

Motivation of Elderly Congregations as Tarekat Syattariyah Member



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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 taqorrupt 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 tissue's ability to carry out its normal functions, so that the tissue becomes more susceptible to infection and is unable to repair the damage suffered. (Ali 2008). Religious guidance is needed by everyone, from children to adults. Because the psychological conditions of adults are different and they are very sensitive 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 provide encouragement to parents to reduce boredom and boredom. The Syattariyah congregation's activities, which are attended by parents at Surau Pondok Pesantren, can increase faith and piety so that motivation arises for elderly congregation members to practice religion according to religious teachings, so that it becomes a habit. An additional factor, motivation, is needed to turn attitudes into action. One way that can direct and nurture someone to focus on spiritual life is congregation. Joining a tarekat not only makes people better by practicing various teachings, but can also influence the desire of group members 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 work together in carrying out the teachings of the Syattariyah order to foster solidarity between the Jama'ah, which is influenced by the social conditions of society. The Islamic Boarding School developed the Syattariyah order, which was first held in congregation for forty days, starting at twenty days last month of Rajab and lasts for the last 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, to 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 are a reinforcement for the local community to get to know future generations, and the purpose of the third dhikr is to remember Allah SWT in the heart to draw closer to Him to obtain happiness in this world and the hereafter. This is done after congregational prayer and is read regularly before starting prayer.

Weekly study, which is attended by the community and students, is a routine activity carried out. 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 have been believed by the community for a long time, encourage senior congregants to attend forty prayers, study every week, and make pilgrimages to 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 Ramadan, 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 dhikr, and wirid. Elderly congregants become more motivated to attend the forty prayers because their hearts become calmer and less anxious by educators because 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 show gratitude to them for having given them knowledge in the activities carried out every month of the journey. Meanwhile, the motivation to remember the heart makes the mind calm, the mind cool, and always feel calm. Go to Pusaro to make a pilgrimage, dhikr, and pray together, and pray for the graves of the previous teachers to be cleared.

One of the psychological components that functions as a driving force for 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 and inner driving force of a person to carry out certain actions in order to achieve a certain goal. Motivation, according to Mc. Donald, 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 and several activities carried out to prosper

it. According to English, "jamaah" means the general community of followers of the Islamic faith who agree about certain things, and "jama'ah" means a large number of people or groups of people who gather to achieve the same goal. (Aisyah 2021) There are two reasons that encourage older congregations to join the Syattariyah congregation. First, psychological motivation comes from the forces that encourage 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 comes from fulfilling the psychological needs of everyone in society and becomes a motivation to be devoted to Allah SWT and love virtue.

Older people naturally experience various physical and mental changes. Old age is the final period in life, where a person has gone through 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 desires, needs and 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 that is used to get closer to Allah SWT is order, which is a path of worship towards the path of truth that brings salvation in this world and the hereafter. Islamic teachings say that every person who is Muslim must have certain religious beliefs about the things that are necessary. This is an important issue in Islamic doctrine that should not be ignored. The Koran, the main religious and moral source of Islam, often proposes the formation of a society consisting of pious people who have high religious awareness and have true and pure beliefs about God. The Koran usually provides guidance for building a relationship with God in a good way. There are the several general and specific teachings of the congregation. First, the teachings are exclusive, meaning they can only be practiced by members of certain congregations. This special practice can be done both individually and collectively (congregation). Second, the teachings are general, namely practices that exist and are a tradition within the congregation, but can also be carried out by other people who are not part of the congregation. General teachings are implemented both individually and in congregation. It is very difficult to distinguish a practice from a specific or general teaching because each teaching is based on the Koran and hadith as a whole. Baiat or talqin 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 always remember Allah SWT, namely 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 has been created by Allah SWT is in His knowledge, which is called A'yan Tsabitah. A'yan Tsabitah developed into A'yan Kharijiyyah, which is a reality outside, and A'yan Kharijiyyah is a shadow for those who have 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 appear 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 has knowledge of Arabic letters. Before Zaid wrote the letter on the blackboard, the letter remained (fixed) on 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 types of education. Jamiatul Mukminin Islamic Boarding School consists of the following components:

1. Buya or Kyai

The role of Buya or Kyai is very important 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).

2. Students

As the second component of Islamic boarding school culture, santri is an important component that is no less important than the other four components. Yasnid'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 in the boarding school. (b) Santri Kalong are students who come from the area around the Islamic boarding school and are usually students who can come and go 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).

3. Mushalla

If a kyai or crocodile wants to build an Islamic boarding school, they must build a prayer room or surau near the Islamic boarding school. 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 center of all activities, including worship, congregational prayer, dhikr, wirid, prayer, i'tikaf, and education.

