

The Role of Tariqat Naqsyabandiyah in Fostering Religious Attitudes in Santri Pondok Pesantren Darul Muta'allimin Tanah Merah Aceh Singkil Regency

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ABSTRACT

This research aims to analyze: 1) the condition of the Darul Muta'allimin Tanah Merah Islamic boarding school in Aceh Singkil Regency, 2) the development of Tariqat Naqsyabandiyah at the Darul Muta'allimin Islamic boarding school in Tanah Merah, 3) the Tariqat Naqsyabandiyah method used in cultivating religious attitudes in Islamic boarding school students Darul Muta'allimin, 4) supporting and inhibiting factors in the implementation of Tariqat Naqsyabandiyah in cultivating religious attitudes in students at the Darul Muta'allimin Tanah Merah Islamic boarding school. The research method used in this research is field research, namely research that aims to collect data and information from various observations in the field. The results of the research show that: 1) This Islamic boarding school has a social and religious influence on social development in the Aceh Singkil community through the activities of the Naqsyabandiyah, The existence of the Naqsyabandiyah and suluk orders at the Darul Muta'allimin Islamic Boarding School has experienced ups and downs, but the Naqsyabandiyah order still exists among the community and its existence is very well received because its aim is to get closer to Allah. Supporting factors in the implementation of Tariqat Naqsyabandiyah, namely: strong will of the students, strategic location, appropriate place of prayer, well-established facilities, and Muryid and caliph who teach in earnest. Meanwhile, the inhibiting factors are: students who are sick or unhealthy and lack of enthusiasm for students in carrying out a series of activities of the Naqsyabandiyah congregation.

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INTRODUCTION

In Sufism, Tariqah is one of the main teachings (Syarnubi, 2022). Tarekat is the implementation of a Sufism teaching that develops into a Sufi organization. Tarekat will focus on the religious dimension of religion which emphasizes faith and devotion (Syarnubi, 2020). Tarekat is spiritual in nature which involves worship practices and others that are themed on the mention of the name of Allah SWT and its attributes, accompanied by deep appreciation (Syarnubi, 2024). The practice in this tarekat is aimed at obtaining as close a relationship as possible (spiritually) with God. So, tarekat as a way or way to get closer and expect the pleasure of Allah SWT as close as possible, through spiritual adjustment and increasing worship (Abuddin Nata, 2017: 234). The way in tarekat is to constantly be in remembrance of God, continuously avoiding something that forgets

God. It is not an easy thing to do this tarekat, in which there will certainly be many challenges (Syarnubi, Fauzi, et al., 2023). This effort to get closer to Allah SWT is usually carried out under the guidance of a teacher or murshid (Syarnubi et al., 2021). The teaching of tarekat is essentially not something separate from shari'at, because tarekat is the embodiment of shari'at itself. As people commonly say, "sharia without tariqah is empty, while tariqah without sharia is a lie (Awaluddin, 2016: 125). Thus, people who follow tarekat must be able to take lessons and travel, the result of following tarekat is hakikat (Syarnubi, 2023). Tarekat Naqsyabandiyah is one of several muktabarah tarekat schools (the sanad is connected to the Prophet Muhammad) which is growing very rapidly in Indonesia. Tarekat Naqsyabandiyah is just like other tariqas, which also has a number of worship procedures, spiritual methods, and rituals as an effort to get closer to Allah, the Creator.

Pesantren Darul Muta'allimin is a salafiyah-based pesantren/dayah founded by Abuya Sheikh Haji Bahauddin Tawar or called Abuya Tanah Merah, this pesantren is located in Tanah Merah Village, Gunung Meriah District, Aceh Singkil Regency. Sheikh Haji Bahauddin Tawar is one of the senior students at Dayah Darussalam Labuhan Haji. As a great scholar, Sheikh Haji Bahauddin Tawar is also a Mursyid of the Naqsyabandiyah order which he received from Sheikh Zakaria Labai Sati, after which Abuya Tanah Merah is considered a charismatic scholar who is respected and respected. After obtaining a tariqah certificate, Abuya Tanah Merah returned to Aceh Singkil and built a pesantren and developed the teachings of Sufism through spiritual education institutions (tarbiyah ruhaniyah), in terms of Sufism and the Naqsyabandiyah tariqah called khalwat and suluk which Abuya Tanah Merah developed for his students.

