



## A Philological Study of The Tanjung Barulak Tarekat Manuscript in Arabic and Pegon Arabic

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### Abstract

This paper aims to analyze the text in the Tanjung Barulak Sufi manuscript, Tanah Datar district. This study uses a philological research method with the object of study being a manuscript with the code 02/BB.II/twf/2021. This method has six working steps: manuscript inventory, manuscript description, manuscript grouping and comparison, selection of text edition methods, transliteration, and additional studies. This study reveals four main teachings of the Naqsyabandiyah Sufi order, first, absolute obedience to the teacher based on the terminology of the text "believe in Allah and the Prophet and the teacher", "uphold the command of Allah and the command of the Prophet and the command of the teacher and stay away from the command of Allah and the command of the Prophet and the command of the teacher". Second, dhikr by saying *lâ ilâha illallâh*. Third, *zuhud* means setting aside worldly affairs when we perform rituals of worship to Allah. And fourth, tauhid, namely adhering firmly to the i'tikad of the *Qadariyah* and *Jabbariyah* people.

**Keywords:** *Tarekat Manuscripts, Arabic Manuscripts, Pegon Arabic, Minangkabau Manuscript*

### Introduction

Minangkabau civilization in the past was known to be very advanced, as evidenced by the many findings of cultural products, one of which is a manuscript that is full of content and even meaning (Fauziqurrahman, 2022). The manuscript is a concrete form of text that is transformed into handwritten or printed text on paper, tree bark, palm leaves, copper, and so on, which is a reflection of the life of society in its time.

Textology is the science that studies the ins and outs of texts, including text transformation, text derivation, text interpretation, and text understanding (Fauziyah

& Gantina, 2022; Tasri & WS, 2022; Alim, 2023; Hasibuan et al., 2024; Syari'in & Jamaluddin, 2021). With textological studies, manuscript researchers can develop their research into research that emphasizes the contents of the manuscript, both explicit and implicit.

The manuscript that is the object of this research is the manuscript of Tanjung Barulak village, Tanah Datar district, which was inherited by one of the alumni of Arabic Language Education of Mahmud Yunus State Islamic University Batusangkar named Fitri Maryanti, who is the heir of the manuscript from her father. The manuscript was obtained from the grandfather of the heir of the manuscript named Zainudin Usman. Zainudin Usman got it from his brother Muhammad Ganin, and Muhammad Ganin got it from his grandfather who had the title Angku Malalo better known as Syekh Zakariya Labai Sati Malalo. It is reported that Syekh Zakariya Labai Sati Malalo is the founder and leader of the Tarbiyah Islamiyah Malalo Islamic Boarding School located in Batipuh District, Tanah Datar Regency.

As far as the research that has been traced, not many researchers have conducted text analysis of tarekat manuscripts in Minangkabau, but only limited to mapping manuscripts in Minangkabau and limited to codicology studies. At least several studies have been conducted by other researchers related to this research, including; the results of the research by Taufiqurrahman et al. (2021) entitled "The Existence of the Manuscript in Minangkabau Indonesia and Its Field in Islamic Studies". This study succeeded in mapping several manuscripts in Minangkabau, one of which is the Tarekat manuscript. However, this research has not yet reached the area of text analysis. The difference in Taufiqurrahman's research is that the researcher will analyze a tarekat manuscript text found in the Tanjung Barulak village, Tanah Datar district (Taufiqurrahman et al., 2021).

Then the research conducted by Salsabila Qatrunnada and Aufa Dzakiyyah Rahmi (2024) entitled "Characteristics of the Ancient Manuscript of Sheikh Mudo Abdul Qadim Jorong Belubus, Lima Puluh Kota Regency". This research only produced a description of the Naqsyabandiyah order manuscript. The difference from the research that the researcher will conduct is that the researcher will analyze the text of the Naqsyabandiyah order manuscript found in the Tanjung Barulak village, Tanah Datar district (Qatrunnada & Rahmi, 2024).

