



## **Reading *Tanbih* Syekh Abdullah Mubarak: The Islamic Social Harmony Values in Mother Tongue**

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**Abstract:** *Harmony among us is one of the cores of Islamic doctrine. This paper intends to trace how Islamic teachings regarding conformity and social harmony are conveyed through the mother tongue. The values of universal Islamic harmony are articulated within the locality framework to align with the local wisdom that has previously grown in society. Islamic doctrine, especially regarding social harmony, will more easily touch ordinary people when conveyed in language and terms that are easy for ordinary people to understand. The mother tongue has brought Islamic teachings closer to the culture and life of the local people. The concept of social harmony was deliberately chosen because it reflects a desired point of social balance in the behaviour and rules of the social community. Which end of credit is constantly moving and changing. This paper chooses the focus study of *Tanbih* Syekh Abdullah Mubarak bin Nur Muhammad (1846-1956). This figure is an exceptionally prominent *tarekat* scholar in West Java. *Tanbih* contains his teachings and advice written in Sundanese. The position of this text is significant for students of the Qadiriyyah Naqsyabandiyah Order who are affiliated with Syekh Abdullah Mubarak because *Tanbih* is always recited in the essential rituals of this group. There are four main ideas in *Tanbih* Syekh Abdullah Mubarak: harmony between religion and state, humanity, tolerance, and firmness of faith. The concept of social harmony in *Tanbih* continues the main principle of *cageur-bageur*, the perfect body-the ultimately innate. This social harmony involves *urang* (self) with religion and the state, *urang* (self) and *batur* (others), as well as *kudu* (recommendations/commands) and *ulah* (prohibitions) principles.*

**Keywords:** Social Harmony, Mother Tongue, Islam, Sunda, Tarekat

**Abstrak:** Kerukunan antar manusia merupakan salah satu inti dari ajaran Islam. Tulisan ini bermaksud untuk melacak bagaimana ajaran Islam mengenai keselarasan dan harmoni sosial disampaikan melalui bahasa ibu. Nilai-nilai kerukunan Islam yang universal diartikulasikan dalam bingkai lokalitas melalui bahasa ibu. Ajaran Islam, khususnya mengenai harmoni sosial, akan lebih mudah menyentuh kalangan masyarakat biasa ketika hal itu disampaikan dalam bahasa dan istilah-istilah yang mudah dipahami masyarakat awam. Bahasa ibu telah mendekatkan ajaran Islam dengan budaya dan kehidupan masyarakat tempatan. Konsep harmoni sosial sengaja dipilih karena hal ini mencerminkan bahwa terdapat titik keseimbangan sosial yang diinginkan dalam perilaku dan aturan komunitas sosial. Yang mana titik keseimbangan ini terus bergerak dan berubah. Tulisan ini memilih *Tanbih* Syekh Abdullah Mubarak bin Nur Muhammad (1846-1956), sebagai kajian. Tokoh ini merupakan ulama tarekat yang cukup terkemuka di Jawa Barat. *Tanbih* berisi ajaran

dan anjuran beliau yang ditulis dalam bahasa Sunda. Kedudukan teks ini sangat penting bagi murid-murid Tarekat Qadiriyyah Naqsyabndiyah yang terafiliasi kepada Syekh Abdullah Mubarak karena *Tanbih* selalu dibacakan dalam ritual-ritual penting kelompok ini. Secara garis besar ada empat gagasan utama dalam *Tanbih* Syekh Abdullah Mubarak, yakni: keselarasan antara agama dan negara, kemanusiaan, toleransi, dan keteguhan iman. Gagasan harmoni sosial dalam *Tanbih* merupakan kelanjutan dari prinsip pokok *cageur-bageur*, jasmani sempurna-budi utama. Harmoni sosial ini melibatkan urang (diri) dengan agama dan negara; urang dan batur (liyan), serta prinsip kudu (anjuran/ perintah) dan ulah (larangan).

**Kata Kunci:** Harmoni Sosial, Bahasa Ibu, Islam, Sunda, Tarekat

## 1. Introduction

Based on research conducted by the Center for Research and Development of the Ministry of Religion of the Republic of Indonesia in 2019, the index score for Religious Harmony in Indonesia shows a national average of 73.83 points. This index score shows that in Indonesia, the life of religious people is in the category of high harmony.<sup>1</sup> Research shows an encouraging fact. However, the discussion on harmony did not stop at all. Discourse on harmony continues to be rolled out in response to Indonesia's rise of religious disharmony. Disharmony between religious communities can arise due to an understanding that one group considers its teachings to be the most correct while others are wrong. Excessive religious enthusiasm without being based on religious knowledge and political interests is another cause of religious disharmony. This disharmony often creates horizontal conflicts in society.

Efforts to improve interfaith harmony in line with Rencana Pembangunan Jangka Panjang Nasional (RPJPN), the National Long Term Development Plan, 2005-2025. The ideals of the RPJPN are the realization of a national character that is tough, competitive, has a noble character, and has Pancasila morals which are characterized by a character of faith and piety to God Almighty, virtuous, tolerant, cooperative, patriotic, dynamic, and science and technology-oriented (RI Law Number 17 of 2007). One measure of the success of development in religion is the condition of religious harmony. Efforts to bring harmony are continuously carried out. This obligation is not only the responsibility of religious leaders. Every individual, family, community, and even the government has the same commitment to maintaining social harmony between religious communities.

