

To Die Before Death: The Intersubjectivity of The *Bay'at* Ritual in Tariqa *Naqsyabandiyah Kadirun Yahya* (TNKY)

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Abstract

Bay'at serves as the initial process through which a prospective student engages in the doctrines and rituals taught in a tariqa. In practice, each tariqa employs its own set of methods and techniques. In order to gain a deeper understanding of the bay'at ritual applied in the Tarekat Naqshbandiyah Kadirun Yahya (TNKY), this study aims to explore the processes and experiences of prospective students who engaged in the bay'at ritual. This study employed a qualitative methodology with a phenomenological approach. The researchers' intersubjectivity was supported by other supporting data as the data sources. The data collection methods involved observations, interviews, and documentation. The data were then analyzed through simplification, categorization, and interpretation stages. The findings of this study suggest the bay'at process begins with stages such as repentance bathing, performing voluntary prayers, and sleeping with a corpse-like posture, wrapped in a burial shroud. Following the bay'at, participants intersubjectively claimed various physical sensations, such as experiencing cold, heat, soreness, and sleeplessness. Internally, individuals expressed feelings of torment, imprisonment, fear, and other emotions. However, this seemingly "torture" process raises an awareness that seeking help solely from Allah and striving to maintain a profound connection with Him through remembrance (*dhikr*) are essential.

Keywords: *Bay'at*, Prospective Students, Murshid, *Dhikr*, and TNKY

Abstrak

Bay'at sebagai proses awal seorang calon murid untuk mengikuti doktrin dan ritual yang diajarkan dalam tarekat. Dalam prakteknya, setiap tarekat memiliki cara dan teknis yang berbeda. Untuk memahami ritual bay'at di Tarekat Naqsyabandiyah Kadirun Yahya (TNKY) diajukan pertanyaan bagaimana proses dan pengalaman calon murid mengikuti ritual bay'at. Penelitian ini menggunakan metode kualitatif dengan pendekatan fonomenologi. Sumber data berasal dari intersubjektivitas peneliti dan dilengkapi dengan data pendukung lainnya. Pengumpulan data dengan observasi, wawancara dan dokumentasi. Lalu, analisis data dengan penyederhanaan, pengelompokan dan interpretasi. Penelitian ini menemukan bahwa proses bay'at dimulai tahapan mandi taubat, salat sunnah, tidur seperti mayat dan ditutupi dengan kain kafan. Intersubjektivitas pengalaman fisik mengikuti bay'at dirasakan rasa dingin, panas, pegal dan tidur tidak nyenyak. Sedangkan pengalaman batin memunculkan perasaan tersiksa, terkekang, takut dan lainnya. Namun, proses "penyiksaan" yang dilalui memunculkan kesadaran bahwa hanya kepada Allah tempat meminta pertolongan, dan selalu berupaya terhubung dengan-Nya melalui zikir.

Kata Kunci: Bay'at, Calon Murid, Mursyid, Zikir dan TNKY

Introduction

Bay'at is an important issue in Islam, particularly concerning the religious aspects that have developed within society (Caruso, 2013). *Bay'at* encompasses extensive studies, delving not only into its religious implications but also its broader applications. Historically, it was intrinsically linked to the political aspects, signifying the recognition and allegiance pledged by specific groups to their chosen leadership (Marsham, 2009). However, the contemporary understanding of *bay'at* has expanded to encompass spiritual aspects, emphasizing active participation in its rituals and practices. Considerable studies have been conducted on *bay'at* in the political context, exploring both its doctrines and practices within Islamic leadership (Huda & Hasyim, 2020). Several significant studies have been referenced in relation to *bay'at* within political terms, For instance, studies conducted by (Huda & Hasyim, 2020; Riadi, 2014; Setiadi, 2020) and others have examined *bay'at* in the context of national politics.

Unlike studies focusing on *bay'at* within a political context, this study specifically examines the *bay'at* rituals taught and practiced in the world of sufism, particularly within tariqa communities. Various forms of *bay'at* rituals are practiced within tariqas, each with its own techniques and characteristics. These variations in *bay'at* practices are related to each tariqa's creative traditions, with the Murshid playing a pivotal role in determining the *bay'at* practice. Several existing studies claim that the variations in *bay'at* practices are directly influenced by the different traditions upheld by each tariqa. *Bay'at* has so far been a prevalent research theme

within tariqa circles, with studies shedding light on its diverse implementation. One notable study by Setiawan (Setiawan, 2015) delved into the initiation process within the *Tariqa Syattariyah*, revealing that *bay'at* implementation involves the inclusion of ritual sacrifices, such as goats, chickens, eggs, and other ceremonial elements (Setiawan, 2015). Another relevant study conducted by Syakur examined *bay'at* within the *Tariqa Shiddiqiyah*, highlighting the congregation's obligation to perform various rituals, such as fasting, performing sunnah prayers, *dhikr*, and others (Syakur, 2020).

