spiritual process through self-control and emptying from worldly distractions. Meanwhile, khotaman and manaqiban become collective spaces that strengthen the spiritual solidarity of congregants.

From the perspective of transcendental communication, these three rites form different yet complementary spiritual communication patterns. Daily dzikir represents personal communication between individuals and Allah. Khotaman presents collective

communication that strengthens mutual spiritual resonance. Meanwhile, suluk becomes a transformative communication form that enables profound consciousness change.

Research by Amin et al. (2022) shows that suluk practice provides psychological impacts in the form of reduced anxiety and increased spiritual well-being. While research by Azhari et al. (2022) explains that intensive dzikir practice is related to deep relaxation conditions and increased spiritual awareness.

Thus, rites in TQN are not merely formal rituals but mechanisms for forming spiritual consciousness conducted systematically and continuously.

#### A. Daily Dzikir Rite: The Foundation of Personal Communication

The daily dzikir rite constitutes the backbone of individual practice for every salik (spiritual seeker) of TQN. After going through the bai'at (initiation) process, each murid (disciple) is given mandatory practices that must be performed daily.

The Kitab Uquudul Jumaan serves as guidance for ikhwan (male devotees)/akhwat (female devotees) in implementing the operational practices of the Tarekat Qodiriyyah Naqsyabandiyyah at Pondok Pesanten Suryalaya. This book has been printed several times and continually refined so that ikhwan/akhwat increasingly understand and practice the operational practices of the Tarekat Qodiriyyah Naqsyabandiyyah Pondok Pesanten Suryalaya, particularly Dzikir and Khotaman.

In this printing, refinements have been made to minimize printing errors from previous publications. The purpose is that this book serves as the sole operational guidance for ikhwan/akhwat of the Tarekat Qodiriyyah Naqsyabandiyyah Pondok Pesanten Suryalaya in implementing operational practices so that order and uniformity are maintained, thus preserving the purity of the practices.

(Maghrisul Akhiroh Syam., et al / *Constructing Transcendental Communication: A Phenomenological Study of Khotaman Ritual in the Qodiriyyah Naqsyabandiyyah Order at Suryalaya*)

The dzikir operational practice in the form of kalimah Thooyibah (holy words) for ikhwan of the Tarekat Qodiriyyah Naqsyabandiyyah Pondok Pesanten Suryalaya constitutes daily practice conducted after each fardhu (obligatory) prayer or sunnah (optional) prayer, with the following provisions:

1. The number of dzikir recitations of kalimah Thooyibah for ikhwan of the Tarekat Qodiriyyah Naqsyabandiyyah Pondok Pesanten Suryalaya each time must not be less than 165 times, more is better with provisions counted from odd numbers.
2. For ikhwan who are busy or are traveling (on a journey), dzikir may be performed 3 times. However, it can be made up (qodho) at another time when free. Preferably at night before sleeping or after night prayer.
3. The implementation of dzikir practice is preferably conducted by prioritizing loud voice so that we can hear our own reading, which is covered by mahmah (good) attributes so that it leaves traces with mahmah attributes as well, forming behavior with noble character, proper etiquette, and producing fruits of dzikir.

From the perspective of transcendental communication, this daily dzikir constitutes a form of personal and intensive communication between salik and his Lord. It is a continuously open private channel. A contemporary neuro-spiritual research by Azhari et al. (2022) shows that dzikir practice conducted consistently can induce theta and alpha brain wave states associated with deep relaxation, calm alertness, and increased receptiveness to spiritual stimulation—an ideal condition for the occurrence of transcendental perception. In other words, the daily dzikir rite is not only theologically valuable but also creates psycho-physiological conditions that enable a salik to become more receptive to "signals" from the Divine.

## B. Suluk (Khalwat) Rite: Intensification and Spiritual Transformation

If daily dzikir is routine practice, then Suluk (or Khalwat) is intensive "military training" for the spirit. Suluk is a spiritual retreat rite where a salik (spiritual seeker) isolates himself from worldly life for a specific period (usually 10 or 40 days) at the boarding school, and focuses totally on worship under the direct guidance of a mursyid (spiritual teacher).

The Suluk process at Pondok Pesanten Suryalaya has very structured stages (Fikri, 2021):

1. Pre-Suluk: Prospective participants undergo health checks and mental readiness assessments, and receive guidance regarding procedures and Suluk objectives.
2. Isolation and Supervision: During Suluk, participants stay in enclosed spaces (khalwat) and their interactions with the outside world, including family, are restricted. They only concentrate on worship.
3. Core Activities: The entire time is filled with intensive worship sequences: optional prayers, fasting, dzikir wazhifah and wirid in greater portions, and reading the Al-Quran.
4. Mursyid or Talqin Representative Guidance: The mursyid or guide regularly monitors each participant's spiritual development, provides advisories (tausiyah), and adjusts practices according to each participant's inner condition.

