

RITUAL AND PANDEMIC: THE *SULUK* TRADITION OF THE TAREKAT NAQSYABANDIYAH BUKITTINGGI AMID THE COVID-19

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Abstract

This article analyzes the *suluk* tradition carried out in Surau Tarbiyah Tengah Sawah Bukittinggi during the Covid-19 Pandemic with health protocol regulations. This study uses a qualitative method. Data were collected through observation, interviews and also documentation. The data analysis technique was descriptive analytic as described by Scholtzman and Strauss from the three data interpretation models. The results showed that the Tarekat Naqsyabandiyah in performing *suluk* at Surau Tarbiyah Tengah Sawah Bukittinggi was still running as usual. However, during the time of Covid-19 with strict health protocols. Surau provides a place to wash hands, measure temperature, and are required to wear masks. When carrying out the *suluk* ritual, each individual is ensured of safety by staying at a safe distance. In the context of mysticism, the reduction in mobility does not occur. It is because *suluk* is a negation of mobility itself. The ritual of *suluk* during the pandemic is following the presentation of the *murshid* that the existence of performing rituals has become a means of self-quarantine for the Tarekat Naqsyabandiyah. The goal is to avoid disease and increase faith and body immunity through remembrance worship.

Keywords: Covid-19 pandemic; Ritual; *Suluk*; Self quarantine; Tarekat Naqsyabandiyah.

Abstrak

Artikel ini bertujuan untuk mengetahui tentang tradisi *suluk* yang dilakukan di Surau Tarbiyah Tengah Sawah Bukittinggi pada masa Pandemi Covid-19 yang mensyaratkan adanya protokol kesehatan. Jenis penelitian ini adalah kualitatif analitis. Data dikumpulkan melalui observasi, wawancara dan juga dokumentasi. Teknik analisis data dengan deskriptif analitis sebagaimana yang dikemukakan oleh Scholtzman dan Strauss dari tiga model penafsiran data. Hasil penelitian menunjukkan bahwa jamaah Tarekat Naqsyabandiyah dalam melakukan *suluk* di Surau Tarbiyah Tengah Sawah Kota Bukittinggi masih tetap berjalan seperti biasa pada masa Covid-19 dengan protokol kesehatan yang ketat. Surau menyediakan tempat mencuci tangan, pengukur suhu dan wajib memakai masker. Dalam hal menjaga jarak karena di tempat *suluk* ada tempat masing-masing jadi tentu tetap terjaga. Mengurangi mobilitas tentu tidak terjadi karena mereka bersuluk itu tidak adanya mobilitas. Ritual bersuluk pada masa Pandemi sesuai dengan penyampaian *murshid* bahwa dengan adanya kegiatan bersuluk menjadi sarana karantina mandiri bagi jamaah tarekat Naqsyabandiyah untuk terhindar dari penyakit serta dengan adanya *zikir* yang kuat meningkatkan daya iman dan imun tubuh.

Kata Kunci: Covid-19 pandemic; Ritual; *Suluk*; Karantina mandiri; Tarekat Naqsyabandiyah.

INTRODUCTION

Sufism can be interpreted as the journey of a *salik* in the framework of getting to God by cleansing himself. The path that must be taken is cleansing the soul or conscience¹. The seclusion ritual (*suluk*) can also be intersubjective for the *salik* to interact with the *murshid* (Sufi master) through *rabithah murshid* activities, *talqin*, *bai'at sungkem* traditions, pilgrimages to the graves of *murshid*².

Researchers have already carried out studies on rituals or rituals of performing rituals during the COVID-19 pandemic before this, both relating to the remembrance of the Tarekat Naqsyabandiyah. However, those who specifically examine the rituals of the Tarekat Naqsyabandiyah in the Tengah Sawah, Bukittinggi so far can not be found by the writer. It picks the author's interest and wants to see the activities and traditions or rituals carried out by the followers of the Tarekat Naqsyabandiyah, primarily when it is associated with rituals carried out during the pandemic or the Covid-19 outbreak, especially in Bukittinggi.

The existence of the Sufism is solid in the existing community traditions, even when the Sufism has been adopted or carried out by the community, sometimes it even becomes a ritual that is carried out repeatedly. So then, the tradition or teaching becomes a habit that continuously flows and becomes a routine agenda carried out by the followers of the Sufism.

