

## ENHANCE OF SOCIAL MEDIA VALUES OF NAQSYABANDIYAH TARGET PRACTICES IN MERANTI ASAHAN VILLAGE

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### ABSTRACT

Article Info	This study aims to discuss the importance of instilling social values, especially for the practitioners of the Naqsyabandiyah Order in Meranti Village, Asahan Regency. These social values become a measuring tool for a value to remain harmonious between citizens. This study uses a descriptive qualitative method approach, meaning that this research focuses on existing phenomena then understood and analyzed in depth, in data collection techniques the researchers used observation and interview techniques. The results of this study illustrate that the community, especially the practitioners of the Naqsyabandiyah Order in Meranti Village, upholds social values in a social scope. family
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### 1. INTRODUCTION

Tarekat etymologically means way or way (Al Kaifiyah), method or system (Al Uslub), school or school (Al Mazhab). According to the term Sufism, tarekat means the journey of a salik (follower of the tarekat) to God by purifying oneself or a journey that must be taken spiritually, meaningfully by a person to be able to get as close as possible to Allah SWT.

According to the views of the scholars of 'Mutashawwifin, the tarekat is a way or guide in carrying out a worship in accordance with the teachings under the Prophet Muhammad, which he then exemplified to his companions as well as to the Tabi'in, Tabi'it tabi'in and continued to the teacher. - teachers, scholars', kiyai-kiyai continuously until our time today.

In the midst of this growing era, people's mindsets have begun to change, Western thought has begun to become a trend for many people. Do not want to miss the Fashion Style or what is commonly called Up To Date and competing in showing luxury is one of the impacts, and the important problem is that the social level between people begins to fade.

The Naqshbandiyah Order is present as a way or guide for the people to be able to balance the life of this world and the provision of the hereafter. The Naqshbandiyah Order is one of the Sufi ways in getting closer to Allah SWT. In the Naqshbandiyah order, it teaches how we must live the life of the world but remain in the corridor of the Shari'a or how we must be balanced by it.

The naqsyabandiyah tarekat is one of the tarekat that is quite widespread in Indonesia, this tarekat is quite well received by the people of Indonesia although there are some who oppose or do not believe in the contents of the tarekat's teachings.

However, unlike the Naqsyabandiyah tarekat in Meranti village, the people accept the existence of the tarekat well. That's because the people of Meranti in their socio-religious life are quite good. Even in several activities held by the Naqsyabandiyah congregation in Meranti Village, many other communities took part in these activities.

Departing from the above reality, the researcher is interested in researching and discussing more deeply in this study to find out how the social values of the Naqsyabandiyah congregation practitioners in Meranti Asahan Village are.

### 2. LITERATURE REVIEW

#### 2.1. Social Value

In the Big Indonesian Dictionary (KBBI) value means price. However, it is not based on only one meaning, value has a broader meaning and is related to something that is valuable to humans.

Social value is an award given by society to something that is considered good, noble and appropriate for development and goodness to live together. Social values are attitudes and feelings that are widely accepted by society and are the basis for formulating what is right and what is important.

According to Notonegoro, social values are divided into three types, namely:

- a. Material value, namely everything that is useful for the human body or real objects that can be used as human physical needs.
- b. Vital value, which is everything that is useful for humans to be able to carry out activities or activities in their lives.
- c. Spiritual value, namely everything that is useful for the fulfillment of human spiritual needs that can be universal. This value consists of four parts, namely:
  - The value of truth, namely the value that comes from the human mind (created)
  - The value of beauty, namely the value that comes from the element of feeling (aesthetics)
  - Moral values, namely values that originate from the element of will (intention)
  - Religious values, namely values that originate from divinity.

## 2.2. Naqshbandiyah Order

The history of the entry of Sufism and tarekat into Indonesia along with the entry of Islamic teachings in Indonesia. The Naqshbandiyah Order is the largest of the congregations or other Sufism institutions, namely the Qadariyah order, the Syaziliyah order, the Sammaniyah order, the Khalwatiyah congregation, the Syattariyah congregation, and the songo guardian.

This Naqshbandiyah Order was popularized by Al'Arif Billah Asy Sheikh As Sayyid Bahaudim Muhammad bin Muhammad bin Muhammad Asy Syarif Al Husaini Al Hasani Al Uwaisi Al Bukhori or known as Bahaudim Naqsyabandiyah. He is the 15th lineage counting from Saidina Abu Bakar Siddiq.

Like other tarekat, the Naqshbandiyah order also has its own rituals of worship, spiritual techniques and rituals. Amin Al Kurdi explained that there are 11 (eleven) basic teachings of the Naqshbandiyah order, namely: Huwasy Dardam, Nazhar Barqadlam, Safar Darwathan, Khalwat Daranjaman, Ya Dakrad, Baz Kasyat, Nakah Dasyat, Bad Dasyat, Wuquf Zamani, Wuquf 'Adadi, Wukuf Qalbi.

One of the important points in this tarekat is a murshid or a leader in the tarekat. A murshid must have perfect spiritual qualities, be clean and have a pure inner life. Murshid is a lover of God who is especially blessed by Him and at the same time becomes the bearer of wasilah from the servant to his Lord.

The position of a murshid in a tarekat is very important. A murshid not only leads, guides and fosters his students in outward life and associations that deviate from Islamic teachings, but a murshid also leads, guides and fosters his students in carrying out their obligations as a servant and carrying out sunnah deeds to get closer to others. Allah SWT.

