



WALI IN THE PERSPECTIVE OF ULAMA AND THE PEOPLE OF KAMPUNG DALAM PAGAR MARTAPURA

Muhammad Rusydi¹, Fakhrie Hanief², Ahmad Zainal Anbiya³

^{1,2,3}UIN Antasari Banjarmasin

e-mail: muhammadrusydi@uin-antasari.ac.id¹, fakhriehanief@uin-antasari.ac.id²,
ahmadzainalanbiyaa@gmail.com³

Abstract

This article examines the concept of saintliness (wali) from the perspectives of scholars and the local community in Dalam Pagar Village, Martapura, South Kalimantan. Within the context of Sufism, the notion of saintliness is an intriguing topic that requires in-depth understanding. This research utilizes a qualitative descriptive method, with a focus on fieldwork conducted in Dalam Pagar, where this phenomenon occurs. The research findings reveal that the views of scholars and the local community align with the general understanding within Sufism. They regard saintliness as a result of devoted practice of Islamic Sharia, unwavering faith, and profound piety. Furthermore, the social behaviors of the people in Pagar support this perspective. The community warmly welcomes the presence of saints or individuals considered to have the potential for saintliness, especially when there is endorsement and recognition from respected scholars or spiritual leaders. This recognition is reflected in various forms of reverence, such as pilgrimages, commemorative gatherings (haul), and the display of images or photographs of saints in their homes. However, it is important to note that the community also exercises caution regarding individuals who lack clear legitimacy as saints.

Keywords: *Wali; Sainthood; Sufism.*

Abstrak

Penelitian ini membahas konsep kewalian (wali) dalam perspektif ulama dan masyarakat di Kampung Dalam Pagar, Martapura, Kalimantan Selatan. Dalam konteks tasawuf, kewalian menjadi topik menarik yang memerlukan pemahaman yang mendalam. Penelitian ini dilakukan dengan menggunakan metode kualitatif deskriptif, dengan fokus pada penelitian lapangan di Dalam Pagar, tempat fenomena ini terjadi. Hasil penelitian menunjukkan bahwa pandangan ulama dan masyarakat setempat sejalan dengan pemahaman umum dalam tasawuf. Mereka memandang kewalian sebagai hasil dari pengamalan syariat Islam dengan tekun, penguatan iman, dan ketakwaan yang mendalam. Lebih lanjut, perilaku sosial masyarakat Dalam Pagar mendukung pandangan ini. Masyarakat menerima dengan baik kehadiran wali atau individu yang dianggap memiliki potensi kewalian, terutama jika ada dukungan dan pengakuan dari ulama atau guru besar yang dihormati. Pengakuan ini tercermin dalam berbagai bentuk penghormatan, seperti ziarah, haul, serta penggunaan gambar atau foto wali di rumah-rumah mereka. Namun, perlu dicatat bahwa masyarakat juga bersikap hati-hati terhadap individu yang tidak memiliki legitimasi yang jelas sebagai wali..

Kata Kunci: Wali; Kewalian; Tasawuf.

Introduction

Sufism is one of several branches of Islamic science that discusses the importance of the spiritual dimension. The teachings of Sufism emphasize the importance of the afterlife over the impermanent (*fana*) life of the world.¹ Sufism has its own charm for admirers who believe in mystical things as an ultimate truth, with Sufism they feel they can reach the level of life of a perfect person or commonly called *insan al kamil* who has knowledge of the occult and miraculous abilities (*karamah*).²

In the treasures of Sufism, the term *walāyah* or guardianship is known, which is also said to be a *mark* of Sufism thought, even Sufism stands on it.³ Guardianship in Islam is actually not something new, this is a lot of verses of the Qur'an and Prophetic traditions that discuss it, as described in QS. Yunus verse 62: "*Know that the Guardians of Allah have no fear or worry in them.*". Then in QS. Al-Baqarah verse 257: "*Allah is the protector of those who believe; He brings them out of darkness (disbelief) into light (faith).*" Furthermore, the Prophet said that Allah said: "*Whoever harms one of My guardians (lovers) is at war with Me.*" It is through these words that it is shown that Allah has holy servants who are protected and chosen. They are chosen to be the manifestation of His power and actions through miracles (*karamah*), their minds are pure from lust so that they are only focused on approaching Allah.⁴ From the above statement, it can be understood that someone who has the position of a wali is a chosen servant who is able to always obey and get closer to Allah so that he does not want to grieve or fear anything except Him until he realizes that Allah is the one who is powerful and always protects him.

Wali in the *Sufi* view is a person who has or reaches the degree of *ma'rifah*, namely the uncovering of the cover or hijab so that he can see what cannot be seen by anyone other than him from the knowledge of Allah. In the book *Mausū'ah al-*

¹Ahmad Bangun Nasution and Rayani Hanum Siregar, *Akhlak Tasawuf: Recognizing, Understanding, and Applying it with Biographies and Sufi Figures*, (Jakarta: Rajawali Pers, 2013), p. 12.

²Simuh, *Sufism and its Development in Islam*, (Yogyakarta: IRCiSoD, 2019), p. 46.

³Abdur Rahman al-Dimasyqi, *Awliyā Allāh baina al-Mafhūm al-Sūfī wa al-Manhaj al-Sunni al-Salafī*, www.frqn.com

⁴Ali Usman al-Hujwiri, *Kasyful Mahjub*, transl. Suwardo Muthary and Abdul Hadi W.M., (Bandung: Mizan, 2015, second printing), p. 209

Sūfiyyah it is explained that the guardians of Allah are people who have the depth of knowledge (*rāsikbūna fī al-'ilm*), because of the depth of knowledge, he believes in whatever comes from Allah through His book and messenger.⁵ Abu Na'im al-Ashfahaniy in *Hilyat al-Awliyā* defines guardians as people who always remember Allah, they are protected from the trials of the times and live in poverty, in the sense that they do not live in the tyranny of lust. They are the ones most loved by Allah. They are the most loved and honored by Allah after the prophets and messengers.⁶ As for al-Qusyairi, he defines guardians in two ways: the first is people who are loved and protected by Allah in all their affairs, while the second is people who love and obey Allah without disobedience.⁷ So it can be said that a wali is a person who always gets help and guard from Allah to always obey Him.

Looking at the Sufi conception above, it can be understood that the wali of Allah does not refer to all Muslims, as the generic meaning suggests. In summary, the conception refers to two things: first, a wali is a Muslim who worships Allah in a special way, without interrupting sin. In this sense, he not only does what is obligatory in Islam, but also does what is recommended. Secondly, guardians are people who are loved and protected by Allah, guarded from sin.

The term *wali* in textual studies has a variety of opinions that are not few in number, as well as the phenomenon of guardianship or the emergence of someone considered a wali giving birth to a variety of expressions and social behavior of the community. In fact, many people consider someone as a wali because they have a miracle / sacred (*karamah*) beyond human reason or custom in general. This phenomenon of guardianship occurs in several regions in Indonesia, for example, there are *songo guardians* who are considered as important propagators of Islam in Java as well as various stories of *karamah*.⁸

⁵ Ryandi Ryandi, "The Concept of Guardianship According to Hakim Tirmidzi," KALIMAH 12, no. 2 (September 15, 2014), pp. 314

⁶ Al-Ghazali divided *al-walāyah* into four levels: prophets, saints, scholars, and pious people. See, Abu Hamid al-Ghazali, *Ihyā 'Ulum al-Dīn*, Juz 1, (Beirut: Dāral-Ma'rifah,tt.),pp. 53

⁷ Mohammad Muslih, *Philosophy of Science: A Study of the Basic Assumptions, Paradigms, and Theoretical Frameworks of Science*, (Belukar: Yogyakarta, Cet. V, 2008), 204.

⁸R. Soekmono, *Introduction to the History of Indonesian Culture*, Vol. 1, (Yogyakarta: Kanisius, 3rd edition, 1981), p. 51. 51.

The saints have a special position in the hearts of the people, respect is not only done during their lifetime but also by telling, remembering, writing their life stories in books, and even making a movie depiction of their stories about miracles (*karamah*) to be introduced to the next generation.⁹ In South Kalimantan this kind of respect also exists, as evidenced by the haul events and the writing of manakib for people who are considered saints by the community, such as the stories collected in the book *Stories of Famous Datu-datu of South Kalimantan*.¹⁰

One of the areas where the emergence of ulama in the southern Kalimantan region, namely Kampung Dalam Pagar, went viral where a figure called *wali mun'im* as a wali in a state of *majdzub* and performed miracles (*karamah*). The location of Kampung Dalam Pagar is closely related to Sheikh Muhammad Arsyad al Banjari, a Sufi scholar and *faqih* in Islamic science whose teachings are deeply embedded in the hearts of the people of Kalimantan in general and especially Kampung Dalam Pagar, most of whom are connected by lineage or family.

Moving on from the description above, researchers are very interested in examining how religious expressions by the scholars and the people of Dalam Pagar are related to the concept of guardianship, forms of understanding and social behavior towards figures who are considered guardians. Therefore, this research is titled "*Wali in the Perspective of Ulama and the People of Kampung Dalam Pagar Martapura*".

Methods

The research to be conducted is *field research*, which is a research that focuses attention on phenomena that occur in the field. This research requires direct data that can be obtained from going to the location where the phenomenon occurs and then interpreting and analyzing it. The approach used is descriptive qualitative to connect and describe existing symptoms factually. Qualitative research is a reason for researchers to plunge into experience to get and find hidden phenomena, through

⁹Asep Usman Ismail, *Does Wali Exist*, (Jakarta: PT. RajaGrafindo Persada, 2005), pp. 4.