Pesantren Darul Muta'allimin has been taking care of many students for a long time. The santri are always educated to become santri who are religious. Religious means a person's obedient attitude in carrying out the teachings of the religion he adheres to (Syarnubi & Fahiroh, 2024). To form a religious attitude in santri, as for the religious activities of tariqat naqsyabandiyah which are taught as habituation of santri, including kholwat activities with other worship, kholwat activities such as prayer, dhikr, tafakkur, tawasul, sunnah fasting, night bathing and other activities.

Based on this background, the author is interested in studying further with the title "The role of Tariqat Naqsyabandiah in fostering religious attitudes in students of the Darul Muta'allimin Tanah Merah Islamic boarding school, Aceh Singkil Regency".

THEORETICAL FOUNDATION

A. Pengertian Tariqat Naqsyabandiyah

The word Tarekat means "way", "method", "line", "position", "belief", and "religion". Meanwhile, according to the modern dictionary Dictionary Arabic English by Elias Anthon and Edward Elias, IX Edition, Cairo in 1954 states that tarekat is "way", (way or path), "method" and "system of belief" (methodha or a belief system) (Fuad Said, 2005: 5).

However, if you try to look back from the etymological side, the word tarekat itself is an absorption word that comes from Arabic, namely: tariqat and its plural form taraiqot uruq. Etymologically it means: system or method (uslu), path or way (maslak). The word tariq is also synonymous with several other words, such as: sirat, sabil, minhaj, shari', shari'ah, shir'ah, mahajjah, and sunnah. These words are also mentioned in the Qur'an. In general, the word tarekat contained in the Qur'an mostly uses the noun form, namely the word t}ariq or t}ari>qah and if it is returned to thefi'il (verb) then it takes the form of taraqa.

Then the word Tarekat in Western literature written by H.A.R Gibs in his book entitled Shoter Encyclopedia Of Islam quoted by Muhsin Jamil which means Road (highway), way (way, way), and path (path), so in essence tarekat is a method of Moral psychology to guide individuals in practicing their mystical vocation (Ja'far Sodiq, 2005: 38).

Based on the above definition, it is clear that tarekat is the path taken by a salik to get closer to his Lord. By doing the practices exemplified by the prophet Muhammad PBUH, companions, tabiin, tabiit tabiin teachers and scholars. While the word Naqsyabandiyah according to Sheikh

Najjamuddin Amin AlKurdi in his book *Tanwirul Qulub* comes from two Arabic words, "Naqsy" and band, naqsy which means carving or drawing stuck on a candle or other object, and Band means flag or large sail (Fuad Said, 2005: 7).

So Naqsabandi means an engraving or image painted on an object, attached, not separated anymore, as stated on a flag or large banner. Naqsabandiyah is named because Shaykh Bahauddin, the founder of this order, always dhikr remembers Allah for a long time, so that the word Allah is engraved tightly in his heart (Najjamuddin Amin Al-Qurdi: 2006).

Sheikh Ahmad Khatib bin Abdul Lathif stated that the Naqsyabandiyah Tariqat is the Tariqat of the Prophet Muhammad PBUH which was taught and nurtured by Bahauddin Sheikh Naqsyabandi and practiced by his students and this is referred to as the Third Mother after Tauhid, Fiqh then Tasawuf (Sheikh Ahmad Khatib Bin Abdul Lathif, 1908: 23).

Based on the explanation above, it can be concluded that thariqat Naqsyabandiyah is a method of implementation in practicing Islam in a kaffah manner to achieve perfect religious appreciation.

B. Unsur-Unsur Tariqat

In a Tariqat organization there are a number of very important elements and components:

1) Mursyid

The definition of Mursyid is explained by Prof. Dr. H. S. S. Kadirun Yahya written by Djam'an Nur, that Mursyid is not a wasilah, but Mursyid is a wasilah carrier or hamilul wasilah or wasiilah carrier, combining the wasilah to the wasilah that already exists in the spirituality of the Prophet Muhammad (Martin Van Bruinessen, 1996: 191).

Mursyid is one of the main elements in a thariqat (Syarnubi, 2019b). The position of Mursyid occupies an important and very decisive position (Syarnubi, 2016). A murshid will diligently guide his student. (Syarnubi, 2019a). However, a Mursyid not only leads, guides and fosters his disciples in outward life and daily associations so as not to deviate from Islamic teachings and fall into sin such as committing major sins or minor sins, but also leads, guides and fosters his disciples to carry out the obligations stipulated by shara' and carry out sunnah deeds to get closer to Allah SWT (Martin Van Bruinessen, 1996: 190).