Furthermore, the research of Muhammad Hilal (2023) entitled "Naqsyabandiyah Content in the Book of Qurroh al-Asfiya` by Kiai Zainullah Malang: An Intertextual Investigation". This study concludes that three explanations are typical of the Naqsyabandiyah order, namely: first, a discussion of the initial sanad and the completeness of the Naqsyabandiyah order; second, the sanad of the Naqsyabandiyah order, especially in the Madura region, which eventually reached the author; third, a discussion of the virtues of silent dhikr (dhikr khafi) which is a typical Naqsyabandiyah dhikr technique. The difference between this study and the researcher's research is that this study analyzes the text of the tarekat manuscript in Malang, while the researcher analyzes the text of the tarekat manuscript in Tanjung Barulak, Tanah Datar district (Hilal, 2023).

In addition, Mohammad Hazmi Fauzan et al. (2024) research entitled "Characteristics of the Futūḥul 'Arifīn Manuscript: Codicological Study and Paleographic Analysis". This research is limited to a codicological study and analyzes it from a paleographic perspective. In terms of script, this manuscript uses the *tsuluts*, *farisi*, and *dimani* script types. In addition, its writing has several peculiarities, such as the writing of the letter / p / does not use a three-dot, and the letter / g / does not have a dot above it. The difference between this research and the research conducted by the researcher is that the researcher analyzed the contents of the Tanjung Barulak tarekat manuscript text (Fauzan et al., 2024).

## Method

This study uses a qualitative approach, with a philological research method that has six working steps, namely manuscript inventory, manuscript description, manuscript grouping and text comparison, selection of text edition methods, transliteration, and additional studies (text comments) (Sunliensyar, 2020; Astuti et al., 2022). The primary data source of this study is the Tanjung Barulak Tarekat manuscript, while the secondary data source of this study is the results of interviews with the heirs of the manuscript, several literature studies from scientific articles and books, and several other related sources.

This study will inventory all manuscripts that are still scattered in various community scriptoriums or private collections of community members. Furthermore, the researcher describes the manuscripts to obtain a general picture of the physical appearance of the manuscripts (Taufiqurrahman & Hidayat, 2022). Then the researcher will sort the manuscripts and compare the texts to be transliterated according to their respective contents. After determining the text to be studied, the researcher chooses the text edition method. In this step, the researcher chooses the diplomatic edition method, meaning that the researcher only edits the text purely without any text interpretation. Furthermore, the researcher transliterates the text from Arabic script and Pegon Arabic script to Latin script. The last step is additional study, namely "reading" the manuscripts with their context or contextualizing the text, or in other words, using the perspective of other sciences to explain the meaning of the text to make it feel more alive (Fathurahman et al., 2010).

## Result and Discussion

The manuscript coded 02/BB.II/twf/2019 is not covered but is bound with cloth fibres glued together. The outside of the manuscript is torn, the top and bottom look perfect, while the left side can still be read even though the corner of the paper is starting to tear. In addition, there are several holes in the middle of the manuscript, as if caterpillars ate them. This manuscript is 17.3 cm long, 11.2 cm wide, and 0.9 cm thick. This manuscript uses Arabic Malay script, Arabic script, and Arabic Pegon (Arabic Malay). This manuscript has 58 pages. The type of paper used is European, marked by small vertical and horizontal lines. This manuscript consists of four kuras sewn with thread. The text block in the manuscript is 8.2 cm long and 8 cm wide. This

manuscript generally has 13 lines on each page and has black and red ink on some words.