A Suluk participant describes his experience:

"The Suluk rite is the peak of the transcendental communication process. By emptying oneself from all worldly distractions (tajrid), a salik creates an 'empty space' in himself

which is then filled only by the Divine presence (tafrid)."

Recent research by Amin et al. (2022) investigating the psychological effects of Suluk found significant reductions in participants' anxiety and depression levels, as well as real improvements in spiritual well-being and sense of connectedness to God scores. This proves that Suluk is not merely a tradition but a transformative method that has concrete impacts on individuals' psycho-spiritual conditions, facilitating qualitative leaps in their transcendental communication journey."

## C. Manaqiban Rite

The Manaqiban rite is a weekly collective rite. It functions as periodic spiritual cleansing and community bond (ukhuwwah) strengthening. This rite is usually conducted every Friday night or otherspecific nights considered blessed.

The stages in the Manaqiban rite are as follows (Nurhasan, 2023):

1. Recitation of Manaqib of Sheikh Abdul Qadir al-Jailani: This is the opening section. Reciting the life story and karaamah (spiritual miracles) of the saint is not to worship him, but as a form of tawasul (intercession) to attract blessings (barakah) and emulate his piety.
2. Collective Dzikir (Dzikir Jama'i): Led by a mursyid, formerly, now by a talqin representative, the entire congregation chants specific dzikir, such as La ilaha illallah and Allah, with loud (jahr) voices that are reverent and enthusiastic. This phase creates very powerful collective spiritual energy.
3. Dzikir Khafi (Secret Dzikir): After jahr dzikir, the atmosphere shifts into silence. Each participant performs dzikir in their own hearts. This is the peak of personal

transcendental communication within collective space.

4. Closing Prayer: The mursyid or talqin representative leads prayers for the welfare of the Muslim ummah, worldly and spiritual safety, and specifically for Abah Sepuh, Abah Anom, and all extended families of Pesanten Suryalaya.

The strength of the Manaqib rite lies in its collective dimension. Unlike Western communication theory that often emphasizes the individual, transcendental communication in this context is actually strengthened by group power. An ethnographic study by Sari & Hidayat (2023) concluded that Khotaman functions as a 'liminal space' where participants together leave their worldly social status and enter an equal community (communitas) before God. The dzikir energy generated collectively is believed to 'clean' the space and hearts of participants from negative energies, thus creating a 'spiritual field' conducive to the occurrence of transcendental communication (Restiani, 2022).

#### D. Khotaman

Khotaman is an Arabic word derived from khotaman-yakhtumu-khotman which has multiple meanings, including to close and to complete. Indeed, Khotaman was formerly used as the closing wirid (recitation) of a Sufi assembly.

Khotaman serves a dual function as a double-edged sword, namely as the main support for achieving ma'rifat (knowledge of God) and also as an effective prayer for requesting something from Allah in worldly and spiritual matters.

Khotaman as a weekly practice performed at least once a week can be performed individually (munfarid), but is more virtuous when performed collectively. At Pondok Pesanten Suryalaya, it is usually conducted after Maghrib and after Isha prayers (after Lidaf'il Bala prayers). Additionally, it is

also conducted after Ashar prayers on Thursday mornings.

#### E. Synergy of Three Rites Toward Ma'rifatullah

These three rites—daily dzikir, Suluk, and Khotaman—are not separate entities but form a mutually reinforcing spiritual education cycle. Daily dzikir serves as the foundation that maintains daily spiritual stability. Khotaman functions as a weekly "routine service" that refreshes and consolidates spiritual energy that may have been contaminated by worldly activities. Meanwhile, Suluk serves as a major "tune-up" and spiritual acceleration conducted periodically to achieve qualitative leaps in the journey.

This synergy describes a hierarchical model of transcendental communication: from personal (daily dzikir), strengthened by collective (Khotaman), and intensified through transformative (Suluk). Through this series of structured rites, TQN Suryalaya not only teaches theories about God but guides its followers to experience communication and closeness with Him directly, which ultimately leads to the highest goal of Sufism: ma'rifatullah (knowledge of God).