In the Minangkabau, it is known that the entry of Islam was in line with the entry of the Sufism and its teachings and became a tradition as well. Therefore, it turns out that the influence of the Sufism is powerful in social change in a

place, including in this case in the archipelago and the Minangkabau in particular³.

Some of the Sufism that exist and develop in Minangkabau are the Tarekat Syattariyah, Naqsyabandiyah researchers usually call the Tarekat Naqsyabandiyah Khalidiyah. Researchers agree that the Tarekat Naqsyabandiyah is very fast in development⁴. So if a comparison is made of the number and distribution of Sufism in West Sumatra, the distribution and number of disciples of the Tarekat Naqsyabandiyah compared to the Tarekat Syattariyah is much more widespread and has many followers of this Tarekat Naqsyabandiyah.

The Tarekat Naqsyabandiyah in various other books is also known as the Tarekat Naqsyabandiyah. The Tarekat Naqsyabandiyah is very well known and is followed by its adherents in Minangkabau and is spread in various regions or regions including the Bukittinggi. In Bukittinggi, which still exists and exists, namely at Surau Tarbiyah Tengah Sawah, Bukittinggi City. Activities that exist and are still being carried out regularly are the ritual of *suluk* which began in 2017. *Suluk* activities are usually carried out on 1-10 Rajab, 21 Sha'ban-30 Ramadan and 1-10 Zulhijjah every year.

The Covid-19 outbreak has impacted Indonesia, without exception Bukittinggi, which once reached the red zone, was due to the large number of people exposed to and spread Covid-19. Due to crowds, it is without maintaining distance and ignoring health protocols. If we examine further, performing rituals is an activity that attracts crowds and it is very difficult to maintain a distance even though mobility is limited to one place only. Not to mention the

¹ Depag RI, *Ensiklopedi Islam* (Jakarta: PT Intermedia, 1994), 66; Arrasyid Arrasyid, "Tasawuf Dan Problematika Modernitas: Menimbang Maqamat Dan Ahwal Abu Nashr as-Sarraj," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 4, no. 1 (June 30, 2020): 70–82, <https://doi.org/10.30983/fuaduna.v4i1.2662>.

² S Maryam Yusuf, "Intersubjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (May 29, 2020): 103–26, <https://doi.org/10.18326/ijims.v10i1.103-126>.

³ Ahmad Mansur Suryanegara, *Menemukan Sejarah Wacana Pergerakan Islam Di Indonesia* (Bandung: Mizan, 1995), 157.

⁴ Adlan Sanur Tarihoran, "Maliek Bulan? Sebuah Tradisi Lokal Pengikut Sufism Syattariyah Di Koto Tuo Agam," *Journal of Islamic & Social Studies* 1, no. 1 (2015): 35–44, https://doi.org/http://dx.doi.org/10.30983/islam_realitas.v1i1.10; Rafikah, "Perkembangan Sufism Di Minangkabau Awal Abad Ke Dua Puluh," *Jurnal Analisa* 3, no. 1 (2006): 3.

pilgrims who came from various regions who can carry and range to be infected with this disease.

Joint activities carried out for a long time can indeed be considered a place to avoid spreading the virus. However, if it is not carried out with strict supervision such as washing hands, wearing masks, maintaining distance, staying away from crowds and maintaining mobility, it will cause a rapid spread of the virus. Based on this, this article is very interesting and urgent to know.

This research is a type of qualitative research that collects data from the field or the location of the activities of the Tarekat Naqsyabandiyah in Bukittinggi and more precisely at the Tarbiyah Tengah Sawah Surau, Bukittinggi City. While the data collection is done through observation, interviews and documentation⁵. Observations were made by looking directly at the location of the bersuluk, namely Surau Tarbiyah Tengah Sawah, Bukittinggi. Meanwhile, interviews were conducted with Murrisyid or the teacher who guides and runs the Sufism as key informants. Documentation in the form of photos, writings and a list of teachers who will explain the process and implementation of the Suluk. Data analysis was carried out using a descriptive-analytic approach proposed by Schaltzman and Strauss from the three data interpretation models. The data are studied and analyzed carefully, then the next step is to perform data reduction, which is done by making research abstractions⁶.

The problem in this article is how to perform this ritual or ritual during the Covid-19 pandemic. Is this ritual of performing the ritual performed or not? Whether strict or not, health protocols or running as usual without being affected by the existing situation and conditions. Then what contribution will they make in the current conditions during this Covid-19

⁵ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 1998), 19.

