



## Solidarity of the Naqsyabandiyah Tarekat Congregation

Yesi Afdani

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### \*Correspondence :

Email :  
yesiafdani20@gmail.com

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### Authors Affiliation:

UIN Sjech M. Djamil  
Djambek Bukittinggi,  
Indonesia

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### Abstract

This study examines the solidarity of the congregation in interpreting togetherness in suluk or tarekat activities, secondly, what forms of solidarity exist in implementing the teachings of the Naqsyabandiyah Tarekat, the aim is first, to find out the solidarity of the congregation in interpreting togetherness in suluk or tarekat activities, secondly to find out solidarity in implementing the teachings Naqshbandiyah order. This research uses a field approach by means of observation, interviews and documentation. Using qualitative methods with a descriptive study design by conducting interviews as a technique for collecting data, interpreting data, and visualizing data. The results of this research show that the place of the Naqsyabandiyah congregation is in Lasi Mudo, which is brought by three great scholars, namely, Sheikh Damanhuri, Sheikh Muhammad Zen and Sheikh H. Jamaah Ahmad. Suluk is carried out in the month of Ramadan and in bersuluk there is also togetherness, namely when breaking the fast, sahur with congregational prayers and when performing tawajjuh in bersuluk. The congregation also performs prayers every time, and will also perform tawajjuh together with other congregations led by the murshid. In bersuluk there are also rules for eating, not eating blood or flesh, not eating a lot, and sleeping for a long time. While performing the bersuluk, you are not allowed to talk much to other congregants except your murshid. In suluk activities, there is little social solidarity. Because of this Suluk we focus on facing Allah.

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## Introduction

Religion is a very important thing in human life that is found in every society. Its presence has existed since ancient times, where humans began to realize the existence of forces outside themselves that they could not control. These forces have a big influence on people's lives. In the past, such as Ancient Greece, people began to consider various natural phenomena around them and wondered about the factors that caused them. Philosophers of this period had begun to ask questions about the ultimate causes of the universe. However, the results of their speculative thinking produce myths which are then believed by the public to be true. (Haryanto 2015)

Knowledge about religion is widely understood and known by humans because religion is closely connected to the individual life of every human being. Religion is often the main introduction in introducing the concept of divinity and everything related to supernatural powers beyond the reach of humans. The universality of religious knowledge can be identified through two main aspects: first, the concept of divinity; and second, the existence of holy books. (Hanani 2021) Initially, in Minangkabau society, the surau served as a place where ancestors were worshipped. The main function of the surau as a worship center reflects that the surau is closely related to religious rituals carried out by the community. According to Durkheim, worship is the worship of society.

He shows that religion has an important role in interactions between members of society in a social framework. (Hanani 2002)

One of the worship services performed at the surau is tarekat worship. The development of Islam in Minangkabau also occurred through the actualization of the tarekat. The origins of the word "tarekat" come from Arabic, namely "al – tharq", in its plural form, "al – thuruq", which etymologically refers to a path, place of travel, or method. Tarekat refers to a religious organization from Sufi circles that has emerged in various variants. Even though there are differences in style or form, in reality these differences lead to the same goal, namely achieving as close to God as possible. (Heryanto 2015) Herbert Blumer in his theory of symbolic interactionism explains that in religion, the main focus is on the process of how a person develops his religious side.

Around the 16th century AD, Islam as a religion known to the people of Minangkabau experienced the influence of Sufism and Sufism thought through tarekat, which gradually integrated into the context of social and cultural life. This process slowly changes people's beliefs and outlook on life from animism and dynamism to more precise Islamic beliefs. Harun Nasution believes that Tarekat is a journey that a Sufi must undertake with the aim of achieving maximum closeness to God. Meanwhile, according to Al – Jurjani Ali bin Muhammad Ali, tarekat is a special method used by Salik (those who follow the path) on their journey to Allah through a series of stages. (Mulyati 2004) From several previous interpretations, the author defines tarekat as a formulation of teachings, methods, techniques and specific requirements which are believed to be able to guide individuals towards achievement in Sufism. The development of the tarekat began in Indonesia in the 13th century Hijriah. One example of a religious order that developed in Indonesia is the Naqsyabandiyah Order which was founded by Muhammad bin Baha' ad – Din al – Uwaisi al – Bukhari.