#### Forms of Transcendental Communication in the TQN Khotaman Rite at Pondok Pesanten Suryalaya

##### 1. Dzikir as the Medium of Direct Communication with Allah

In the Thoriqoh Qodiriyah Naqsyabandiyah (TQN) tradition, dzikir constitutes the core of the entire process of transcendental communication between humans and God. Dzikir is not merely understood as the utterance of specific words but as a process of spiritual awareness that connects the human qalb (heart) with the Divine reality. In the khotaman rite, two forms of dzikir are used continuously, namely dzikir jahr (loud dzikir) and dzikir khafi (silent dzikir). Dzikir jahr is performed with loud,

rhythmic, and synchronized voices by the congregants, thereby generating collective spiritual resonance that awakens awareness of Allah's presence in the shared space. After the *jahr* phase, *salikin* are directed to enter *dzikir khafi*, namely silent inner *dzikir* performed with full concentration, silence, and heart presence (*hudhur al-qalb*).

According to Al-Ghazali (2008) in *Ihya' Ulum al-Din*, true *dzikir* is not merely verbal utterance but inner remembrance that establishes direct relationship between the heart and Allah. When someone performs *dzikir* with full sincerity, the "light of *dzikir*" will penetrate the veil of worldly darkness and reflect the rays of *maqarat* (*gnosis*) in his *qalb*. At this moment, transcendental communication occurs, because the pure heart functions as the "Divine mirror" (*mir'at al-rahman*) reflecting Allah's attributes (Al-Ghazali, 2008, p. 281).

In the context of TQN *khotaman*, the rhythmic repetition of "La ilaha illallah" (There is no god but Allah) and "Allah" is not intended merely to cognitively remember God but to empty consciousness of all else so that the heart becomes a vessel for Divine presence. This process aligns with the concept of Allah's *ma'iyah* (companionship) in the Quran:

*"And He is with you wherever you are." (QS. Al-Hadid [57]: 4).*

In Ibn 'Arabi's view (2006), at such a moment, a *salik* no longer "pronounces" Allah's name but Allah "pronounces" Himself through the servant's heart—a form of non-verbal and direct communication between God and humans (*wahdat al-syuhud*). *Dzikir* becomes a bridge between human awareness and Divine awareness, so that *salik* experiences what is called *wushul* (attainment of consciousness to God) (Ibn 'Arabi, 2006, p. 122).

Phenomenological research conducted at Pondok Pesanten Suryalaya also reinforces these findings. *Salikin* who were interviewed

described that during *dzikir khafi* performed in a silent atmosphere, they felt an extremely close presence, as if "there was no distance between me and Allah." This experience marks the opening of direct inner communication between humans and God, where words are replaced by taste (*dzauq*) and awareness of Divine presence (Hasyim, 2025).

From a psycho-spiritual perspective, this state can be explained as a form of consciousness transcendence. Repetitive *dzikir* induces brain wave pattern changes to alpha and theta waves, which are associated with relaxation, inner clarity, and high spiritual connectedness (Azhari et al., 2022). Symbolically, this process depicts two-way communication: humans remember Allah through *dzikir*, while Allah "welcomes" that remembrance by presenting *sakinah* (inner tranquility) into the *qalb* (QS. Ar-Ra'd [13]: 28).

Thus, *dzikir* in the TQN *khotaman* rite is not merely a verbal or ritualistic activity but an actual transcendental communication process, where the human heart becomes a spiritual medium to absorb, feel, and respond to Divine radiance. In Abah Anom's terminology, *dzikir* is not merely "mentioning Allah" but "being mentioned by Allah"—this is the true form of communication between creatures and the Creator (Mulyati, 2022).

Provisions for Implementing TQN *Khotaman* as a Transcendental Communication Structure

Based on the *Kitab 'Uquudul Jumaan* which serves as the official guideline of Pondok Pesanten Suryalaya, the implementation of *dzikir* and *khotaman* operational practices has key provisions that maintain the purity and uniformity of *dzikir* practices among *ikhwan/akhwat* of the Tarekat Qodiriyah Naqsyabandiyah. *Khotaman* is not merely a routine but an orderly spiritual communication system between disciples and Allah through *mursyid* guidance.

Several important provisions include:

1. Dzikir is performed after fardhu (obligatory) prayers or at specific times such as before sleeping or after tahajud (night prayer), according to established etiquette.
2. The number and form of dzikir have been regulated, for example, dzikir kalimah thayyibah is read with specific numbers (such as 165 times) with full awareness, not merely formal counting.
3. Khotaman implementation is conducted in an orderly, synchronized, and pure state, so that the unity of congregational spiritual energy that strengthens dzikir resonance is created.
4. For ikhwan who are prevented or traveling, dzikir can still be performed briefly (takhfif) without diminishing its meaning, indicating flexibility of spiritual communication in TQN.
5. The main purpose of this uniformity is to maintain the purity of the tawajjuh (inner connection) channel between ikhwan, mursyid, and Allah SWT—a continuously unbroken chain of spiritual communication.

