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# Motivation of Elderly Congregations as Tarekat Syattariyah Members

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#### Abstract

Motivation of Elderly Congregants to Join the Sayttariyah Congregation at the Jamiatul Mukminin Sintuak Islamic Boarding School Surau, Padang Pariaman Regency. The motivation for the elderly congregation to join the Syattariyah order is the 40 prayers which are held in congregation for 40 days starting on the last 20 days of the month of Rajab until the 20th day of the month of Sha'ban. Go on a pilgrimage to the graves of previous teachers, Zikir, and Wirid. The motivation of the elderly congregation is an actualization of the teachings of the Syattariyah congregation which follows and carries out actions according to the teachings of the Prophet Muhammad. This article examines the motivation of elderly congregation members to join the Syattariyah order. Using qualitative methods, this is done through observation. This article examines the motivation of elderly congregation members to join the Syattariyah order at the Jamiatul Mukminin Sintuak Islamic Boarding School, Padang Pariaman Regency, there are 4 things, including: (1) praying 40 prayers, encouragement in a hadith, to seek provisions in the afterlife to avoid hellfire. (2) Pilgrimage, as a religious tourism that can please the congregation and to pray for scholars who have contributed to sharing their knowledge, to tabarruk or obtain blessings, (3) Dhikr, which can calm the heart, eliminate feelings of distress and anxiety, an effort to tagorrup to Allah SWT. (4) Wirid, which can increase insight into religious knowledge.

#### Introduction

According to the 1945 Constitution, "The State develops a system of social security for all people and empowers the weak and incapable in accordance with human dignity." Aging is a normal process that occurs in everyone and is not a disease. Aging can also be defined as the gradual loss of a tissue's ability to carry out its normal functions, making the tissue more susceptible to infection and unable to repair the damage it suffers (Ali 2008). Religious guidance is needed by everyone, from children to adults. Because the psychological conditions of adults are different and they are susceptible to harsh words, teachers who teach adults must have special skills to carry out religious events with them. Most of the parents who follow the teachings of the Syattariyah order are unmarried individuals. William James stated that the most extraordinary religious age is old age, when sexual turmoil ends. Based on the explanation above, it can be concluded that the desire for religion increases in old age, while the desire for sexual processes decreases.

Religious activities taught by the congregation are carried out to encourage parents and reduce boredom. The Syattariyah congregation's activities, attended by parents at Surau Pondok Pesantren, can increase faith and piety. This motivation encourages elderly congregation members to practice religion according to religious teachings, making it a habit. An additional factor, motivation, is needed to turn attitudes into action. One way to direct and nurture someone to focus on spiritual life is the congregation. Joining a *tarekat* not only improves people by practicing various teachings but also influences group members' desire to follow socio—religious teachings. Because of this, the Syattariyah order encourages its followers to perform acts of worship such as

sunnah prayers, sunnah fasting, dhikr, forty prayers, and making pilgrimages to the graves of their teachers. To achieve the goal, it is recommended to collaborate in implementing the teachings of the Syattariyah order to foster solidarity within the Jama'ah, which is influenced by societal conditions. The Islamic Boarding School developed the Syattariyah order, which was first held in congregation for forty days, starting on the twenty—first day of the last month of Rajab and lasting for the final twenty days of the month of Sha'ban. Visits to the graves of scholars or teachers are one of two types of pilgrimage to the graves of previous teachers.

The purpose of going on a pilgrimage is to develop the Syattariyah order, carried out to honor teachers, one of whom is Burhanuddin Ulakan, at his grave. Adherents of the Syattariyah order in West Sumatra, especially Padang Pariaman Regency, routinely make pilgrimages on the Wednesday after the 10th of Saffar. The four weekly studies at Surau Pondok Jamiatul Mukminin reinforce the local community's connection with future generations. The purpose of the third dhikr is to remember Allah SWT in the heart, drawing closer to Him to achieve happiness in this world and the hereafter. This is done after congregational prayer and is read regularly before starting prayer.