¹⁰Fahruji Asmuni, *Stories of Famous Datu-datu of South Kalimantan*, (South Kalimantan: Sahabat, tt.)

this approach descriptive data will be produced in the form of speech and writing of the people observed.¹¹

This research seeks to gain in-depth knowledge about guardians from the perspective of the ulama and the community in Dalam Pagar village. Based on this, the location of the research was Dalam Pagar, a village in the East Martapura sub-district of Banjar Regency, South Kalimantan province.

Definition of Guardian

Wali is an Arabic word that has now been absorbed into the Indonesian dictionary which has several meanings, one of which is a pious person who spreads religion.¹² While in Arabic itself wali (ولي) means close, who loves, or the person who helps and manages a matter.¹³ Al-Qusyairi interpreted the word "wali" into two parts. First, following the scales of the word form which shows the excessive meaning of a word such as "fâ'il" which can be interpreted as a person who maintains his worship and obedience without mixing disobedience in his behavior. Secondly, it is permissible to be interpreted with a word that has the scale of the word "maf'ul", namely the person who is made a lover by Allah, Allah will guard and maintain it so that it remains in a consistent state of obedience to Him.¹⁴ The Qur'an mentions the word wali 20 times, while in its plural form *Awliyâ* about 10 times and the word *manwla* in about 7 times. To use the term *wali* and its modifications such as *awliyâ* can be paired or applied equally to Allah or humans, masters or servants, even good and bad. Hence Muslims can be referred to as *awliyâ* of Allah because of their gathering and faith in Allah through His religion. Whereas the *awliyâ* of Satan are those who disbelieve and have the opposite attitude.¹⁵ So it can also be said that the word "wali"

¹¹Pupu Saeful Rahmat, "Qualitative Research," EQUILIBRIUM 5, no. 5 (2009), pp.

¹²<https://kbbi.web.id/wali>

¹³Ahmad Warson Munawwir, Ali Ma'shum, and Zainal Abidin Munawwir, *al-Munawwir: Arabic-Indonesian Dictionary*, 2nd ed, (Surabaya: Progressive Library Publisher, 2002), pp. 1582

¹⁴Abdul Karim Hawazin Al-Qusyairi, *Risalah Qusyairiyah: A*, trans. by Umar Faruq, 3rd ed. (Jakarta: Amani Library, 2013).

¹⁵Ryandi, "The Concept of Guardianship According to Hakim Tirmidzi" KALIMAH 12, no. 2 (September 15, 2014), pp.

when coupled with the word "Allah" becomes *waliyullâh*, which is a servant who has the title of helper in matters of approaching Allah.

In the hadith the Apostle said these servants or people who have the title of wali are described as people who have no fear and worry in expressing the pure truth, namely the path to Allah, "*Among the servants of God there are some whom the Prophets and martyrs see as happy.*" The Companions questioned who they were? Then the Apostle replied, "*They are those who love one another, through the love of God without possessing wealth and without seeking livelihood, their faces shine and sit on thrones of light, they do not fear when others feel fear, they do not worry when others feel worry.*" Then the Apostle recited the words of Allah from the Qur'ân of Yunus verse 62 which means: "*Know that the Guardians of Allah have no fear or worry in them.*"¹⁶ Al-Qusyairi interpreted the absence of fear in the guardians as a specialty of those who do not fear any harm that will come to them and in the hope of something they like, then the absence of worry or sadness is that they always feel happy and immersed in love and feel content with God so that whatever happens to them in the future will not focus on the sad state.¹⁷ Junayd al-Baghdadi explains that the fear in question is the fear of future calamities and also the absence of wishful thinking about something, while sadness arises from the harshness of time or the duration of the trials faced.¹⁸ Al-Hujwiri states that it is based on this evidence that there are noble servants who, due to their closeness to Allah, are blessed to manifest miracles called *karamah* and are purified from lust so that they can always feel close to God; such people have always existed in the past until the end of time.¹⁹ In Mausû'ah al-Sûfiyyah it is explained that the guardians of God are people who have deep knowledge (*râsikhûna fî al-'ilm*), because in his knowledge he believes in what comes from God through His book and messenger.²⁰ Abu Na'im al-Ashfahaniy in Hilyat al-Awliyâ interprets the guardians as people who always remember Allah, they are protected from the fitnah of the times and live in poverty,

¹⁶Al-Hujwiri, *Kasyful mahjub : the Sufism*, trans. by Suwardjo Muthary and Abdul Hadi (Mizan, 2015), p. 208

¹⁷Abdul Karim Hawazin Al-Qusyairi, *Tafsir Al-Qusyairi: al Musamma Lathaa'if al Isyaarat, Tabal-Ṭab'ah al-thal-thāniyah*, (Beirut: Dar al-Kutub al-Ilmiyah, 2007), pp. 22

¹⁸Al-Hujwiri, *Kasyful mahjub*, p. 212

¹⁹Al-Hujwiri, *Kasyful mahjub*, p. 209

²⁰Abdul Mun'im al-Khafî, *al-Mausû'ah al-Sûfiyyah* (Cairo: Maktabah Madbuliy, 2006), pp. 1342

in the sense that they do not live in the tyranny of lust. They are the ones most loved by Allah. They are the most loved and honored by Allah after the prophets and messengers.

Wali Allah is a person who is always guided by Allah so that he can always do good deeds and call others with a sincere state. If a person succeeds in removing himself from all creatures and objects of the world, dismissing all desires, giving up all goals and expectations of this world and the hereafter, and only hoping for the closeness of Allah, then Allah chooses him as His chosen one. Allah opens for him all the doors of His love and promises, will not be closed for him. That is because he chooses Allah, desires through the desire of Allah, is only sincere and pleased with Allah, and does not look at other than the existence of Allah.²¹

Kewalian, in addition to a rank that means closeness to God, also means the rank of someone who always occupies himself with God. This is in accordance with Hasan Basri's advice that God will reveal the veil for people who always remember and long for Him, delicacy and pleasure will always be gathered in every longing felt by His servants. Through this method, Ma'ruf al-Karhi also obtained the rank of guardianship and love.²² In this rank there is proof of *ma'rifa* and love for Allah, because this is why it is said that guardianship is part of the principles and foundations in Sufism as a meaning of specialization for people who always establish a close relationship with Allah and make it a protector of those who approach Him, in contrast to the disbelievers who turn away from His truth and do not have a true protector.²³

Characteristics of Guardianship

1. Karamah

Karâmah comes from Arabic which is an expansion or change of the word from *al karamu* which means "glory", mentioned in Q.S. al-Hajj verse 18: "... *And whoever*

²¹Cecep Alba, *Tasawuf and Tarekat: The* , Cet. I, (Bandung: Publisher of PT Remaja Rosdakarya, 2012), pp. 185-187

²²Muhammad Jalal Syaraf, *Islamic Sufism Mazhab Baghdad*(South Tangerang: Gaya Media Pratama, 2014), pp. 100

²³Al-Hujwiri, h. 207

Allah humiliates, there is no one who can glorify him." The glory referred to here according to al-Thabari is the happiness that Allah gives to those whom He loves, while humiliation is calamity or distress.²⁴ Karamah is also known as *khariq al-'adab* (something out of the ordinary) given to the lovers of Allah as a defense for themselves from the enemies of Allah, Karamah is also part of the miracles that exist in the prophets and apostles such as splitting the moon which the Prophet Muhammad did with the permission of Allah. A Wali will never display miracles for the flattery of people, but will come out as a justification for themselves in spreading the truth or in a very forced situation.²⁵ In the discussion of guardianship the *karamah* is the most discussed point.

Karâmah is part of a miracle, which is an ability or something that seems to be unintelligible to humans or the classic language is something out of the ordinary (*khavariq al'adab*). Habib Umar bin Hafiz describes the emergence of something out of the ordinary there are 7 kinds:

- a. *Al-Mu'jizat*, is something out of the ordinary that appears to prophets and apostles. This was done as a proof of their truthfulness that could not be replicated by others.
- b. *Al-Irbâsh*, something that was given to the prophets before any revelation came, namely the form of their mission.
- c. *Al-Karâmah*, this is given to those who adhere to the sunnah of the Prophet, namely the pious and *ma'rifat* (having knowledge or knowing) of Allah.
- d. *Al-I'ânab*, this is given to those who believe in Allah and appears only sometimes when the person is pressed and appears as a sign that he is being helped by Allah. These people are ordinary people who do not take pride in disobedience.
- e. *Al-Istidrâj*, something given to the disbelievers and the wicked. It is given in the form of pleasure that makes them unaware, but afterwards there will be something that makes them regret it.
- f. *Al-Ihânah*, which is something that is only given to the disbelievers.