Promoting social harmony can be seen as part of efforts to strengthen the character of citizens. The government has determined the value of character education, which includes religious attitude, honesty, responsibility, healthy life, discipline, hard work, logical thinking, entrepreneurship, self-confidence, independence, curiosity, love of knowledge, self-awareness, awareness of rights and obligations, obedience on social rules, respecting others, polite, democratic, ecological, nationalist, and

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<sup>1</sup> Muhammad Adlin Sila and Fakhrudin, *Indeks Kerukunan Umat Beragama Tahun 2019* (Jakarta: Litbangdiklat Press, 2020), 63.

respecting diversity.<sup>2</sup> Promoting social harmony is, of course, through the mediation of language. The use of language can be conveyed orally and in writing. Therefore, as a means of communication, language is a vital instrument to bridge so that the intent of the sender of the message (addresser) can be appropriately received by the recipient of the message (addressee). Choosing the correct language is quite influential in transmitting this information.

Social harmony, especially harmony between religious communities, is influenced by educational factors, the role of the government, and local wisdom.<sup>3</sup> Without intending to ignore the other two factors, this paper will focus on the use of local wisdom for growing social harmony. More specifically, this paper will describe transmitting Islamic values and ideas regarding social harmony into local concepts. The mother tongue is used to articulate the universal ideas of Islam so that it is easier to be accepted by the people who use the mother tongue. For this purpose, I choose to analyze the Sundanese text of *Tanbih* Syekh Abdullah Mubarak. This paper explores whether the *Tanbih* text contains Islamic social harmony values. How is the idea of Islamic social harmony presented through the mother tongue in the *Tanbih* text? And how is the concept of social harmony disseminated or promoted?

Studies on *Tanbih* Syekh Abdullah Mubarak have been carried out several times. Somantri and Dahwadin (2019) conducted a textual analysis of the *Tanbih* text. They stated that the *Tanbih* text has a message of religious moderation in state life. There are seven essential messages in *Tanbih*: harmonization of religion and state relations, respect for elders, respect for others, equality, prioritizing the public interest, helping the weak/poor, and protecting the environment.<sup>4</sup> Widarda (2020) examines the relationship between religion and the state in the *Tanbih* text. This research concluded that the *Tanbih* text is a social guide for followers of the Qadiriyyah Naqsyabandiyah Order in society and as a state. It contains a solid message to love the motherland and protect the sovereignty of the Unitary State of the Republic of Indonesia.<sup>5</sup> Hidayat (2022) discusses the role of Syekh Abdullah Mubarak in the spread of the Qadiriyyah Naqsyabandiyah Order in the Priangan area before World War II. Although it does not directly discuss *Tanbih*, the article shows that Syekh Abdullak Mubarak is a scholar who prioritizes peaceful and compromised ways of spreading his teachings.<sup>6</sup> Existing publications have focused more on textual studies

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<sup>2</sup> H. Gunawan, *Pendidikan Karakter: Konsep Dan Implementasi* (Bandung: Alfabeta, 2017).

<sup>3</sup> Sila and Fakhruddin, *Indeks Kerukunan Umat Beragama Tahun 2019*, 63.

<sup>4</sup> Muhamad Dani Somantri and Dahwadin, 'The Messege of Religious Moderation in *Tanbih* Qadiriyyah Naqsyabandiyah (TQNs) Pondok Pesantren Suryalaya Tasikmalaya', *Teosofia: Indonesian Journal of Islamic Mysticism* 8, no. 1 (2019): 51–68.

<sup>5</sup> Dodo Widarda, 'The Relationship Between Religion and State for the Sovereignty of the NKRI; Study of Suryalaya TQN Murshid Thought in the *Tanbih* Text', *Jurnal Studi Sosial Dan Politik* 4, no. 2 (2020): 135–46.

<sup>6</sup> Angga Pusaka Hidayat, 'Peran Syekh Abdullah Mubarak Dalam Penyebaran Tarekat Qadiriyyah Naqsyabandiyah Di Priangan, 1900-1940an', *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 10, no. 1 (28 July 2022), <https://doi.org/10.24235/tamaddun.v10i1.10493>.

and have not examined further the reading of *Tanbih* texts to promote social harmony through the mother tongue.

For the sake of analysis, this paper limits social harmony indicators according to the strategic plan of the Ministry of Religion. There are three social harmony indicators: tolerance, equality, and cooperation. These three indicators are used as a reference for analyzing the text content of the *Tanbih*. Tolerance means mutual respect and acceptance within religious groups (internal) and between religious groups (external). In other words, tolerance is mutual acceptance and respect for differences. Equality is the will to protect each other, fulfill rights, and provide opportunities for one another. Equality does not offer room for the emergence of one group's superiority and discrimination. Collaboration, namely socializing, empathizing, and sympathizing, in various fields of life. Collaboration means the act of giving and receiving and mutually benefiting from joint work. Active involvement in cooperation will create a situation of peace, calm, and mutual support. The awakening of this condition by itself will eliminate the attitude of hurting and getting rid of each other.

## 2. Methods

This research uses a descriptive qualitative method. A qualitative approach examines the depth of a meaning, people's subjective experiences, and the processes they take to produce substance. A qualitative approach allows researchers to build an understanding of a topic and unravel the meaning stored in activities, situations, circumstances, people, and objects. Methodologically, a qualitative approach relies on inductive design to produce generalizations of meaning and produce descriptions from rich data.<sup>7</sup> Qualitative research seeks to understand certain social situations, events, roles, groups, and interactions. The investigative process leads researchers to contrast, compare, replicate, catalog, and classify research objects.<sup>8</sup> A qualitative approach is suitable for use because the style of this research is exploratory or descriptive research.