2) Student

A disciple or salik is a follower or practitioner of a tariqat. A salik candidate is required to pledge allegiance to himself before the Mursyid that he will practice all forms of practices and wirid that the teacher has recommended to him seriously, the pledge of allegiance is known as bai'at (Martin Van Bruinessen, 1996: 233).

Murid in Tariqat is the title given to someone who has received Talqin Dzikir from a murshid teacher to practice certain wirid of the Tariqat school. Thus, students cannot be separated from the role of the teacher (Syarnubi et al., 2024).

The learning of Tariqat is more often taught by the Guru/Mursyid to the students than the learning of Tariqat itself. In learning thariqat, this thariqat teacher teaches how the morals of a student towards the teacher and the environment, how the morals of students towards their parents, and prohibits students from being arrogant. Before students begin to enter the scope of the Tariqat college. it is intended that prospective students can think first before taking the path of Tariqat.

3) Amalan

One of the main practices that become the practice of Tariqat is Dhikr. The word Dhikr in terms of language comes from the word "zakara-yazkuru- zikran" which means to mention, remember and give advice (Al-Munawir, 2002: 396). In other words, Dhikr can be interpreted by focusing the mind only on Allah SWT (Fauzi, M., Lestari, A.R.S., & Ali, 2023). The practice of Dhikr or recitation must be done regularly (Syarnubi, Syarifuddin, et al., 2023). The practice of Dhikr in the world of Tariqat, its implementation can vary (Syarnubi et al., 2022). The technical Dhikr that is practiced depends on the characteristics and personality of the Tariqat itself according to the instructions of the murshid. Thariqat scholars read the types of dhikr into three levels:

- a. Oral dhikr: Lā Ilāha Illallah. Slowly at first and then it can increase to fast after it has sunk deep in the heart.
 - b. Qalbu (heart) dhikr : Allah, Allah. At first the mouth dhikr is followed by the heart, then from the heart to the mouth, then the tongue dhikr itself, with unconscious dhikr, the mind does not work anymore, but occurs as inspiration that incarnates the Divine Nur in the heart.
 - c. Dhikr of Sir or Secret: Hu Hu. Usually before reaching the level of Dhikr the person is already fana first. In such a situation the feeling between the self and Him becomes one. Man lam jazuk lam ya'rif "Whoever has not felt, then he has not known (Mustafa Zahri, 1993: 65).
- 4) Zawiyah

Zawiyah is an assembly where the salik practice suluk, dhikr, and other Tariqat practices, such as reading the manakib of Shaykh Abdul Qodir Al-Jailani and reciting the ratib of Shaykh Muhamad Saman. The background to the emergence of zawiyah is inseparable from the Sufis' habit of wandering from one place to another. They are cosmopolitan in their search for spiritual guidance, without being bound by the territorial boundaries of a country.

METHODS

A. Metode dan Pendekatan Penelitian

The research method used can be categorized as field research, namely research that aims to collect data and information from various observations in the field.

This research will try to understand and know the events that are seen. In order to collect data and information about the profile of the entry of the Naqsyabandiyah tarekat, the genealogy and activities of practicing the Naqsyabandiyah tarekat at Pesantren Darul Muta'allimin, in an effort to answer the existence of the Naqsyabandiyah tarekat.

B. Informan Penelitian

The informant is the giver of information or respondent about an object to be studied. The informant selection technique, the author chose purposive sampling technique. The first step is for the researcher to select individuals who are used as respondents and then randomly select a number of respondents who are desired and have the capacity and ability to the problem the author is researching (George Towar, et al, 2022: 76).

Therefore, the author chose that the informants were the teacher (murshid), deputy teacher (Khalifah) and several santri of Pesantren Darul Muta'allimin Aceh Singkil Regency as informants of this research.

RESULTS AND DISCUSSION

A. Condition of Darul Muta'allimin Islamic Boarding School in Tanah Merah, Aceh Singkil Regency

Darul Muta'allimin Islamic Boarding School is one of the oldest and largest Islamic boarding schools in Aceh Singkil Regency, founded by Sheikh Haji Bahauddin Tawar in Tanah Merah Village, Gunung Meriah District, Aceh Singkil Regency, Aceh Province. Darul Muta'allimin Pesantren was established on September 6, 1962 AD.