²⁴Ryandi, *The Concept of Guardianship According to Hakim Tirmidzi*, h. 318

²⁵Abu fajar Al Qalami, *Straightening the Understanding of Wali*, (Surabaya: Jawara, 2000), pp.

g. *Al-Kahānah*, this is given to people who have intermediaries with the devil.²⁶

The evidence that is usually quoted from the Qur'an to prove and corroborate the existence of Karamah for certain people has been said by Allah in surah al-Kahf in several verses whose meaning is:

"And you will see that when the sun rises, it leans away from their cave to the right. And when it sets, it moves away from them to the left. And you think they are awake, but they are asleep. And we turn them to the right and to the left. And their dog stretched out his two arms before the door of the cave." (QS. al-Kahf: 17-18)

"And they remained in their cave three hundred years, plus nine years." (QS. Al-Kahf: 25)

In verses 17-18, it shows that the magnitude of the Karamah (glory) they get from Allah SWT is where the place has been made as detailed as possible, such as the state of the door of the door that points north to adjust the sunlight entering the cave and hitting their bodies so that it is not damaged by the ground. Their bodies are turned upside down so that the even distribution of light and wind that enters makes them like people who are awake, as well as the dog's legs sticking out to the front of the cave like keeping no one from approaching them.²⁷ Imam Fakhruddin ar-Razi also revealed that the Sufis took these verses as proof that the Karamah is real and this is a very clear proof. So the appropriate evidence to show the existence of the Karamah for the saints is the Qur'an, hadith, atsar, and reason.²⁸

While the story of *Asbabul Kahfi* is not the only evidence of the existence of Karamah in Allah's guardians, it can also be found in the figure of Maryam mentioned in Surah Ali Imran:

²⁶Shalih Ba'bud, *d-Dilad-Dilalah lab al-Nal-Nāfi'ah 'alā Ma'āni al-Risālah al-Jal-Jāmi'ah wa a-l Tadzkiarah al-Nāfi'ah*, (Hadramaut: Markaz al Nur li ad Dirasah wa al Abhas, 2003), pp. 34

²⁷Siti Istiqomah and Irma Rumtaning Uswatul Hanifah, "The Story of *Asbabul Kahfi* in the Qur'an: A JUSMA: Journal of Islamic and Community Studies 1, no. 1 (February 28, 2022), pp. 52

²⁸ `Abd al-Qadir `Isa et al, *The Nature of Tasawwuf*, (Jakarta: Qisthi Press, 2005), p. 317

"... whenever Zacharias met Maryam in her mihrab, he found her with food on her side. Zacharias said, "O Maryam! Where did you get this?" Maryam replied that it was from Allah; indeed, Allah provides for whomsoever He wants without estimating" (QS. Ali Imran: 37).

It is explained in the interpretation of Ibn Kathir that Maryam gets fruits that should be in summer she gets in winter, and vice versa that should be in winter she can get in summer. This specialty of Karamah was obtained by Maryam because of her sincerity in worshiping Allah, this is what makes evidence of the existence of Karamah in the wali of Allah. Maryam was chosen to be a holy woman because of her confession to Allah because of the evidence of Karamah which made her get closer to the Giver of Favor and this happened repeatedly.²⁹ From some of the verses above, it can be concluded that Karamah and the figure of the guardian of Allah cannot be rejected just like that, this can be seen from the existence of Ashabul Kahfi and Maryam not as prophets or messengers so that this is also proof that the existence of the guardian of Allah has existed long before the Prophet Muhammad was sent.

The wisdom of the existence of Karamah for the saints is as it seems the privilege of the Prophet Muhammad SAW from all the prophets because of the many miracles in his life and death. The need for *tasbidiq* (belief in the truth) in religion will continue to exist at this time and continue until the end of time, because it was realized among the Messenger's ummah to increase the faith of the believers and become guidance for those whom He wants.³⁰ The glorification of the lovers of Allah is a form of respect for their faith and sincerity in their defense (jihad) of the religion of Allah and proof of Allah's power. This purpose is to explain to the believer that the laws of nature are the creation of Allah and His power, the efforts of a person have no significant effect without the power of Allah who creates results because of the cause of his efforts. The spread of Islam was indeed done with sound reasoning, correct logic, and strong arguments. However, fanaticism and stubbornness require extraordinary things to be used as evidence for the truth as given to the Prophet and Messenger so that hard minds and locked hearts can be released from dullness and

²⁹Mizzan Adiliyah, "The Figure of Maryam in the Qur'an," *At-Tibyan* 2, no. 1 (May 14, 2020), p. 3

³⁰Yusuf bin Ismail an-Nabhani, *Jaami' Karamat al-Anbiyaa*, vol. 1, (Beirut: Dar al-Kutub al-Ilmiyah, 2014), pp. 31

become clear and healthy.³¹ It seems that Karamah on the part of the wali is permissible or normal, while miracles are signs of truth that are specific to the Prophets. Among the major differences between the two is that the Prophets are required to acknowledge that they are Prophets, while the saints are not.³² Therefore, Karamah is a great gift and the fruit of the consistency of the saints in their devotion to Allah.

The existence of karamah is corroborated by the Qudsi hadith about this special grace, namely: *"Whoever occupies himself in remembrance of me so that he has no opportunity to ask me, I will give him more than I give to those who ask."* But according to Shaykh Abdul Qodir al-Jailani, karamah is a disgrace that must be covered by Sufis or *rijalullah* because it is like menstruation, which is inappropriate to show, because the saints are *mahjub* (closed), aka unknown specifically. The Karamah on them is the fruit of their devotion to Allah even though the saints did not ask for it, this is one of the secrets of Allah, which is why it is forbidden to spread it because it could become kufr.³³ However, Karamah can materialize when the situation is very urgent for the saints and they have no other choice, and it is also possible that it can materialize when it is to strengthen the faith of the *disciples* (people chosen by God), so it can be said that this all depends on the conditions and the *maslahat* (good) that is intended at that time.³⁴ The point is that when the wali realizes that Allah has given the gift of Karamah, it is only to save him and not to make it a spectacle to gain recognition because this can bring various temptations of the devil that provoke the emergence of various despicable attitudes in the heart such as *ujub* and *sum'ah*, of course this is a destruction for those who walk on the path of Allah's beloved. This is what distinguishes the Karamah from the *mu'jizat* of the prophets, because the *mu'jizat* is a direct command by Allah to show it.

³¹ Isa, *Hakekat Tasawuf*, h. 324

³² al-Nabhani, *Jjami' Karamat t al-Auliyal-Auliyâ*, p. 27

³³ Mimi Jamilah Mahya, "The Concept of Guardianship According to Sheikh Abdul Qodir Al-jailani," *Kordinat: Journal of Communication between Islamic Universities* 20, no. 2 (October 5, 2021), pp. 324

³⁴ Ade Fakhri Kurniawan, Noorhaidi Hasan, and Achmad Zainal Arifin, "Wali and Karama: A Discourse and Authority Contestation in al-Tarmasi's *Bughyat al-Adbkiya'*," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019), pp. 303

An example of a story about Karamah itself happened to Shaykh Abdul Qadir al-Jailani when the Shaykh was visited by a woman with her son to be handed over and taught religious knowledge, the Shaykh accepted and ordered his son to fight (*mujahadah*). Some time passed, and the mother came to see how her son was doing. She saw that he was growing thin and his skin color was turning yellow (a sign of malnutrition) due to eating only dry wheat bread. Then the mother went to Shaykh Abdul Qadir who had finished eating in front of her son and there was a basin containing the remains of bones from a chicken. The mother said, "Oh my lord, did you eat chicken while my son only ate bread?" The shaykh put his hand on the leftover chicken bone and said, "You are alive with the permission of Allah Ta'ala!" Then the bone came to life as a chicken until the mother was shocked and screamed. Then, the shaykh said, "If your son can do this then he can eat chicken."³⁵ This story has become the most popular story told in various Sufism study circles, especially those affiliated with the Qadiriyyah Order. Events that can be called Karamah like this can also be found in several books that tell the lives of saints such as *Jami' karamat al-Auliya* by Yusuf An-Nabhani, *Hilyat al-Auliya* by Abu Nu'aim Al-Ashbahani, *Tadzkiirat al-Auliya* by Fariduddin at-Tar, and others.

2. Faithful and Pious

Belief and piety are traits or characteristics that become a unity in the wali or lovers of Allah. This is in accordance with Allah's words in the 63rd verse of Surah Yunus, which is a continuation of the above verse: "*They are those who always believe and their state is always pious*".

Al-Qusyairi points out that this verse shows the characteristics of the lovers of Allah, who maintain their faith in their current situation and prevent themselves from being misled in the future. They believe by molding their hearts to attain *ma'rifah* of Allah and establishing their piety by performing all religious obligations and forsaking all things forbidden by force.³⁶ Piety is the abandonment of everything that takes one

³⁵Kurniawan, Hasan, and Arifin, p. 302

³⁶Al-Qusyairi, *Tafsir aal-Qusyairi: al Musamma Lathaa'if al Isyaarat*, p. 23

away from Allah and one does not aggravate one's outer self with sin nor does one pollute one's inner self with social interaction, through which one will be able to communicate with Allah.³⁷ This is why these two things are very important in the lover of Allah, by eliminating everything that can distract the focus and thoughts of Sufis, they will be able to calmly carry out the obligations and customs to reach *ma'rifah* to Allah in order to get a reward in the form of mercy and become part of His guardians.