Research Method

Qualitative descriptive methods were used in this research to find the truth and produce 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 do it. 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 aim of the research is to gain a better understanding of this phenomenon. Qualitative research focuses on understanding that seeking truth cannot be done just once; Therefore, qualitative research understands phenomena that occur in human life and describes them in the form of words in 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 main targets and ends (goals), which include cultural aspects. Thus, it can be said that basically large enough individuals are able to survive with the rational mindset that exists in their tools. Max Weber explained that there are four rational types that color human development, among others.

a. Traditional Rationality (Traditional Rationality)

The aim of traditional rationality is to promote values that originate from existing habits in people's lives. At this point, a person's behavior is based on the traditions that apply in society or the congregation itself to 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 Mukminin Sintuak Islamic Boarding School Surau.

b. Effective Rationality (Effective Rational)

Effective 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 which comes from feelings about social behavior which is based on the level of understanding of religious teachings. As a result, traditional rationality changes to effective rationality, which means reflection within a person leads to changes in social behavior related to religion. A strong emotional connection exists between the murshid and his students. This relationship is

unique in that it cannot be explained outside of it and exerts a significant influence on their behavior.

c. Value Oriented Rationality (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 depend their behavior on values (spiritual teachings), which help them live more calmly through changes, understanding and actions that are values in social life. The Syattariyah congregation has begun to use values as life motivation.

d. Instrumental Rationality (Instrumental Rationality)

In rationality, a person not only determines the goals he wants to achieve, but is also rationally able to put into practice actions to achieve these goals. At this stage, a person makes behavior a way 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 Member's 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 village through the wirid he did every Wednesday night at home before going to bed. This house is owned by Azwar's buya relatives. In 1984, after marrying his wife and living in Nagari Sintuk Toboh Gadang, Buya Azwar wanted to establish an Islamic boarding school and donate the land to become a place of learning for children who would build a moral generation. (Azwar 2023).

In 1990, Islamic boarding schools only accepted male students. This development continues to develop, 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, started with the aim of improving the welfare of children, but did not lose 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 carry out activities that are beneficial for 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 who are in the Islamic boarding school through weekly studies which are 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 the month of 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 my Tuang. (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 dhikr, and wirid. Teachers motivate elderly congregants to attend the fortieth prayer because doing so can avoid hell and be safe in the afterlife. They also feel that their hearts become calm and not anxious. The motivation for parents to perform the forty prayers in congregation is that they know how to do it, like fardhu prayers in general, but 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 show gratitude to them for having given them knowledge in the activities carried out every month of the journey. Meanwhile, the motivation to remember the heart makes the mind calm, the mind cool, and always feel calm. Go to Pusaro to make a pilgrimage, dhikr, and pray together, and pray for the graves of the previous teachers to be cleared.

Internal and external factors influence elderly congregations to take part in wirid recitations, even though they believe that attending wirid recitations is a way to gain useful knowledge such as improving prayers, establishing friendships, and improving

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 participated in by the elderly congregation 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 dhikr 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 elderly congregation.

Praying, dhikr, tawajjuh, and performing obligatory and sunnah fasting, as well as listening to tausiah, are some of the other practices performed by the older congregation. It is important for older pilgrims to 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 important 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:

1. 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 that the Prophet sallallaahu alaihi wa sallam said,

مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَتْ لَهُ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ النِّفَاقِ

It means: "Who is Forty days of prayer with the congregation and getting the first takbiratul (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, 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 hell fire.
- c. Following the teachings of Tuanku Ulama.

d. There is encouragement in a hadith

2. 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, dhikr, 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:

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ إِلَّا فَرَّوْهُمَا، فَإِنَّهُ يَرِقُّ الْقَلْبَ، وَتُدْمَعُ الْعَيْنَ، وَتَذَكَّرُ الْآخِرَةَ،
وَلَا تَقُولُوا هُجْرًا

It means : *"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

3. Motivation of 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 to always remember Allah SWT. Allah SWT Barfirman in the Qur'an Surah Al – Baqarah verse 152 as follows:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

It means: *"...remember me and I will surely remember you, and be grateful to me, and do not deny My-(favours)" (QS. Al – Baqarah: 152)*

The explanation of the verse above can be concluded always remember 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, happy, and can remove sins
- c. As a taqarrub 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, so that they can become calm, happy and free from sin.

4. 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 Tuanku 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:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَاتِّبِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ

ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "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 to always invite people to the good path, avoiding evil deeds, giving advice to people through study to go to the path of Allah SWT. The motivation for elderly congregations to take part in wirid recitation is as follows:

- 1) Adding insight knowledge
- 2) Remember to death
- 3) Establishing friendship
- 4) 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 requesting information from Buya Azwar Tuanku Sidi, the leader of the Jamiatul Mukminin Islamic Boarding School, and several elderly congregants, as well as information from the local community, researchers obtained various information about the reasons for elderly congregants to 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, dhikr, 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 remember the death, pray for the ulama, tabarruk, and respect the teacher's research that has been submitted, the older congregation participates in pilgrimage activities. To make their hearts calm, happy and free from sin, elderly pilgrims take part 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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