Order in the realm of Sufism refers to the method or way of performing worship in accordance with the teachings exemplified by the Messenger of Allah and followed by the companions, tabi'in, and tabi'in from generation to generation until the scholars who are the heirs to this day. Tarekat is an organization in the world of Sufism led by a sheikh who teaches his principles to his students. (Abuddin 2011) This shows that the social structure of society in the context of worship has been integrated with religious functions.

The words of Allah SWT in Surat Al – Maidah verse 35:

*" People of faith, you should maintain piety to God, try to find a way to get closer to Him, and fight in His way so that you can find happiness".*

According to Djalaludhin, there are 4 conditions for winning, namely: first, believe, second, fear (obey) Allah, third, look for the way (*was it*) to God, the fourth is

earnestly walking the path. (Djalaluddin 1987) Solidarity is a relationship between individuals and groups based on shared moral values and beliefs, strengthened by shared emotional experiences. Solidarity within the Naqshbandiyah Tarekat congregation arises from a sense of membership and belief in the principles shared by the Tarekat. Social solidarity within the Tarekat Naqsyabandiyah congregation is further strengthened when members of the congregation often participate in suluk activities, share emotional experiences with each other, and explore suluk activities as part of membership in the tarekat.

A congregation is a group of Muslim individuals who have an agreement to achieve certain goals and are led by a leader. (Fachriansyah 2016) The congregation carries out suluk activities together, sitting together, sharing their feelings, and complementing each other, which produces emotional energy for them in carrying out these activities. This emotional energy includes the enthusiasm and joy felt by the congregation in carrying out suluk activities. The social solidarity that arises during suluk activities becomes stronger because of the relationships within the congregation. Solidarity, feelings of membership, and symbols felt by the congregation when carrying out suluk activities have a significant impact on the sustainability of the congregation. The high level of solidarity among the congregation is also directly related to the level of relationships in carrying out the activities of the Naqshbandiyah Tarekat.

In the 6th and 7th Hijri centuries, the emergence of many tarekat placed an important position in the lives of Muslims. As it developed, the tarekat developed into an organization that not only focused on wurd and dhikr, but also paid attention to worldly aspects such as material matters. In the midst of this atmosphere, humans feel they return to their nature to feel a longing for values and a relationship with divinity. This encourages people to look for tools that can lead them to peace in life. This condition causes human interest in learning many things, especially in understanding and applying the teachings of the congregation in various regions in Indonesia. This phenomenon is reflected in the growth of active tarekat assemblies with distinctive practices and dhikr. Tarekat not only has a religious dimension, but also has a strong relevance in society. (Jamil 2005)

Tarekat is a path or way to get closer to Allah SWT by following the rules or regulations that are in accordance with the Islamic Shari'a. The followers of the order believe wholeheartedly in the path taught by the teachers they follow, with a focus on achieving self-purity through the practice of berkhawat. One of the many orders that exist is the Naqsyabandiyah Order that is growing in various regions. An example is the Naqsyabandiyah Order in Nagari Lasi, Candung District, Agam Regency. The Naqshbandiyah Order follows the teachings of Ahlussunnah waljama'ah and is affiliated

to the Asyafi'iyah School. They teach simple dhikr and emphasize inner dhikr rather than verbal dhikr with the use of a lower voice.

In essence, the Tariqah teaches about the integration of life which must be united with all aspects of human life. The congregation does not stand alone or apart from the surrounding social environment; is not an entity isolated from everyday interactions. So far, there has been an understanding which states that tarekat means no longer caring about world affairs. This kind of phenomenon causes surprise because generally, when someone joins the Tariqah, many assume that the person will leave worldly life. Solidarity within the Naqsyabandiyah congregation in Nagari Lasi Mudo is reflected in a lifestyle that has become part of their daily habits, where they bring goodness and help each other. For congregation members who participate in the Naqsyabandiyah Order, they can find new attachments with fellow congregation members, build good communication, support each other, and help complement each other's shortcomings. Apart from that, participation in this congregation is also a lesson about socio – religious life which is integrated in the community.