The interpretive paradigm guides this research to be able to examine how people or society are involved in the process of constructing and reconstructing meaning. In the interpretive perspective, attention is focused on describing people's interaction patterns and interpretive methods in which people give sense to events, situations, and other phenomena.<sup>9</sup>

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<sup>7</sup> Patricia Leavy, *Research Design: Quantitative, Qualitative, Mix Methods, Arts-Based, and Community-Based Participatory Research Approaches* (New York/London: The Guilford Press, 2017), 124.

<sup>8</sup> John W. Creswell, *Research Design: Quantitative, Qualitative, and Mix Methods Approaches*. (Los Angeles/London: Sage, 2014), 205.

<sup>9</sup> Leavy, *Research Design: Quantitative, Qualitative, Mix Methods, Arts-Based, and Community-Based Participatory Research Approaches*, 129.

The data were obtained through a literature study, especially for books containing *Tanbih* texts. The preliminary literature review was conducted on the book *Alaa Inna Auliyaa Allohi Laa Khaofun 'Alaihim Wa Lahum Yahzanun* (1956/2005). In this book, there is a *Tanbih* text in Sundanese. Qualitative observations were made to see the reading of *Tanbih* texts in the *manaqiban* activities held at the Pesantren Suryalaya.

The concept of social harmony and the idea of the mother tongue is used in this study. Social harmony means a situation where there is a balance between various social forces or entities that are potentially opposite. These forces need not be mutually exclusive, nor must they always conflict. Social harmony can be defined as a dynamic balance resulting from an exchange process that is regulated in a social context. Social harmony refers to social exchange, expectations about self and other people's behavior, and social perceptions in a particular social context.<sup>10</sup>

Mother tongue is a language naturally obtained from the environment and family.<sup>11</sup> In Indonesia, the mother tongue or first language can be interpreted as various languages spread across multiple regions, such as Javanese, Sundanese, Minang, Batak, and other languages. The mother tongue will make it easier for someone to understand the phenomena that occur in their environment. Like language, the mother tongue can have three functional components: communicative, integrative, and expressive. The communicative function is to exchange information between people. Integrative function as a marker of one's identity in society. The explicit role is to express certain psychological conditions.<sup>12</sup> In the Sapir-Whorf perspective, language is an element of culture and a medium for forming culture. Language is not just a way of giving code to voice ideas but influencing the formation of the way people see the world and directing human thoughts and behavior.<sup>13</sup> *Tanbih* was written by a person born in a Sundanese cultural environment, and the mother tongue is Sundanese.

### 3. Results and Discussion

#### Biography of Syekh Abdullah Mubarak

Syekh Abdullah Mubarak bin Nur Muhammad (1836-1956) was a prominent TQN murshid in West Java. He founded the Pesantren Suryalaya, synonymous with the TQN Islamic Boarding School. Syekh Abdullah Mubarak was born on Saturday, 12 Shafar in Cicalung Village, Bojongsoban, Tarikolot District.<sup>14</sup> The education at the

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<sup>10</sup> P. Christopher Earley, *Face, Harmony, and Social Structure; An Analysis of Organizational Behavior across Cultures* (Oxford: Oxford University Press, 1997), 120.

<sup>11</sup> Harimurti Kridalaksana, *Kamus Linguistik* (Jakarta: Gramedia, 1999), 22-23.

<sup>12</sup> John Schumann and Nancy Stenson, eds., *New Frontiers in Second Language Learning* (Massachusetts: Newbury House, 1974), 39-40.

<sup>13</sup> Edward Sapir, *Language* (New York: Harcourt, 1949).

<sup>14</sup> Hidayat, 'Peran Syekh Abdullah Mubarak Dalam Penyebaran Tarekat Qadiriyyah Naqsyabandiyah Di Priangan, 1900-1940an', 962.

Islamic boarding school that young Abdullah Mubarak first undertook was when he studied at the Pesantren Sukamiskin in Bandung. Abdullah Mubarak was under the guidance of K. H. R. Muhammad bin Alqa. After briefly settling in the Kawasen area, Banjarsari, he returned to continue his religious education at the Begong Kalisapu Islamic Boarding School led by Syekh Tholhah. In 1888 the location of this Islamic boarding school moved to Trusmi, Cirebon. Abdullah Mubarak was also sworn in by the Qadiriyyah Naqsyabandiyah Order by Syekh Tholhah at this Islamic boarding school.<sup>15</sup>

Furthermore, Syekh Tholhah ordered Abdullah Mubarak to go to Madura to meet a scholar named Syekh Kholil. From him, Abdullah Mubarak received a special certificate of Sholawat Bani Hasyim. The initiation of the Sholawat Bani Hasyim (diploma) from Bani Hasyim, legally and formally, is a sign of the teacher-student relationship between Syekh Kholil and Abdullah Mubarak. Next, Abdullah Mubarak left for Mecca to perform the pilgrimage and stayed there to deepen his knowledge of TQN Syekh Abdul Karim.<sup>16</sup>

While continuing to study TQN, Abdullah Mubarak founded and led an Islamic boarding school. The first Islamic boarding school he taught was the Pesantren Tundagan which he founded in 1890.<sup>17</sup> Abdullah Mubarak received approval as caliph al mursyid (deputy mursyid) from Syekh Tholhah 1900 in Trusmi. In 1903 or 1904, the effort to spread TQN was moved to the village of Godebag. In this new place, an Islamic boarding school was founded, which opened on 7 Rajab 1323 H or September 5, 1905 AD. Abdullah Mubarak named this Islamic boarding school in Kampung Godebag Patapan Suryalaya Kajembaran Rahmaniah – from now on referred to as the Pesantren Suryalaya.<sup>18</sup>