Bay'at serves as the initial process through which prospective students commit themselves to wholeheartedly embrace the doctrines and rituals taught within the tariqas. This study specifically focuses on the *Tariqa Naqsyabandiyah Kadirun Yahya* (TNKY), where *bay'at* plays a pivotal role in initiating individuals into the life of a disciple or *salik* within the tariqa. In TNKY, *bay'at* represents the crucial gateway through which students embark on the profound experience of "to die before death". It encompasses the prospective student's solemn oath of allegiance to the Murshid, signifying their unwavering dedication to undergoing the transformative process of the *salik* by faithfully adhering to the teachings imparted by the tariqa. Unlike previous studies, which primarily focused on the doctrinal and ritualistic aspects of *bay'at*, this study takes an intersubjective approach, examining the experiences of prospective students during the *bay'at* process in TNKY.

This study employed an empirical qualitative approach, which was presented descriptively and analytically. The methodology selected was phenomenology which seeks to explore and present in-depth subjective experiences. The data were derived from both primary and secondary data sources. Primary data consisted of inputs from researchers, caliphs, and prospective students, while secondary data included supportive materials, such as books, articles, monographs, and other relevant sources. The data were gathered through observations, interviews, and documentation. Observations were conducted through direct engagement and careful examination of the subject under study. Interviews were carried out using a combination of open-ended and closed-ended questions, targeting individuals deemed significant and relevant to the study. Documentation involved scrutinizing written sources, particularly those originating from the object studied. Data analysis proceeded through several stages to ensure a thorough understanding and effective response to the research focus. These stages included simplification, grouping, and interpretation. Simplification was carried out through the identification of nodes or keywords specifically related to the main

discussion, as well as the data presentation in a clear and concise manner. Grouping was aimed to categorize and map out pertinent data for the findings, distinguishing between core and supporting data to be comprehensively presented. Interpretation entailed assigning meaning to the collected data, thereby providing explanations and answers to the research question.

Results and Discussion

Bay'at Process

The term *bay'at* refers to the process of a prospective student taking an oath and pledge of allegiance to the Murshid (Anjum, 2006). It is an important process that an individual must undergo before entering a tariqa. In the context of TNKY, the pre-*bay'at* stage is carried out through an orientation process. Orientation serves as the initial stage for prospective students to familiarize themselves with the tariqa, and they receive orientation sessions three times prior to the actual *bay'at* ceremony. During the *bay'at*, they are expected to prepare themselves mentally and demonstrate a sincere intention to enter and study the tariqa. The process can be challenging, and even before becoming a student, many fail due to their inability to participate in the initiation process. This *bay'at* process marks the initial step towards seeking closeness to Allah. Throughout this process, prospective students may encounter various temptations that could potentially change their intentions, leading them to reconsider and decline the *bay'at*.

Interestingly, some prospective students have reported experiencing nausea and vomiting during the study phase preceding the *bay'at*. Consequently, it is crucial for them to make serious preparations for the upcoming *bay'at* process. They must be patient and resilient in the face of various temptations. At the time of the *bay'at*, they must ensure physical and mental purity (Salahudin, 2016). As students, they must wholeheartedly commit themselves to following the teachings of the Murshid without any external coercion, maintaining consistency in their actions and adherence to the Murshid's guidance. Orientation is a prerequisite that prospective students must fulfill before becoming a student of a Murshid. It encompasses providing an introduction, direction, guidance, and the establishment of rules of taboos and prohibitions for individuals who embrace the teachings of TNKY (Kamil, 2023). Orientation is an essential requirement preceding the initiation process. Content orientation serves as the initial phase for prospective students to become acquainted with TNKY, offering direction and insight into the congregation they are

joining. During this stage, they are encouraged to seek clarification on any aspects of the tariqa they will be involved in, further supplemented by knowledge of Islamic jurisprudence (Suherman Deden, 2019).