At first, Sheikh Haji Bahauddin Tawar or often called Abuya Tanah Merah had built a madrasa in his birthplace, Kuta Niokh, which is still in the Seping area, when Abuya Tanah Merah was still staying at Dayah Darussalam, Labuhan Haji, South Aceh Regency. Before completing his studies, Abuya Tanah Merah placed an alumnus teacher from Pakistan who was known when he was studying at Dayah Darussalam, the teacher was named Tgk. Abdul Mujib from Minangkabau (West Sumatra). The teacher from Padang did not last long at the madrasa.

After Abuya Tanah Merah returned from Darussalam Labuhan Haji in 1957 he immediately took charge of the madrasah. However, after a few years, things began to change.

In addition to its flood-prone location, the local community was also less supportive of Abuya's struggle which was considered new. After approximately five years, in 1962 Abuya Tanah Merah moved to an area that was safe from flooding. A hamlet that was not yet inhabited by residents. Tanah Merah Village was the name of the area founded by Abuya and those who followed in his footsteps.

With the help of the surrounding community, a three-local madrasah building was established on September 6, 1962. Then, in 1963 the hamlet was officially named Tanah Merah Village. Along with the officialization of the village, the madrasa was transformed into a boarding school named "Darul Muta'allimin" which means "the students". Sheikh Haji Bahauddin Tawar and Nyak Bambel were the organizers of the pesantren.

The name Darul Muta'allimin was taken from one of the Darussalam Labuhan Haji areas, where Sheikh Tengku Muda Wali Al-Khalidy divided his pesantren area into several parts and named the area: Darul Muttaqin, Darul A'rifin, Darus Salikin, Darul Zahidin, Darul Ma'la and Darul Muta'allimin. Then the name Darul Muta'allimin was taken as the name of the pesantren built by Abuya Tanah Merah with the hope that every santri who stayed at Pesantren Darul Muta'allimin would become selected santri and later become the successor of the Ulama's struggle (Sabaruddin, 2013: 7).

In the process of establishing the Darul Muta'allimin Islamic Boarding School, Abuya faced many challenges and obstacles, including the efforts of a certain group of people outside Tanah Merah Village who wanted to cut the bay of gambir (a bay that at that time became a transportation route). This attempt was made so that Tanah Merah village would be cut off from other villages and the pesantren would be completely paralyzed. However, their action was unsuccessful, because Abuya and the school committee thwarted their plans. However, because they were unsuccessful, they tried to pay the community to destroy school facilities such as school benches and tore up Abuya's prayer mat in his own Mihrab. These events took place in 1961-1967 (Umma Abidin, 2004: 46).

Fighting and defending the truth with patience and enthusiasm like the struggle of the Prophet Muhammad, until finally with the help of Allah SWT, Abuya's struggle and dedication to build Islam and Islamic educational institutions can be achieved. So the victory will be on the side of truth and falsehood will be destroyed, until at this time Pesantren Darul Muta'allimin continues to exist and develop in Aceh Singkil Regency and Subulussalam City. Santri began to arrive from all villages around Aceh Singkil Regency, Subulussalam City and even from Southeast Aceh and a small part from West Pak-Pak (North Sumatra). Their education levels also vary from the Ibtidaiyah level, Tsanawiyah level and Aliyah level (Observation on July 25, 2024).

Until now, Pesantren Darul Muta'allimin has succeeded in maintaining its existence as an educational institution that is developing amid the advancement of globalization, Pesantren Darul Muta'allimin remains focused on educating and fostering the younger generation of Muslims and enlightening the wider community. Pesantren in the dynamics of its development actively participates in improving the condition of society, and brings towards improvement by trying to understand, find solutions to problems that exist in society on the basis of Islam. Therefore, Darul Muta'allimin Islamic Boarding School in social religion has influenced the social development in the Aceh Singkil community. Its role is needed by the community to solve problems that arise in society when there is conflict between conflicts. The role of pesantren is to overcome and resolve it. Such as conflicts between husband and wife, land disputes and deliberation disputes.

Seen from the aspect of social conditions, people at Pesantren Darul Muta'allimin participate in social community activities such as gotong royong, circumcision events, weddings, death events and events in the community. Likewise, in the religious aspect, the people of Pesantren Darul Muta'allimin always hold religious events such as Maulid of the Prophet Muhammad Saw, Isra' Mi'raj, Islamic New Year, and inter-religious tolerance in the

Aceh Singkil community respect and respect each other among fellow religious people (Observation on May 29, 2024).