Weekly study, attended by the community and students, is a routine activity. As a result of the encouragement given by the *santri*, the event served to strengthen fraternal relations and increase brotherhood between the *santri* and the local community. The tarekat's teachings, which the community has believed for a long time, encourage senior congregants to attend forty prayers, study every week, and make pilgrimages to the graves of previous teachers.

One of the congregations attended by elderly congregants at the Jamiatul Mukminin Islamic Boarding School Surau is the Syattariyah congregation. These activities include the teachings of the Syattariyah order, such as performing the forty prayers before entering the month of Ramadhan, making dhikr, making pilgrimages to the graves of previous teachers, and attending weekly studies or *wirid*. The elderly congregation's motivation to carry out these activities is their motivation. Motivation to perform the forty prayers, make a pilgrimage to the graves of old teachers, do *dzikr*, and *wirid*. Elderly congregants become more motivated to attend the forty prayers because the educators help their hearts become calmer and less anxious. After all, performing the forty prayers can protect you from hell and the afterlife.

The motivation of the elderly pilgrims of the Syattariyah order Manjalang Pusaro to make a pilgrimage to the graves of previous teachers is to express gratitude for the knowledge imparted to them through the activities carried out every month of the journey. Meanwhile, the motivation to remember the heart makes the mind calm and cool, and one always feels relaxed. Go to Pusaro to make a pilgrimage, perform dhikr, and pray together, asking for the graves of the previous teachers to be cleared.

One of the psychological components driving a person or member of the congregation to carry out various actions as part of the teachings of the Syattariyah congregation is motivation. The urge to do something, whether consciously or unconsciously, is known as motivation. Motivation can be defined as the effort that drives someone to do something; it can also be defined as the inner driving force of a person to carry out certain actions to achieve a specific goal—motivation, according to McDonald is a change in energy within a person, which is characterized by emotions that arise and are accompanied by a response to a goal (Sadirman 1990).

According to Moh. E. Ayub, "Jamaah Surau" certainly has unique, distinctive, and special characteristics associated with Surau, along with several activities carried out to promote it. In English, "jamaah" refers to the general community of followers of the

Islamic faith who agree on specific issues. At the same time, "jama'ah" denotes a large number of people or groups who gather to achieve a common goal (Aisyah 2021). Two reasons encourage older congregations to join the Syattariyah congregation. First, psychological motivation comes from the forces that enable someone to do something, such as the urge to fulfill their needs or to get rewards and heaven from Allah SWT. Second, psychological and spiritual motivation arises from fulfilling the psychological needs of everyone in society, motivating devotion to Allah SWT and a love for virtue.

Older people naturally experience various physical and mental changes. Old age is the final period in life, during which a person has experienced enjoyable or beneficial times. If you have moved far from the past, you may experience regret and try to ignore the future as much as possible (Hurlock 1980). Old age is something that will definitely happen to everyone who is blessed with a long life. No one can avoid it. In old age, various body organs change. At this point, the tissue's ability to repair itself, replace, and carry out its normal functions will slowly decline. As a result, the tissue is unable to fight infection and repair damage. Parents will need people who can understand the requirements for the necessary facilities and infrastructure.

There are many terms used by elderly people, including elderly, which is an abbreviation of elderly, and seniors, which is an abbreviation of elderly people. Whatever term is used for people over the age of sixty is no more important than the situation faced by the majority of people of that age. Parents must adjust to various physical, mental, and social changes. The life changes that older people have to face, in particular, can cause stress. Therefore, the explanation above is that an elderly person is defined as someone who is sixty years old and over and no longer has intact organ functions as before.