Pre-Bay'at Ceremony

Bay'at holds great significance for a *salik* who embarks on a life dedicated to practicing the teachings of tariqa. It is a symbolic process that represents the practice of death before one's actual passing. The *bay'at* ritual contains an agreement or oath, in which the prospective students commit to the Murshid, pledging obedience to religious directives and the avoidance of prohibited actions (Kurniawan, 2021). However, prior to initiation, they must seek for their parents' blessings if their parents are alive. In this process, they are presented with a glass of water that has been blessed with prayers. Half of the water is consumed, while the remaining portion is poured over the body during repentance bathing.

The repentance bathing usually takes place around midnight. It is accompanied by the recitation of specific readings, with the intention of seeking the presence of the Murshid to cleanse the prospective students (Zahra, 2020). The repentance bath is an important ritual that prospective students must undergo to purify themselves from sins and immoral behavior. After completing the repentance bath, the body is cleansed, preparing them for the next stages of the *bay'at* process. This act of repentance bathing serves to purify one's physical and mental aspects, mirroring the process of washing a deceased person before their funeral prayers. However, unlike an actual death procession where others wash and pray for the deceased, the repentance bathing involves performing the sunna ablution prayer, the sunna repentance prayer, and the sunna *hajjat* prayer (Susanto, 2019). Students may experience a slight chill during the repentance bathing, given its timing around midnight. Throughout the bathing process, several readings are silently recited, while attempting to evoke the presence of the Murshid. Following the bathing ritual, it is necessary to perform ablution in preparation for the following sunna prayers.

Purification, also known as ablution, holds a significant role as a legal requirement in prayer. It is obligatory to purify oneself before seeking Allah's presence (Amir, Sulaiman Muhammad, 2021). Therefore, prospective students must ensure they purify themselves before engaging in prayer. The prayers these prospective students will perform are sunna prayers. Purification serves as a means for individuals to honor themselves before God during worship. It is a continuous practice, as seekers are always reminded to remember Allah in a state of purity

(Junaidin, 2019). Following the completion of ablution, the sunna ablution prayer is performed. This prayer serves as an expression of gratitude to Allah for His blessings and assistance, enabling individuals to attain purification and fulfil their worship (Kamil, 2023). The recitations during the sunna ablution prayer are the same as those in other prayer readings, differing only in the intention.

The sunna prayer of repentance is a way to seek forgiveness from Allah for committed sins. In TNKY, it is recommended to perform the sunna repentance prayer before engaging in prayer. This repentance prayer can be performed at any time except during forbidden prayer times. The procedure for the sunna prayer of repentance is similar to that of other prayers and is carried out after the sunna ablution prayer (Samidi, 2009). It holds a special place within the *bay'at* process and should be included before performing the obligatory prayer. The sunna *hajat* prayer is offered when one has specific wishes and seeks immediate fulfillment from Allah. It consists of two cycles, similar to other prayers carried out during the *bay'at* process. This sunna *hajat* prayer aims to maintain consistency within the congregation and seek Allah's pleasure for blessings in following the teachings of the congregation. It is performed only once during the initiation process, precisely, at the beginning of entering the tariqa. The recitations during this prayer are the same as in other sunna prayers, but the intention is focused on following the tariqa of a prospective student of a Murshid.

***Bay'at* Process**

In the *bay'at* process, *First*, sleeping with corpse-like slanting posture. One important stage involves sleeping with slanting posture, imitating the posture of a dead-body. This practice prevents individuals from falling into a deep sleep and reflects the sleeping habits of the Prophet. By adopting this position, prospective students are taught to internalize the concept of "to die before death". During this stage, a sense of patience is instilled as students prepare themselves for the dawn prayer. Sleeping with corpse-like slanting posture is not an easy task, requiring individuals to consider themselves as if they were already dead. It also entails refraining from talking or changing sleeping position. In case they need to attend to their bodily needs, they must give signals the officer on duty. If they decide to cancel their sleep, they are allowed to only have three chances to do so. After canceling, they must repeat the ablution stage and perform the sunna prayers before returning to sleep, maintaining the posture of a dead-body sleep (Kamil, 2023). To pass this

stage, they must prepare themselves with sincere intention and unwavering patience throughout the initiation process.