Pesantren Darul Muta'allimin which was built by Sheikh Haji Bahauddin Tawar has learning activities carried out during the day and at night, starting from dawn until night. In detail, the activities of the santri are; After Fajr prayer in congregation, the santri carry out fardhu 'ain activities, namely learning and memorizing practices such as basic sciences from studying law, Sufism, sirah nabawiyah, tawheed and other religious sciences. Besides on Friday.

B. The development of Tariqat Naqsyabandiah in Darul Muta'allimin Pesantren Tanah Merah, Aceh Singkil Regency.

The existence of the Naqsyabandiyah order in Pesantren Darul Muta'allimin Aceh Singkil Regency is very wide reaching in various regions in Aceh Singkil and Subulussalam City even to West Pak-Pak. The existence of the Naqsyabandiyah order in Pesantren Darul Muta'allimin is accepted by people from various backgrounds, both from urban and rural areas, as well as social backgrounds from various professional groups that are not only among the elderly but also the Naqsyabandiyah order has been widely followed by young people such as santri, and alumni of Pesantren Darul Muta'allimin and even there are young people outside the status of a santri So that this Naqsyabandiyah order has many followers.

The people of Aceh Singkil and Subulussalam Regencies are familiar with the Naqsyabandiyah tarekat suluk activities because the Naqsyabandiyah tarekat is well known in the Aceh Singkil and Subulussalam Regencies whose existence coincides with the suluk carried out at the Darul Muta'allimin Islamic Boarding School. Tarekat Naqsyabandiyah at Pesantren Darul Muta'allimin was brought by Sheikh Haji Bahauddin Tawar, he had received a murshid diploma from Sheikh Zakaria Labai Sati. Sheikh Haji Bahauddin Tawar preaches Islamic teachings not only in educational institutions but also directs people to follow the practice of tarekat, suluk or khalwat as a means of cleansing the soul and forming akhlaqul karimah.

The Naqsyabandiyah Order at Pesantren Darul Muta'allimin has four Mursyid to replace Sheikh Haji Bahauddin Tawar who was the first Mursyid at Pesantren Darul Muta'allimin who had passed away. However, of the four murshids there are now only two left because Abu Kasman Chaniago and Abu Halimi have also passed away. The murshids from Abuya live until now who have appointed many students to become khalifah or often called deputy murshids in giving lessons and guiding other students. The student who has become the khalifah of his teacher can then be sent by his murshid to the place that has been planned to spread the tariqah, The caliphs of the Naqsyabandiyah order at Pesantren Darul Muta'allimin have taken part in various areas of Aceh Singkil and Subulussalam and some have been allowed to open places of khalwat suluk in their respective areas but are still bai'at by the murshid of Pesantren Darul Muta'allimin which is now being continued by his dzurriyat, and mursyidina al-jama'i.

This shows that the Naqsyabandiyah tarekat in Pesantren Darul Muta'allimin Aceh Singkil Regency has played an important role in various aspects of community life and shows its existence in the social sphere in the community The practice of the Naqsyabandiyah tarekat in Pesantren Darul Muta'allimin is the same as the tarekat. Naqsyabandiyah must practice it in everyday life.

The influence of the Naqsyabandiyah order in Pesantren Darul Muta'allimin Aceh Singkil Regency there are several things that are felt by individual people including: can reassure the heart, when old age is an age that is no longer young and an age that can be said to be approaching the end of human life in the world, it makes the congregation feel anxious and feel the lack of worship practices, if one day dies without having provisions in the afterlife with this order has a big influence on the congregation. Then by following the Naqsyabandiyah order, the congregation feels that they are being watched by Allah. So that if someone wants

to commit sin, he immediately remembers that he is being watched by Allah SWT. Furthermore, following the teachings of the Naqsyabandiyah order teaches to behave well.

Pesantren Darul Muta'allimin has many Naqsyabandiyah congregations consisting of layers of society ranging from teenagers, adults and parents. The congregation comes from various regions in Aceh Singkil and Subulussalam even to the West Pak-Pak area (North Sumatra). Thus, his efforts and struggles in developing the teachings of tarekat are not without challenges.