The village of Tanjung Barulak has a centre for tarekat teachings. The teachings of this tarekat take place in a place of worship for the Minangkabau people called Surau. This Surau is called Surau Baru and is the Surau of the people from the bearer of the tarekat teachings to the village of Tanjung Barulak, namely Angku Karimuddin Pakiah Kayo. The teachings of this tarekat are the teachings of Buya Karim which were obtained from his teacher named Buya Zakaria Labai Sati more popularly called Syekh Malalo in Padang Laweh, Malalo, a place where Buya Karim gained knowledge. According to his lineage, the teachings of this tarekat were also obtained from his teacher named Buya Ja'far in Tanjung Alai, Riau province, and the teachings of this tarekat also came from his teacher named Buya Abdurrahman in Taluak Kuantan. Syekh Zakaria Labai Sati was one of the past's famous Naqsyabandiyah tarekat experts in West Sumatra (Minangkabau). He was one of the students of Sheikh Muhammad Jamil Jaho, and he was also a contemporary of Sheikh Muda Waly Al-Khalidy and Sheikh Muhammad 'Aun Al-Khalidy from the land of Aceh (Khairuddin, 2022). Sheikh Zakariya Labai Sati also had many students from various regions in West Sumatra and outside West Sumatra, including Ahmad Khatib datuak Tumungguang in Kayutanam Padang Pariaman (Ahmad & Julhadi, 2020), and also Abuya Sheikh Muhammad Khalil Tawar who is more familiarly known as Abuya Sibungke, or Abuya Teluk Ambun or Sheikh H. Bahauddin Tawar who is more familiarly called Abuya Tanah Merah (Dahri et al., 2023), and Sheikh H. Ali Imran Hasan in Padang Pariaman (N & Amri, 2020).

From the field investigation, it was found that two sects exist and live side by side in the village of Tanjung Barulak. The two sects are the Naqsyabandiyah sect and the Sattariyah sect. Although there are two sects, the Naqsyabandiyah sect seems to be bigger and more dominant than the Sattariyah sect. The number of its followers is greater than that of the Sattariyah sect. This is interesting if explored further if, in other areas in Minangkabau, there are often quite sharp conflicts between these two sects, especially related to some of their teachings, such as zikir khafi or jahr, basuluk and others, including conflicts about determining the beginning and end of Ramadan, but it is different in the village of Tanjung Barulak, the two sects are taught side by side, living in harmony with each other. They can even go on a pilgrimage to Aceh together, respecting and complementing each other.

Until now, the study of the tarekat continues to take place in Surau Baru even though its teacher Mursyid, Buya Karim Pakiah Kayo, passed away several years ago. Surau Baru continues the study of the tarekat under the guidance of a teacher or Mursyid named Ahmad Syarif Tuanku Mudo, a student of Buya Karim Pakiah Kayo. Although he is still young, he has already received a diploma to guide his students. Ahmad Syarif Tuanku Mudo graduated from the Ringan-ringan Islamic Boarding School in Pakandangan, Padang Pariaman Regency, and now he is the head of the Madrasah Tarbiyah Islamiyah Islamic Boarding School, Ringan-ringan Branch in the Batipuh Area. Now the congregation of the tarekat study in Surau Baru is approximately 60 people, and active studies take place every week on Thursday night

and Friday. As expressed by the source interviewed by the research team, the Naqsyabandiyah *tarekat* is famous for its *basuluk* and *tawajjuh*.

*The Teachings of the Sufi Tarekat in the Tanjung Barulak Manuscript*

**Obey the Teacher**

In the Tanjung Barulak order manuscript, several terminologies are found which read: "...The meaning of faith is to believe in Allah and the Prophet and the teacher and the meaning of Islam is to uphold the command of Allah and the command of the Prophet and the command of the teacher and to avoid the command of Allah and the command of the Prophet and the command of the teacher...". Here are the text details:



Bismillâhi al-rahmân al-rahîm. **This book states** that religion means saying about Allah, the beginning of religion is ma'rifatullâh. **The beginning** of the pillars of religion is four things, first faith, second Islam, third tawhid, fourth ma'rifah. The meaning of faith is to believe in Allah and the Prophet and the teacher, and the meaning of Islam is to uphold the command of Allah and the command of the Prophet and the command of the teacher and to avoid the command of Allah and the command of the Prophet and the command of the teacher. The meaning of tawhid is knowing the oneness of the right of ta'âlâ. The meaning of ma'rifah is knowing Allah. **The beginning** of the pillars of faith are six things, first âmantu billâh means I believe in Allah, second (page 2)

The words “believe in Allah and the Prophet and the teacher”, and the words “uphold the command of Allah and the command of the Prophet and the command of the teacher and avoid the command of Allah and the command of the Prophet and the command of the teacher”, are a form of absolute obedience to the teacher. In addition to obeying and being obedient to Allah and the prophet, we are also required to obey and be obedient to the teacher. Obedience to the teacher is a necessity for a student. Because if not, then the student cannot perfect his spiritual achievements and ascent in seeking God. For his search to be perfect, obeying the teacher is an absolute requirement.

Obedience to the teacher's orders is Rabithah Mursyid (Rabithah bi al-Syaikh) (Nur, 2021). This is in line with Bruinessen, that in the Naqsyabandiyah order, there is a term *wasilah*, which means a mediation through a spiritual guide (Mursyid) as something very necessary for spiritual progress. To reach an encounter with God, a person needs guidance and active intervention from his spiritual guide and the predecessors of the guide, including the most important one up to the Prophet Muhammad SAW. This is the meaning of the genealogy or *wasilah* which shows a chain that connects a person to the Prophet Muhammad SAW. and through him to God. Therefore, the most important part of the spiritual search is finding a reliable Mursyid. Once a person has found a Mursyid and has been accepted as a student, he follows the guidance of the teacher and obeys what the teacher (Mursyid) orders. Meanwhile, the disciple must be like the proverb "like a corpse in the hands of the one who bathes him", meaning he must submit, obey and surrender, willing to follow all the guidance and direction of the Mursyid. In the Naqsyabandiyah order, such an understanding of the lineage or *wasilah* has led this order to use a technique called Rabithah Mursyid, namely the disciples must establish an inner relationship with the mentor as a prelude to dhikr. To be precise, this Rabithah is practised in various ways in one place and also in another but always includes the presence of the Mursyid by the disciple, and imagining the relationship that is being established with the Mursyid, often in the form of a ray of light emanating from the Mursyid (Bruinessen, 1992a).

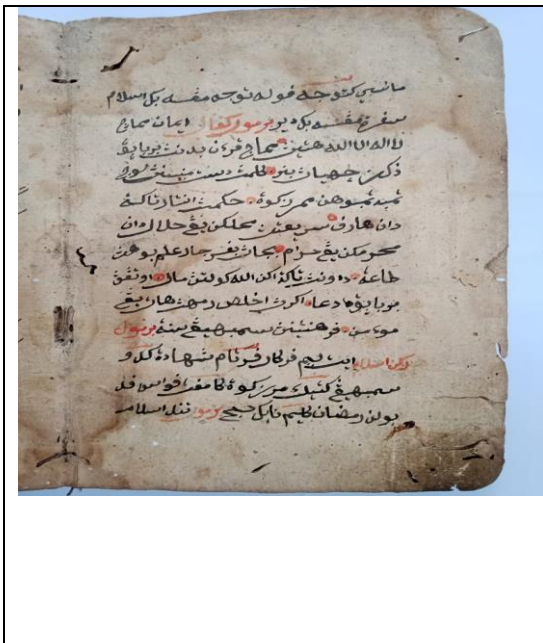
## Dhikr

Another terminology found in the Tanjung Barulak manuscript is discussing the remembrance of Allah SWT, as the author quotes on page 13 of the manuscript as follows: "...the beginning of faith is the first seventy-seven saying *lâ ilâha illallâh* and believing in what it contains...". Similar terminology is also found in the manuscript on page 22 which reads: "...the head of faith begins to read *lâ ilâha illallâh* his heart reads the Qur'an his body does a lot of dhikr...". Here are the text details:



The charity can be publicized like paying the sixth zakat faith is not weighed on the day of judgment the charity is weighed the seventh faith there is no debt payer on the day of judgment charity is a debt payer on the ninth day of judgment a believer will enter heaven with nothing and the charity of a good person will not enter heaven if there is no and the ninth faith the absence of faith is disbelief and the absence of good deeds is sinful. Tenth Prophets agree on faith, there is no agreement on deeds. God preserves the eleventh faith of all Prophets. Deeds are not preserved. **Beginning** with faith, the first seventy-seven say *lâ ilâha illallâh* and believe that in his conception the second believed in all the third angels (page 13)





The seventy-seventh human being loves Islam like loving oneself, **starting** with the head of faith, reading lâ ilâha illallâh, his heart reading the Qur'an, his body many dhikr, his light is true, his pen lies, his sweets are holy, plus plants, he gives zakat, his law is between fear and hope, his shari'ah allows what is halal and what is forbidden the seed is forbidden (...) so knowledge is the fruit is obedient the leaf is afraid of God the skin is shy (...) there are many prayers the root is sincere the house is the heart of the believer (...) the sunnah prayer **begins** with the pillars of Islam the first five things the shahadah the second prayer the third giving zakat the fourth fasting in the fifth month of Ramadhan Hajj **starts** with the sign of Islam (page 22)

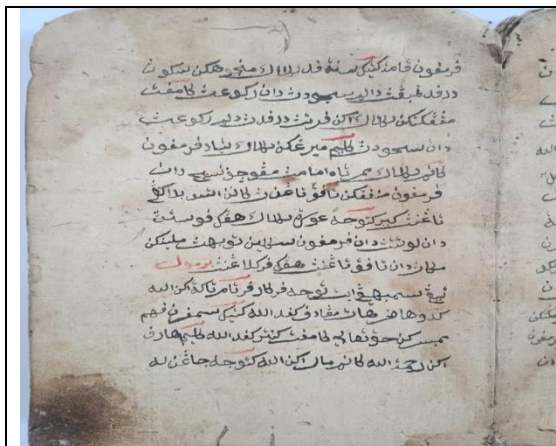
What is meant by "head of faith" is the most important element in faith. It's like a train, if it doesn't have a head (driver) then the train won't be able to run. Likewise with faith, without dhikr lâ ilâha illallâh faith has no meaning. So, the position of dhikr lâ ilâha illallâh is very important for the Naqsyabandiyah order (Nur, 2023).

The basic technique of Naqshbandiyah, like most other orders, is dhikr, which is repeatedly mentioning the name of God or stating the sentence lâ ilâha illallâh (Septa & Rivauzi, 2023) (Sholihah et al., 2021) (Abdillah et al., 2023) (Tamara et al., 2024). Bruinessen added that the purpose of the practice is to achieve a more direct and permanent awareness of God. First, the Naqshbandiyah order distinguishes itself from other orders in that the dhikr is usually silent dhikr (khafi, "hidden", or qalbi, "in the heart"), as opposed to the loud dhikr (jahri) preferred by other orders. This custom is not without exception, there are several prominent saints of this order who are known to have also performed loud dhikr, but in its rules, it is explicitly called silent dhikr. Second, the number of dhikr counts that must be practised is greater in the Naqshbandiyah order than in most other orders. Dhikr can be done either in the congregation or alone. Many followers of the Naqshbandiyah order more often perform dhikr alone, but those who live near a Shaykh tend to participate regularly in meetings where dhikr is performed in congregation. Such meetings are held twice a week, on Friday nights and Tuesday nights, in other places they are held once a week or at longer intervals. The two basic dhikr of the Naqsyabandiyah order are usually practised together: dhikr ism al-dzat, "remembering the name of the True One" and dhikr tauhid, "remembering oneness". Dhikr ism al-dzat consists of repeating the name of Allah repeatedly in the heart even up to thousands of times (counted with tasbih) while focusing attention on God alone. Meanwhile, dhikr tauhid is done slowly accompanied by regulating breathing and saying the sentence lâ ilâha illallâh (Bruinessen, 1992b).