Second, body wrapped with shroud. Another significant stage of *bay'at* involves covering the entire body with a burial shroud during sleep. This practice allows prospective students to experience a sense of "death" (Hadi, 2013). The shroud used to cover the body is quite wide and long, resembling a blanket. In case a student awakens during sleep and the shroud becomes dislodged, the attending officer will readjust it to maintain the intended effect. The purpose of the shroud is to create a profound realization of mortality, enabling students to seek Allah's assistance while engaging in the *bay'at* practice of "to die before death" (Kamil, 2023). In this position, silence envelops the atmosphere, emulating the stillness of a dead-body incapable of worldly actions. The *bay'at* process emphasizes that Allah alone is the ultimate source of guidance and support. Undertaking this process requires individuals to be both physically and mentally prepared, as it can be challenging to train oneself to draw closer to Allah. Patience is a key virtue expected from prospective students, given the prolonged nature of the *bay'at* process, which serves as a transformative path to deepen their connection with Allah. Throughout the *bay'at* process, students are encouraged to refrain from dwelling on worldly matters, focusing instead on embracing the concept of mortality before its actual occurrence.

Third, silence until dawn. After completing the repentance bathing and all other *bay'at* processes, it is strictly prohibited to speak at this stage. The purpose of this restriction is to train the students in the practice of "death". They are encouraged to use sign language if there is an urgent need to communicate. For example, if a student needs to drink after the bath, they can use sign language to convey their request to the attending officers. Not speaking also serves as a reminder to focus only on important matters and refrain from engaging in trivial conversations that hold no significance.

Spiritual Experience

Upon successfully completing all the stages of *bay'at*, every prospective student embarks on a deeply personal and transformative spiritual journey. The experiences encountered during this process leave a profound impact on their hearts. Although the stages are the same for all, the interpretation and meaning of the *bay'at* experience vary from person to person due to their subjective perspectives. The spiritual experiences felt by individuals during the initiation is

often indescribable, as it involves a profound connection with Allah through continuous remembrance (Setiawan, 2015).

First, physical experiences. Throughout the bay'at, prospective students undergo a series of new and unique experiences. These experiences are felt deeply as students immerse themselves in the process. By embracing the essence of bay'at, students train themselves to imagine what it feels like to be "dead." The bay'at process instills a sense of readiness to wholeheartedly follow the teachings of the Murshid, especially when it comes to honoring the oath of allegiance. Furthermore, this experience cultivates a strong bond with Allah as a meditation practice that purges negativity and amplifies goodness from within. This transformative process requires time and patience, as individuals gradually detach themselves from worldly matters to avoid sinful behaviors that could lead them astray. The initiation process is invaluable, offering memorable experiences that shape students' lives. The initiation process is Patience as the key throughout the bay'at experience, as each step holds its own significance. It is important to note that the bay'at experience is subjective, varying among individuals due to various factors. From the researcher's perspective, the initiation process evoke feelings of cold, soreness, heat, discomfort, fear, and disrupted sleeping patterns (Maulana, 2023).

Second, the sensation of cold. The feeling of cold arises from the midnight shower, typically conducted at 12am, which precedes resting for sleep (Najmiddin, 2016). The cold sensation subsides either upon completing the prayer or gradually fading (Maulana, 2023). *Third*, the feeling of soreness. Adjusting to a new sleeping position can cause soreness. During the initiation process, individuals sleep on their right side, resembling a corpse in a grave. However, if someone is accustomed to this position, they may find it comfortable and sleep deeply. This sleep style, known as "corpse-like sleep," encourages individuals to remain alert and remember Allah during night worship. As one becomes accustomed to this practice, the soreness gradually diminishes. However, during the *bay'at*, the discomfort can feel particularly challenging, as it feels like "torturing oneself" (Amar, 2023). The sensation of soreness fades away when the officer wakes the individual from the corpse-like sleep. This discomfort symbolizes repentance for neglecting the worship of Allah. *Fourth*, the sensation of heat. Initially, the feeling of heat may not be pronounced while asleep. However, over time, it intensifies. This heat teaches patience, urging individuals to await the predetermined time set by the Murshid. After completing the prayer, the initial cold feeling gradually transforms into a sensation of warmth. This heat comes from the shroud that covers the body. Although the corpse-like sleeping can feel hot, prospective students learn to

disregard this sensation (Fadilla, 2023). In such situations, it is essential for prospective students to exercise patience and await the break of dawn, signifying the completion of the *bay'at* process.