Thus, the provisions of khotaman in TQN are not merely technical rules but also symbolic and methodological devices that form the structure of transcendental communication. Every utterance, number of recitations, and execution etiquette creates a spiritual communication structure that confirms the vertical relationship between humans and Allah. In Abah Anom's view, dzikir is not merely "mentioning Allah" but "being mentioned by Allah"—this is the true form of communication between creatures and the Creator (Mulyati, 2022).

The execution of khotaman can be conducted congregationally (jama'ah) or munfarid (individually), either at the mosque or at each practitioner's home. This practice can be conducted once a week, twice a week, or even daily, especially during the time

between Maghrib and Isya prayers. At Pondok Pesanten Suryalaya, the execution time for khotaman is usually conducted daily between Maghrib and Isya as well as after the Lidafil Bala'i sunnah prayer after Isya, and also on Monday and Thursday after Ashar. The execution is conducted with full etiquette, orderliness, and in a pure state so that the unity of congregational spiritual energy that strengthens dzikir resonance is created.

In this regard, those who have many "life needs" whether worldly or spiritual matters are encouraged to increase khotaman, because dzikir serves as a means to strengthen the inner relationship with Allah and open the path to blessings. For ikhwan who are prevented or traveling, dzikir can still be performed briefly (takhfif) without diminishing its meaning. This shows the flexibility and breadth of mercy in the TQN spiritual communication system.

Conceptually, dzikir in TQN has a transcendental communication structure. Every utterance, number of recitations, and execution etiquette forms a symbolic and methodological order that connects humans with God through tawajjuh—an inner connection that flows from mursyid to disciples and leads to Allah SWT. In Abah Anom's view, dzikir is not merely "mentioning Allah" but "being mentioned by Allah," meaning that two-way communication occurs between creatures and the Creator. Thus, khotaman in TQN is not merely a technical ritual but a form of spiritual awareness that confirms the vertical relationship (hablun minallah) and strengthens the inner dimension of humans toward spiritual wholeness.

### **3. Tawasul and Manaqib Recitation as Symbolic Communication**

In the TQN Suryalaya khotaman rite, the initial stage before dzikir is the recitation of manaqib of Sheikh Abdul Qadir al-Jailani and tawasul, namely the invocation of the spiritual

chain of mursyid, from Abah Sepuh and Abah Anom to the Prophet Muhammad SAW. These two practices are not intended as forms of worship but as symbolic-spiritual communication that confirms the vertical connection between salik (disciples) and Allah through a legitimate spiritual network (tarekat silsilah).

According to Bruinessen (1990), silsilah in tarekat functions as a chain of legitimacy and transmission of Divine blessings (barakah). Within the framework of transcendental communication, tawasul works as a semiotic medium that flows Divine meaning through the sacred names of teachers, so that participants' hearts are connected to the highest spiritual center, namely Allah SWT.

Carey (2009) in *Communication as Culture* explains that every religious rite is a ritual-performative communication action, not merely information transmission. Through the performance of tawasul and manaqib, congregants renew their collective awareness that they are bound in the same Divine meaning network. Thus, the manaqib recitation brings back the symbols of piety and exemplary conduct of Sheikh Abdul Qadir al-Jailani as "spiritual communication codes" that remind congregants of tauhid values, humility, and love for Allah (Zainuddin, 2021).

Theologically, Al-Ghazali (2008) explains that tawasul is a request made through the intermediary of a righteous servant, as a form of ta'dhim (respect) for their closeness to Allah. In this process, the main communicator remains Allah SWT, while mursyid and saints are merely symbolic channels that reflect Divine light like a mirror that transmits light without owning it. Therefore, the communication that occurs is transpersonal, not interpersonal; it involves the collective consciousness of congregants that transcends their individual boundaries (Ibn 'Arabi, 2006).

In field interviews quoted by Hasyim (2025), one of the mursyid at Suryalaya stated:

"Reciting manaqib is like opening the door of mercy. When the saint's name is mentioned with sincerity, the congregants' spirits are connected to the chain of light that leads directly to Allah."

This statement shows that tawasul and manaqib are not merely verbal activities but spiritual communication events lived through collective consciousness. Every name mentioned functions as a transcendental symbol that brings Divine presence into the reader's heart.