⁶ Anas S. Machfudz, *Makalah Metodologi Penelitian* (Bukittinggi: P3M STAIN Bukittinggi, 2005), 45–46; Depag RI, *Panduan Penelitian Di PTAI* (Jakarta: Direktorat Pendidikan Tinggi Islam, 2008), 64.

pandemic? Therefore, this article aims to find out about the above.

The more significant urgency of the research is of course, seeing the extent of the *Suluk* activities carried out amid the Covid-19 pandemic that hit West Sumatra in general and in Bukittinggi in particular. Because from the information obtained since the pandemic emerged in 2020, the Tarekat Naqsyabandiyah in Padang City continues to hold congregational tarawih prayers. It is also because they have set 1 Ramadan 2020⁷.

Extracting information about *Suluk* activities is also important because several locations for Suluk activities have been temporarily suspended, including Suluk activities in the month of Ramadan in 2020⁸. It also compares the conditions in the activities or rituals performed on Tarekat Naqsyabandiyah in Bukittinggi, discontinued or not. Later, it will be seen that there are rituals with an epidemic or pandemic that is engulfing the Indonesian people whether their activities will continue or be stopped.

THE TAREKAT NAQSYABANDIYAH IN MINANGKABAU

Regarding the history of the entry and development of the Tarekat Naqsyabandiyah, there are often differences of opinion among historians and researchers. Various theories have been put forward to prove when this Sufism came to the Minangkabau. However, most researchers think that Sheikh Ismail initially brought this Sufism as the first murshid and then developed rapidly in Cangking Agam. It is often said that the Tarekat Tarekat Naqsyabandiyah

⁷ Budi Sunandar, “Di Tengah Wabah Corona, Jemaah Sufism Naqsyabandiyah Gelar Salat Tarawih Rabu Malam,” sumbar.inews.id, 2020, <https://sumbar.inews.id/berita/di-tengah-wabah-corona-jemaah-tarekat-naqsyabandiyah-gelar-salat-tarawih-rabu-malam>.

⁸ Ani Nursalikah, “Suluk Tarekat Naqsyabandiyah Ditiadakan,” [Republika.co.id](https://republika.co.id), 2020, <https://republika.co.id/berita/q91fev366/suluk-tarekat-naqsyabandiyah-ditiadakan>.

developed or grew and began to spread in the Minangkabau in the 19th century.

Initially, the leaders of the Tarekat Naqsyabandiyah took their diplomas to Jabal Qubays. Then they returned and spread out in the Minangkabau to socialize the Tarekat Naqsyabandiyah they had received. Then they built a surau and made it a center for developing the Tarekat Naqsyabandiyah in the Minangkabau. It then causes the spread of the Tarekat Naqsyabandiyah which is quite easy to accept and practice⁹.

It is undeniable that the spread of the Tarekat Naqsyabandiyah in the Minangkabau was very fast and at first it was easy to enter the Minangkabau because of the teaching model that was carried out. It can be seen from the ritual of the Tarekat Naqsyabandiyah which immediately touches the hearts of its followers. However, it is undeniable in its journey that the Tarekat Naqsyabandiyah was involved in conflict with the Syathariyah Sufism teachers in the Minangkabau. In this Sufism movement, many of the characters then carried out religious reforms to impact later¹⁰.

Of the Naqsyabandiyah ulema who were very instrumental in their development in the Minangkabau, were Sheikh Ibrahim Group and Sjech Ismail Al Minangkabawi through his students. His students were then very involved in developing the Tarekat Naqsyabandiyah in various places and locations in West Sumatra. Some of the religious activities carried out were seen in the twentieth century where the surau became an intellectual center and a social center. Intellectual activity and network growth indicate that the Tarekat Naqsyabandiyah is easier to

understand and follow by the Minangkabau community¹¹.

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Some of the features seen in the movement of the Tarekat Naqsyabandiyah in gaining followers and influence in Minangkabau, especially at the end of the 19th century, were the birth of Naqsyabandiyah study centers and Suluk places in several areas such as Pasaman, Agam, Lima Puluh Kota, Tanah Datar, Pariangan, Pesisir Selatan, Solok, Sijunjung and several areas in Padang including Bukittinggi. It is very different from the Syathariyah Sufism, which could not spread its wings outside its center in Ulakan Pariaman, except in very limited areas in Agam and Tanah Datar. Various Suluk centers are very well known such as Cangking, Taram, Batu Hampar, Barulak, Mungka, Halaban, Kumpulan and Bonjol. These suluk centers or surau were guided by qualified scholars and later played many roles in the journey of the Sufism in Minangkabau.