## **Research Method**

This research is a field study that uses a descriptive approach. The aim of this research is to analyze objectively and accurately the activities, events and conditions related to the solidarity of the Naqshbandiyah Tarekat congregation. In this context, researchers attempt to provide an in – depth picture of this solidarity. The informants involved in this research consisted of 11 congregation members, musyid (teachers), and community leaders. In this research, researchers used techniques for data collection, namely primary data is data collected from original sources, obtained by field surveys, while secondary data is obtained by reading, data collected in the form of interviews, observations and documentation. At certain times the instrument is also assisted by a camera and sound recording device. This research was conducted in Nagari Lasi Mudo, Canduang District, Agam Regency. This location was deliberately chosen as a research location with the consideration that Nagari Lasi Mudo contains the Naqsyabandiyah Tarekat Congregation Solidarity which is still carried out today.

## **The History of the Emergence of the Naqshbandiyah**

The Naqshbandiyah Order is a system or method of practice in implementing Islamic teachings as a whole with the aim of achieving a deep understanding of religion. The Naqsyabandiyah Order was first introduced in Lasi Mudo in 1972 by three prominent clerics named Sheikh Muhammad Zen, Sheikh H. Jamaah Ahmad, and Sheikh Damanhuri. Based on the author's interview with the Caliph of the Naqsyabandiyah Order, Lasi Mudo, Mukhtasar, it was stated that the three great scholars studied in Payukumbuh and Bonjol, West Pasaman. Sheikh Damanhuri and Sheikh Muhammad Zen

studied tarekat knowledge in Payukumbuh with teaching from a teacher named Sheikh Ibrahim Tiaka. Meanwhile, Sheikh H. Jamaan Ahmad studied tarekat knowledge in Bonjol, West Pasaman from a teacher named Sheikh Muhammad Sa'id. Sheikh Muhammad Zen developed the teachings of the Naqsyabandiyah Order in Lasi Tuo by establishing a seclusion house at Surau Katimbuang. Apart from that, Sheikh Damanhuri also developed the Naqsyabandiyah Lasi Mudo congregation by establishing a seclusion house in Surau Layia – layia, while Sheikh H. Jamaan Ahmad expanded the congregation in Lasi Mudo by establishing a seclusion house in Batu Jolong. This information comes from an interview with Mukhtasar.

The Naqshbandiyah order in Lasi was introduced by three leading scholars, namely Sheikh Damanhuri, who is familiarly known as Nyiak Iman Muri, Sheikh H. Jamaan Ahmad, and Sheikh Muhammad Zen, who is better known as Nyiak Katimbuang. According to the writer's interview with the figure of the Naqsyabandiyah Order in Lasi Mudo, H. Amiruddin, the Surau Layia – layia khalwat house was built around 1973 by Sheikh Damanhuri. He was also the first teacher in the Naqshbandiyah Order in Layia – layia and when this khalwat house was built and opened, people began to come gradually to acquire the knowledge of the Naqshbandiyah Order from Sheikh Damanhuri. As time goes by, the Naqshbandiyah Order is becoming more and more known among the Lasi Mudo community and is becoming more and more popular. Most of the congregation of the Naqshbandiyah Order in Lasi Mudo are elderly with an age range of 50 to 65 years.

Since 2013, the Naqshbandiyah Order has attracted the interest of many young individuals between the ages of 18 and 30. Their motivation to get involved in suluk and become a congregation of the Naqshbandiyah Order is the desire to deepen religious knowledge and because of the influence and encouragement of their parents. During this time, the Naqshbandiyah Order in Layia – layia has given birth to ten young Sheikhs or caliphs. Until now, the khalwat suluk house (Surau Layia – layia) is still active. The Naqshbandiyah order in Lasi Mudo continues to attract the interest of the general public. The existence and practices of the Naqshbandiyah Order in Lasi Mudo do not cause controversy among the public and religious figures.