The Pesantren Suryalaya has a particular characteristic: it functions as an institution specializing in the practice and development of TQN. Thus since its inception, the Pesantren Suryalaya has been devoted to being an institution for developing the tradition and doctrine of one of the *tarekat*. In 1908, Ajengan Abdullah Mubarak received legitimacy from Syekh Tholhah as an heir who would automatically become Guru Mursyid of the Qadiriyyah Naqsyabandiyah Order after his teacher's death. After the death of Syekh Tholhah in 1935, the TQN murshid turned to Syekh

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<sup>15</sup> H.B. et al Siswanto, *Satu Abad Pondok Pesantren Suryalaya; Perjalanan Dan Pengabdian 1905-2005* (Tasikmalaya: YSB PP Suryalaya, n.d.), 10.

<sup>16</sup> Hidayat, 'Peran Syekh Abdullah Mubarak Dalam Penyebaran Tarekat Qadiriyyah Naqsyabandiyah Di Priangan, 1900-1940an', 963.

<sup>17</sup> Achmad Sanusi, 'Abah Sepuh Dan Pembentukan TQN Pondok Pesantren Suryalaya', in *Thoriqot Qadiriyyah Naqsyabandiyah: Sejarah, Asal-Usul, Dan Perkembangannya; Kenang-Kenangan Ulang Tahun Pondok Pesantren Suryalaya Ke-85 (1905-1990)* (Tasikmalaya: IAILM, 1990), 96.

<sup>18</sup> Hidayat, 'Peran Syekh Abdullah Mubarak Dalam Penyebaran Tarekat Qadiriyyah Naqsyabandiyah Di Priangan, 1900-1940an', 964.

Abdullah Mubarak. He makes Suryalaya a center for TQN deployment in western Java.

As a TQN Mursyid, Syekh Abdullah Mubarak is tied to the intellectual network of major kyai in Java. Through a sanad to his two teachers, Syekh Tholhah and Syekh Kholil, Syekh Abdullah Mubarak is connected to the TQN network and the leaders of Islamic boarding schools in Java.<sup>19</sup> He was intellectually tied to the leading kyai in Java, whether they specialized in tarekat. Apart from the Islamic intellectual network, Syekh Abdullah Mubarak is also linked to the TQN kyai network. This network connected kyai in Banten in the west to Madura in the east. Many TQN clerics in Java – West and Central Java – took diplomas from Syekh Abdul Karim, some to Syekh Tholhah, and in East Java, the students of Syekh Ahmad Hasbullah were dominant.

Syekh Abdullah Mubarak seeks to spread TQN peacefully and cooperatively. Syekh Abdullah Mubarak asked the students and all TQN brothers to act kindly and carefully in all their actions, not to violate religious and state regulations. Some of Syekh Abdullah Mubarak's principles in spreading TQN are respecting and having good relations, not feeling superior to others, appreciating and helping people in need, and being gentle, polite, and compassionate to people experiencing poverty. It should be accompanied by a noble attitude and character in seeking the good of the world and the hereafter through implementing Islamic teachings.<sup>20</sup>

Syekh Abdullah Mubarak prefers reconciliation to confrontation when facing his competitors from local clerics. He recommended to his students, "*ulah ngewa ka ulama anu sajaman; ulah nyalahkeun kana pangajaran batur; ulah mariksa murid batur, ulah medal sila upama kapanah; kudu asih ka jalma nu mikangewa ka maneh.*" (Don't hate contemporary scholars, don't assume other teachings are wrong; don't test other people's students; don't be sad if you are offended; love those who hate you).

Syekh Abdullah Mubarak led the Pesantren Suryalaya for more than fifty years. His leadership underwent various eras, namely the Dutch colonial period, Japan, and independence. For TQN Suryalaya students, Syekh Abdullah Mubarak is called Abah Sepuh. He died on January 25, 1956. His body was buried in the Puncak Suryalaya Cemetery, which is still in the Pesantren Suryalaya area. He bequeathed the Pesantren Suryalaya as a quite prominent Islamic education institution. In addition, he left a will entitled *Tanbih*, which until now has been used as a guide for all TQN Suryalaya brothers in their lives.<sup>21</sup>

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<sup>19</sup> Dhofier Zamakhsyari, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiyai* (Jakarta: LP2ES, 1982), 86.

<sup>20</sup> Hidayat, 'Peran Syekh Abdullah Mubarak Dalam Penyebaran Tarekat Qadiriyah Naqsyabandiyah Di Priangan, 1900-1940an', 967-68.

<sup>21</sup> Siswanto, *Satu Abad Pondok Pesantren Suryalaya; Perjalanan Dan Pengabdian 1905-2005*, 10-11.

### **Islamic Social Harmony Values in *Tanbih***

*Tanbih* is the title of a text containing teachings, recommendations, and fatwas or announcements of Syekh Abdullah Mubarak (Abah Sepuh) written in Sundanese. Based on K.H. Noer Anom Mubarak and Nurol Aen (1991), the *Tanbih* text was compiled by Abah Sepuh in 1954. Abah Sepuh's writings were initially fragmentary, separate, and in handwriting, then collected and edited by K.H. Shohibulwafa Tajul Arifin (Abah Anom). After Abah Sepuh died in 1956, *Tanbih* was in a significant position for followers of TQN Suryalaya. TQN Suryalaya Ikhwan upholds *Tanbih* as a source of teachings to guide good behavior.

