

**THE PREACHING OF SUFI IN THE BATAK LAND
DISTRICT OF SIMALUNGUN
(A Study of Islamic Communication, Case Study of Tarekat Naqsyabandiyah
Serambi Babussalam)**

Efi Brata Madya

email: efibratamadya@hmail.com

State Islamic University of North Sumatra, Medan – Indonesia

Abstract: *This research aimed to know the history of development of the Sufi preaching of the Naqsyabandiyah Serambi Babussalam Simalungun, to find the concept of sufi preaching of Naqsyabandiyah Serambi Babussalam Simalungun, to analyze the form of Sufi preaching of Naqsyabandiyah Serambi Babussalam Simalungun, to find the typical communication form of the people of Naqsyabandiyah Serambi Babussalam Simalungun, and also to analyze the Success, opportunities and challenges of the future of sufi preaching of tarekat Naqsyabandiyah Serambi Babussalam Simalungun. Ingetting the data, it was conducted a series of interviews to the leader Tarekat Naqsyabandiyah Serambi Babussalam Simalungun, Dr. H. Ahmad Sabban Rajagukguk, MA, Nasir, as one of Syech H. Abdurrahman Rajagukguk's friends, The founder of the tarekat, M. Sholahuddin Nasution, Ubaidillah, Dr. J. R. Saragih, The Regent of Simalungun, Drs. H. Amran Sinaga, Vice Regent of Simalungun, and other parties deemed relevant. The data were also obtained from participant observation, especially on the activities of Zikir and Suluk in the tarekat. Then analyzethe document to discover the history and development of the tarekat. Based on research, it was obtained the results that Sufi preaching has its own character. The followers of Tarekat Naqsyabandiyah Serambi Babussalam Simalungun convey the message of preaching through a real charity, especially in terms of the typical protruding behavior. Adopt nubuwah's attributes in terms of their interest in the aspects of the mundane. Although for further developments in the field of mysticism that gave rise to the neo-Sufism do not necessarily have to abandon the mundane. Even the neo-Sufism understands wealth or things that are mundanely can be utilized as much as possible for the benefit of preaching, social reform, and improvement of people. One interesting thing, both the early or neo-Sufism were still remain of Allah SWT. Both with the Sirryyah remaining or Jahriyah remaining in all occasions, whether at lying down, sitting, or standing, as a part attached to them. Similarly, the practice of Naqsyabandiyah Serambi Babussalam Simalungun led by Dr. H. Ahmad SabbanRajagukguk, MA*

Key Words: Preacing of Sufi, Batak Land, Study of Isalmic Communication,
TarekatNaqsabandiyah

INTRODUCTION

The existence of Sufism today is an inseparable part of spirituality for Muslims in the country. The tendency towards sufism becomes important in bringing closer and united to Allah SWT. It is a proof of the love of the servant to his

creator. This tendency is done because there is something empty and empty in human beings, although many pious deeds are done, but still there is felt less, that is Allah SWT. Feels deep inside of them.

Transcendental communication is considered to be very less due to the understanding of Allah SWT. As a Creator can only be spoken solely. But further efforts to be able to communicate at all times can not be implemented, so the sense of being a servant of God Almighty. Those who are faithful to him are not obtained. Communication of spirituality that can touch and can be felt in the soul is still very limited, so through the Sufi da'wah approach in TarekatNaqsyabandiyah able to bridge the inner talk directly with Allah SWT..

Sufi preaching as an option that can give iman contextualization directly to Allah SWT. Already exist in some areas in North Sumatra, including in the village of Tanah Jawa, Hatonduhan district, Simalungun district. Sufi propagation in the land of Batak is able to contribute to understanding the deep faith of Muslims in the region in particular and the surrounding area in general.