One of the teachings of Sufism or spirituality used to get closer to Allah SWT is order, which is a path of worship leading to the path of truth that brings salvation in this world and the hereafter. Islamic teachings say that every Muslim must have specific religious beliefs about necessary matters. This is an essential issue in Islamic doctrine that should not be ignored. The Qur'an, the primary spiritual and moral source of Islam, often advocates for a society of pious people with high religious awareness and true, pure beliefs about God. The Koran usually provides guidance for building a relationship with God effectively. There are several general and specific teachings of the congregation. First, the teachings are exclusive, meaning they can only be practiced by members of particular congregations. This special practice can be done both individually and collectively (congregation). Second, the teachings are general, consisting of practices that exist as a tradition within the congregation but can also be carried out by others who are not part of the congregation. General teachings are implemented both individually and in congregation. It is complicated to distinguish a practice from a specific or general teaching because each learning is based on the Qur'an and hadith as a whole. Bai'at or talgin is a procession that determines whether the teachings are specific or general. After carrying out the procession at a congregation, a person will be given practices that have special characteristics of that congregation.

Abdullah Asy—Syattar was the creator of the Syattariyah sect, which first appeared in India in the 15th century. According to the teachings of the Syattariyah order, its followers must never forget Allah SWT, which they achieve by reciting dhikr repeatedly. They believe that drawing closer to Allah SWT by saying His names and connecting Him with His greatness will make them pious. According to the teachings of the Syattariyah order, Nur Muhammad is the source of nature. Everything that Allah SWT

has created is in His knowledge, which is called A'yan Tsabitah. A'yan Tsabitah developed into A'yan Kharijiyyah, which represents a reality outside, while A'yan Kharijiyyah is a shadow for those who possess it (Yulia 2019). The above can be explained with several examples as follows:

- a) The parable of the person looking in the mirror: in the mirror, the right side appears as a reflection of the left, and vice versa; If a person looks at several mirrors, several people seem to be reflections of one person. Regarding the relationship between the hand and hand movements, in fact, the hand movements are not the hand itself, but the hand is part of that hand as well.
- b) About a person named Zaid who knows Arabic letters. Before Zaid wrote the letter on the blackboard, the letter remained(fixed) in his knowledge.

The results of interviews conducted by researchers showed that the older congregation at Surau Pondok Pesantren Jamiatul Mukminin adhered to the Syattariyah congregation. Weekly activities are activities carried out by elderly congregation members of the Syattariyah congregation. This weekly activity is held twice every week on Wednesday and Saturday evenings. This study was accompanied by dhikr, prayers and tausiyah delivered directly by the students and Buya Azwar Tuanku Sidi. In addition, elderly worshipers participate in other activities at the mosque. Surau Pondok Pesantren not only functions as a place for students to study, but is also used by the community for activities such as the Prophet's birthday, forty prayers, tarawih, and community meetings. People also come there to pray. Jamiatul Mukminin Islamic Boarding School has several characteristics that differentiate it from other educational institutions. Jamiatul Mukminin Islamic Boarding School consists of the following components:

## a) Buya or Kyai

The role of Buya or Kyai is crucial in the world of education. In Islam, *Kyai*, also called *Buya*, who have the advantage of knowledge are often seen as people who can always understand the greatness of God and the secrets of nature. Therefore, *Kyai* are considered to have an unattainable position, especially by most ordinary people. This shows that forms of clothing that show wisdom, such as the *kopyah* and *turban*, are unique (Mohammad 2021).

#### b) Students

As the second component of Islamic boarding school culture, *santri* is equally essential as the other four components. Yasmid's book states that *santri* are divided into two groups: (a) *Mukim* students are students who live in Islamic boarding schools. Students who live in the boarding school spend the night and study there. (b) *Santri* Kalong are students from the area around the Islamic boarding school, who are usually able to come and go from home easily. The composition of *santri* shows the differences between large and small Islamic boarding schools. Small Islamic boarding schools have more kalong students than mukim Islamic boarding schools (Alpha 2007).