This is in accordance with information from an interview with Mr. Amirizal Kari Bangindo Basa, who is a Naqsyabandiyah Tarekat figure from Surau Layia – layia. Surau Layia – layia as a seclusion house was founded around 1973 by Sheikh Damanhuri, who was also the founder and first teacher of the Naqsyabandiyah Order in Layia – layia Lasi Mudo. After the opening of Surau Layia – layia, gradually, people began to visit the place to take part in the practice of suluk. As the popularity of the Tarekat at Surau Layia – layia increases, more and more people join the Naqsyabandiyah Tarekat congregation to perform suluk. Initially, the majority of the congregation consisted of

elderly people aged 50–65 years. However, starting in 2013, this congregation became dominantly followed by the younger generation with an age range of 15–30 years. To date, Surau Layia–layia has produced eight young sheikhs or caliphs. The existence of Surau Layia–layia as the center of the Tarekat Naqsyabandiyah in Lasi Mudo continues to be of interest to the wider community.

Surau Layia–layia has had 8 caliphs and 3 murshids. The eight caliphs are: Safain Malin Sati, Nasrullah Pajang Ameh, Muhammad Syarifudin Mantari Jidan, Muhammad Zen Sutan Malin, Safaruddin Rajo Sati, Nasril, Syaifullah and Bahruddin Angku Panjang. Meanwhile, the three murshids at Surau Layia–layia are Sheikh Damanhuri or Nyiak Iman Muri, Amrizal Kari Bagindo and Thamrin Gindo Basa. The task of a caliph is to replace the murshid when the murshid is absent, and to provide studies for the tarekat congregation. Meanwhile, the duties of a murshid are first, to give wirid recitation every Thursday, second, to lead tawajjuh, third, to give diplomas to the caliphs who will later be appointed to become teachers. This is in accordance with what Mr. Nazirin said as a congregation who participated in the Naqsyabandiyah Surau Congregation. Layia–layia that.

The Naqsyabandiyah congregation at Surau Layia–layia has currently produced 8 caliphs and 3 murshids. The eight caliphs were Safain Malin Sati, Nasrullah Pajang Ameh, Muhammad Syarifudin Mantari Jidan, Muhammad Zen Sutan Malin, Safaruddin Rajo Sati, Nasril, Syaifullah and Bahruddin Angku Panjang. Meanwhile, the three murshids at Surau Layia–layia are Sheikh Damanhuri or Nyiak Iman Muri, Amrizal Kari Bagindo and Thamrin Gindo Basa. The task of a caliph is to replace the murshid if the murshid is not there, and to provide studies for the tarekat congregation. Meanwhile, the duties of a murshid are: first, giving wirid recitation every Thursday evening, second, leading Tawajjuh, third, giving diplomas to the caliphs who will be appointed later to become teachers.

Sheikh H. Jamaah Ahmad, apart from Sheikh Damanhuri, also played a role in the expansion of the Naqsyabandiyah Order in Lasi Mudo. He is a leading Sufi scholar and fiqh expert in Nagari Lasi. After studying tarekat knowledge in Bonjol, West Pasaman with a teacher named Sheikh Muhammad Sai'd, Sheikh H. Jamaah Ahmad developed the teachings of the Naqsyabandiyah Tarekat in his hometown, namely in Batu Jolong Lasi Mudo. The caliph of the Naqshbandiyah Order Lasi Mudo, Yasril, it was conveyed that after Sheikh H. Jamaah Ahmad studied the knowledge of the order with Sheikh Muhammad Sai'id, he established Surau Batu Jolong around 1971 as a place for performing suluk activities. After the establishment of Surau Batu Jolong as a house of khalwat suluk, people gradually visited the place to deepen the knowledge of the order. Year after year, the number of Naqshbandiyah Order pilgrims in Lasi Mudo, especially in Batu Jolong, is increasing. This can be seen from the number of pilgrims participating in

the activities of the Naqshbandiyah order at Surau Jolang reaching 35 people, and the khalwat suluk house of Surau Batu Jolong has had 6 caliphs.

According to Nazirin, a member of the Naqsyabandiyah Order, the development of the Naqsyabandiyah Order, especially in Batu Jolong, is still ongoing today. The majority of participants in Tarekat Naqsyabandiyah's suluk activities are individuals aged 50–65 years, but there are also those from young people with an age range of 17–30 years. This shows that the Naqsyabandiyah Tarekat is still developing in Lasi Mudo, as evidenced by the continuity of suluk activities which are still ongoing even though the number of participants recently is not as many as in previous years.