Relating to the Islamic footprint of the Batak Land Simalungun, Jan Aritonang explicitly stated: "Islam has entered several Simalungun kingdoms since the 15th century, mainly through the support of the Malacca Sultan, Sultan MansjurSjah since about 1450 and the expansion of the Aceh Kingdom to Simalungun since 1539 in order to spread Islam".¹

Referring to this view of Jan Aritonang, it is clear that Islam in Simalungun has had a great influence in people's lives, although other facts show that the influence of the Christians who came behind was stronger than the earlier Islam entering this area. Some sources mention the existence of Christians in the Land of Batak related specifically to the Dutch colonialism that entered the territory of Sumatra. Regardless of the various views on Christian origins in Batak Land it can be clearly stated that the influence of Christianity is stronger in Batak society, so this religion becomes the majority religion embraced by Batak society.

Generally, it can be argued that the preaching of the Naqsyabandiyah Sufi order of SerambiBabussalam which was introduced by Sheikh Abdurrahman Rajagukguk made Islam an open religion and can accept all differences. Not only

¹*Ibid.*

that, the teachings of Islam taught by Sheikh Abdurrahman Rajagukguk through Sufi da'wah approach, so that Islam does not have to eliminate the identity of the community, in connection with the dakwah developed by Syech Abdurrahman Rajagukguk.²

In subsequent developments, the existence of the Naqsyabandiyah Sufi Da'wah mission is growing rapidly and growing. This is marked by the growing number of pilgrims scattered in North Sumatra. There is no exact figure how many pilgrims, because the number of pilgrims who promised are not fully administered by the hut. But it can be estimated that the number of pilgrims in general is around thousands of worshipers. Meanwhile, the number of pilgrims in Simalungun about 1,200 people spread in various districts such as, Hatonduhan district, Siantar district, and DolokMalela district.

The congregation of Naqsyabandiyah congregation is able to combine the Sufi preaching with the approach of Islamic communication as a unified whole. Every activity of Sufi preaching done to internal follower are able to touch the inner congregation, so the message of religion especially spirituality to Allah SWT. More can be felt. While the preaching of the Naqsyabandiyah Sufi order through the Islamic communal approach done to other religious adherents concerning unity among fellow human beings is also maintained. MursyidShaykh Abdurrahman Rajagukguk as a simple figure of da'i has been able to teach Islam to all Muslims in their area to be sure to Allah SWT, to avoid quarrels and divisions, to guard and protect fellow citizens..

Therefore, research related to Sufi preaching tarekat with Islamic communication approach is important to do to find a broader aspect in the field of da'wah and Islamic communication. How sufida'wah able to contribute positively internally and externally in the life of society. This is important because Sufi mission is an activity called for others to understand, understand the religious teachings that are believed to be felt in every life, because of his belief in Allah SWT.

²*Ibid.*, h. 13

LITERATURE REVIEW

The teaching of Sufi preaching is a form of invitation to obey Allah SWT, with full firmness and strong conviction. This doctrine is the doctrine that brings man to the essential truth to know God Almighty. Sufi preaching can only be done by those who have special knowledge about knowing Allah SWT. This is done through the guidance of teachers who consistently and continuously continue to be done. Sufi propagation is able to provide enlightenment of the heart that continues to swell due to the emptiness of the world.

There are three forms or kinds of da'wah that can be applied:

1. *Da'wah bil Lisan*. Preaching that is done through oral. Da'wah in this form has existed since the first man who is the Prophet Adam that is when he invites his children to obey the commands of Allah SWT. In its application, this oral preaching can be done directly or without media, ie between dai and mad'u face to face, and can be done using media such as through radio, television, and other media.
2. *Da'wah bil kitabah or bil Qalam*. Preaching through writing. This form of propaganda, is not a new form of dakwah emerged when the first invention of paper, pen or the invention of the printing press. However, da'wah through this writing was already done by the Prophet Muhammad. Namely by sending letters to the leaders and kings of the time, so they would embrace Islam.
3. *Da'wah Bil-Hal*. Preaching with the real actions that include exemplary. The orientation of da'wah bil-thing is different from the dakwan bil-lisan and da'wah bil-kitabah or bil-qalam. If the da'wah orally and writing oriented to the effort to introduce Islam to the ummah so that they can comprehend Islam holistically and organize all aspects of their life in an Islamic way, the da'wah bil-thing emphasizes the practice or actualization of Islamic teachings in private life, As well as to help the development of Muslim society in accordance with the social ideals of Islamic teachings derived from the Qur'an and hadith.