The occurrence of conflicts between the Syathariyah and Tarekat Naqsyabandiyahs in Minangkabau since the 19th century has made religious dynamics develop rapidly. The existence of the renewal movement is inseparable from the emergence of motivation and friction between the followers. This extreme contradiction between one side of the cangking and the other side was then carried out by none other than due to the existence of customary conflicts which

⁹ Syofyan Hadi, "Tarekat Naqsyabandiyah Khalidiyah Di Minangkabau: Tela'ah Teks Al-Manhal Al-'Adhb Li-Dhikr Al-Qalb," *Jurnal Manassa Manuscripta* 1, no. 2 (2011): 123.

¹⁰ Martin Van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1995), 124.

¹¹ Chairullah, "Genealogi Spritual Sufism Naqsyabandiyah Khalidiyah Di Minangkabau Berdasarkan Naskah Ijazah Dan Karakteristik Ijazahnya," *Turast: Jurnal Penelitian Dan Pengabdian* 4, no. 1 (2016): 22–34.

¹² Zainal Zainal, "Pendidikan Islam Dalam Gerakan Intelektual Tarekat Naqsyabandiyah Sumatera Barat Di Abad XX," *Ta'dib* 15, no. 1 (September 28, 2016): 93–104, <https://doi.org/10.31958/jt.v15i1.221>.

were then carried over to religious issues¹³.

TAREKAT NAQSYABANDIYAH TEACHINGS IN MINANGKABAU

Some of the teachings of the Tarekat Naqsyabandiyah did receive sharp criticism from the reforming scholars at that time. The scholar who has written many works and at the same time has created extraordinary criticism is Syech Ahmad Khatib al-Minangkabawi.

This polemic is also a dynamic in the Sufism's journey in West Sumatra. On the one hand, the polemic between the the young generation and the old generation or modern figures versus the traditional group is an intellectual dynamic that is still intertwined. Sufism has caused a long discussion and debate between its followers and those who disagree with it, leading to several studies and books that learn about it¹⁴.

The rituals carried out by the Tarekat Naqsyabandiyah emphasize more on the aspect of remembrance. There are indeed many examples from existing Sufi models that previous Sufis carried out. One model of Sunni Sufism or also often called amali Sufism.

The activities of remembrance carried out for followers of the Tarekat Naqsyabandiyah are carried out by always mentioning the name of God. This activity is carried out repeatedly even thousands of times. This activity can be done in groups or individually. Usually, the performing activities at Surau Tarbiyah Tengah Sawah are still guided by a teacher and even carried out together at a place or place of prayer. This remembrance

can then be after the prayer, which is usually called tahlil or individually.

In West Sumatra, several activities carried out by the the Tarekat Naqsyabandiyah are remembrance, *ratib*, music, dancing and breathing. *Ziker* is an activity to remember Allah. *Ratib* is always saying lailaha ill Allah with a certain rhythm of style and motion. Music is meant by the presence of wirid and poetry and then added with a tambourine. Dancing in question is the same as readings or wirid to add pleasure in worship. So the essence of being in a ritual is in the framework of being close to God. So this is where the salik then used the model to get closer to Allah by carrying out the ritual called bersuluk.

Suluk rituals in the true sense of the path to be taken. A salik in the course of this term increasingly experiences changes in meaning in its use. Sufism activities in the meaning of *Suluk* will be reflected in the worship activities carried out. So then the ritual of *suluk* which is full of meaning and activity will be seen in various forms and spiritual exercises such as remembrance, fasting, reducing sleep and begging or begging Allah. All these activities or rituals will be assisted by a teacher who guides and shows the congregation the methods used so that the ritual activities have a certain period and the Tarekat will come and go in turn. Then it comes again and again.

Suluk activity can be understood as a *salik* journey to get to God. The journey can be passed through the maqam taken by the Sufis so that later the journey taken is in the framework of improving morals, strengthening aqidah, and cleansing the soul for every human being who wants to be close to their Lord¹⁵.