### **Congregation of the Naqsyabandiyah Tarekat in Understanding Togetherness**

In general, suluk refers to an individual's efforts to get closer to Allah with the aim of reaching a certain spiritual level. According to Al-Ghazali, suluk means cleansing morals and improving knowledge and deeds. This suluk activity is routinely carried out during the month of Ramadan and before the Eid al-Adha celebration. This is reflected in the suluk activities carried out annually. Suluk can be interpreted as a method or method, or can even be interpreted as behavior or actions directed at spiritual achievement.

Suluk is also interpreted as religious education for people where this education focuses on approaching Allah SWT through dhikr activities. Suluk is an activity that aims to get closer to the power of Allah SWT. Suluk is usually done for 40 days. As in an interview with caliph Amrizal who said suluk. "Suluk is a worship performed to get closer to Allah SWT, both obligatory worship and sunnah. Suluk is carried out in the surau for 40 days." It was explained that suluk is a form of worship carried out to get closer to Allah SWT, both obligatory and sunnah worship. Suluk is done for 40 days.

Furthermore, there is also an interview with Yasril as the caliph as follows.

*"Suluk is an activity that aims to get closer to Allah SWT. When performing suluk, the congregation isolates themselves under mosquito nets, sleeps less and makes dhikr at all times, remains awake and always alert to enemies, namely Satan, the world, lust and lust, always in a pure state, away from crowds, sitting, guarding between hunger and fullness. and stay awake in congregational prayers."*

Based on the interview above, it is explained that suluk activities aim to get closer to Allah SWT. In carrying out suluk activities, the congregation covers themselves in mosquito nets, and also sleeps less, and is ready to do dhikr at all times, remaining awake and always in a pure state, away from crowds, when forced to go out, cover their heads to their necks by sitting, maintaining the balance between hunger and fullness and continue to maintain congregational prayers. Based on the explanations from several informants, it can be concluded that suluk is a worship activity to get closer to Allah SWT, both obligatory and sunnah worship and only carrying out spiritual activities.

Suluk is carried out for 40 days. When performing suluk, the congregation isolates themselves in mosquito nets, and here the congregation reduces sleep and eating, as well as dhikr at all times, remaining awake and always in a pure state, away from the crowd, when forced to go out, cover their heads to their necks and bow their heads, maintaining the middle between hungry and full and still praying together.

Based on an interview with the writer of the Naqshabandiyah order congregation in Lasi Mudo, Agung said that in the prayer is performed in the month of Ramadhan and in the prayer there is also togetherness, that is when breaking the fast, congregational prayer and *katika tawajjuh* in prayer, the congregation also performs the time prayer, and will also perform *tawajjuh* together with other congregations that are led by our *murshid* in *bersuluk*, and in *bersuluk* there are also eating rules, for example you can't eat things that bleed like fish, chicken, meat. You can be like tofu, potatoes, etc., and also can't eat too much because if we eat too much it will cause our body to get tired and fall asleep easily, and we fall asleep in *suluk* that can reduce our manners in *suluk*. If found out by the *mursyid*, the teacher will receive a sanction in the form of increasing the *suluk* in one more day.

Based on the author's interview with Mrs. Yulia Rahmi who said about the form of student – teacher relationship. The relationship between teacher and student is of course very close, in interacting with other congregations we don't know how to communicate, but convey what we experience to our *murshyd*, that's how we feel about our *murshyd*, and the *mursyid* also allows the congregation to interact because the *murshyd* knows how the condition of the congregation is in *suluk*, if the closeness of the relationship with you is very close, when we recite *dhikr*, we must be related to our *murshid*.

The result of the above interview is that the relationship between the teacher and the student is very close, in interacting with other congregations we cannot interact, but what we experience we can convey to our *murshid*, that is how close the *murshyd* is with the students, and the *murshyd* invites the congregation to interact because the *murshyd* knows how the situation is congregation in *suluk*. The closeness of the *murshid* is extremely close, when we recite *zikr* we are in contact with our *murshid*. What is delivered by our *mursyid*, that is what we practice. For example, if we are chanting that is what we practice, *zikr* every thousand in a day, that is the closeness of the *mursyid* to the student.