Phenomenological observation results by Hasyim (2025) show that during manaqib recitation, many congregants cry or feel subtle vibrations in their chests. This emotional-spiritual phenomenon is an indication of symbolic-transcendental communication occurring: verbal symbols (asma' al-shaykh) trigger inner resonance that opens the path for Divine presence (tajallī). This process aligns with Cissna and Anderson's (2002) idea that transcendental communication encompasses the dimension of total openness between the self and the Transcendent—a "dialogue of presence," not rational message exchange.

Field data shows that dzikir is the main core in the TQN khotaman rite. Dzikir practice is conducted in two forms, namely dzikir jahr (loud) and dzikir khafi (silent in the heart). Congregants repeatedly recite "La ilaha illallah" (There is no god but Allah) and "Allah" with specific rhythms until entering the inner silence phase.

Several informants stated that during dzikir khafi, they felt deep tranquility, spiritual closeness to Allah, and the emergence of inner experiences such as weeping without cause and peace that is difficult to explain verbally (Hasyim, 2025).

Dzikir in TQN is not understood merely as word utterance but as a means of bringing Divine consciousness into the heart. This finding aligns with Al-Ghazali's (2008)

view in Ihya' 'Ulum al-Din that true dzikir is a heart activity that fully brings Allah into human consciousness.

From a transcendental communication perspective, dzikir functions as a direct communication medium between humans and God. The repetition of dzikir utterances helps salik release attention from worldly reality and direct consciousness toward Allah. At this point, communication no longer occurs merely in verbal form but through inner experiences.

This view is reinforced by Ibn 'Arabi (2006) who explains that at certain spiritual levels, a servant no longer merely mentions Allah's name but feels Divine presence in his consciousness (wahdat al-syuhud). Additionally, neuro-spiritual research by Azhari et al. (2022) shows that intensive dzikir is related to alpha and theta brain wave activity that produces tranquility and increased spiritual awareness.

Thus, dzikir in TQN has theological and psycho-spiritual dimensions that support the occurrence of transcendental communication.

#### **4. Collective Energy of Dzikir Jama'i (Concerted Dzikir)**

Observation results show that before dzikir begins, congregants perform tawasul and recite manaqib of Sheikh Abdul Qadir al-Jailani. In this process, the names of TQN mursyid up to the Prophet Muhammad SAW are mentioned as part of the tarekat's spiritual silsilah.

Some congregants state that manaqib recitation brings a deep emotional atmosphere, such as sentimentality, tranquility, and spiritual closeness to the scholars and saints of Allah (Hasyim, 2025).

Tawasul and manaqib in TQN function as symbolic communication that connects congregants with the tarekat's spiritual network. Symbols in the form of mursyid names, piety stories, and spiritual silsilah form collective consciousness that congregants are

on a spiritual path connected to the Prophet Muhammad SAW (Bruinessen, 1990).

In James Carey's (2009) ritual communication theory, religious rites not only convey messages but also build and maintain shared meanings within the community. This is evident in manaqiban practice which brings spiritual unity feelings among congregants.

Al-Ghazali (2008) explains that tawasul is a form of respect for righteous servants close to Allah. In this context, mursyid and saints are viewed not as objects of worship but as symbolic media that direct congregants' hearts toward Allah SWT.

Thus, tawasul and manaqib are not merely religious text recitations but symbolic media that strengthen congregants' transcendental awareness through shared emotional and spiritual experiences.

Additionally, dzikir jama'i also functions as a social spiritual bond reinforcement (ukhuwwah ruhaniyyah). Every congregant becomes part of a broader consciousness network, which in communication terms is called field of shared presence (Cissna & Anderson, 2002). In this state, not only vertical relationships with God are established but also horizontal relationships between human hearts that together aim toward Allah. Thus, the transcendental communication occurring is two-layered:

1. Vertical between congregants and Allah (Divine communication)
2. Horizontal-transcendental between individuals who together experience Divine presence.

Thus, dzikir jama'i in TQN khotaman is not merely a religious expression but a collective spiritual mechanism that facilitates communication experience with God together. This dzikir combines elements of sound, rhythm, silence, and togetherness into one symbolic unity that opens space for the descent

of *sakinah* and *tajallī* (Divine disclosure). In Islamic communication perspective, this is *jamā'iyah* Divine communication—a form of collective transcendental communication where the consciousness of worshippers unites in one name: Allah.

### 5. Guidance of Mursyid/Wakil Talqin as Spiritual Mediators

Interview results show that congregants view mursyid as spiritual guides who have important roles in directing *dzikir* and maintaining the conduct of *tarekat* practices. The presence of mursyid is believed to be able to bring tranquility and strengthen the devotion of congregants during *khotaman* (Hasyim, 2025).