#### c) Mushalla

If a *kyai* or crocodile wants to build an Islamic boarding school, they must construct a prayer room or surau nearby. This Surau will function as a place for students to study, learn about the five daily prayers, and learn about religion and its responsibilities. The surau also functions as a center for worship and learning activities, and is the third element of the Islamic boarding school. At the beginning of an Islamic boarding school, the surau is

the centre of all activities, including worship, congregational prayer, *dzikr*, *wirid*, prayer, *i'tikaf*, and education.

#### Research Method

Qualitative descriptive methods were employed in this research to uncover the truth and develop a theory: Motivation of Elderly Congregants for Studying the Syattariyah Congregation at the Jamiatul Mukminin Islamic Boarding School. The aim is to find and study the reasons that encourage elderly pilgrims to follow the teachings of the Syattariyah order. This method explicitly explains how elderly pilgrims perform the task. Next, further observation methods are used to collect data. A review of the literature and other related articles was carried out. Qualitative research means seeking the truth, seeing, observing, and paying attention to phenomena in a comprehensive and in—depth manner. Researchers look at phenomena such as perception and motivation for action. The research aims to gain a better understanding of this phenomenon. Qualitative research focuses on the understanding that seeking truth cannot be done just once. Therefore, it examines phenomena in human life and describes them in words within the specific context of scientific work (Hanani 2020).

## Max Weber's Type of Social Actions

Weber was born in Erfurt, Saxony, Prussia, on April 21, 1864. was a German scientist who worked in the fields of politics, economics, geography, and sociology, and is considered one of the founders of modern sociology. Max Weber created the theory of social action. According to Max Weber, social action explains how social behavior changes in society and how these changes are related to the development of human rationality. According to Max Weber, human rationality consists of means (means) which are the primary targets and ends (goals), which include cultural aspects. Thus, individuals who are sufficiently large can survive with the rational mindset inherent in their tools. Max Weber explained that four rational types color human development, among others.

## a) Traditional Rationality

Traditional rationality aims to promote values that originate from existing habits in people's lives. At this point, a person's behavior is based on the traditions of the society or congregation that create a standard of values. Traditional rationality supports the values in the traditions of community life, both in the understanding of the tarekat's teachings and in the customary actions carried out by the Syattariyah tarekat congregation at the Jamiatul Mukuminin Sintuak Islamic Boarding School Surau.

#### b) Effective Rationality

Practical rationality is a type of rationality that focuses on a very close relationship with emotions or feelings, so that certain relationships cannot be explained outside this circle. At this point, humans experience contemplation, stemming from feelings about social behavior, which is based on their understanding of religious teachings. As a result, traditional rationality changes to practical rationality, meaning that personal reflection leads to changes in social behavior related to religion. A strong emotional connection exists between the murshid and his students. This relationship is unique because it cannot be explained independently and exerts a significant influence on their behavior.

## c) Value – Oriented Rationality

This rationality comes from a society that sees values as potential or life goals, even if these goals are not present in everyday life. At this point, individuals begin to rely on their values (spiritual teachings), which help them live more calmly through changes, understanding, and actions that reflect these values in social life. The Syattariyah congregation has begun to use values as life motivation.

## d) Instrumental Rationality

In rationality, a person not only determines the goals he wants to achieve but is also able to implement actions to achieve these goals rationally. At this stage, a person uses behavior as a means to achieve these goals by increasing their understanding through religious reflection. This rationality is referred to as everyday actions. Based on the previous theoretical explanation, social action refers to the process of changing social behavior in society. The development of human rationality is closely related to this social action.

## Tarekat Syattariah Elderly Members' Activities

The establishment of the Jamiatul Mukminin Sintuak Islamic Boarding School in Padang Pariaman Regency, led by Buya Azwar, at the beginning. After learning about religion from the teachers who brought Islam to Minangkabau for several years in Tapaki, Buya Azwar returned to his village, Nagari Sintuk Toboh Gadang, and tried to gradually deepen his knowledge of religion after learning a lot about religion in the town through the *wirid* he did every Wednesday night at home before going to bed. Buya Azwar's relatives own this house. In 1984, after marrying his wife and settling in Nagari Sintuk Toboh Gadang, Buya Azwar aimed to establish an Islamic boarding school and donate the land to create a place of learning for children who would help build a moral generation (Azwar 2023).