*Tanbih* began to be disseminated among TQN Suryalaya in 1956, mainly through amaliyah *manaqiban*. Syekh Abdullah Mubarak has conveyed the message that *Tanbih* will be a guide for all his students. At the end of *Tanbih*, he emphasized, "ieu wasiat kudu dilaksanakeun ku sadaya murid-murid, supaya jadi kasalametan dunya rawuh akherat" (All students must carry out this testament to obtain the salvation of the world and the hereafter). For Syekh Abdullah Mubarak, a good relationship with fellow human beings is worship to Allah SWT. For him, the chains of horizontal connections between human beings (*hablumminannas*) reflect the vertical relationship between humans and God (*hablumminallah*). The fruit of direct worship to Allah will be seen in one's success in maintaining harmony in social life.

The values of social harmony are the leading spirit of *Tanbih*. This spirit is understandable given the background of Abah Sepuh, who lived in the agrarian Sundanese Priangan society. Indeed, the motive of harmony in addressing life is common in people who live in agriculture, both fields and rice fields. Please help, share and cooperate is very important. Harmony is harmony between different elements that create symmetry and balance. If viewed with a historical approach, the motive of harmony becomes so apparent in *Tanbih* that it is more or less influenced by the conditions of the Priangan, especially East Priangan, since the late 1940s, which was in turmoil due to the DI/TII movement as a form of resistance to Soekarno's government.

*Tanbih* is Syekh Abdullah Mubarak's *ijtihad* in representing the idea of Islamic social harmony in local language and expression. Islamic teachings regarding piety and kindness, peace and tolerance were articulated by Abah Sepuh using a Sundanese approach. Islam does not always see two opposite things as a dichotomy or binary opposition, such as multiple choice, but as two things that are only hierarchically related and often complement and harmonize each other.<sup>22</sup> The highest hierarchy contains transcendence meanings that must be accepted and believed in; at a lower level, some substances can be creatively produced; at this level, *Tanbih* is.

In *Tanbih*, the concept of binary is prominent. Religion and state, *nyawa* (soul) and *jasad* (body), *urang* (self) and *batur* (other), *kudu* (command), and *ulah* (prohibition) are some of the essential concepts in analyzing the binary system in *Tanbih*. In the

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<sup>22</sup> Yasraf Amir Piliang, *Hipersemiotika: Tafsir Cultural Studies Atas Matinya Makna* (Yogyakarta: Jalasutra, 2003), 306.



*Tanbih* binary system, the two subjects are not always in the form of an opposition pair, with the one mentioned first being the main one and the other being the defeated one, but some partners are equal in nature and complement each other.



**Figure 1.** 1<sup>st</sup> page of *Tanbih* text

Source: *Alaa Inna Auliyaa Allohi Laa Khaofun 'Alaihim Wa Lahum Yahzanun* (1956/2005)

a. Ideal Type: *Cageur-Bageur*

Syekh Abdullah Mubarak arranges the ideal type that comes through the concept of *cageur bageur*. In *Tanbih*, he said: "...*kudu arapik tilik jeung pamilih, dina nyiar jalan kahadean lahir bathin dunya akherat sangkan ngeunah nyawa betah jasad. Ulah jadi kabengkahan anu disuprih cageur bageur*" (be careful in all the ways you take for the good of the physical and spiritual, the world and the hereafter so that the heart is peaceful, the body is comfortable, there are no disputes, the aim is physical perfection and virtue of mind). *Cageur bageur* is the fruit of prudence and thoroughness in the path of goodness.

The concept of *cageur* means healthy physically and mentally, while the idea of *bageur* means good heart, good behavior, courtesy, friendliness, and manners. The *cageur bageur* metaphor is adopted from the Sundanese philosophical system to form a complete and genuine Sundanese human being. An ideal TQN person is a human being who is physically and mentally healthy and has noble behavior in religious life and social life. This ideal type will only be achieved if the terms and conditions are met, namely *apik* (conscientious), *tilik* (insightful, thorough), and *pamilih* (selective) life attitudes. *Apik*, *tilik*, and *pamilih* are represented in the attitudes of *urang* (self) towards religion and the state, as well as between *urang* (self) and *batur* (others).

*Tanbih* sent a message so that TQN students always align their attitude towards state and religious rules. "... *poma sing hade-hade dina sagala laku lampah, ulah aya carekeun Agama jeung Nagara. Eta dua-duanana kawulaan sapantesna, samistina kudu kitu manusa anu tetep cicing dina kaimanan, tegesna tiasa ngawujudkeun karumasaan terhadep agama jeung nagara, ta'at ka Hadorot Ilahi nu ngabuktikeun parentah dina agama jeung nagara*" (... be careful in all things, don't do anything that goes against the rules of

religion or the state. Obey both of them properly; that's how a human perspective that remains in faith, strictly speaking, can manifest willingness to the Divine Halirat Robbi, which proves an order in religion and the state)

The concept of *apik*, *tilik*, and *milih* is a work process guided by ethical principles embodied in the *kudu* (recommendation/command/must) and *ulah* (prohibition) codes. In the view of the binary opposition, *kudu* has a higher position than *ulah*. *Kudu* negates the act. *Kudu* is present as something that aspires to be an ethical condition, a form of something considered excellent and necessary. On the other hand, a series of actions in the code of conduct embodies all that is ethically or practically appropriate to avoid.