Fifth, the feeling of worry. Feeling worried is a natural aspect of the *bay'at* process since individuals are prohibited from engaging in any activities (Marihot, 2023). This anxiety arises due to the responsibility of successfully completing the process. While experiencing worry, a prospective student may feel the inclination to "revolt", but the desire for patience prevails, as they strive to emulate a corpse that has died before its physical demise. During this situation, sleep may evade them due to lingering anxiety, questioning the necessity of this process. The feeling of anxiety gradually diminishes by envisioning oneself as already dead. Strong determination and patience enable students to navigate the *bay'at* process, overcoming any lingering doubts. Fifth, the feeling of restlessness. Sleep becomes restless, preventing individuals from achieving a restful state. This uneasiness stems from the inability to change positions, mirroring the immobility of a dead-body. Discomfort caused by the shroud and bodily aches disrupts peaceful sleep. During the process of a corpse-like sleeping, patience is required despite the discomfort that hinders a good night's sleep (Wira, 2023). While experiencing this restlessness, prospective students can only expect time to pass swiftly, as this extraordinary feeling can be quite uncomfortable.

The physical experience described is a pathway towards a deeper connection with God. During this process, one must prepare themselves physically and spiritually, eliminating internal fears and embracing patience in the pursuit of Allah's pleasure. Upon successfully completing the initiation process, a prospective student becomes an official student of a Murshid, receiving a spiritual practice such as *dhikr* (remembrance) to be performed 5000 times (Qodim, 2021). This daily practice must be diligently maintained after receiving the assigned task (Wardani, 2019). *Dhikr* is also an integral part of *tawajuh* (remembrance *dhikr*) sessions led by a caliph, usually, conducted in TNKY-affiliated *suraus*. Each *sura* in the TNKY network has an appointed leader for *tawajuh*, assigned by the Murshid (Hoddin, 2012).

After that, the prospective students will get inner experiences. The inner experiences encountered by prospective students carry diverse religious interpretations. They seek a shared understanding that can only be felt and articulated through personal inner experiences. The initiation process evokes feelings of torment, restraint, fear, and more. The feeling of fear intimately tied to the concept of *bay'at*, involves experiencing death before physical demise. This

challenging process of *bay'at* is viewed as a form of self-discipline, enabling individuals to resist worldly temptations. The experience of fear serves as a reminder of the insignificance of prospective students, emphasizing that their worth lies solely in righteous deeds.

The inner experiences in the initiation process underscore the significance of maintaining a constant connection with Allah. This connection is nurtured through the practice of *dhikr*, as humans seek forgiveness and assistance exclusively from Him. The feeling of fear experienced during *bay'at* signifies an internalized awareness of the existence of afterlife. Consequently, the effort to continuously remember Allah becomes a means of seeking help in any situation or circumstance. The feeling of fear deepens one's reliance on Allah, recognizing that no other entity can offer assistance except Him. The *bay'at* experience cultivates divine consciousness, intertwining one's existence with God, who has ordained every aspect of life. This heightened awareness of divinity becomes an essential component of the initial stages of forging a profound connection with God, ensuring an unwavering bond with Him throughout one's experience.

The feeling of "tortured" during the initiation process stems from a combination of physical and mental discomfort, arising from the reluctance to fully embrace existing conditions. *Bay'at*, an integral part of the tariqa tradition, serves as a mandatory requirement for prospective students seeking to embark on the transformative journey of the tariqa experience practiced in TNKY. The feeling of "tortured" experienced by these individuals originates from the various stages they undergo during initiation, including performing a repentance bath at midnight, observing silence until dawn, and sleeping in a position resembling a dead-body. These processes are inviolable as they form the core part of *bay'at* activities. Hence, prospective students must surrender and adhere to all the stipulated provisions of the *bay'at*. The intensity of the "torture" endured becomes a determining factor in the spiritual outcomes achieved, with more profound ordeals yielding greater results.

The *bay'at* process, which entails "to die before death", evokes a profound sense of mortality. Prospective students, who adopt sleeping with corpse-like posture, find themselves confined within a metaphorical grave, devoid of any agency. The footsteps of the officers resonate as the echoes of the angels named *Munkar* and *Nakir*, who interrogate them about their deeds during their life existence in the world. The *bay'at* experience instills the notion that death is an imminent event, compelling surrender and an earnest plea for assistance from Allah, thus avoiding a life filled with regret. Through the *bay'at* experience, students learn

to live as though they are dead, nurturing a heightened consciousness regarding their actions, both virtuous and sinful. This pre-death experience compels individuals to strive for personal growth and closeness to God. Furthermore, they are required to prepare for the eventual arrival of death (death arrives (Abidi, 2021).