Preaching should be done with strategic approaches, so that the ideals or goals of Preaching can be achieved maximally. For that, there are several approaches that can be applied preaching namely: *First*, the approach of structural Preaching. According to Ramli Ridwan, structural Preaching is all the activities undertaken by the state or government with its various structures to build the community order in

accordance with the guidance of Allah SWT.. Second, the cultural preaching approach, is a Preaching activity that emphasizes the approach of cultural Islam. Cultural Islam is one approach that seeks to review the formal doctrinal link between Islam and politics or Islam and the state. Third, the approach of multicultural Preaching, is, an alternative to answer those preaching issues. The base of multicultural Preaching thought departs from the classical view of cultural Preaching, namely the doctrinal recognition of Islam against the validity of the existence of culture and local wisdom that is not contrary to the principle of monotheism..

There are several theories used in this research:

1. Theory of symbolic interactionism. In this respect Jerome Manis and Bernard Meltzer separate the theoretical and methodological fundamental points of symbolic interactionism. Each of these identifies a central concept of the tradition in question; (A). People can understand things by learning from experience, a person's perception is always translated in various symbols. (B). Meanings are learned through interaction among people, meaning arises from the exchange of symbols in social groups. (C). All social structures and institutions are created from interaction among people. (D). One's behavior is not absolutely determined by events in the past, but also intentionally. (4). The mind consists of an internal conversation, which reflects the interaction that has occurred between a person and another person. (5). Behavior is formed or created within a social group during the interaction process. (6). We can not understand an individual's pangalaman by observing his behavior alone. A person's understanding and understanding of things must be known.
2. Communication Accommodation Theory. The theory of communications accommodation was developed by Howard Giles in 1973, formerly known as the speech accommodation theory. This theory of communication accommodation rests on the premise that when speakers interact, they adjust their speech, vocal patterns, and / or acts to communicate with others. This is done for a variety of reasons, for example, to lure approval from the listener, others want to achieve communication efficiency, and others want to maintain a positive social identity, all of which is accommodating others when communicating. Accommodation is defined as the

ability to adjust, modify, or regulate one's behavior in response to others. Such adjustment activities are usually done unconsciously.³

FINDINGS AND DISCUSSION

There are several important points as a form of findings from the results of this study; it can be seen as follows:

1. The history of the founder of Naqsyabandiyah Simalungun, starting from following the tradition of "ibrah" lessons from him is the spirit of the implementation of da'wah activities of the scholars. The Ulama, Master, Guardian and all the servants of Allah SWT. The prayers for the later remembered and imitated the traits of their moral distrust and morality are exemplified by their followers. That is what has been done Master Teacher Asy Sheikh Al Hajj Al `Arif Billah Abdurrahman Rajagukguk Al Kholidy Naqsyabandi Qs who has championed Sufi preaching in the midst of the plurality of the surrounding community. Verbalistic da'wah activities make Islamic syiar increasingly brilliant presence among Sufi society and Muslims in general. While non verbal mission through tawajuh activity in the form of planting firmness to Allah SWT. Is a clear proof of the activities of the Sufi mission of Master Teacher Sheikh Abdurrahman Rajagukguk. Through verbal and non verbal da'wah activities he has been able to make his followers and Muslims in general able to increase the longing of the servant to Allah SWT.
2. The concept of Sufi preaching means talking about the framework or design or understanding of da'wah carried out by the Sufis. Sufi preaching is different from da'wah that is generally understood. Sufi preaching is a separate part of the form of dakwah developed in the midst of society. Simply Sufi da'wah can be understood if preaching done prioritize strengthening of spirituality. When people are very simple but in reality he is able to appear more luxurious, then people say it as a wara'. Wara' in terminology understood by society is part of kesufian.

³Richard West and Lynn H. Turner, *Introducing Communication: Analysis and Application* Language changing by Maria Natalia Damayanti, *Pengantar Teori Komunikasi*. (Book 2) (Jakarta: Salemba Humanika, 2008), p. 217.