Some concepts that are categorized as ethics and practices that need to be worked on include *ginanjar* (giving/gift), *rahayu* (safety), *mulya* (noble), *agung* (grand), *nantayungan* (protecting), *ngauban* (shielding), *raharja* (prosperous), *jembar* (spareness), *ni'mat* (favorite), *hade* (excellent), *cicing* (quiet, firm), *karumasaan* (know yourself), *taat* (obedient), *awas* (careful, thorough), *telik* (meticulous), *luyu* (appropriate), *tengtrem* (serene, peaceful), *babarengan* (together), *heman* (affection), *ridlo* (sincere), *gumbira* (happy), *tungtun* (guidance), *tuyun* (guide), *lemah lembut* (gentle), *welas asih* (compassionate), *someah* (friendly), *budi beresih* (good behavior), *sareh* (patient), *apik* (carefully), *tilik* (thoroughly), *pamilih* (selective), *ngeunah* (comfortable), *enya-enya* (remaining), *salamet* (safety).

The negation applies to the following concepts: *bengkah* (bad, breaking up), *carekeun* (forbidding), *mengpar* (going off track), *kabaud pangwujuk nafsu* (adrift of desire), *kagendam panggoda setan* (influenced by the temptations of the devil), *nanduk* (disrespect), *pasea* (blaming each other), *pacogregan* (different opinions), *pacengkedan* (not getting along), *ngahina* (insult), *deleka* (harmful), *culika* (troublesome, harming), *reuwas* (surprised), *giras* (wild), *kapapas mamaras* (heartrending), *kajongjonan* (lulled), *kakurangan* (lack of), *kuciwa* (disappointed), *campur baur* (interfered), and *hanjakal* (regret).

## b. Tracking Social Harmony Indicators in *Tanbih*

### 1. Tolerance

*Tanbih* emphasized that *urang* (self) is connected with *batur* (other) in intersubjectivity relations. This relationship eliminates feelings of ego, self-fishness, or alienation and instead builds a sense of unity without destroying differences. (Piliang, 2011: 415). Agreement without stopping differences is one of *Tanbih*'s most important ideas. The key messages in *Tanbih* are represented by sentences "*kudu akur jeung batur-batur tapi ulah campur baur*" (shall respect each other, but stick to what we believe in) and metaphor "*sina logor dina liang jarum ulah sereg di buana*" (should be virtuous, orderly, and peaceful). These two statements emphatically represent the concept of tolerance which means respecting the views of others and not forcing and being rude to others. *Tanbih* adheres to the principle of giving freedom to community members to

practice their beliefs and determine their life and destiny as long as this does not conflict with the principles of order and peace in society.

TQN students are required to realize that differences are inevitable. The tolerance principle can be seen in the message of Syekh Abdullah Mubarak: "*tah kitu pigeusaneun manusa anu pinuh karumasaan, sanajan jeung sejen bangsa, sabab urang tunggal turunan ti nabi Adam a.s. ... akur jeung batur-batur ulah aya kuciwana ...*" (That is the attitude of a human being who is full of awareness, even towards foreigners because they are still descendants of the Prophet Adam AS... being in harmony/peace with others should not cause disappointment/division.)

## 2. Equality

The relationship between oneself and others gets a considerable portion in *Tanbih*. Philosophically, the relationship between *urang* and *batur* in *Tanbih* aligns with Sundanese philosophy, which stands out as 'celebrating the other.' We make other parties partners or even go beyond that by considering others as part of ourselves. This principle provides no place for discrimination and superiority. In *Tanbih*, Syekh Abdullah Mubarak advised:

*"Anggur mah buktikeun kahadean sina medal tina kasucian:*

*Kahiji, kasaluhureun ulah nanduk boh saluhureun harkatna atawa darajatna, boh dina kabogaan estu kudu luyu jeung batur-batur;*

*Kadua, kasasama tegesna ka papantaran urang dina sagala-galana ulah rek pasea, sabalikna kudu rendah babarengan dina enggoning ngalakukeun parentah agama jeung nagara;*

*Katilu, ka sahandapeun ulah hayang ngahina atawa nyieun deleka culika, henteu daek ngaajenan, sabalikna kudu heman, kalawan karidloan, malah senang rasana gumbira atina ...*

*Kaopat, kanu pakir jeung miskin kudu welas asih someah, tur budi beresih, sarta daek mere maweh, nganyatakeun hate urang sareh. Geura rasakeun awak urang sorangan kacida ngerikna ati dina kakurangan ..."*

(Better prove the virtue that comes from chastity:

First, towards people who are higher than us, both internally and spiritually, we must respect; that's how we should live in harmony, respecting each other.

Second, do not let disputes arise towards others who are equal to us in every respect. Instead, be humble and work together to carry out religious and state orders.

Third, towards people whose circumstances are lower than ours, don't want to humiliate them or act indecently, be arrogant; on the contrary, be compassionate with awareness, heart, and soul must be happy.

Fourth, towards people experiencing poverty, we must be compassionate, friendly, kind, be generous, reflecting that our hearts are full of patience. Try to feel when we are in trouble; of course, this heart is bitter)

### 3. Cooperation

*Tanbih* has an essential message about harmony between religion and state. TQN students must be able to work together to promote religion and the state simultaneously. In this section, what to do *urang* (self) have to believe that carrying out state orders/rules are in harmony with carrying out religious orders/rules. Elements of religion and the state can appear in conditions mutually reinforcing. This idea is one of the anti-doctrines of terrorism and radicalism movements which often act in the name of religious interests. The relationship between us as people and the state is mutualism. The people and the state must help each other improve social, economic, cultural, and religious life. To create harmony, we as people are required to *ulah carekuen* (not violating the prohibition), *ngawula* (serve), and *rumasa* (know oneself), while the state's obligation to the people is "... *tiasa nangtayungan ka sadaya servants, ngauban ka sadaya ra' yatna ...*" (protect and guide all the people).