¹³ Hamka, *Ayahku*, 3rd ed. (Jakarta: Uminda, 1963), 11; Adlan Sanur Tarihoran, "Mengukuhkan Metode 'Urf Kelompok Dalam Melanggengkan Keberagaman Untuk Penentuan Bulan Qamariyah Tareqat Syatthariyyah Di Sumatera Barat," *Al-Hurriyah: Jurnal Hukum Islam* 12, no. 2 (2016): 127–44.

¹⁴ Ahmad Fauzi Ilyas, "Syekh Ahmad Khatib Minangkabau Dan Polemik Tarekat Naqsyabandiyah Di Nusantara," *Journal of Contemporary Islam and Muslim Societies* 1, no. 1 (September 19, 2017), <https://doi.org/10.30821/jcims.v1i1.1008>.

¹⁵ Misykah N. Birohmatika and R. Rachmy Diana, "Makna Suluk Pada Lansia Anggota Jamaah Tarekat Naqsyabandiyah," *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 17, no. 2 (August 21, 2012): 39–51, <https://doi.org/10.20885/psikologika.vol17.iss2.art5>; Vinola Syawli Zahra, "SULUK TRADITION (Study of the Naqsyabandiyah Congregation in the Gunung Sahilan

COVID-19 PANDEMIC

A pandemic or outbreak of the Covid-19, often referred to as the coronavirus, is a large family of viruses that cause mild to moderate upper respiratory infections, such as flu. Covid-19 is caused by the SARS-CoV-2 virus. This virus will indeed spread through contact that occurs. Whether through saliva splashes, touching the hands or face infected, it can also touch the eyes and nose. Even though feces or feces but this rarely happens.

As for the incubation period, no actual data have been obtained. However, on average for 14 days to enter the human body. Meanwhile, the method of transmission of Covid-19 is also not known with certainty. Initially, the Covid-19 type of corona virus was thought to have originated from animals. The Covid-19 is a virus that circulates in several animals, including camels, cats, and bats. This virus rarely evolves and infects humans or spreads to other individuals. However, the case in China is now clear evidence that this virus can spread from animals to humans. Now transmission can be from human to human.

Especially in the current conditions, with the corona virus that is endemic in all parts of the world. Indonesia was no exception, the Corona virus was first reported in Indonesia on March 2, 2020 with two cases. Later, the data shows that the number of increases and the spread is getting to be even up to millions who are affected or infected in the spread of Covid-19, both those directly affected with symptoms and without symptoms¹⁶.

A study in Singapore showed contamination in the bathroom or toilet of Covid-19 patients with mild symptoms. Viruses can be detected in doorknobs, toilet seats, windows, cabinets, and ventilation fans, but not in air samples. Humans who have weak immune systems or have decreased immunity are more susceptible to this virus and vice versa. Coronaviruses that infect humans can cause mild,

moderate, and severe symptoms. The main symptom when this coronavirus infects humans is fever (38 C), difficulty breathing, and coughing.

The presence of visible symptoms can be seen in the respiratory tract. In addition, other symptoms arise from various forms that will eventually lead to death¹⁷.

Corona is indeed very easy to give symptoms for sufferers. The presence of symptoms that appear depends on the type, leading to a serious infection. Moreover, coupled with congenital diseases from those who are exposed or positive, this causes the patient to need treatment.

SULUK TAREKAT NAQSYABANDIYAH DURING THE PANDEMIC PERIOD IN BUKITINGGI

Suluk as explained earlier is a ritual activity of worship carried out by disciples of the Tarekat Naqsyabandiyah. This activity has been going on for a long time, but for Bukittinggi, it has only been running since 2017. The only thing that still exists and continues to run is Surau Tarbiyah Tengah Sawah, Bukittinggi City. According to narratives and interviews with the mursyid of the Naqsyabandiyah¹⁸ Sufism who handles and guides the congregation of the Sufism congregation to worship at the Tarbiyah surau, amid the situation and condition of the community being hit by an infectious disease outbreak, the *Suluk* activities of the Tarekat Naqsyabandiyah are still being carried out. According to the author, this condition requires vigilance and caution. Because anyone can get this disease, especially the pilgrims who come, many of whom are elderly and also have congenital diseases that are very easy to contract this disease and spread quickly.