Allah makes His believing servants His lovers because all their words, deeds, and all their work always adhere to the *shari'ah* order. As described in surah at-Tahrim verse 8: "Light shines in front of them and on their right", people like this are the ones who are desired to stand up to do all good deeds in the sight of Allah, they are the ones who are promised forgiveness and great rewards.³⁸ Faith and piety are the foundations of Allah's servants to be among His lovers. Yusuf an-Nabhani does mention several passages about *ahl al-walayah*, but it will still be based on these two things that are their reference in receiving the rank of guardianship and it can be traced in his writing entitled *Jami' Karamat al-Anliya*. Hence according to al-Hujwiri the Karamah is only bestowed upon the believer and the pious, falsehood or dishonesty is impiety.³⁹ Therefore, the Karamah or extraordinary things that emerge from a person cannot be the only basis for judging him as a wali until seeing the extent of his morals and the way of Shari'ah. Abu Yazid said, "If a person puts his prayer mat on water, or sits cross-legged in the air, then do not be deceived by him, until you see how he carries out His commands and prohibitions."⁴⁰

In essence, faith is realization and acknowledgment and acceptance of deeds. Whoever wants to know Allah can do so through one of His three attributes, namely: His beauty (*jamal*), Might (*jalal*), and perfection (*kamal*). The proof of those who are immersed in *makrifat* is that the beauty and might of God are always longed for in their sight, and always hate their own characteristics and become amazed in their

³⁷ Al-Qusyairi, *Risalah Qusyairiyah: A*, p. 140

³⁸ Yusuf bin Ismail an-Nabhani, *Jaami' Karamat al-Anliyaa*, vol. 1 (Beirut: Dar al-Kutub al-Ilmiyah, 2014), h. 73

³⁹ Al-Hujwiri, *Kasyful mahjub*, p. 215

⁴⁰ Abu Nashr As-Sarraj, *Al-Luma': A* (Surabaya: Risalah Gusti, 2002), pp. 648

hearts, that's why faith and makrifat are love and their obedience is a form of .⁴¹ Faith is very important as a provision for a person to go to the path of realization to Allah, the saints are people who get special affection in the form of love from Allah, so it is impossible for them not to realize and believe in Allah. Their longing is a result of love, their hatred of human traits is a form of unblocking themselves in seeing their true nature. As the Prophet said: "The strongest relationship of faith is loving for the sake of Allah and hating for the sake of Allah."⁴²

The crisis of faith and piety in the Muslim community had occurred during the Umayyad period when the government and society were preoccupied with controlling or liberating Arab territories from other empires, causing them to be complacent in accumulating wealth and worldly goods, forgetting the words of Allah, "Everything on earth will perish." This led to a negative sentiment from the believers (Sufis) of the time towards the government. Hasan al-Basri was one of the people who realized and had a clear view that this was a danger to the ummah because they were only busy with worldly affairs. His most memorable exclamation and warning remark was, "O son of adam! You will die alone, enter the grave alone, and will be resurrected alone, and alone receive the reckoning. Why care so much about this world that is going to vanish?", "Behave towards this world as if you have never been here, and behave towards the Hereafter as if you will never leave it!"⁴³

Paths and Varieties of Guardianship

Wali Allah has a position with Allah and has the glory of the grace of Karamah that can be obtained because of his closeness through the effort of soul training (*riyadhab*) or without this training. People who try to get closer to Allah through the effort of soul training through tariqah and reach the state of guardianship are called *Wali Murid*, while those who are obtained without going through the process of soul training can be referred to as *Wali Murad*. The path of the Sufis, namely Sufism, has several very important teachings, Sufis are obliged to go through a path that contains

⁴¹ Al-Hujwiri, 276-277

⁴² Abu Daud no: 783

⁴³ Annemarie Schimmel, *The Mystical Dimension in Islam*, (Jakarta: Pustaka Firdaus, 2000), pp.

spiritual stages. al-Ghazali suggested the path, namely repentance, patience, poverty, zuhud, tawakkal, love, makrifat, and ridha. As for al-Qusyairi, his version of maqamat is repentance, wara, zuhud, tawakkal, patience, ridha, love, and makrifat.⁴⁴ Meanwhile, according to Sheikh Abdul Qodir Al-Jailani, guardianship can be obtained through dhikrullah, purifying the heart, and beautifying oneself through praiseworthy traits, after which the attributes of Allah appear, which he calls the fruit of guardianship. Al-Jailani interpreted the Prophet's saying which means "Have the *character of Allah*" as having and wearing the characteristics of Allah so that human traits can be removed, this is in accordance with the qudsi hadith:⁴⁵

*"... When I love my servant, I become his hearing with which he hears, and the sight with which he sees, and the hand with which he holds, and the foot with which he walks..."*⁴⁶

The goal of the Sufis is as a servant who draws closer to Allah by abandoning all the luxuries of the world and following the spiritual path guided by the teachers (murshid) who are connected to the Rasullah, then when they succeed in feeling the pleasure of drawing near and loving Allah sincerely then Allah gives him a certain position in His side. This path has a variety of methods due to the number of previous saints of Allah but has the same substance which is to abandon all worldly desires as Hasan Basri did in his time and feel the unity of Allah as the one who exists.

Yusuf An-Nabhani quotes from Ibn Arabi's explanation in his Futuhat al-Makkiyah regarding the kinds of lovers of Allah that there are about 20 kinds that count with some people who fill their positions in each era. Among them are: al-Qutb, al-Autad, al-Abdal, an-Nuqaba, an-Nujaba and Rijal al-Ghaib.⁴⁷

Respect for the Guardians

Respect for guardians or people who have Karamah is an interesting phenomenon in the social reality of society with various forms and reasons behind

⁴⁴Abdul Karim, "Karamah in the View of Sufism," *Esoteric* 3, no. 2 (December 22, 2017): 261-262

⁴⁵Mahya, "The Concept of Guardianship According to Shaykh Abdul Qodir al-Jailani," h. 318

⁴⁶HR. Bukhari no. 6502

⁴⁷An-Nabhani, *Jaami' Karamat al-Auliyaa*, pp. 58-66

it, and this is not only done to the existence of those who are considered guardians while alive but continues until the person no longer exists or dies.

The phenomenon found in the form of honoring guardians or people who are considered holy in society is motivated by the intention of "*tabarruk*". *Tabarruk* here is the origin of the word *ba-ra-ka* which means: blessing, prosperity, goodness, happiness. *Tabarruk* itself is a word derivation in the form of *masdar* so that it can mean *tamannaytu bi*, which is hope through something, so *ber-tabarruk* can be interpreted as hoping for blessings with an intermediary⁴⁸. In the term in question is looking for or asking for blessings or goodness that will continue to increase. This term then in Sufism becomes more specific, namely spiritual influence or spiritual overflow, because it is also understood that this influence is a good influence that can bring happiness and salvation from people who are considered holy.⁴⁹ An example of *tabarruk* in a nutshell is between the student and the teacher, where there is a request for salvation in order to stay on the same path as the teacher.

According to Asmaran, blessings in the context of social life can be in the form of mystical encouragement that can realize various positive values such as luck and strength, this is believed to be realized through the saints or places that have specificities that can be expected blessings. When a person makes a grave pilgrimage he can ask for blessings because the grave of a guardian has advantages such as luck and various other desires. Those who are still alive are believed to be able to transfer their advantages in the form of blessings to others.⁵⁰ When looking at the purpose of *tabarruk* on people who are considered holy, have *Karamah*, or even an object will bring about a variety of safety and happiness in question, it can be in the form of healing from illness, release from the narrowness of worldly matters, to the form of spiritual guidance in the safety of life. Because of this, it can be seen in some communities that people ask for prayers or objects that are read or used by someone

⁴⁸Muhammad bin Makram Ibn Manzhur al Afriqi Al Mishri, *Lisan al'Arab*, vol. XIII (Beirut: Dar Shadir, t.t.), p. 395. 395

⁴⁹Ayumardi Azra, *Encyclopedia of Sufism*, vol. 1 (Bandung: ANGKASA Publisher, 2021), pp. 267

⁵⁰Asmaran, "*Reading the Phenomenon of Wali Pilgrimage in Indonesia: Understanding the Tradition of Tabarruk and Tamassul*" Al-Banjari : , p.17179.

who is considered a guardian that is believed to bring various blessings. Likewise, in the form of pilgrimage or visiting them during their life and death.

The word of Allah in the Qur'an that explains the existence of this *barakah* is one of them in surah al-A'raf verse 96:

"And if indeed the people of those lands had believed and feared, we would have opened to them blessings from the heavens and the earth, but they denied it, so we punished them for what they did."

If they (the people) believe in Allah and fear that they associate partners with Allah, then in return Allah opens the doors of heaven and earth in return for what they do, but this verse does not mean the value of a blessing, but the value of blessing in the favor of a gift. But al-Qusyairi in his tafsir also explains that being content with all provisions is more perfect than expecting a reward.⁵¹ Quraish Shihab explains this verse that blessing is the goodness that accompanies everything. Blessing in time, for example, the amount of goodness that usually cannot be fulfilled in a certain time is very sufficient to do it in that time. Then in food, food that is relatively small can be sufficient and filling, then in its function it helps to do positive things and does not cause disease. This is the bounty of Allah, aka the blessing He bestows on it, not something that happens automatically.⁵²

Pilgrimage is an activity carried out by the Muslim community in expecting blessings from someone who is considered holy, has Karamah, and glorified objects. Pilgrimage comes from Arabic زار - يزور which means visiting to get blessings or going on pilgrimage. Al-Ghazali through *Ihya Ulumuddin* revealed that pilgrimage to the grave is something that is recommended with the aim of always remembering death. While pilgrimage to the graves of pious people (awliya' Allah) is a recommendation in order to get blessings (*tabarruk*).