So, the way to get closer to Allah according to the Naqshbandiyah order is by doing dhikr saying lâ ilâha illallâh. The recitation is said in the heart slowly and gradually until a person feels calm and close to the Creator.

**Ascetic**

This Tanjung Barulak manuscript also contains teachings about a servant's asceticism towards the worldly, as the author quotes the following on pages 47 and 48 of the manuscript, namely: "...beginning with the prayer pole, the first seven things are the fear of God, the second is the presence of the heart facing The third God perfectly understands the exaltation of Haq Ta'ala. The fourth fear God. we stand in front of a great god and are ashamed to whisper to our god to protect our hearts from the world's chaos..." (page 48). Here are the text details:



The woman of the third qamat of circumcision on the man keeps her elbow away from his stomach in her prostration and the fourth bow lifts the man on his stomach from her in her bow and the fifth bow tilts the man no sixth woman the man tells the imam to recite the tasbih and the woman claps her right palm on the back of her left hand seventh the man's private parts up to his navel and his knees and the woman's whole body except her face and the palms of her hands up to her wrists starting from the prayer pole, the first seven things to fear God secondly present heart facing God thirdly perfect understanding magnify the right of the Almighty fourth fear God fifth hope for God's mercy sixth shy of God seventh don't (page 47)



The heart is full of the chaos of the world, so when we stand up to pray, we are really standing in front of a very great god and we are ashamed to whisper to our god, so protect our hearts from the chaos of the world, if people are asked what is the reason for prayer, it is a pillar of religion like the words of the Prophet peace and blessings be upon him 'alaihi wa sallam al-shalâtu 'imâd al-dîn fa man tarakaha fa qad aqâm al-dîn wa man tarakaha fa qad hudima al-dîn answered united prayer brings together all devotions and worship does not bring together prayers because in prayer there is a



	maqam Mi'raj to Allah and speaking with Allah and musyahadah and muqabalah and ma'rifat and monotheism all gather in prayer <b>beginning</b> meaning (page 48)
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The text illustrates that if we pray, our hearts are present to God, meaning we remember God and our hearts and minds focus on worshipping God and removing everything related to the world. It means setting aside the affairs of the world when we perform rituals of worship to God.

According to Bruinessen, setting aside worldly affairs is one of the rituals of the Naqsyabandiyah order, he calls it solitude or suluk. Seclusion or suluk is not obligatory but highly recommended. Seclusion or suluk is an activity of temporarily withdrawing from worldly activities for forty days (Kholiqoh & Asror, 2021; Husna Rosyadi et al., 2023; Suwito et al., 2023). In Indonesia, the term suluk (which means "taking the spiritual path") is more commonly used, and it does not last up to forty days, usually ten or twenty days. During seclusion, a person only eats and drinks a little, almost all of his time is spent on dhikr and meditation, and he is not allowed to talk except with his sheikh or with his partner who is also meditating, and that is limited to spiritual matters only. Among the Naqshbandiyah in Indonesia, it is during suluk that someone is taught the dhikr latha'if. Those who have not done the suluk are generally not allowed to do the dhikr. Most Naqshbandiyah Khalidiyah sheikhs have a special room where their students can perform suluk without any disturbance. Usually in Indonesia, there is a suluk house specifically for suluk. The influence and authority of a Sheikh are often measured by the size of the suluk house he owns and the number of students who go to seclusion there. However, a person can also secrete in other places such as caves (usually on mountain slopes) and in the graves of waliyullahs. In Indonesia, only in Sumatra is suluk widely practised by people. In certain parts of West Aceh and North Sumatra, for example, it is almost common practice for elderly people and women to stay for several days or weeks in the shaykh's suluk house after harvest. In Java, only in Sokaraja (Banyumas district) do quite a lot of people seem to participate in carrying out suluk (Bruinessen, 1992a).