3. Generally, da'wah through sufistic approach aims to cleanse the human soul, that is as close as possible to Allah SWT. (Taqarub ila Allah swt.), Such as zikr, zuhud, tazkiyatun nafsi (cleansing the soul) and ma'rifat (opening of hijab to God), by way of takhalli and culminating in tajalli. Stages of the maqam that must be passed by the Sufis generally consists of seven maqam, namely maqam taubat, maqam wara, maqam zuhud, maqam faqir, maqam sabar, maqam tawakal and maqam ridha. In these processes, for Naqsyabandiyah Serambi Babussalam Simalungun Java Land developed terms tawajjuh, bai'at, suluk, zikir, maqam, zuhud, khalifah, and master teacher / murshid. These terms are in principle also known in other congregations, because they are commonly known concepts in the world of Sufism.
4. 4. the form of Sufi preaching is a building that can be felt for those who do and receive the da'wah. Dimaknai as a building because Sufi preaching is an activity that can show confidence for every human who receive the message of da'wah. The form of DafiNaqsyabandiyah Sufi preaching by way of direct communication in order to meet Allah SWT. Can be done with the high spirituality of all students or this congregation. The inner satisfaction felt by a person when spiritual spirituality has been calmed down by doing zikrullah. With a lot of doing zikrullah will get peace of mind. Through the dhikr of the heart will be calm, because dhikr is one form of communication meet and feel the presence of Allah SWT. Zikrullah done so that every human being aware of all his mistakes, ask forgiveness and repent for the mistakes he has done.
5. Communication for the Sufi or tarekat has its own peculiarities. Communication tarekat adherents in general different from the communication that took place in the midst of society. Physically-formal applies hierarchical order in communicating. The impression of hierarchical communication is very prominent, so that communication built more done in stages through intermediaries. Usually the communication that goes through this intermediary is mainly in relation to transcendental communication, ie communication with God. The communication that runs for the tarekat in general is the same, and especially for the Naqsyabandiyah tarekat Serambi Babussalam Simalungun can be seen in two dimensions, ie communication vertically and horizontally. Vertical communication can be understood in two forms, namely

communication between man and his God and communication between teacher/ murshid with his student. While communication is a horizontal communication that takes place among fellow students. Even when examined further, there are levels that must be traversed until the mursyid level. A disciple must go through the caliphate first, although he also remains a disciple. Communication between the caliph and the teacher / murshid is also different from the student in general. The inner contact as part of the transcendent communication has even begun to be felt. Not everyone can feel the continuity of the communication. Even dzouq can not be learned, nor can it be understood rationally, it is at the suprarational level. Even in the culmination point later on this region will be felt the presence of teachers, predecessors, the guardians of Allah Swt., Hinga up to the soul of Prophet Muhammad SAW. This is a matter of taste that no one can have.

6. Tuan Syekh H. Ahmad Sabban Rajagukguk In conveying the message of preaching to all levels always in a meek and persuasive way. "This gentle and persuasive developed communication is directed not only to children, even to adults or to parents, to be treated equally, gently and persuasively," Dr. Ahmad Sabban Rajagukguk, MA.⁴ This kind of communication was very intense between *Tuan Guru* and his Students, even with his children. This is more prominent daily life surfaced. On the other hand, the delivery of messages to perform the prayers and fasts, or related to the activities of worship, Tuan Guru was very strict, even can be delivered in a high tone, which according to those who heard it "impressed" angry. This is what is mentioned as a form of communication that takes into account situations and conditions

Based on the results of interviews with Tuan Guru Syech Dr. H. Ahmad Sabban Rajagukguk can be understood that the form of communication intended as a typical Sufi communication was divided into 3 kinds,⁵ they are:

1. Communication between the salik and Syech Mursyid. This communication can be likened to that of a student with a schoolteacher. The communication that

⁴ Interview was done on October 16, 2016 at Parsulukan Tarekat Naqsyabandiyah Serambi Babussalam Simalungun.

⁵ Interview was done on October 16, 2016 at Parsulukan Tarekat Naqsyabandiyah Serambi Babussalam Simalungun.

exists between the two, Master and Disciples, is not only the formal, observable, audible, or visible communication, but the relationship can be established through a very strong inner connection with each other. If the student with the teacher in the class is transfer of knowledge, transfer science and technology (iptek) and ethics or adab all of which are physical-formal, then between the salik with Sheikh Mursyid is Transfer of Spiritual, foster faith and piety, which can be Occurs without being observed or seen physically-formally. In this study those who feel who can understand the nature of communication or inner contact that occurred.