In 1990, Islamic boarding schools only accepted male students. This development continues, and the capabilities of the Jamiatul Mukminin Islamic Boarding School, which uses the halaqah education system, remain strong. Sintuk Toboh Gadang Village, Sintuk District, Padang Pariaman Regency, began with the aim of improving the welfare of children while maintaining its Islamic beliefs. The first Jamiatul Islamic Boarding School was built in Sintuak, and the Jamiatul II Islamic Boarding School was opened in 2019. This can be seen from the environmental conditions that support it in terms of nature and society. Islamic boarding schools can concentrate on religious knowledge and science because their location is far from the hustle and bustle of the city. Jamiatul Mukminin Islamic Boarding School educational activities:

## a) Daily Activities of Santri

- Islamic boarding schools schedule their activities in this way. At the Jamiatul Mukminin Islamic Boarding School, the characteristic of formation is starting habits that can form good individuals. Therefore, the daily activities of the Islamic Boarding School are planned to benefit students and other people.
- b) Weekly Activities of the Jami'atul Mukminin Islamic Boarding School Jamiatul Mukminin Islamic Boarding School has weekly activities which are held regularly on Wednesday and Saturday nights. This activity starts after sunset and continues with reading Yasin together until Isha. After Isha, the students gave a lecture, and Buya Azwar, the leader of the Islamic Boarding School, ended it. Apart from that, parents of the students can visit their children in the Islamic boarding school through weekly studies, attended by

elderly congregation members and communities involved in these activities. The purpose of tonight's recitation is to apply the teachings of the Syattariyah congregation.

## c. Monthly Islamic Boarding School Activities

The activity of the month was held at the Surau Pondok Pesantren Jamiatul Mukminin to instill the tradition and knowledge of Islam, *ahlussunnah wal jamaah*. This activity includes commemorating each month, such as Rajab, by praying together to glorify the following month. In the month of Safar, they went to Sekh Burhanuddin's tomb in Tapakiah Ulakan to make a pilgrimage and recite dhikr there. They did it to show their gratitude for the knowledge sharing he did during his life. In preparation for the holy month of Ramdhan, you should visit the graves of your old teachers. You can do this in Koto Tuo, Tapakiah Ulakan, Aceh, Bukittinggi, and Payakumbuh. Every month, every congregation of elders, elders, and santris perform activities to glorify the month of Christ on a routine basis. This activity also includes commemoration of the Prophet's birthday.

#### d. Annual Activities

Holding a cooking event with santri, religious scholars, and the local community, followed by a study event, the introduction of Tafsir Jalalain before entering the Holy Month of Ramadhan, and Santri Strengthening or Pakiah Become Tuangku (Mizi 2023). In carrying out the activities of the Syattariyah congregation, we can see the motivation of the elderly congregation to do so. Motivation to perform the forty prayers, make a pilgrimage to the graves of old teachers, do dzikr, and wirid. Teachers motivate elderly congregants to attend the fortieth prayer because doing so can help them avoid hell and ensure safety in the afterlife. They also feel that their hearts become calm and free from anxiety. The motivation for parents to perform the forty prayers in congregation is that they know how to do it, similar to fardhu prayers in general. Still, they must be done in the prayer room or surau in congregation without missing a beat. Takbiratul ihram with the imam, and for forty days, forty prayers are performed as replacement prayers to replace the prayers left behind previously. This makes people more relaxed, more disciplined, happier, and has the opportunity to hang out with peers.