The phenomenon of pilgrimage in the sense of visiting a sacred place has long been carried out by people even other than Muslims, previously pilgrimage was banned by the Prophet because at that time people's faith was still weak and feared

⁵¹Al-Qusyairi, *Tafsir Al-Qusyairi: al Musamma Lathaa'if al Isyaarat*, pg. 345

⁵²M. Quraish Shihab, *Tafsîr Al-Mishbâh h : 'Qur' an*, vol. 5 (Jakarta: Lentera Hati, 2007), pp. 185

that they would associate with Allah, then this ban was revoked based on the words of the Prophet in a hadith:

"I used to forbid you to go on pilgrimage, but now you go on pilgrimage!" (Hadith narrated by Muslim). In another narration it says: *"So whoever wants to make a pilgrimage to the grave, then make a pilgrimage! Because, indeed, the pilgrimage of the grave can remind of the hereafter."*⁵³

In Indonesia, especially on the island of Java, many Muslims make pilgrimages to the tombs of people who are considered guardians such as the songo guardians. In South Kalimantan many people make pilgrimages to the tombs of Datu⁵⁴ and kyai-kyai who are considered influential. The Datu who is quite famous in South Kalimantan recorded ceirta-stories of his life and magic in a book entitled "Stories of Famous Datu-Datu of South Kalimantan" made by Tim Sahabat. The kyai who are often visited include Sheikh Muhammad Arsyad al-Banjari, KH. Muhammad Zaini Ghani, Sultan Suriansyah, Habib Hasyim Basirih, and others.

Respondent Profile and Perspectives on Guardians

Teacher Muhammad Luthfi

Guru Muhammad Luthfi or commonly called by people as Guru Luthfi is one of the teachers at the Salafiyah Islamic Boarding School of Sheikh Muhammad Arsyad Al-Banjary located in the village of Dalam Pagar, he is a resident or native who was born in the village of Dalam Pagar and is still linked from the *dzurriyat* part of Sheikh Muhammad Arsyad Al-Banjari, located in the alley next to the Salafiyah Islamic Boarding School cooperative. His educational background was taken at the Salafiyah Islamic Boarding School of Sheikh Muhammad Arsyad Al-Banjary and continued abroad, precisely in the city of Tarim, Hadramaut. In addition to teaching, he also gives recitations and lectures at the langgar and Salafiyah Islamic Boarding School.

Wali according to him means lover which means a person who is loved by Allah and this position can be sought. Unlike the prophet who is the direct choice of

⁵³Yuliyatun, "Pilgrimage of Guardians as a Medium for Islamic Counseling Services to Build Client Psychic Balance" *Religious Counseling* 6, no. 2 (2015), pp. 340

⁵⁴The term datu in Banjar culture refers to the name of ulama or pious people who are role models for the community.

Allah, the position of wali can be sought through *mujahadah* against lust and reducing lust, this method is called *riyadhab* and this rank must also be sought first unlike practicing mandatory things, he quoted the qudsi hadith:

لَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّى أُحِبَّهُ

Guru Luthfi also explained about the fearlessness of the saints in QS. Yunus verse 62 is that there is nothing that the Waliyullah are afraid of in this world other than Allah, this is what is called piety. Then in explaining the characteristics of the wali of Allah, Guru Lutfi quoted in the hadith also *idza ru'uu dzukirallah*, namely when looking at the gestures and faces of the wali of Allah will immediately remind people of Allah. As for the Karamah, according to him it is not something that must appear on the guardians.

According to Rabbi Lutfi, Karamah is part of *khawâriq al-'âdab* or something that is out of custom and this does not have to be present in the wali, because there are miracles possessed by the Prophets, Karamah that exists in the pious, and in the disbelievers there is magic and *istidraj*. *Istidraj* is an *indulgence* given by Allah, this has happened to the person who once claimed to be the Prophet at the time of the Companions, namely Musailamah al-Kadzab when spitting into the well immediately the water in it disappeared, and this happened the opposite event which means that the water should increase but disappeared and this is a violation of custom in the form of humiliation given by Allah. *Khawari al adab* is related to habits such as walking on water and knowing what is happening elsewhere. Therefore, the important feature is that when seeing them it can make people remember Allah.

There are three parts to a person knowing about a wali: he knows he is a wali and others know, he knows he is a wali and others do not know, others know he is a wali and he does not know. The former can be called a wali masyhur and the latter a wali mastur. Then Rabbi Luthfi quoted Imam Shafi'i's words in their meaning:

ما جعل الله وليه جاهلا

What it means is "Allah does not make His guardians *ignorant*". Allah cannot make his guardian *ignorant* in matters of religion, although if he is *ignorant* then surely Allah is the one who teaches him. Then Guru Luthfi told in a narration about his teacher Imam Malik or Shafi'i named Ali al-Khawas who was a goat herder but when

Imam Shafi'i met him immediately knelt down even though he looked like an ordinary person but he was strong in speaking in matters of monotheism and Sufism. So that is the meaning of Imam Shafi'i's words which he quoted that it is impossible for His guardians to be *ignorant*, even if they are *ignorant they* will be taught by Allah through *laduni* knowledge, therefore even guardians have teachers.

However, according to many scholars, *istiqamah* is the most important part of *Karamah*. This *istiqamah* is heavy in terms of practice and morals, *istiqamah* with praiseworthy traits and deeds such as *qiyamul lail*, *istiqamah* in preaching. In *Tarim* itself, according to him, there are many people who are considered saints because some have *kasyaf*, which means they can know what other people want to say and announce something that will happen, this is part of *Karamah*. Guru Lutfi recalled that when he was in *Tarim*, he had to be evacuated by the Indonesian government because the situation was very precarious, terrible and worrying because of the death of electricity and the difficulty of food, the sound of gunfire everywhere. However, Habib Umar advised not to go home before he ordered but he did not insist that if you want to go home, nothing will happen, which means that food, water, electricity will not be disrupted. It turned out to be true that nothing happened even though according to predictions it was very dangerous, this is what is called *Karamah*.

In *Pagar* itself, there are quite a lot of people who are considered as previous guardians but have died, such as Abdullah Khatib, known as "Kai⁵⁵ Shalawat", who in his time there was no *cellphone*, he reported a fire in *Tambilahan Riau* and it turned out to be true. Kai Shalawat always reads shalwat *dalail khairat* until *khatam* (finished) several times and there are many more stories about the figure of Kai Shalawat known to his descendants. In addition to Kai Shalawat there is also a glorified community in *Dalam Pagar* named Guru Muhammad Nuzhan in 1997 who can treat people who are possessed and have *untalan* and seek treatment from him.⁵⁶

⁵⁵Kai which means grandfather in banjar language

⁵⁶Untalan in banjar language can be interpreted as magic that is embedded in the body.

The Guardians are not people who can be carelessly met, Guru Luthfi quoted that if on the guardian's side you have to keep your heart not to degrade, if on the official's side you have to keep your tongue which means keeping your words.

There are those who are called wali *majdzub*, which means *jadzab* is withdrawn. This wali *majdzub* cannot be used as a teacher because his actions are often different from other people such as not wearing clothes, shouting. A figure like this is still respected but cannot be followed or used as a teacher. In the Fence there is a figure called "Wali Mu'in", but from the explanation of Guru Luthfi Wali Mu'in acts like a child or not like his age in his daily life from childhood to old age today so it is difficult even to communicate, every day there are still people coming to Wali Mu'in for pilgrimage and asking for water with various intentions from him by blowing into the water. People could not understand Wali Mu'in's words, but there was his brother who often conveyed the intentions of the people who came. Sometimes the figure of Wali Majdzub can violate shari'a because his body is not in his control, *busnudz zhan* is an important key to a figure like this.

According to Guru Luthfi, the people of Dalam Pagar are quite familiar with uncertain teachings, preferring teachings that use the books they read. This is based on the warnings of previous teachers, so it can be said that they understand which one is correct. Religious activities that are quite often held by the community are such as reading burdah and maulid. As for the *dhiker of nasyid*, it is quite frequent at haul-haul events depending on the request of the host.

Teacher Muhammad Fadlan

His real name is Muhammad Fadlan and is usually called Guru Fadlan born in 1962, he is also part of the teachers at the Salafiyah Islamic Boarding School Sheikh Muhammad Arsyad Al-Banjari, his house is located inside the fence towards the downstream, he is also an alumnus of the Salafiyah Islamic Boarding School where he currently teaches.

Guru Fadlan gave an illustration of being able to see into another world, where there are diamonds, where there are treasures in the mountains, etc. People like this, for people who lack religious knowledge, are called Guardians by ordinary

people, their magic, oddities and peculiarities become the benchmark. This assumption of guardians by people who are Muslim but lack religious knowledge is used as a reference by people for various *purposes* such as finding lost items and communicating with other worlds. Guru Fadlan gave another example, such as Kanjeng Dimas who can make money out of nothing, a figure like this who is considered a guardian by ordinary people because of the irregularities. With this assumption, even someone with epilepsy can be considered a guardian, according to Guru Fadlan, this is an abuse because the guardian is dashing, handsome, intelligent and smart.

Guru Fadlan explained about Guru Sekumpul's stories that being able to walk on water is not considered a wali, but due to a lack of religious knowledge, a person considers himself a wali. In Pagar, according to Guru Fadlan's explanation, there is a figure called "Wali Mun'im" or "Wali Mu'in" who has been a wali since childhood. In Tasawwuf, which he learned, there are those who start at the bottom studying and then move up in their knowledge of God and then are overwhelmed by God, then there are those who start directly at the top position, this is called *majdzub*. When Guru Fadlan was younger than Wali Mun'im, he told him that in his childhood he had an eye disease that awakened until he could not see, then he was taken to Wali Mun'im and his eyes were blown open and he could immediately see again. Guru Sekumpul also visited Wali Mun'im, but not everyone was accepted by Wali Mun'im. One of the stories about Karamah Wali Mun'im is also when the road on the edge of the river downstream was stockpiled and the soil was still weak there was a car that passed by and experienced a stuck⁵⁷, because the weight of the load made it difficult for the community to lift it then someone suggested asking Wali Mun'im for water, after the water was obtained and poured into the car area then immediately released from being stuck.