Every pilgrim who comes to perform rituals or rituals without a negative certificate,

Village, Gunung Sahilan District, Kampar District)" 7 (2020): 1–15.

¹⁶ Adityo Susilo et al., "Coronavirus Disease 2019: Tinjauan Literatur Terkini," *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (April 1, 2020): 46, <https://doi.org/10.7454/jpdi.v7i1.415>.

¹⁷ Muhammad Asrori Ma'sum, "Implementasi Sufi Healing Pada Era New Normal Pandemi Covid-19 Dalam Menjaga Kondisi Homeostasis Tubuh Masyarakat," *Muróbbi: Jurnal Ilmu Pendidikan* 4, no. 1 (March 31, 2020): 105, <https://doi.org/10.52431/murobbi.v4i1.304>.

¹⁸ Azwar Dt. Bagindo (Mursyid), *Interview*, 9 November 2021.

whether from the results of PCR or SWAB antibodies, is also anti-gene. However, there is a health check from the Central Paddy Health Center to check the participants' health or congregational worshippers. So that it can be said without a strict health examination.

The tarekat activities also run as usual which emphasizes more on aspects of worship such as congregational prayers, prayers, wirid, tahlil reading the Qur'an, recitation of circumcision fasting, tawajuh which are still routinely carried out at the surau. Indeed, no one should be allowed to enter and see the activity, let alone contact or interact with the congregation when the activity takes place. Even if it is from their own family. Most of the interaction occurs only with fellow worshippers or with teachers who foster congregations. Interaction can occur during congregational prayers, otherwise each person enters the mosquito net or their respective place so that it is a bit difficult to contact.

The number who participated in Suluk amid an outbreak or pandemic at the surau obtained data from the results of interviews in the following table:

Tabel 1. The *Suluk* Participants

No	Year	Male	Female	Total
1.	2020	3	42	45
2.	2021	7	91	98

From this number, there is indeed a reduction in the number which is usually above one hundred every year with three times, namely every 1-10 Rajab, 21 Sha'ban-30 Ramadan and 1-10 Zul Hijjah every year. Suluk participants are dominated by women or mothers who are old. Suluk activities continue to run well following the teachings and guidelines contained in the Suluk activities. General activities as described above are remembrance, *tawajuh*, congregational prayers, recitations, evening prayers, Friday prayers and other religious activities. The worshippers who came to worship were from the cities of Solok, Lintau, Palembang, Ampek Angkek, Banuhampu and Lasi. There was no inspection of the arrival

of pilgrims to the location, both from their place of residence and to their destination. It may be because many congregants have come secretly, but their families have known it. The remembrance of the Tarekat Naqsyabandiyah can also provide therapy and maintain the soul and mind for its followers¹⁹. Because in essence, the activity of performing rituals is to draw closer to Allah, maintain the sanctity of the soul, and avoid immoral acts.

Figure 1. The Location of *Suluk*



However, what is different from the usual activities, namely in terms of food which is usually not allowed to eat bloody ones, is permissible in the context of maintaining stamina. It is also in line with what was conveyed by the teacher or *buya* of the Tarekat Naqsyabandiyah²⁰ Sufism that maintaining a dietary pattern does not become a special rule in bersuluk. The occurrence of regulation of food patterns that do not bleed and become a taboo is so that the congregation does not pass gas or much gas or are lazy in performing rituals because they eat too much and are full. Pilgrims who eat too much gas can cause frequent repetition of wudhu due to passing wind.

¹⁹ M Sholihah, M A Maarif, and M S Romadhan, "Konseling Islam Dengan Dzikir Tarekat Qadiriyyah Naqsyabandiyah: Mengatasi Kegelisahan Jiwa Dan Bathin," *Al-Afkar, Journal For Islamic Studies* 4, no. 2 (2021): 299-317, https://al-afkar.com/index.php/Afkar_Journal/article/view/143; Akhmad Robittul Hilmi and Aceng Wandu Wahyudin, "Analisis Manfaat Dzikir Tarekat Terhadap Kestabilan Emosi Masyarakat Di Era Pandemi Covid-19," *Istiqamah: Jurnal Ilmu Tasawuf* 1, no. 2 (2020), <http://jurnal.iailm.ac.id/index.php/istiqamah/article/view/299>.

²⁰ Busyro (Mursyid), *Interview*, 9 November 2021.