When they gather at the surau before prayer time, elderly worshipers are more motivated to follow the forty—minute prayer rather than remain silent at home. This is because they already have worldly satisfaction, and when they are in their twilight years, they concentrate more on the hereafter. The motivation of the elderly pilgrims of the Syattariyah order Manjalang Pusaro to make a pilgrimage to the graves of previous teachers is to express gratitude for the knowledge imparted to them through the activities carried out every month of the journey. Meanwhile, the motivation to remember the heart makes the mind calm and cool, and one always feels at peace. Go to Pusaro to make a pilgrimage, perform dhikr, and pray together, asking for the graves of the previous teachers to be cleared.

Internal and external factors influence elderly congregations to participate in wirid recitations, believing it is a way to gain practical knowledge, such as improving prayers, establishing friendships, and enhancing old lessons. Older congregants take part in the teaching activities of the Syattariyah order, such as the fortieth prayer performed by congregants older than forty years.

The following are the activities in which the elderly congregation participated at the Jamiatul Mukminin Islamic Boarding School Surau.

- a) Forty prayers are performed in congregation for 40 consecutive days in the Surau Jamiatul Mukminin Sintuak Islamic Boarding School, Padang Pariaman Regency.
- b) The activities carried out by the elderly congregation in carrying out the teachings of the Syattariyah order include a pilgrimage to the graves of previous teachers, to the graves of Sheikh Burhanuddin and Sheikh Abdul Rauf Sinkli, a routine activity every year carried out by followers of the Syattariyah order. Go on a pilgrimage every year that will not be missed by elderly pilgrims who follow the Syattariyah congregation.
- c) The next activity is dzikr, carried out after praying before praying, dhikr is done together after performing the obligatory prayer, or dhikr is also applied when praying beside the grave, when going on a pilgrimage to the graves of previous teachers.
- d) Weekly study or *wirid*, a weekly study at the surau Pondok, which is carried out every Monday night and Saturday night, a weekly study activity which is enlivened by the students, followed by Buya and the elderly congregation.

Praying, *dzikr*, *tawajjuh*, and performing obligatory and sunnah fasting, as well as listening to tausiah, are some of the other practices conducted by the older congregation. Older pilgrims must forget the pleasures and wealth of the world and concentrate on worship to find the path of truth in the afterlife. So, spiritual education is an integral part of educational values that focus on physical growth, intelligence, and the process of sacrifice to Allah SWT to transform a dirty soul into a clean soul. Motivation of the Elderly Congregation to participate in the activities of the Syattariyah Congregation.

The motivation for elderly people to take part in Syattariyah congregation activities from the interview results is as follows:

a) Motivation of Elderly Congregants to attend the Fortieth Prayer Forty prayers performed in congregation for forty consecutive days with the imam, without abandoning the *takbiratul ihram* of eating, will eliminate twenty paths, namely shirk and hypocrisy. Elderly congregants perform 40 prayers at the Jamiatul Mukminin Sintuak Islamic Boarding School Surau, Padang Pariaman Regency. Apart from that, a Hadith narrated by Anas bin Malik states said,

Who is Forty days of prayer with the congregation and getting the first takbir (takbiratul ihram imam) will be recorded for him two freedoms; freedom from hell and freedom from nifaq (hypocrisy). (HR Tirmidhi).

The motivation for the elderly congregation to participate in the Fortieth Prayer is as follows:

- a. The heart becomes more peaceful and disciplined when praying, feels happy, and can gather with friends of the same age.
- b. To find provisions in the afterlife to avoid the wall of hellfire.
- c. Following the teachings of Tuangku Ulama.
- d. There is encouragement in a hadith
- b) Motivation of Elderly Pilgrims to Participate in Pilgrimage Activities

  The Sintuak people make an annual pilgrimage to the graves of teachers or clerics. One of them is Sheikh Abdul Rauf Sigli in Aceh, where various activities are carried out, such as prayer, dzikr, tahlil, sholawat, and gathering

with local people at the burial place of Sheikh Abdul Rauf. The elderly Sintuak congregation of Padang Pariaman Regency was very motivated to go to the grave of Sheikh Abdul Rauf because he was Sheikh Bu's teacher. As stated in a hadith:

"In the past, I forbade you to visit graves, but now do visit them, indeed, visiting graves can soften the heart, bring water to the eyes, remind you of the afterlife, and do not say bad things (during the visit) (HR Hakim).