The results of the interview above are also the same as what was conveyed by Agung who said that the relationship between the *murshid* and the student was very close. Even though we are just a *murshid*, but you don't know how to reprimand a *murshid*, unless there is something wrong, we can reprimand a *murshid*, if we reprimand a *murshid*, of course, we must follow your manners. *very watal*, even the *murshid* has the right to reprimand the congregation in that place, of course with the prescribed manners,



the mursyid with the student has the same manners, the congregation with the murshyid has the same manners.

Based on the interview above, even though we are close to the murshid, but we cannot rebuke the murshid, unless there is something wrong done by the murshid, we can reprimand, we reprimand the murshid, of course, with manners, and politely, for example what the murshid does is a very serious mistake, the murshid also has the right to rebuke the congregation in that, of course, with the manners determined by the murshid, the murshid with the student has decency, the congregation with the murshyid has decency. From the explanation above, it can be concluded that our Naqshbandiyah sect or sect focuses on worship or remembrance of Allah SWT. Purify ourselves for 40 days in the month of Ramadan. Because we are in suluk we cannot interact with the congregation because in suluk we focus on worship. In Togetherness in the suluk activity, namely breaking the fast, congregational prayer together, and zikr together, and tawajjuh every 5 times prayer. Eating together we cannot talk or interact with other congregations, and the murshid gives da'wah to the suluk congregation. The solidarity is still there but a little less, in the corner because we focus on zikr if we interact a lot there it interferes with our zikr to Allah.

### **Form of Congregational Solidarity**

The activities or practices carried out by the congregation of the Naqsyabandiyah Tarekat at Lasi Mudo in Surau Layia – layia are dhikr, sunnah prayers, wirid, tawajjuh, especially suluk. Suluk which differentiates the Naqshbandiyah order from other orders. Because suluk is the only practice specifically for the Naqshbandiyah Order. Suluk is held twice a year, namely in the month of Rahmadhan and before Eid al – Adha. Suluk is for the first time a person performs suluk, a person is prohibited from eating meat. In carrying out suluk, a person can get closer to Allah, because he can perform various practices such as dhikr, circumcision prayers, and others.

In addition to suluk, the follower or Congregation of the Naqshbandiyah Order also participates in the wirid performed every Thursday night, because Thursday night is the best day to recite zikr, and listen to some other studies, in addition to that, the Congregation of the Naqshbandiyah Order in Lasi Mudo also performs Tawajjuh. Tawajjuh is usually done once a week. Tawajjuh can be performed for the congregation of the Naqshbandiyah order. Apart from the followers of the Naqshbandiyah Order, they cannot follow tawajjuh. Anyone can join the Naqsyabandiyah congregation as long as the person is ready to carry out suluk activities and has received permission from both parents if he or she is still the responsibility of the parent (teenager). Usually before entering the suluk, a person must take a bath in the middle of the night so that his body and mind and soul are clean from all dirt. After bathing, a person is immediately

told to sleep, because the next morning the person will be taught his study or knowledge by a murshid.

The Naqsyabandiyah Order has several practices, namely dhikr, wirid, tawajjuh and suluk. Wirid is done every Thursday evening, because Thursday night is the best day and it is recommended to do wazifa. Meanwhile, tawajjuh is performed by followers or congregations of the Naqsyabandiyah order. To become a congregation of the Naqshbandiyah congregation, you must first ask permission from your parents, and you must be prepared to take part in suluk for 40 days. Before entering suluk, a person must bathe in the middle of the night so that his body, mind and soul are clean from all dirt. After bathing, a person is immediately told to sleep, because at dawn the next morning the person will be given his study or knowledge by a murshid or our teacher.

Based on the author's interview with what was said by Mrs. Atisar who said that the form of congregational solidarity in implementing the teachings of the Naqsyabandiyah order is when we tawajjuh. In one person in a day dhikr, tawajjuh one menimal in shari 5 minutes, the form of practices in shari dhikr is not long, but there are practices that we do in a day, for example in this day we have to recite zizikr even if it is not for an hour, at least 5 minutes. Before performing tawajjuh, one recites prayers or recitations of prayers delivered by our teacher. But in one day we recite zikr, and practice zikr in that day, we pray for all orders that are pleased with God and for a sheikh who leads us first, about the order of Naqshabandiyah, the name of Sheikh Ba'udin, we send you a prayer for Sheikh Ba'udin reached the Messenger of God by God's permission.