From the activities, no one was infected with Covid-19 either when they were at the location or after returning home. The ritual activity with the name of the Tarekat Naqsyabandiyah is also still under the supervision of the Tengah Sawah Health Center officer, adjacent to the surau location. During this ritual activity, the government apparatus or the police and the TNI (Indonesian National Army) never carried out supervision and monitoring to the location of the surau.

In their daily activities and activities, the congregation was directly guided by the teacher or mursyid Buya Azwar and for women sometimes assisted by the wife of Buya Zamzami Yunus. However, all congregation activities can be said to be under the direction and control of Buya Azwar who lives near Surau and his family. The activities for washing clothes and personal needs are carried out on the third floor, while the ritual activities are on the second floor and the first floor is more for offices.

Figure 2. The location of Surau Tarbiyah



SULUK'S CONTRIBUTION OF INDEPENDENT QUARANTINE FACILITIES IN THE COVID-19 ERA

According to Mursyid, the Tarekat Naqsyabandiyah at Surau Tarbiyah activity made a positive contribution in the era of the Covid-19 pandemic. He said that bersuluk was a means of self-quarantine for the Tarekat Naqsyabandiyah. Of course, with strict health protocols. It starts from the formal arrival until the return is very strict and uses clear standards. However, when

asked whether there was no SWAB certificate to participate in the ritual, it was never asked for. This is very important because those who come to the Suluk location come from various regions and this can create new clusters later

From his narrative, when they are at the location, the congregation is not allowed to contact other people. There were no visits to the location, even fellow pilgrims were in more places or their respective mosquito nets with predetermined activities. So, it's completely closed and without any contact. Families of visitors and delivering food can't be contacted, only by the officers and later they will be delivered to the families who participate in Suluk. Of course, due to the COVID-19 pandemic, the congregation will remain protected from disease outbreaks by carrying out health protocols, either in the form of an appeal at the location or at the Tarbiyah surau.

Therefore, the Tarekat Naqsyabandiyah has a role in quarantining the people who participate to be increasingly protected from Covid-19. So, this provides an extraordinary role in the midst of a pandemic²¹.

Figure 3. Buya Azwar (Mursyid)



Observations about performing rituals cannot be directly monitored because it is not allowed. Without permission the family also cannot enter. Maybe before Covid-19, many researchers and students who asked for information could even interact with the

²¹ S A Munandar, "The Role of Tarekat Qadiriyyah Wa Naqsyabandiah in the Era of Covid-19 Pandemic," *Jurnal Moderasi* 1, no. 1 (2021), <http://ejournal.uin-suka.ac.id/ushuluddin/moderasi/article/view/2928>.

congregation, but the performing activities during the Covid-19 era were also not allowed.

According to mursyid, in the activity of bersuluk, there is warning to the congregation about the importance of health protocol, especially in joint activities that tend to have contact. Of course, according to Mursyid, it is very orderly and the congregation is very obedient in carrying out activities and adhering to this recommendation. Although during the surau activity, there was no additional material from the Puskesmas for counseling on the problem of Covid-19 and counseling on health protocols that should be carried out considering they have lived long enough and allowed health workers to be able to contribute. Health workers were brought in only to monitor it. Even though from the mursyid accountants, many pilgrims experience mild illness, which is clear because there is no swab before and after the ritual activity, to determine whether or not there are pilgrims who have contracted the Covid-19 virus. It is because they cannot contact and see the condition of the congregation earlier. However, at least this is a solution and overcomes mental problems and steadfastness for illness and is like self-quarantining by participating in the ritual. It could be that someone has been infected or crushed because it is unknown and there is resignation from the congregation, just accepting it and having a stable mind.

CONCLUSION

In this concluding chapter, following the description above, some conclusions that can be drawn are: The performing activities or rituals of the Tarekat Naqsyabandiyah during the Covid-19 pandemic will continue as usual amid a situation where the disease is spreading. In this activity, the congregation carried out the existence of the government's health protocol. This activity with the *Suluk* Tarekat Naqsyabandiyah has contributed to this pandemic in the view of their *mursyid* that this suluk activity is an independent

quarantine activity following the government's recommendation to keep much distance, reduce mobility and avoid crowds to avoid getting the virus. Of course, being in a ritual also benefits increasing faith in Allah so that the body's immune system will increase. Ritual activities such as remembrance are also a separate therapy for the Tarekat Naqsyabandiyah.

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