"When Abah leads *dzikir*, it feels like my heart is illuminated. Even without words, we feel close to Allah."

This phenomenon shows that mursyid is not merely a ritual leader but also a spiritual transmitter who facilitates the spiritual relationship between servants and God. Their presence creates a sacred space where congregants can feel Divine presence more strongly.

In Ibn 'Arabi's view (2006), the relationship between mursyid and disciples reflects the principle of *wahdat al-wujūd*—ontological unity that occurs when the servant's consciousness dissolves into Divine consciousness through a true teacher's intermediary. Thus, in the TQN *khotaman* rite, transcendental communication does not only occur between humans and God directly but also through the spiritual mediation of mursyid who has "*fana'* in Allah." Through this, mursyid's guidance ensures that spiritual communication does not deviate but leads to inner enlightenment and purification (*tazkiyat al-nafs*).

The role of mursyid in TQN Suryalaya also has social-transformative dimensions. As

noted by Rahman (2018), mursyid like Abah Anom not only guide disciples in *dzikir* but also instill moral values and life balance through the *Inabah* spiritual rehabilitation program. This shows that transcendental communication facilitated by mursyid has real impacts, not only on the inner dimension but also on the social behavior of congregants—creating harmony between spirituality and daily life.

In TQN, mursyid functions not only as ritual leaders but also as spiritual mediators who guide disciples toward Divine awareness. This position is obtained through *silsilah* legitimacy and extensive spiritual experience (Mulyati, 2022).

Communicatively, mursyid becomes a connector between horizontal and vertical dimensions. They convey ritual instructions to congregants while directing their consciousness toward spiritual communication with Allah. This role shows that transcendental communication in *tarekat* occurs through structured guidance processes.

Al-Ghazali (2008) explains that a disciple needs a spiritual guide so that their spiritual journey remains on the correct path. Meanwhile, Ibn 'Arabi (2006) views the mursyid-disciple relationship as a medium for uniting spiritual awareness that directs humans toward God.

Rahman (2018) also shows that the role of mursyid in TQN Suryalaya is not limited to *dzikir* guidance but also includes moral guidance and social rehabilitation through the *Inabah* program.

Thus, mursyid in TQN Suryalaya *khotaman* functions as spiritual mediators, inner validators, and carriers of spiritual enlightenment. They guide congregants to communicate with Allah directly through *dzikir* and heart presence, while ensuring that transcendent experiences remain within the corridors of *tauhid* and *shariah*. In this relationship, mursyid are "mirrors that reflect

Allah's light to their disciples," not the source of that light itself.

## **6. Spiritual Experiences (Dzauq and Fana') as Evidence of Communication Occurring**

The peak of the transcendental communication process in the TQN khotaman rite at Pondok Pesanten Suryalaya is the emergence of spiritual experiences known in Sufistic tradition as dzauq (spiritual taste) and fana' (ego dissolution into Divine presence). These two terms describe forms of communication that are no longer verbal, symbolic, or ritualistic but directly touch Divine reality through the deepest inner consciousness.

Several congregants admitted to experiencing spiritual experiences while participating in khotaman, such as feelings of peace, spontaneous weeping, lightness, and experiences of losing awareness of the surrounding environment when dzikir occurs (Hasyim, 2025).

Some informants referred to these experiences as dzauq (spiritual taste), while deeper experiences are understood as fana'—a state when self-awareness dissolves into Allah's presence.

These spiritual experiences show that transcendental communication in TQN does not stop at symbolic and ritualistic aspects but reaches personal and profound inner experiences.

According to Al-Ghazali (2008), dzauq is a spiritual taste experience that emerges when the heart is truly filled with dzikir to Allah. Meanwhile, fana' in Ibn 'Arabi's view (2006) is a state when human ego merges into Divine consciousness.

From the perspective of transcendental communication theory, these experiences show the existence of forms of communication that transcend verbal language and symbolism. Cissna and Anderson (2002) call this "dialogue (Maghrisul Akhiroh Syam., et al / *Constructing Transcendental Communication: A Phenomenological Study of Khotaman Ritual in the Qodiriyah Naqsyabandiyah Order at Suryalaya*)

of presence"—communication through spiritual consciousness presence.

Research by Azhari et al. (2022) also found that intensive dzikir practice affects brain wave activity related to mystical experiences and feelings of spiritual connectedness. Additionally, Rahman (2018) recorded that spiritual experiences in TQN impact the formation of moral character among congregants, such as increased patience, tranquility, and sincerity.

Thus, spiritual experiences in TQN khotaman prove that transcendental communication occurs through inner consciousness experiences that produce spiritual transformation alongside social behavioral changes.