The results of the interview and the writer above are explained in the zikr in one day or tawajjuh one menimal in a day 5 minutes. In the form of dhikr practices in a day even if it is not for a long time, but we do dhikr in daily life, at least for 5 minutes at least, before doing tawajjuh there is a prayer or read a prayer delivered by the murshid and we practice dhikr and there is a prayer for all orders are pleased with Allah SWT. The tawajjuh process is when a murshid provides teaching directly to his students in a face-to-face meeting. As the tarekat evolved, tawajjuh was defined as a moment where students interacted directly with their teacher.

Suluk or naqsybandiyah order is one of your ways of performing suluk, in suluk you confine yourself for thirty or more, in suluk there are many ways for you to bring yourself closer to God, you can do zikr, you can do tawajjuh and other sunnah practices such as circumcision prayer In tawajjuh that biaso nyo dikarajoan depends on the mursyid (teacher) sometimes once a week, sometimes once every 10 days. So it depends on the teacher. Suluk or the Naqshbandiyah order is one of the ways of doing suluk, in suluk we are confined to ourselves For thirty days or more, in suluk there are many ways to bring ourselves closer to God, it can be with dhikr, the same as tawajjuh and

other sunnah practices, such as prayer circumcision. In tawajjuh it is usually done depending on the murshid, sometimes in a week, sometimes once every 10 days. So it depends on our teacher when we perform tawajjuh.

The results of the interview are also in line with what was conveyed by Eli, who said that in tawajjuh doing not the same murshid but also the same congregation. In tawajjuh at Nagari Lasi Mudo, especially at surau Batu Jolong, the tawajjuh is not carried out by the teacher, but by the other congregation, which is carried out every week, namely once on Thursday. Start by getting ready for the Maghrib prayer. After the Maghrib prayer, the Suluk congregation will immediately pray another sunnah prayer. After the sunnah prayer, the tarekat congregation immediately performed tawajjuh. Based on the interview above, it is explained that in tawajjuh in Nagari Lasi Mudo, especially in Batu Jolong, the tawajjuh is not only done by the teacher, but also by other congregations, which is done once a week, on Thursday after the evening prayer. After the evening prayer, the congregation prays the sunnah prayer first before starting tawajjuh, ready for another circumcision prayer, the congregation immediately starts tawajjuh together with the teacher and other congregation.

## **Conclusion**

This research shows that Lasi Mudo can be considered a center or region that is close to the Naqshbandiyah Order. The Naqsyabandiyah Order in Lasi was introduced by three main figures, namely Sheikh Muhammad Zen, Sheikh Damanhuri, and Sheikh H. Jamaan Ahmad. These three clerics have a key role in developing and spreading the teachings of the Naqsyabandiyah Tarekat in the Lasi Mudo area.

The congregation's solidarity in meaning togetherness in suluk activities. Suluk is performed in the month of Ramadan and in suluk there is also togetherness, namely when breaking the fast, sahur with congregational prayer and when tawajjuh in suluk. The congregation also performs the timed prayer, and will also perform tawajjuh together with other congregations led by the mursyid, in suluk there is also a rule of eating that does not eat blood or meat, cannot eat a lot, and sleep for a long time. During prayer, you should not talk much with other congregations except with our murshid. In his social solidarity side activities, a little of what has been mentioned above.

The form of congregational solidarity in carrying out the teachings of the Naqshbandiyah Order is zikr, sunnah prayer, wirid, tawajjuh and most especially suluk. Suluk is the only specific practice in the Naqshbandiyah order. Suluk is performed twice a year, namely the beginning of the month of Ramadan and the eve of Eid al-Adha. The grace period for new people to implement for the first time is 40 days. In

suluk a person is forbidden to eat meat. In suluk, one can perform suluk to get closer to God because he can perform various practices such as zikr, sunnah prayer, and so on.

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