2. Communication or spiritual contact between the living and the deceased and vice versa. In the understanding of the Sufi people, that the souls of humans who are already in the realm of the alive are still alive, able to hear, see, know and communicate both between the souls of the dead and the spirits of the living. In the study of Sufism, the souls of the Prophets and guardians of Allah SWT. During his life, his soul lives in the realms of Shahadah and also live or can communicate in the unseen world. Based on this understanding, then a Sheikh Mursyid can guide his disciple from infinite distance both during his lifetime and he has died because in fact the spirits of the guardians are alive by Allah SWT.
3. Communication or spiritual contact with Allah SWT. In the Sufi understanding, the consecrated spirit is then taught how to remembrance of Allah SWT. Will be able to make contact with Allah SWT. Without purified in advance it is impossible that the human spirit can relate to Allah SWT. Because Allah SWT. Is the Most Holy and Most High. Master Teacher or Sheikh Mursyid makes a physical counseling effort and purifies the disciple's spirituality with Nur Allah Swt. Who is entrusted in his chest in order to communicate or contact with the Most Holy Substance. And by means of intercession with the teacher it is possible to communicate between the disciple and Allah SWT

From other sectors, based on the findings in the field, the NaqsyabandiyahNaqsyabandiyahSerdiBabussalamSimalungun development also involves mass communication. For example, promotions in the form of books, pamphlets, advertisements, advetorials, CD audio programs, VCDs, to the internet by utilizing email, facebook, messenger, whatsApp, twitter, and Line features. Now,

with the rapid development of communication and information technology, the form of communication of the Sufis, including the adherents of TarekatNaqsyabandiyahSerambiBabussalamSimalungun, is also not left behind by the utilization of such technology.

The great teacher Syekh H. Ahmad SabbanRajagukguk used many facebook to convey spiritual messages. "SHUFI LIFE" is a title that is carried to provide its own identity in containing messages of Sufi-style preaching. One interesting message that may reflect as a neo-sufistic characteristic is when Tuan Guru Syekh H. Ahmad SabbanRajagukguk said:"The one who is still disturbed by money, then he is not a pathfather of Shufi. Formerly my father [Shaykh Abdurrahman Rajagukguk Qs w.2010] also said, "If God has not guaranteed your needs check your taqwa." The religious organs stand on the promise of God".

CONCLUSION

The success of the preaching of Sufi Tariqat Naqsyabandiyah Serambi Babussalam can be seen in various aspects:

- a. *Social Aspects.* Among the success achieved in this social field is the establishment of a harmonious relationship between religious adherents in and out of the NaqsyabandiyahSerambiBabussalam congregation.
- b. *Religious Aspects.* That the development is very rapid, this is also a proof that the community is very interested in Sufi-based religious education so that it is expected that many people will flock to join in the spiritual world.
- c. *Economic Aspects.* Usually on the momentum of the birthday of Master Teacher an embellishment is celebrated royally. People came from all over the region. The crowds were seen in the vicinity of the embroidery, gathering, mingling into one with the people around, the local people, and the families with the celebration. This tradition is commonly performed and widely known by the public. This momentum is very valuable and it's a loss if it's wasted away. Economic activity starts from here. Traders take advantage of moments like this to make a profit. This approach can be called a social empowerment approach. Another economic success is the plan to build palm plantations with the help of entrepreneurs from the Middle East.

He promised to build a 1 hectare palm garden for financing purposes and the surrounding community.

- d. *Educational Aspects*. Aspects of education as a success achieved by SerulliBabussalam fusion can be seen from the habits of the Sufis, namely providing psychological provision in religion. The Sufis in their religion walk through the psychological stages. That's what his students taught.