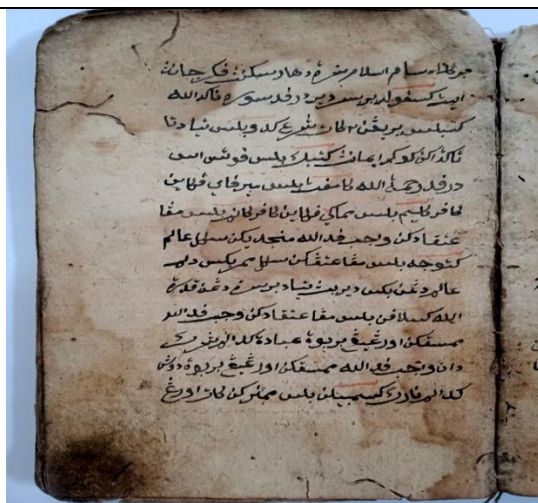
## **Tauhid/Theology**

The Tanjung Barulak order's manuscript also contains teachings about monotheism or theology, as the researcher quotes in this Tanjung Barulak manuscript on pages 10-12, namely: "...**beginning** to show faith, first twenty-two, doubting God, second, requiring evil work, third, hating angels, fourth swearing by the fifth angel, insulting the sixth book, swearing by the seventh prophet, lying to the ninth prophet, not believing in the words of God Almighty and the words of the ninth Prophet, carrying people (page 10), fighting with Islam as required by his work, the tenth, being proud of God's tenacity order, the eleventh, lighten the syara ' twelfth is not afraid of losing his faith thirteenth despairs of God's mercy fourteenth resembles the clothes of an infidel fifteenth wears the clothes of an infidel sixteenth believes in God's obligation to make all the worlds seventeenth believes in all the former in the world

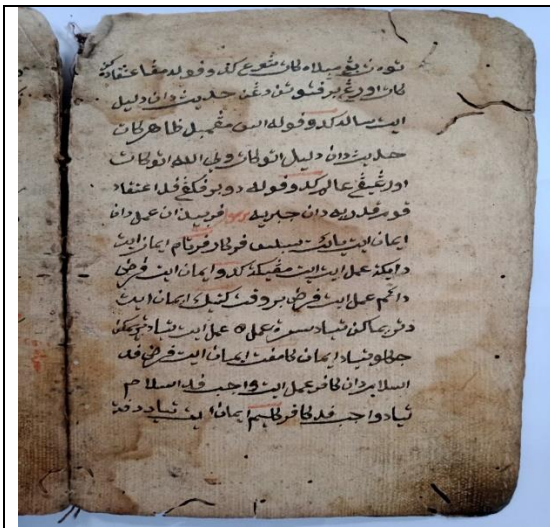
with his former self along with the power of God, the nineteenth is the belief that it is obligatory on God to enter those who do worship into heaven and it is obligatory on God to enter those who commit sins into hell, the nineteenth is to justify the words of people (page 11), the fortune of those who violate the syar'a' twenty mengi' To reject the words of people in accordance with hadiths and proofs is the twenty-first mistake of taking the obvious words of hadiths and proofs or the words of the guardians of God or the words of twenty-two learned people who adhere to the i'tiqad of the Qadariyah and Jabariyah people... (page 12)". Here are the text details:



Starting the conditions of faith are ten things: first, love of God, second, love of prophets, third, love of angels, fourth, love of God's book, fifth, love of God's guardians, sixth, hatred of all God's enemies, seventh, fear of God's punishment, second, hope for God's mercy, ninth, greatness in all God's commands, namely work on him the tenth is to be strong, that is to stay away from the beginning of the death of the faith, the first twenty-second, doubting God, the second, requiring evil work, the third, hating the angels, the fourth, swearing at the angels, the fifth, insulting the sixth book, swearing at the seventh prophet, lying to the ninth prophet, disbelieving in the words of God Almighty and His Word. The ninth prophet carries people (page 10)