Based on the overall research results, this research produces theoretical contributions in the form of a hierarchical transcendental communication model in the khotaman rite of Thoriqoh Qodiriyah Naqsyabandiyah (TQN) at Pondok Pesanten Suryalaya. This model shows that transcendental communication in tarekat practice does not occur singly but develops through three interrelated stages of spiritual communication, namely personal communication, collective communication, and transformative communication.

First, personal communication occurs through daily dzikir practice conducted individually by salikin. At this stage, dzikir functions as a medium for direct relationship between individuals and Allah SWT. Communication occurs in personal inner space through heart consciousness, dzikir utterance contemplation, and spiritual presence (hudhur al-qalb). This stage becomes the initial foundation for forming transcendental awareness because individuals begin to build intense spiritual connection with God (Al-Ghazali, 2008).

Second, collective communication is embodied in khotaman, manaqiban, tawasul,

and dzikir jama'i rites. At this stage, transcendental communication is no longer individual but develops into shared spiritual experiences. Synchronization of dzikir, ritual symbols, and mursyid presence create collective spiritual resonance that strengthens vertical relationship with Allah while also strengthening horizontal relationships among congregants. This finding shows that spiritual experiences in tarekat are built through communal awareness that brings shared spiritual energy (collective spiritual resonance) (Carey, 2009; Durkheim, 1912/2008).

Third, transformative communication emerges through suluk, dzauq, and fana' experiences—the phase when spiritual communication produces consciousness changes, soul purification, and behavioral transformation. At this stage, transcendental communication not only produces emotional-spiritual experiences but also gives birth to moral and social changes in congregants' lives. Individuals who experience profound spiritual shows increased patience, tranquility, sincerity, and closer to Divine values (Ibn 'Arabi, 2006; Rahman, 2018).

Thus, this research affirms that transcendental communication in TQN Suryalaya occurs through systematic hierarchical patterns: beginning from personal relationship with God, strengthened through collective experiences in congregational rituals, then reaching transformative stages of consciousness and spiritual behavioral changes. This model is the main research finding while enriches the study of Islamic communication and transcendental communication, particularly in the context of Sufistic rituals in Indonesia.

## CONCLUSION

Based on research results and phenomenological analysis of the khotaman rite of Thoriqoh Qodiriyah Naqsyabandiyah (TQN) at Pondok Pesanten Suryalaya, it can be

concluded that khotaman constitutes a transcendental communication medium that connects humans with Allah through spiritual experiences that are personal, collective, and transformative. Such communication does not occur solely through verbal language but through dzikir, spiritual symbols, heart presence, and mursyid guidance that form Divine consciousness among congregants.

In the khotaman rite, dzikir serves as the primary medium for direct communication with Allah through dzikir jahr and dzikir khafi practices that bring hudhur al-qalb (heart presence). Tawasul and manaqib recitation function as symbolic communication that connects congregants with the spiritual network of mursyid up to the Prophet Muhammad SAW, thereby building collective spiritual awareness. Meanwhile, dzikir jama'i creates shared spiritual resonance that strengthens the experience of Divine presence among congregants. The presence of mursyid or talqin representatives also has a central role as spiritual mediators who guide the direction of transcendental communication to remain within the corridors of tauhid and shariah.

This research finds that transcendental communication in TQN Suryalaya occurs through a hierarchical spiritual communication model. First, personal communication realized through individual dzikir as an inner relationship between salik and Allah. Second, collective communication evident in khotaman, tawasul, and dzikir jama'i as shared spiritual experiences that build communal awareness. Third, transformative communication emerging through spiritual experiences such as dzauq and fana'—conditions when dzikir produces consciousness changes, inner tranquility, and moral transformation in congregants' lives.

Thus, the main finding of this research affirms that the TQN khotaman rite functions not merely as a religious ritual but also as a transcendental communication system that

forms vertical relationships between humans and Allah while producing spiritual and social transformation. The hierarchical transcendental communication model (personal–collective–transformative) constitutes this research's theoretical contribution to the development of Islamic communication studies, particularly on the dimensions of Sufistic communication and spiritual experiences in the tarekat tradition in Indonesia.

### RECOMMENDATIONS

The transcendental communication values in the TQN khotaman rite need to be continuously developed as a means of spiritual and moral development for society, especially in facing psychological crises and moral degradation in the modern era.

Future research is expected to develop studies on TQN transcendental communication from psychological, neuro-spiritual, or contemporary Islamic communication perspectives to obtain more multidisciplinary understanding regarding the influence of dzikir on human consciousness and behavior.