According to Guru Fadlan, Wali can indeed be sought because there are certain levels at the lower and upper levels of guardianship such as *abdal*. In addition, the rank of wali can be revoked by Allah, such as the figure of Bal'am bin Ba'uro at the time of Prophet Musa, even the rank of the Prophet can be revoked. Guru Fadlan

⁵⁷Unable to move, completely stuck due to snagging

recounted a history when the Prophet Zakaria ran to hide in the wood from people who wanted to kill him suddenly his button came off, Iblis who saw it immediately reported that Zakaria was hiding in the wood, the people sawed the wood and the Prophet Zakaria complained when the saw hit the wood, Allah threatened that if the Prophet Zakaria complained again his prophetic rank would be revoked. Guru Fadlan also prayed that we all die in a state of faith because according to him, even faith is already a general guardian.

Guru Fadlan took the book Hasyiyah Shawi, the commentary on Tafsir Jalalain and read the interpretation of QS. Yunus verse 62 and then explained that scholars who practice their knowledge are among the guardians even though there is nothing unusual about them, even Abu Hanifah said that if scholars are not guardians then Allah has no guardians. Guardians are people who are serious about obeying their Lord, if the obligations have been completed and continue to live the sunnah then they will get a gift from Allah SWT.

In addition to local people such as Handil Bakti and Samarinda who come to Wali Mun'im, there are also many from Java and Jakarta who visit his place because there is a suggestion from a Habib in Jakarta, as well as certain campaigners who come to visit, said Guru Fadlan.

As for the attitude of the community, no one is opposed to the figure of Wali Mun'im because of the visits made by Guru Sekumpul, making people not dare to mess with him.

Sibawaihi Teacher

Guru Sibawaihi, usually called Guru Bawai, is one of the teachers who actively teaches at the Salafiyah Islamic Boarding School of Sheikh Muhammad Arsyad Al-Banjari, his house is not far from the Salafiyah Islamic Boarding School and Majid Tuhfaturroghibin. After completing his education at the Salafiyah Islamic Boarding School, Guru Sibawaihi continued his journey in search of knowledge to Bangil, East Java, precisely at the Islamic Boarding School of Sheikh Muhammad Arsyad which was directly supervised by Sheikh Muhammad Syarwani Abdan Al-Banjari or commonly called by people as Guru Bangil.

In explaining the wali, Guru Sibawaihi took one of his saved books called Risalah al-Qusyairiyah by a scholar named Abdul Karim Hawazin al-Qusyairi whom he studied directly with Guru Bangil while still attending school there and completed the book in 1979. Guru Sibawaihi said that this book is where the explanation of saints and stories of people who are considered saints was recorded, this is evidenced by Guru Sibawaihi opening a special chapter in this book called *al-Walayah*. In addition to this book Guru Sibawaihi also mentioned that one of the books that contains about saints is *Hilyat al-Auliya* which includes companions, *tabi'ut tabi'in*, as well as the book *Ihya 'Ulumuddin* is a book that leads someone to become a saint.

Guru Sibawaihi explained that the saints have existed since ancient times while quoting QS. Yunus verse 62 that the guardians of Allah do not know fear and sadness, from this verse which shows the existence of the figure of the guardians.

The characteristics of the saints described by Guru Sibawaihi are that they are mostly silent unless there is something useful either when they are alone or with others. Everything in his eyes is good, namely always *busnudz dzhan* (having good thoughts) towards others, which is a very difficult thing. If someone is blatantly sinning in front of him, he will always feel worse than that person.

Datuk Kalampayan was given Karamah because he was always *busnudz dbhan* and also a knowledgeable and generous person, the requirement for a wali is to be Alim, as well as generous. Allah Ta'ala does not make guardians if they are not generous. Then the guardian cannot be ignorant⁵⁸, definitely alim. Unless he is from children who are raised in the sense of *bashariah* (humanity). So it becomes an attitude that never *me'itiradb* (oppose) to people like this, so like the story of Prophet Moses and Prophet Khidir.

Guardians do not claim to be such as to say "I am a guardian" but rather they try to hide their position. In fact, one will not even recognize someone as a wali unless that person is also a wali. Guru Sibawaihi elaborated that there are two types of wali: *masyhur* (famous) and *mastur* (hidden), the *masyhur* was originally also *mastur*.

⁵⁸Jahil here is taken from Arabic which is absorbed into the language of the Banjar people which means stupid.

Master Sibawaihi started reading and explaining from the chapter al-Walayah in Risalah Qusyairiyah. There are two kinds of Wali: First, Allah who appoints all his affairs, never forgetting and always feeling powerless. Secondly, Allah appoints him because of his obedience.

The nature of the wali is to uphold the rights of Allah and accept His decrees, and he cannot be hypocritical. The condition of the wali is that he is protected from disobedience; if he opposes the Shari'ah, he is deceived. Guardians cannot violate sharee'ah because they are protected by Allah. If you cannot be *husnudz dzan* and even prejudice, then you will become an enemy of Allah, because in the Qudsi Hadith: *Whoever harms my beloved, I will fight him*. A wali does not hold on to Karamah, but istiqamah in *i'tiqad* (belief) and *amaliyah* (daily actions). If someone can fly but *his i'tikad* is doubtful then he is not a wali. Pay attention to his work in the form of worship, if it is not istiqamah then it's just *istidraj* (lanjuran) said Guru Sibawaihi.

The sign of a wali according to the Risalah Qusyairiyah read by Guru Sibawaihi is threefold: being busy with Allah, running only to Allah, and desiring only Allah. Then Guru Sibawaihi said: when a person has tasted the deliciousness of dhikr and is happy with Allah, he will feel close. So Allah puts him on the seat of tawhid and removes the *veil* (barrier) and Allah enters the unity and *kasyaf of Allah*. When his gaze is on the path of Allah, he will be lost in Allah and will no longer recognize himself as the one who exists.

Guru Sibawaihi also explained that when asked about the figure called Wali Mun'im, this figure does exist and has been raised from childhood. Guru Sekumpul has also visited Wali Mun'im's place so he thinks this is also a sign that Wali Mun'im is a real figure.

Wali Mun'im if spoken to will only remain silent, but he will only reply with *things* (actions). Like when someone visited with the intention of getting married, Wali Mun'im would play the *terbang* (tambourine), not long after it turned out that the person was indeed married. So the best attitude is not to be *i'tiradh* towards Wali Mun'im.

According to Guru Sibawaihi, in addition to Wali Mun'im, there was also a virgin woman in Dalam Pagar who had been deprived of *her* mind since

childhood and had also been visited by Guru Sekumpul, whose name was Nunung. One of the special features of Nunung is that her memory of the person who visited her is very strong, so when she is visited again she remembers that person very well, and Nunung is still related to Guru Sibawaihi. People who come to them can only come with the intention of taking blessings, because people like this do not care about the world.

Teacher Ahmadi

Guru Ahmadi is also one of the teachers at the Salafiyah Islamic Boarding School of Sheikh Muhammad Arsyad Al-Banjari, after completing his education at the Salafiyah Islamic Boarding School of Sheikh Muhammad Arsyad Al-Banjari and then continuing also to the Islamic Boarding School of Sheikh Muhammad Arsyad Al-Banjari Bangil, East Java, which was raised by Sheikh Muhammad Syarwani Abdan Al-Banjari.

When asked about guardianship, Master Ahmad said that he had studied a small treatise called *Khabrud Dal* authored by Imam Suyuthi to Master Bangil, this treatise explains about guardianship. The levels of guardianship are *autad*, *abdal*, *nujaba* and *qutb*. According to Guru Sekumpul the signs of the *abdal wali* do not exist, the level of this wali can progressively rise from the bottom to the top. Regarding *khawariq al adab* in pious people it can be called Karamah, while pious people can be called *istidraj*, there are also people who can be friends with the jinn. Guru Bangil once told the story of a person who was possessed by a jinn and possessed by a guardian, the person who befriended the jinn had his own *lampahan* (ritual) and then the jinn entered, others thought it was the spirit of the guardian who entered the person's body, which turned out to be a jinn. There is something called *kasyaf hissi* and *kasyaf ma'navi*, *kasyaf hissi* has a special practice and can be attempted. The saints are given *mukasyafah* because of their closeness to God and this includes the Karamah of the saint.

The level of the wali can also go up, for example from *abdal* to *qutb*. In the treatise shown by Master Ahmadi, it is mentioned that the *abdal wali* is 40 men and 40 women, if one of them dies, there will be someone to replace him. Then the rank of wali cannot be achieved only by worship such as prayer and fasting except by

salâmat al-shudûr which is the salvation of the heart, mercy and gentleness of the heart. Therefore, Guru Sekumpul once said that if someone has a generous nature then there is a nature of guardianship in him, this is because the saints do not love the world even though they are rich. For example, Guru Sekumpul himself was a rich man but his heart was not attached to the world, even the money he had was always for others, such as when the young Guru Sekumpul visited his family in Pagar, he always gave to them. For example, Guru Zainal Ilmi, every night controls the village and opens his *kasyaf* and knows people and students who do not have food and money, immediately in the afternoon he orders his servants to send rice and money, this is the generous nature of the Wali Allah. In addition, there is also a figure named Anang Jazuli who is buried in Martapura, his daily life is like an ordinary person who likes to receive guests from all walks of life and has wealth but has many stories of Karamah known to people who often sit with him, at the end of his life his property is distributed to others and does not hold any worldly treasures.