The *bay'at* process instills a deep commitment to repentance within prospective students. By embracing the concept of "to die before death", hearts are awakened to the transient nature of worldly life, while recognizing eternal nature of the hereafter. Throughout the *bay'at* process, individuals develop an awareness that no assistance can be sought from anyone but Allah in the face of death, fostering a genuine and sincere desire for self-improvement. This heightened state of vulnerability strengthens the resolve to accumulate virtuous deeds and seek forgiveness for all transgressions. The experience of "to die before death" cultivates a profound reliance on Allah (Maulana, 2023), especially in times of helplessness, instilling a resolute commitment to repentance and an aversion to all forms of wrongdoing. Consequently, individuals are driven to act in accordance with what is deemed morally right throughout their lives.

The *bay'at* serves as both physical and mental torment, meticulously designed to raise awareness and encourage continuous self-improvement. By simulating death and allowing individuals to experience its essence, the initiates are compelled to acknowledge the inevitability of life after death. The arduous nature of the *bay'at* process necessitates personal readiness to confront the afterlife by repenting for past sins and seeking forgiveness from God. Repentance, as a transformative awakening, empowers individuals to embark on an experience of personal growth, striving to become better individuals and fostering a closer relationship with Allah, the ultimate source of forgiveness and assistance (Wira, 2023).

The initiation process is an important part of accepting prospective students as practitioners in the TNKY community. Known as the *Bay'at*, this transformative training delves into the realm of inner experiences, immersing individuals in a profound understanding of death. By simulating the rituals of repentance bathing, prospective students embark on a symbolic cleansing akin to washing a corpse. During the sacred process, silence is strictly observed, even during rituals that emulate the sleep of the dead. These practices aim to instill a genuine perception of death as a tangible reality. Thus, death is a spiritual experience, preparing prospective students to embrace its profound implications (Wira, 2023). The act of remembering death assumes a vital role within the congregation, enabling them to

cultivate an unbreakable connection with God. This constant awareness of mortality motivates individuals to diligently prepare for the afterlife, striving to avoid spiritual defeat.

Upon completing the *bay'at* process, prospective students who adhere to all stages of *bay'at* are welcomed as official students, ready to embark on the next ritual stage of mysticism. Once inducted, they must comply with several rules and maintain the charitable teachings of the TNKY. Among these obligations, a steadfast commitment to obligatory prayers takes precedence, complemented by the observance of sunna prayers. Students are encouraged to prioritize congregational prayers, whether performed at the mosque or within the comfort of their homes. The maintenance of ritual purity is equally emphasized, urging students to remain in a state of ablution, ever-prepared for worship. Moreover, students are enjoined to engage in constant remembrance, reciting the name of Allah a minimum of 5.000 times a day (Kamil, 2023). This practice serves as a steadfast tether, binding students' hearts to Allah, ensuring their unwavering connection.

Conclusion

This study presents several key findings that address the research questions, providing insights into the topic at hand. In general, the implementation of the *bay'at* ritual varies across different tariqas. *Bay'at* is a tradition that is practiced in accordance with the Murshid's creative approach in forming concepts and practices within the tariqas, which are then imparted to prospective students. The experience of TNKY reveals that *bay'at* serves as a transformative self-training process, allowing individuals to confront the notion of death before actually experiencing it. This training plays a vital role in fostering the awareness among prospective students, helping them grasp the existence of life after death. In practice, before undergoing the *bay'at*, prospective students are required to attend an orientation session, conducted three times, which provides comprehensive knowledge about the congregation and all related aspects. The orientation is also intended to remove all forms of doubts uncertainties regarding the tariqa and its various rituals. The *bay'at* itself consists of several rituals, such as repentance bathing, performing sunna prayers, sleeping with a dead-body posture, and others. Prospective students must faithfully adhere to these rituals to successfully progress through each stage, as each holds its own meaningful significance for the practitioner.

Subjectively, the *bay'at* ritual performed in TNKY elicits diverse physical and spiritual experiences. Participants may undergo physical sensations such as cold, heat, soreness, and other discomforts. On the other hand, the inner experiences

delve into the feeling of being spiritually “tormented”, serving as a crucial catalyst in nurturing spiritual enthusiasm during the initiation phase where self-training to embrace the concept of “to die before death” is paramount. Furthermore, the inner experiences highlight death as a state of detachment from all facets of life, underscoring the essential role of the level of awareness of God’s guidance throughout the entire process. The fear that arises during the *bay’at* instills a personal commitment to consistently strive for virtuous deeds and avoid negative behaviors.

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