Dzikir practices and spiritual development in TQN can serve as inspiration in building inner tranquility, character strengthening, and social harmony amid increasingly complex modern societal life.

### REFERENCES

- Al-Ghazali, A. H. (2008). *Ihya' 'Ulum al-Din*. Kairo: Dar al-Ma'arif.
- Amin, M., Rahman, F., & Yusuf, A. (2022). The psychological effects of suluk practice on emotional stability and spiritual well-being. *Journal of Islamic Psychology Studies*, 14(2), 33–48.
- Azhari, M., Rahman, F., & Siregar, H. (2022). Neurospiritual effects of dhikr practices on brainwave activity and spiritual awareness. *Journal of Islamic Psychology Studies*, 14(2), 45–59.
- Bruinessen, M. van. (1990). *The Qadiriyya and Naqsyabandiyya in Indonesia*. Leiden, The Netherlands: KITLV Press.
- Bruinessen, M. van. (1992). *Tarekat dan politik di Indonesia*. Bandung, Indonesia: Mizan.
- Carey, J. W. (2009). *Communication as culture: Essays on media and society* (Rev. ed.). New York, NY: Routledge.
- Cissna, K. N., & Anderson, R. (2002). *Moments of meeting: Buber, Rogers, and the potential for public dialogue*. Albany, NY: State University of New York Press.
- Durkheim, É. (2008). *The elementary forms of religious life* (K. E. Fields, Trans.). Oxford, UK: Oxford University Press. (Original work published 1912)
- Fikri, M. (2021). *Ritus suluk sebagai metode transformasi spiritual dalam tarekat Naqsyabandiyah: Studi di Pondok Pesantren Suryalaya Tasikmalaya* [Tesis, UIN Sunan Gunung Djati Bandung].
- Hallsworth, M., & Rutter, J. (2011). *Making policy better: Improving Whitehall's core business*. London, UK: Institute for Government.
- Hasyim, N. M. (2025). *Komunikasi transendental dalam ritus khotaman Thoriqoh Qodiriyah Naqsyabandiyah Pondok Pesantren Suryalaya*. Yogyakarta, Indonesia: UIN Sunan Kalijaga.
- Ibn 'Arabi, M. (2006). *Al-Futuhat al-Makkiyyah* (Vol. 1). Beirut, Lebanon: Dar al-Fikr.
- Ismail, H. (2020). The psychological dimension of dzikr: Its impact on emotional and spiritual balance. *Jurnal Tasawuf dan Psikologi Islam*, 8(1), 25–40.
- Littlejohn, S. W., & Foss, K. A. (2009). *Theories of human communication* (9th ed.). Long Grove, IL: Waveland Press.

- Martin, V. B. (2004). *The spread of Qadiriya Naqsyabandiyah in Southeast Asia*. Singapore: ISEAS Publishing.
- Martin, V. B. (2004). *The spread of Qadiriya Naqsyabandiyah in Southeast Asia*. Singapore: ISEAS Publishing.
- Moleong, L. J. (2019). *Metodologi penelitian kualitatif (Edisi revisi)*. Bandung, Indonesia: Remaja Rosdakarya.
- Mulyati, S. (2022). *Spiritual pedagogy in the Naqsyabandiyah order: A study of Abah Anom's teaching*. Bandung, Indonesia: Pustaka Setia.
- Nurhasan, A. (2023). Makna khotaman dalam tarekat Qodiriyah Naqsyabandiyah: Studi etnografi di Pesantren Suryalaya. *Jurnal Kajian Tasawuf Nusantara*, 5(1), 60–77.
- Rahman, A. (2018). The role of TQN Suryalaya in moral and spiritual rehabilitation through Inabah program. *Jurnal Tasawuf Indonesia*, 10(2), 56–71.
- Restiani, D. (2022). Collective dhikr and purification of the heart: A field study in Suryalaya. *Indonesian Journal of Islamic Spirituality*, 7(3), 112–130.
- Sari, D., & Hidayat, R. (2023). Ritual liminality and collective spirituality in Indonesian dhikr communities. *Journal of Islamic Cultural Studies*, 5(2), 77–93.
- Tanzeh, A. (2009). *Pengantar metode penelitian*. Yogyakarta, Indonesia: Teras.
- Zainuddin, A. (2021). The role of TQN Suryalaya's ritual in building social character based on Sufistic values. *Jurnal Tasawuf dan Tarekat Nusantara*, 3(1), 45–63.
- Zainuddin, A. (2021). The role of TQN Suryalaya's ritual in building social character based on Sufistic values. *Jurnal Tasawuf dan Tarekat Nusantara*, 3(1), 45–63.