#### c. Reading *Tanbih* on *Manaqiban*

*Tanbih*, originally, was written in Sundanese. Now, *Tanbih* is available in three languages. The Sundanese version of the *Tanbih* text is found in the *Manaqib* book of the Pesantren Suryalaya entitled *Alaa Inna Auliyaa Allohi Laa Khaofun 'Alaihim Wa Lahum Yahzanun* (1956/2005)<sup>23</sup>. *Tanbih* in Indonesian can be found in the book *Pesantren Suryalaya Selayang Pandang* (1973). Indonesian language *Tanbih* also appears on the official website of the Pesantren Suryalaya. English translations are found in Harun Nasution's article (1991) and Julian Mille's book (2009).

*Tanbih* contains several Sundanese translations of verses from the Koran. The translation reflects what the message Abah Sepuh is trying to convey, although, on the other hand, it does not pay much attention to literal translation. *Tanbih* is written in poetic language, with heavy alliteration and idiomatic expressions.<sup>24</sup> The sentences are arranged aesthetically and contain elements of rhythm and good power as a form of influence from the characteristics of traditional Sundanese expressions. *Tanbih* is reproduced as one of the TQN teachings of the Pesantren Suryalaya and is part of an essential text for the Pesantren Suryalaya and students of the Qadiriyyah Naqsyabandiyyah Order (TQN) affiliated with the Pesantren.

*Tanbih*, as one of the sacred readings, is always recited in every *manaqiban* held by the TQN Suryalaya congregation. In *Manaqiban*, an official reads the *Tanbih* text straightforwardly and slowly without excessive melodies. The *Tanbih* text read by each *manaqiban* is a text in Sundanese. *Manaqiban* is one of TQN's practices, explicitly reading *Manaqib* Syekh Abdul Qadir al-Jilani. The contents of *manaqib* include discussing morals, genealogy, religious activities, and Tuan Syekh's karomah. In the

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<sup>23</sup> Pesantren Suryalaya, *Alaa Inna Auliyaa Allohi Laa Khaofun 'alaihim Wa Lahum Yahzanun; Tanbih Tawasul Manakib Basa Sunda* (Tasikmalaya: Pondok Pesantren Suryalaya, 1956).

<sup>24</sup> Julian Mille, *Splashed by the Saint: Ritual Reading and Islamic Sanctity in West Java*. (Leiden: KITLV Press, 2009), 183.

TQN tradition, especially the Pesantren Suryalaya, *manaqiban* is an *amalīyyah syahriyyah*. This practice must be carried out at least once a month.<sup>25</sup> *Manaqiban* at the Pesantren Suryalaya is often referred to as *sawelasan* (celebrating the eleventh), which was dedicated on the death date of Syekh Abdul Qadir al Jilani (11 Rabi'ul Tsani 561 H/14 February 1166 AD). This event is open to anyone. At this *manaqiban* ceremony, the community is not only present to listen to the recitation of the *manqabah* and to pray, but this opportunity is used to make a pilgrimage to the graves of Abah Sepuh and Abah Anom.

The substance of *manaqiban* is divided into two essential parts, namely, *hidmah amalīyah* and *hidmah ilmiyah*. *Hidmah amalīyah* is the essence of *manaqiban* practice. Some of the procedures carried out are reading the Koran, reading *Tanbih*, reading tawassul, and reading *manqabah* (reading the history of the spiritual life of Syekh Abdul Qadir al Jilani) and praying *manaqib*. *Hidmah Ilmiyah* discusses the scientific aspects of Sufism and other Islamic teachings. The purpose of *hidmah ilmiyah* is to add to the Islamic knowledge of the brothers, especially in the field of tasawuf, and to encourage the brothers to be more enthusiastic and severe in carrying out the teachings of TQN. The arrangement of activities in the *manaqiban* event is opening, reciting the holy verses of the Koran, reciting *Tanbih*, *Tawassul*, reading *manaqib*, *tabliqul Islam* by the preacher, and closing with repeating Sholawat Bani Hasyim 3 times. In the TQN Suryalaya tradition, reading *Tanbih* Syekh Abdullah Mubarak is integral to the *amalīyah manaqiban*.

At the Pesantren Suryalaya, *manaqiban* is held every 11th of the Hijri month. In the early 1970s, around three thousand people attended the *manaqiban* event at the Pesantren Suryalaya from West Java, Jakarta, Tegal, and Pekalongan. The congregation can reach tens of thousands of people in certain months, such as Mawlid, Shawwal, and Hajj. Apart from the Pesantren Suryalaya, the implementation of *manaqiban* is spread in various places in West Java, Jakarta, and several cities in Central Java. Even in the early 1970s, *manaqiban* was implemented in Singapore.<sup>26</sup> At present, the exact number of places in Indonesia and abroad that are holding *manaqiban* cannot be ascertained.

Technological developments opened complete access for the general public to *manaqiban* events. Now, *manaqiban*, which is held every month at the Pesantren Suryalaya, has been routinely broadcast live streaming via [www.suryalaya.org](http://www.suryalaya.org), Inayah Radio ([www.inayahradio.id](http://www.inayahradio.id)), Suryalaya TV-Youtube, and Facebook (<https://www.facebook.com/psuryalaya/>). This broadcast has broadened the reach of *manaqiban* so that brothers who do not have time to come to the Pesantren Suryalaya can participate in *manaqiban* events through social media.