## 3. METHODS

This research method uses a qualitative method, because it describes the social values of the Naqsyabandiyah tarekat practitioners that occur in Meranti Asahan Village. Meanwhile, according to Erickson (1968) in a book written by Albi Anggito and Johan Setiawan states that qualitative research emphasizes finding and narratively describing the activities carried out and the impact of the actions taken on their lives. This study uses descriptive research that describes data about a phenomenon or symptoms related to the Naqsyabandiyah order in the village.

The research technique used is to use observation and interviews (interviews) as a tool in data collection.

## 4. RESULTS AND DISCUSSION

#### 4.1. Activities Held by Practitioners of the Naqsyabandiyah Order

In the Naqshbandiyah order, the main worship or practice for its adherents is remembrance and suluk. As God's creatures, we need God in every aspect of our lives. In our every move, we are commanded to always remember Allah, whether standing, sitting or sleeping. As stated by Allah SWT., in QS Ali Imran (3) verse 191;

"(That is) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying), "Our Lord, you did not create all this in vain. Glory be to you, so save us from the torment of hell fire."

Remembering here means remembrance of Allah, with remembrance we mention and remember Allah and His power. Zikr is one of the methods to God. Dhikr is also a human savior in actions that will plunge them into the valley of humiliation and humiliation.

The implementation of zikrullah in the Naqshbandiyah order is to use the Qalbi Zikr method. The remembrance of the heart is divided into two, namely the remembrance of Ismu Substance which is the remembrance of Allah, Allah, Allah ... for those who have just entered the tarekat this remembrance is practiced 5000 (five thousand) times a day and night. The next remembrance of the heart is the remembrance of Nafi Isbat, which is to say La ilaha illallah with one breath that produces an odd number. It means doing dhikr Nafi Isbat in one breath can say the sentence up to 3 or 5 or 7 up to 21 times. The remembrance if done properly and with full concentration in accordance with the terms and pillars will certainly get maximum results.

The next activity is suluk. Suluk is taking the path to Allah SWT. Suluk also means the effort to take the path to Allah solely to seek His pleasure. Suluk is carried out in a quiet place (seclusion), in order to worship solemnly and perfectly. Suluk people perform iktikaf in mosques or surau as exemplified by the Prophet Muhammad or Salafus Salih. The time or duration of the Suluk process has been determined, the Suluk period is carried out in 10 days, 20 days or 40 days.

In addition to carrying out the obligatory worship activities above, the community of practicing Naqsyabandiyah congregations in Meranti Village also often holds other religious activities such as carrying out Eid al-Adha prayers and cutting qurban, making classes for young children that contain teachings or guidance in living life in accordance with sharia, as well as video conferences containing lectures from the mursyid. Not only that, the practitioners of the Naqsyabandiyah order also do not forget to carry out activities of social value that often involve the general public, such as the Isra'miraj and Maulid Nabi Muhammad SAW events.

#### 4.2. Social Values of Practitioners of the Naqshbandiyah Order

Social values are values held by the community about what is considered good and important which is used as a guide as an example of good behavior and is expected by the whole community. Social values are also a standard in regulating actions in a community group.

Social values are very important to exist in a society, because in addition to functioning as guidelines, social values also function as social protectors, become tools of solidarity and build social norms.

The cultivation of these values occurs in the practitioners of the Naqsyabandiyah tarekat in Meranti Village. In the following, the researcher will describe the implementation of the social values of the practitioners of the Naqsyabandiyah Order in Meranti Village, as follows;

##### 1. kinship

The Meranti community really respects family values, especially the practitioners of the Naqsyabandiyah Order. Harmony between residents is very well maintained, it can be seen from how the residents give each other love, such as greeting each other when they meet, making activities such as social gathering so that friendship is maintained, and sharing food with neighbors or for ongoing wirid activities at the surau.

##### 2. Concern

The level of care in Meranti Village is very high, which is like flocking to visit when someone is sick or helping when someone is in trouble. The tarekat practitioners took the initiative to collect

Rp. 5000 (five thousand rupiah) per person per month each month, to help relatives who are sick or have difficulties who really need help. Not infrequently they also share food with orphans in Meranti Village. Giving to each other regardless of one's strata is a common thing in the community.

### 3. Devotion

The sense of love and affection that practitioners get from the teachings of this Tarekat makes individuals who care for each other, both to fellow tarekat practitioners and to the general public. His dedication to the tarekat does not forget his duties in serving the community, such as participating when there is mutual cooperation and so on.

Instilling religion in elementary school children is an activity that is currently being designed and will be implemented as soon as possible. This activity was created in order to save children from a life that increasingly prioritizes religion in living life. Promoting this religious activity is also a form of community service. Mr. Legiman, one of the practitioners of the Naqsyabandiyah Order, said in an interview, "Our zahir remains for the community, and our hearts are fully for Allah SWT."

## 5. CONCLUSION

Based on the results of research that has been done, the authors can conclude:

There are 3 types of activities held by Naqsyabandiyah congregation practitioners in Meranti Village, namely mandatory activities, religious activities and social activities. Mandatory activities in the form of remembrance and *suluk* which have the same goal, namely to get as close as possible to the creator of Allah SWT. Religious activities such as commemorating Islamic holidays. Social activities carried out by involving the general public which also contain the aim of maintaining friendship between residents.

The social values of the practitioners of the Naqshbandiyah Order. The social values embedded by the practitioners of the Naqsyabandiyah Order in Meranti Village include: Family is one of the social values that is highly guarded in order to maintain good communication between residents, even if it is just to greet each other when they meet. The concern for the practitioners of the Naqshbandiyah Order to others and the general public is quite good, working hand in hand in helping relatives who are sick or in trouble. The dedication of the Naqsyabandiyah followers does not only focus on Allah SWT but also serves the community, this is a form of awareness that we also need other people in living life.

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