Another Karamah story is that there is a descendant of Datuk Kalampayan named Datu Muhammad, including a difficult or poor person in Kalampayan but every Friday always prays in Makkah. The discovery of Datu Muhammad praying on Friday in Makkah or Medina was when Sheikh Abdurrahman Siddiq who was studying in Makkah saw his figure at the Grand Mosque on Friday, as well as in the next week and then approached and cut his robe a little to make sure later. After returning home from several years in Mecca then wanted to borrow a robe to Datu Muhammad on the grounds that he was told to fill the khutbah, after taking the robe it turned out that there were indeed scissors from Sheikh Abdurrahman Siddiq first. This story was told after Datu Muhammad died, passed down to Guru Ahmadi's father directly and was also heard by Guru Sekumpul when he went to Dalam Pagar. This story was forbidden by Datu Muhammad when Abdurrahman Siddiq asked about him at the Grand Mosque; it can be told when he is dead. Because for the saints there is a rule:

ستر العورة واجب وستر الخصوصية أوجب

"Covering the 'awrah is obligatory and covering privileges is even more obligatory"

It is highly unlikely that the saints would confess, unless they claimed to have knowledge in order to attract people to benefit from it and learn from it. If they do not claim to have knowledge, people will not know. Among the saints there are those who experience *majdzub*, in the view of ordinary people or outwardly a figure like this might be like a madman. But actually this wali *majdzub* is drawn directly by Allah, the wali *majdzub* is mortal with Allah, busy with Allah until the shari'a does not apply to people like this.

QS. Yunus 62 and 63 which means: Verily, the guardians of Allah do not fear or grieve; they are those who believe and fear. If people do not believe in the guardians, they will interpret this faith and piety to mean the guardians. In fact, there is a specificity regarding piety, so ordinary people and guardians will be different in matters of piety, the guardians will not worry, for example in poverty.

In honoring people who are considered guardians, one of the ways is to do haul. But in Dalam Pagar, there are quite a lot of people who are honored such as teacher figures in the Salafiyah Islamic Boarding School, the purpose of this haul is also as a gift and establishes a relationship with them. Kalampayan's haul, for example, is as a reminder of life's journey. During the Kalampayan haul, almost 80% of the Dalam Pagar community participated in preparing the event to take care of the consumption, and even then the Dalam Pagar community was not enough so they relied on outsiders such as Teluk Selong, Keliling Benteng, etc. The remaining 20% were the elderly people who welcomed guests. The remaining 20% are older people who welcome guests and act as hosts.

The best attitude towards people who are considered saints in Sufism is *husnudz zhan*, seeing people as better than themselves. If you use it like this then life will not be wrong and problems with other people. *Husnudz dzan* taught by Guru Bangil is when many habibs who are Shi'ah come to the hut, then Guru Bangil warns not to follow but also not to stretch to the habaib, because these habaib can also experience *majdzub* and feared will pray for the bad. There are also many beggars or homeless people in Bangil who are *majdzub*.

Teacher Arief

Guru H. Muhammad Arief or often called Guru Arief was born in 1959 and is also part of the teachers of the Salafiyah Islamic Boarding School Sheikh Muhammad Arsyad Al-Banjari, after completing his education at the Salafiyah Islamic Boarding School he also continued to the Datuk Kalampayan Bangil Islamic Boarding School in 1981 which was also directly cared for by KH. Muhammad Syarwani Abdan Al-Banjari.

Guru Arief explained that among those who are called Waliyullah are God's lovers, there are also those who say that wali is a place of refuge while quoting QS. Yunus 62.

In the characteristics of guardians there is a rule:

لا يعرف الولي إلا الولي

However, there are also guardians who know they are guardians, they do not know they are guardians but other people know they are guardians, and the last one does not realize he is a guardian. Then the person who claims to be a guardian is in accordance with his guardianship, so we must be careful and look at his actions, because the guardians do not want to admit that they are guardians. There are guardians who are *humul* (unknown) and *masybur* (famous). Guru Sekumpul himself according to Guru Arief has started from childhood people already know he is a great person.

Every Wali of Allah must have Karamah, there is a hidden Karamah such as when the wali has died then his Karamah appears. Karamah is in the wali, miracles are in the Prophet, and there is something called *istidraj which* can be given even to people who leave obligations, all of this includes *kbawariq al adab*. There is a rank of guardianship called qutb, this is in Guru Zaini Sekumpul and Habib Abu Bakar Gresik. Then there is also the rank of wali abdal, owned by Guru Zainal Ilmi.

Stories about the Karamah of the guardians are widely spread in the community of Dalam Pagar and are highly accepted. According to Guru Arief, the people of Dalam Pagar are people who are *haqqul yaqin* on the issue of wali and Karamah, for example the stories about Guru Zaini and Guru Anang Ilmi, so there is no need to discuss because people who like to discuss or debate this issue are people who do not like the wali. Then Guru Arief continued while quoting his teacher

that do not look for Karamah, but should look for istiqamah because istiqamah is better than 1000 Karamah.

Mu'is

Mu'is is one of the villagers of Dalam Pagar Ulu who works as a trader or private sector and is a neighbor of Guru Ahmadi. When asked about graves or tombs that are visited and pilgrimaged by people or the surrounding community. Mr. Mu'is pointed towards the village of Kintanu and mentioned the grave of Sultan Inayatullah as a place that is quite often visited, from his information the village of Dalam Pagar used to be a unit until it became two adjoining villages. The initial Dalam Pagar village was the house of Guru Anang Ilmi⁵⁹ who was buried next to Datuk Kalampayan and his house is still next to Guru Ahmadi's house which is now cared for by his descendants and many people visit the house. In addition, there are also items left by Datuk Kalampayan (Sheikh Muhammad Arsyad Al-Banjari) which are stored and maintained next to the Mosque and scattered in other houses.

Through information obtained from Mu'is also that there is indeed a figure called Wali Mun'im in the downstream area before the tomb of Sultan Inayatullah, the title Wali on him is indeed a call from the community. His age is quite old, estimated in the 70s, he is an odd figure and beyond reason, sometimes there are many people who come even from Samarinda. Although his behavior is strange but his words can happen, this strangeness can be said to be a person who has no sin because he cannot interact with other people. People who come can only ask him for prayers, sometimes the person is rejected and sometimes accepted, that's where the *beauty* lies.

People had no problems with Wali Mun'im because he could not socialize with others and only stayed at home until his skin was white. Sometimes there are people that Wali Mun'im likes such as teachers that he can hug like people who know each other very well, there are also people who come but he does not want to meet

⁵⁹His real name is H. Zainal Ilmi bin Sheikh Abdussamad bin Sheikh Syihabuddin bin Sheikh Muhammad Arsyad al-Banjari, one of the descendants of Datuk Kalampayan and the caretaker of the Salafiyah Sheikh Muhammad Arsyad Al-Banjary Islamic Boarding School or formerly called Pondok Pesantren Sullamul 'Ulum, he was buried in the Datuk Kalampayan cemetery complex.

him. Mu'is also agrees that there is another figure who has a peculiarity like Wali Mun'im, namely a figure named Nung, whose house is right around the front of the Tuhfaturroghibin Mosque. The difference between Nung and Wali Mun'im is that he is not well known and only his family visits him, but Nung has a very strong memory even though he has not seen the person for a long time.

Then Mu'is said that if you want to know the grave of the saint, you can also visit the grave of Guru Mu'in, who died not long ago and is still often visited. Guru Mu'in is the father-in-law of Guru Wildan who is called the peg of the South Kalimantan ulama, his figure is very wara' and always sits at the back during certain events. After explaining these things then the conversation turned to the crowds of people dying in the covid period, Mu'is recalled the words of Guru Sekumpul's recitation lecture⁶⁰ a few years ago that there would be a time when there would be poison spread to make people cover their faces and only show their eyes, it turned out that it did happen like in the covid-19 period. Guardians like Guru Sekumpul can know future events and tell them in a language that is refined and sometimes not understood and realized by people. According to Mu'is, this is one of the guardianship and karamat of Guru Sekumpul, a figure whose guardianship is undoubted, his guardianship cannot be covered up and this is indeed the will of Allah. The people inside the fence during Guru Sekumpul's haul also helped because it was a national event attended by millions of people. Many helped to serve and assist the people who came such as arranging parking and organizing consumption located at various points in Martapura. Mu'is while remembering the message from Guru Zuhdi⁶¹ who participated in helping the haul Guru Sekumpul event that if possible we Martapura and Banjar people focus on serving outsiders who come and when near the day of the event do not have to participate and let people who are far away because we can every day.

Analysis of Research Results

⁶⁰KH. Muhammad Zaini bin Abdul Ghani Al-Banjari

⁶¹His real name is KH. Muhammad Zuhdiannor

This research found that the views of the ulama and the people of Dalam Pagar Martapura understand the concept of guardianship in line with Sufism experts in general, which is still in the corridor of correct understanding or not to deviate. This is if described based on the following narrative of the scholars:

According to Rabbi Luthfi, *"wali is a lover, which means a person who is loved by Allah and this position can be sought through riyâdhab, an effort against lust and desire"*.