Fighting with Islam as required by his work, the tenth, proud of God's command, the eleventh, lenient with the syar'a, the twelfth, not afraid of losing his faith, the thirteenth, despairing of God's mercy, the fourteenth, wearing the clothes of the infidels, the fifteenth, wearing the clothes of the infidels, the sixteenth, believing in the obligatory in God created all the worlds the seventeenth believes in all things that exist in the world with their former self no longer with the power of God the nineteenth believes that it is obligatory on God to enter those who do worship into heaven and it is obligatory on God to enter those who commit sins into the ninth hell ten allow people's words (page 11)



It is his luck that goes against the word of syara' twenty to believe the words of people by the hadith and evidence is wrong twenty asa takes the apparent word of the hadith and evidence or the words of the guardian of God or the words of the twenty-second scholar who adheres to the i'tikat of the Qadariyah and Jabariyah **begins** the difference between charity and faith, which is the first eleven things that faith is followed by charity according to the second faith is fardhu dâim charity is fardhu (...) the third faith is accepted without charity, the charity is not accepted if there is no faith the fourth faith Fardhu in Islam and infidels, charity is obligatory in Islam, it is not obligatory in infidels, the fifth faith is not possible (page 12)

In the excerpt of the text, in the last part, there are the words "...twenty-two adhere to the i'tiqad of the Qadariyah and Jabbariyah people...". According to the text, the author analyzes that one thing that invalidates faith is that we hold fast to the beliefs or teachings of the Qadariyah and Jabbariyah people. That is, followers of this order, cannot be bound to the teachings of the Qadariyah and the teachings of the Jabbariyah.

The flow of the Qadariyah pen, as is known, contains teachings about God entering those who do good into heaven and those who do evil into hell. Who obligates God?, is it obligatory for God to put people who do good into heaven and it is also obligatory for Him to put people who do evil into hell, or in other words, can God put people who do good into hell and people who do evil into heaven?. According to the Qadariyah school of thought, God must put those who do good into heaven and those who do evil into hell (Istifarin et al., 2023) (Bukhori & Jadidah, 2023). Because otherwise, it would be against God's justice. Who obligates that?, God himself. According to Jabbariyah's school of thought, God is Almighty, there is nothing that can stop Him, He can put good people into hell and sinners into heaven. Well, this kind of theological doctrine used to be the hottest discourse among Muslim theologians in their historical journey, which is what the writer of this manuscript refuted by saying; (which destroys - invalidates - faith) the nineteenth believes that it is obligatory on God to admit those who do worship into heaven and it is obligatory on God to admit those who commit sins into hell. That is why at the end of the text the words are written; "...the twenty-second adheres to the belief of the Qadariyah and Jabbariyah...".

## Conclusion

Based on the studies and analysis that have been presented, this article concludes that the Tanjung Barulak tarekat manuscript has been transliterated into Latin script because this manuscript is contained in two languages, namely Arabic and Arabic Malay, so the transliteration process in Arabic script is transliterated and then translated, while in Arabic Malay script it is transliterated into Latin script only. There are many teachings of the tarekat that can be explored from the content analysis of the Tanjung Barulak tarekat manuscript, but there are at least four main teachings of the Naqsyabandiyah tarekat contained in the manuscript, namely; obedience to the teacher, dhikr, zuhud, and tauhid/theology. These teachings reflect the manuscript's role as a repository of Sufi wisdom and a practical guide for fostering personal and communal spirituality. Its content offers a window into the spiritual practices and theological principles that shaped the lives of its adherents, making it a valuable resource for understanding the integration of Islam into the cultural fabric of Minangkabau society.

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