Based on the explanation of the hadith above, it can be concluded that visiting graves can soften the heart and remind you of the afterlife. Apart from that, when visiting graves, it is recommended not to say bad things and read *Thoibah*. Some factors that encourage older members of society to participate in pilgrimage activities are as follows:

- a. To remember death
- b. To pray for previous scholars who have contributed to sharing knowledge
- c. To be blessed or blessed
- d. Dhikr, pray, and study together next to the grave of scholars
- e. Respect the teacher
- f. Read the *Toyibah* sentence
- c) Motivation of the elderly congregation to participate in Dhikr activities

Dhikr means purifying, mentioning, and pronouncing the name of Allah SWT or keeping it in memory (remembering). Dhikr is done after prayer so that the heart becomes calm, away from anxiety, and it is an easy way always to remember Allah SWT. Allah SWT states in the Qur'an Surah Al-Baqarah verse 152 as follows:

Remember me and I will surely remember you, and be grateful to me, and do not deny My-(favors)''

The explanation of the verse above can be concluded by always remembering yourself to Allah SWT, surely Allah SWT also remembers his creatures and is always grateful for his blessings. The motivation for elderly congregations to take part in Dhikr activities is as follows:

- a. Relieves anxiety and depression
- b. Makes the heart happy, calm, and can remove sins
- c. As a tagarrub effort to Allah SWT

Thus, it can be concluded that the aim of the older congregation participating in dhikr activities is to eliminate feelings of distress and anxiety in their hearts, allowing they to become calm, happy, and free from sin.

d) Motivation of the Elderly Congregation to take part in Wirid's study

Every Monday night, *wirid* is carried out at the Surau of the Jamiatul Mukminin Islamic Boarding School. After that, *wirid* research was carried out to train students to preach in front of older congregations. After that, this research was continued with Tuagnku or Buya as the final research. Providing religious advice or direction to the congregation is the purpose of *wazifa*. In Surah An—Nahl verse 125, Allah SWT says:

Call (people) to the path of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, He knows best who has strayed from His path and He knows best who is guided (QS. An—Nahl: 125).

Based on the explanation of the verse above, it can be concluded that one should always invite people to the good path, avoid evil deeds, and advise others through study to follow the path of Allah SWT. The motivation for elderly congregations to take part in the recitation is as follows:

- a) Adding insight knowledge
- b) Remember to death
- c) Establishing a friendship
- d) New spirit

Therefore, it can be concluded that the motivation of older pilgrims to take part in wirid recitations is to gain new knowledge, remember death, establish relationships with other people, and develop new enthusiasm.

In this article, which is the focus of the research, the author conducted interviews with several important and additional informants. By gathering insights from Buya Azwar Tuanku Sidi, the leader of the Jamiatul Mukminin Islamic Boarding School, several elderly congregants, and the local community, researchers obtained various information about why elderly congregants join the Syattariyah congregation.

#### Conclusion

One of the orders followed by the elderly pilgrims at Surau Pondok Pesantren Jamiatul Mukminin is the Syattariyah order. Teaching activities in the Syattariyah order include performing forty prayers before the month of Ramadan, engaging in dzikr, making pilgrimages to the graves of previous teachers, and following weekly studies or wirid. There is encouragement in a hadith that encourages elderly worshipers to attend forty prayers. They have several reasons for doing so: they become calm, they maintain a disciplined time for praying, and they seek provisions in the afterlife. To commemorate the death, pray for the ulama, seek *tabarruk*, and respect the teacher's submitted research. The older congregation participates in pilgrimage activities. To calm their hearts and free them from sin, elderly pilgrims participate in dhikr activities to relieve feelings of distress and anxiety. The older congregation's motivation for taking *wirid* courses is to gain new knowledge, remember death, build relationships with other people, and cultivate new spirits.

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