BIBLIOGRAPHY

- Anugrah, D. W K.(2008). *Komunikasi Antar Budaya, Konsep dan Aplikasi*.Jakarta: Jala Permata.
- Aritonang, J. S. (2004).*Sejarah Perjumpaan Kristen dan Islam di Indonesia*.Jakarta: BPK GunungMulia.
- Brislin, R. W. dan Yoshida, T.(1994). *Intercultural Communication Training: An Introduction*. London: Sage Publications.
- Bungin, B. (2007). *Penelitian Kualitatif*. Jakarta: Kencana Prenada.
- Cangara,H.(2012). *Pengantar Ilmu Komunikasi*. Jakarta: RajagrafindoPersada.
- Damayanti, M.N.(2008). *Pengantar Teori Komunikasi*. (Buku 2).Jakarta: Salemba.
- Effendy, O. U. (2003). *Ilmu, Teori dan Filsafat Komunikasi*.Bandung: Citra AdityaBakti.
- Guillot, C. et.al.(2008). *Histoire de Barus: Le Site de LobuTua II: Etude Archeologiqueet Docoments*, terjemah Daniel Perret dan Heddy Surachman. Jakarta: Kepustakaan Populer Gramedia.
- Koentjaraningrat.(2009). *Pengantar Ilmu Antropologi*. Jakarta:RinekaCipta.
- Kozok, U.(1999). *Warisan Leluhur: Sastra Lama dan Aksara Batak*. Jakarta: Kepustakaan Populer Gramedia.
- Kriyantono.(2006). *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana Prenada Media Group.
- Liliweri, A. (2013). *Dasar-Dasar Komunikasi Antarbudaya*. Yogyakarta: Pustaka Pelajar.
- Littlejohn, S.W. (1996). *Theories of Human Communication*. California: Wadsworth Publishing Company.
- Littlejohn. (1999).*Theories of Human Communication*.California: Wadsworth Publishing.
- Lubis, M. (1991).*Indonesia: Land under the Rainbow*. Singapore: Oxford University Press.

- Meuraxa, Dada. *Sejarah Masuknya Islam ke Bandar Barus, Sumatera Utara*. Medan: Sasterawan, 1987.
- Moleong, L. J.(2000). *Metode Penelitian Kualitatif*. Bandung: RemajaRosdakarya.
- Morissan. (2013). *Teori Komunikasi Individu Hingga Massa*.Jakarta: Kencana.
- Mulyana, D & Rakhmat, J. (2001).*KomunikasiAntarbudaya*. Bandung: Rosdakarya.
- Nasrullah, Rulli. *Komunikasi Antar Budaya*. Jakarta: Kencana.
- Pusat Bahasa Departemen Pendidikan Nasional .(2003). *Kamus Besar Bahasa Indonesia* Jakarta: Balai Pustaka.
- Sadri, H. A. danFlammia, M.(2011). *Intercultural Communication: A New Approach to International Relations Global Challenges*. New York, NY: Continuum International Publishing Group.
- Schroter, S.(1996).“Christianity in Indonesia: An Overview”, dalam Susanne Schroter, ed., *Christianity in Indonesia: Perspective of Power* (Berlin: Lit-Verlag, 2010), h. 10, Stephen Neill, *Colonialism and Christian Missions*. New York: McGraw-Hill.
- Soekamto, S. (1996).*Sosiologi SuatuPengantar*. Jakarta: Radjawali Press, 1996.
- Susanto, E. H.(2009). *Komunikasi Politik Dan Otonomi Daerah*. Jakarta: MitraWacana Media.
- West, R dan Turner,L.H. (2008). *Introducing Communication: Analysis and Application* alih bahasa oleh Maria Natalia Damayanti, *Pengantar Teori Komunikasi*. (Buku 2). Jakarta: Salemba Humanika.
- Wiryanto.(2004). *Pengantar Ilmu Komunikasi*. Jakarta: Grasindo.
- Ziaulhaq, (2015).“Batak Sufis and Interfaith Relationship with a Special Reference to Tariqat Naqshbandiyya-Khalidiyya Serambi Babussalam (TNKSB)”, dalam *Proceeding International Conference “Southeast Asian Islam: Promoting Moderate Understanding of Islam”*, State Islamic University of Syarif Hidayatullah, Jakarta.