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<sup>25</sup> Siswanto, *Satu Abad Pondok Pesantren Suryalaya; Perjalanan Dan Pengabdian 1905-2005*, 100–101.

<sup>26</sup> Pesantren Suryalaya, *Pesantren Suryalaya Selayang Pandang* (Bandung: YSBB Suryalaya, 1973), 22–24.



**Figure 2.** Reading *Tanbih* in *Manaqiban*

Source: Suryalaya TV-Youtube

(<https://www.youtube.com/watch?v=cGaZ6JePw2M>)

The reading of *Tanbih* in every *manaqiban* cannot only be seen as a form of Suryalaya's TQN amaliyah. The reading of *Tanbih* texts needs to be seen as a continuous effort to promote messages of faith, harmony, tolerance, togetherness, equality, and cooperation. In other words, reading *Tanbih* is a way of spreading the idea of social harmony within Muslims and between Muslims and other people.

Religious rituals, including amaliyah *manaqiban* and recitation of *Tanbih* texts, constitute informal spiritual and religious education. Informal channels of ecclesiastical and religious education are carried out in the family, sermons, religious rituals, traditions, and activities that insert the infiltration of religious education into their activities.<sup>27</sup> Reading *Tanbih* in *manaqiban* is a religious education that promotes social harmony and affirms Islam's harmonious and peace-loving face.

Reading the *Tanbih* text in the *manaqiban* ceremony is an effort to promote Islamic social harmony. This activity can be analyzed further with a verbal communication approach. By analogy with verbal communication, reading the text of *Tanbih* is an act of speech. Based on the opinion of Jakobson (1960), all speech acts will involve six constituents, namely sender (addresser), message, recipient (addressee), context, mode of contact, and code.<sup>28</sup>

In Jakobson's verbal communication model, an addresser conveys a message to the recipient. The statement refers to something other than the message itself, called context. The next factor is contact, namely the means of physical channels and physiological connections between senders and receivers. Next is the code, the shared meaning system based on which the message is structured. For Jakobson, each of these factors determines a different communicative function. The emotive function is related

<sup>27</sup> Neneng Habibah et al., *Pendidikan Agama Dan Keagamaan Pada Masyarakat Adat Di Indonesia Bagian Barat* (Jakarta: Litbangdiklat Press, 2021), 401–2.

<sup>28</sup> R. Jakobson, 'Linguistics and Poetics', in *Style and Language* (Cambridge: MIT Press, 1960), 34–45.

to the addresser. The dynamic function of the message is to communicate the attitude, emotion, status, emotion, and class of the sender. In news messages, this function is suppressed. On the other side of the verbal communication process is the conative function. This function refers to the effect the statement has on the addressee. In orders or propaganda, this function is considered very important. The following function is the referential function which means the correct and factually accurate message. The following three functions are the phatic function (keeping the communication channel open), the metalingual function (identifying the code used), and the poetic function (the relationship of the message with the message itself in aesthetic communication).

In the context of reading the *Tanbih* text, the conative and referential functions, which are pretty prominent, are quite apparent. The message's sender expects the recipient to understand and carry out the notices contained in the *Tanbih*. Based on the metalingual function, when the word "*Tanbih*" is used, it explicitly means the teaching to act according to the instructions of religion and the state. The poetic function of reading *Tanbih* certainly shows the aesthetic relationship between Syekh Abdullah Mubarak and the will he conveyed. In *Tanbih* Syekh Abdullah Mubarak has the phrase "*ngeuhan nyawa betah jasad*" rather than "*hirup bagja*". This choice looks like an aesthetic expression. These words end with the syllable "a." Such rhythmic patterns are aesthetically pleasing.

In religious rituals or practices such as in the reading of *Tanbih*, mystical functions, as proposed by Danesi<sup>29</sup>, become quite substantial. *Tanbih* reading is not just reading the text written in the *Tanbih* script; furthermore, there is a latent perception that the words used in this verbal communication have supernatural or primordial mystical powers. Utterances in religious ceremonies are intended to reinforce meaning and ensure cultural cohesion. The community, in this case, TQN students, can stay united because of verbal rituals such as reciting *Tanbih* and *manaqiban*. Listening to the recitation of *Tanbih* is not only to hear the messages conveyed implicitly but also to take blessings from the recitation ritual itself. This mystical function leads TQN students to believe in and then try to carry out all the commands in *Tanbih* because they hope for blessings from it all.

#### 4. Conclusions

*Tanbih* is a Sundanese religious text compiled by Syekh Abdullah Mubarak. This text is one of the guidelines for TQN Suryalaya students. The *Tanbih* text contains the idea of social harmony. In *Tanbih*, some teachings align with the three indicators of social harmony: tolerance, equality, and cooperation. Reading the *Tanbih* text in every *manaqiban* event can be seen as an effort to spread the idea of social harmony in the

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<sup>29</sup> Marcel Danesi, *Messages, Signs, and Meanings: A Basic Textbook in Semiotics and Communication Theory*, 3rd ed. (Montreal: Canadian Scholars Press., 2004).

text. Social harmony in *Tanbih* can be applied more widely and efficiently when *manaqiban* events can be accessed via sharing social media platforms.

As a verbal discourse, the reading of *Tanbih* goes beyond the simple function of transmitting information. *Tanbih* has an emotional claim on everyone in the social situation. For those who speak Sundanese as their mother tongue, *Tanbih* has a communicative function (emotive, conative, referential, poetic, poetic, and metalingual) and a mystical role (words used in communication have primordial supernatural powers). This mystical function then places *Tanbih* as *karamat*-reading.

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