According to Rabbi Fadhlan, *"guardians are people who are serious about obeying their Lord, if they fulfill their obligations and continue to fulfill their sunnah, they will receive a blessing from Allah SWT."*

According to Rabbi Sibawaihi, *"a wali is one who always upholds the rights of Allah and accepts His provisions and cannot possibly be hypocritical. The condition of a wali is to be kept from sinning, if he opposes the shari'a then he is deceived. It is not possible for a wali to violate the shari'a because they are protected by Allah."*

According to Guru Ahmadi, *"the wali is given mukasyafah because there is closeness to God. The rank of wali cannot be achieved by mere worship such as prayer and fasting except by salâmat alshudûr which is the salvation of the heart, mercy and gentleness of the heart."*

According to Guru Arief, *"waliyullah is a lover of God and wali is a refuge as in QS. Yunus verse 62."*

These teachers define with a word that has *maf'ul* scales that is made a lover, as the meaning put forward by al-Qusyairi. From that definition comes the understanding that he who is made a lover will be kept in a state of consistent obedience to Allah and if it is coupled with the word Allah to become *waliyullâh* means a servant who has the title of helper in the matter of approaching Allah.

If this is the case, it can be understood that a guardian actually protects the rights of Allah and the rights of a servant of Allah by following the Prophet's law. Or in simple language, faith and piety are traits that are integral to the wali. On this basis, it is also stated that the condition of being a guardian is to be *mahfudh* (guarded from sinning). This means that he is protected from being constantly in error and mistake. If he falls into error, he immediately repents and returns to the truth. A person cannot even be called a wali if he belittles the Shari'a, mocks the Qur'an, and defends misguidance. The main trait of guardianship is called by KH. Hasyim Asy'ari with *"istiqâmatu 'alâ adabi al-syarî'ah al-Islâmiyah"* meaning consistent in applying Islamic law.

Then he emphasized "Whoever claims to be a wali without testimony that he follows the sharia of the Prophet Muhammad, then the claim is a lie."

In addition to discussing the concept of wali Allah, there is also a discussion about karamah, because wali and karamah seem to be an inseparable unity. The scholars agree that karamah is known as *kebariq al-'ādab* (something out of the ordinary) given to the lovers of Allah and to those who adhere to the sunnah of the Prophet, namely pious people and *ma'rifat* (having knowledge or knowing) to Allah, and a wali certainly does not expect in his obedience to expect to get karamah.

It is mentioned that karamah is one of the characteristics of guardianship, so it is not surprising that many in the cloud society consider a person's oddity or peculiarity to be karamah and labeled as a guardian. Therefore, it is necessary to state the characteristics of a wali based on the perspective of the master teachers as follows:

According to Rabbi Luthfi, quoting from the hadith "*idza ru'uu dzukirallah*", *when looking at the gestures and faces of the saints, Allah will immediately remind people of Allah. As for the Karamah, according to him it is not something that must appear on the saints.*" He went on to say *that there are three parts to a person's knowledge of a wali: he knows that he is a wali and others know, he knows that he is a wali and others do not know, and others know that he is a wali and he does not know. The former can be called a wali masyhur and the latter a wali mastur.*"

According to Rabbi Sibawaihi, *"the characteristics of saints are that they are mostly silent unless there is something useful, whether alone or with others. Everything in his eyes is good, namely always busnudz dzhan (having good thoughts) towards others, which is a very difficult thing. If someone commits a sin, even openly in front of him, he will always feel worse than that person."* He added: *"A wali would not claim to be such as to say 'I am a wali', rather they would try to hide their position. In fact, one will not recognize someone as a wali unless that person is also a wali."* Then he emphasized again that *"a wali does not hold on to karamah, but istiqamah in i'tiqad (belief) and amaliah (daily actions). If someone can fly but his i'tikad (belief) is doubtful then he is not a wali. Pay attention to his work in the form of worship, if it is not istiqamah then it is just istidrāj."*

According to Guru Fadhlan, "*a scholar who practices his knowledge is a wali even if there is nothing unusual about him, in fact Abu Hanifah said that if a scholar is not a wali then Allah has no wali.*"

According to Guru Ahmadi quoting Guru Sekumpul, "*a person has a generous nature then there is the nature of guardianship in him, this is because for the saints do not love the world even though he is rich*" He added, "*it is very unlikely that the saints confess, unless they claim to have knowledge to attract people to benefit and be studied by people. If they do not claim to have knowledge, people will not know about it.*"

According to Rabbi Arief, "*people who claim to be guardians should be careful and look at their actions, because the guardians do not want to recognize themselves as guardians. There are guardians who are humul (unknown) and masybur (famous)*".

In the creed of *Ahlussunnah wal Jama'ah*, Sheikh Ibrahim al-Bajuri in his book *Syarh Tuhfatul Murid* explains that guardianship is a matter of *sirr* (secret), while prophethood is a matter of *masybur* (public). This means that prophethood and apostleship must be announced to the people. A Prophet and Messenger is obliged to inform people that he is a Prophet and messenger of Allah Swt who was given revelation. On the other hand, guardianship is not worth announcing. A wali does not announce that he is a wali of Allah to the people.

KH. Hasyim Asy'ari argues in his book *Dburar al-Muntatsirah fi al-Mas'il al-Tis'a 'Asyarah*, that a waliyullah will not show off himself as a wali. In fact, a wali does not like popularity. It is said again that the character of a wali actually hides the guardianship and emphasizes *tawadhu'*. He said: "The wali does not open the door to popularity nor does he acknowledge his guardianship. In fact, if possible he will hide it. Therefore the one who wants to be famous in this regard is not a true tariqah expert."

Some of the scholars' statements also indicate that there is *masybur* (well-known) and *mastur* (unknown) guardianship. A *well-known wali* never announces himself to mankind that he is *waliyullah*. A person's *guardianship* is known through the explanations of *rabbinal* scholars who fully understand the secrets of the science of guardianship. Hence the dictum *la ya'rifu wali illa wali* (no one knows a wali except a wali). The fame of a lover of Allah Swt. can also be traced through *external*

signs, meaning that there are times when Allah Swt. makes a lover recognized by others, such as the appearance of signs of guardianship after the death of a scholar.

The *mastur* is characteristic of the concept of guardianship. Allah swt closes the signs of his guardianship to humans. Uwais al-Qarni whose story is very well known to us is an example of this. During his lifetime, no one paid attention to Uwais al-Qarni, even his close neighbors had no idea that he was a servant of Allah Swt who was very high in station with Allah Swt. In fact, he was known for his greatness after his death, he was classified as a *mastur during* his lifetime but *famous* when he died.

The fame of the wali has an impact on social behavior in the community, where various forms of respect or veneration of people who are considered guardians emerge. For example, making pilgrimages, using their names, performing haulan, asking for water with various intentions, and so on. On the other hand, there are those who go to the extreme of not believing at all in the existence of Allah's guardians and their karamah. Similarly, there are differences in the views and behavior of the people of Dalam Pagar in responding to the existence of a figure who is considered a wali, such as the following statement:

According to Guru Luthfi, *"the people of Dalam Pagar are quite familiar with uncertain teachings and prefer teachings that use books."* This is a form of caution and warning from previous teachers in understanding which teachings are correct, including in addressing the matter of guardians by not easily believing in them.

In addition, the attitude of the community will not oppose the existence of a wali when there is a great master who comes on a pilgrimage to the grave or visits the house of someone who is considered a wali. The arrival of a great master seems to be an official acknowledgment that the person is indeed a wali and the community certainly does not dare to oppose it. As Guru Fadhlân said, when Guru Sekumpul visited Wali Mun'im in Dalam Pagar, the community did not oppose him. In fact, not only local people, but people from outside the area also came to visit with various intentions.

In contrast, Rabbi Ahmadi said that the best attitude to a person who is considered a saint is to have *husnu zhan* (good opinion) or to view that person as better than oneself. This attitude, according to him, is in accordance with what Guru

Bangil taught, because everyone can experience *majdzub* and it is feared that bad things will return to those who are prejudiced. Guru Arief said that the stories of the guardianship and karamah of the guardians spread in the community of Dalam Pagar and were very accepted. According to him, the people in Dalam Pagar are people who are *haqqul yaqin* on the issue of guardians and karamah and do not want to argue because those who argue are people who do not like and do not believe in guardians.

Then the last is the community's respect for people who are considered guardians, believed to have privileges, and have a certain position in spreading religion not only when alive. The form of respect can be seen by the construction and maintenance of their tombs and relics as told by Mu'is regarding the tombs of Sultan Inayatullah, Guru Mu'in, and the relics of Datuk Kalampayan which are still often visited and pilgrimaged in order to take blessings. This is also reinforced by the enthusiasm of the Dalam Pagar community when haul events are held in the village of Dalam Pagar or outside the village such as the haul of Datuk Kalampayan and Guru Sekumpul so that they take part in participating and serving people outside the area who come to feel comfortable when attending these events.

Conclusion

Based on the description and analysis that has been presented in the previous chapters, the following conclusions are drawn from the results of this study:

1. Broadly speaking, the views of the ulama and the community in Pagar Martapura in understanding the concept of guardianship are in line with Sufism experts in general, which is still in the corridor of correct understanding or not to deviate. This understanding is based on paying attention to what is *evident* in someone who is considered a wali, namely maintaining the rights of Allah and the rights of Allah's servants by following the Prophet's law, or in other words, faith and piety are traits that become a unity in the wali.
2. The social behavior of the people of Dalam Pagar Martapura does not oppose the existence of guardians or people who are considered guardians, when there are *'alim* or great teachers who come on pilgrimage to the grave or visit the house. The arrival of a great teacher becomes a legitimization or official recognition that the person is indeed a wali and the community generally accepts it. This acceptance can be seen

from various forms of respect such as pilgrimage, implementation of haul, displaying photos for blessing in the house, visiting asking for water with various intentions and so on. But on the other hand, what becomes a caution and even a concern for the community is when there is no legitimacy of the *'alim* or the great teacher, so that the cloud community who sees an oddity or oddity in a person easily calls him a wali.

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