The existence of the Naqsyabandiyah order and suluk at Pesantren Darul Muta'allimin has experienced ups and downs but the Naqsyabandiyah order still exists among the community and its existence is very well received because its purpose is to get closer to Allah, even the existence of the Naqsyabandiyah order plays an active role in the guidance of the people in the Aceh Singkil and Subulussalam districts.

Every year entering the 10 end of Sha'ban or 10 days before Ramadan even until the end of Ramadan, Darul Muta'allimin Islamic Boarding School is visited by the community, especially the elderly to perform suluk or taqarrub ilallah worship, namely getting closer to Allah, so that until now the Naqsyabandiyah tarekat and suluk continue to be developed by Abuya's students to other areas. This is evidenced by the increasing number of congregants of the tariqah, which is approximately 2000 congregants every year. Therefore, this order continues to grow and exist in the Aceh Singkil and Subulussalam regions, even though Shaykh Haji Bahauddin has passed away.

C. **Tariqat Naqsyabandiah method used in fostering religious attitudes in santri of Darul Muta'allimin Islamic boarding school in Tanah Merah, Aceh Singkil Regency.**

The Naqsyabandiyah Order has several practices that must be done by a student as a method of fostering religious attitudes in the students of the Darul Muta'allimin Tanah Merah Islamic boarding school. The Naqsyabandiyah order method used in fostering religious attitudes in the santri of the Darul Muta'allimin Tanah Merah boarding school is as follows:

1) Dzikir dan Wirid

The dhikr performed by the santri and congregation of the Naqsyabandiyah order in Pesantren Darul Muta'allimin is the same as most of the Naqsyabandiyah order in general, where the dhikr performed is usually silent dhikr (khafi), not spoken aloud or vocalized but qalbi dhikr or in the heart and the number of counts of dhikr that must be practiced is more in the Naqsyabandiyah order than most other orders.

This dhikr repeatedly mentions the name of God or states the phrase la ilaha illallah. The purpose is to remember God and get closer to Him. The Naqsyabandiyah Order has two kinds of dhikr, namely:

- a. Dhikr of Ismud Zat, which is remembering by saying the name of Allah repeatedly in the heart, thousands of times (counted with tasbih). While focusing on Allah SWT.
- b. Dhikr of Tawhid, (dhikr tahlil or dhikr nafiy itsbat) which is remembering oneness. This dhikr consists of reading slowly accompanied by breath regulation, the phrase La ilaha illa Allah, which is imagined as drawing a path (line) through the body. The method is that the sound of La begins to be drawn from the navel area and continues upwards to the crown of the head. The sound Ilaha descends to the right and stops at the tip of the right shoulder. There, the next word Illa begins and descends through the plane of the chest, up to the heart, and it is towards this heart that the final word Allah is struck with all its might. One imagines the heart pulsating the name of Allah and burning, destroying all impurities.

2) Performing Suluk

Suluk is a method of spiritual development to achieve a better direction, more obedient and closer to Allah SWT. To enter this suluk must be bai'at first, with the process of bathing repentance, the salik first purifies his zhahir self from all impurities.

In practicing suluk at Pesantren Darul Muta'allimin there are several adab-adab suluk, such as the results of an interview with Ust. Haiyan:

1. Before entering the place of suluk recite Surah an-Nass
2. Enter with the right foot like the manners of entering the mosque
3. Do not lean back
4. Not neglect the heart dhikr / always remembering Allah SWT
5. One who fasts is fasting in order to cleanse the heart. Fasting qadha
6. Fasting with intention
7. Not to speak in seclusion.
8. That the place of seclusion is away from the crowds of people
9. Do not remember too much of the world.
10. To keep the five daily prayers.
11. Do not eat bloody things and do not eat and drink too much
12. Do not let people come to see our place of seclusion/burial
13. Fighting lust and Satan and the devil (Interview with Ust. Haiyan as Head of MTs and Khalifah of Darul Muta'limin pesantren on Wednesday, July 3, 2024 at 09.00 WIB)

From the explanation of the adab suluk in the Naqsyabandiyah order, it is clear that all of this is done so that it is easy to control lust, so that the heart is only focused on Allah alone. In addition, suluk is also a journey on the spiritual path or practices towards the Creator. Suluk itself is an activity, while the place or forum for learning to be able to do suluk is usually called tarekat.

The implementation of the Naqsyabandiyah tarekat can foster a religious attitude in santri and santriwati at the Darul Muta'allimin Tanah Merah boarding school. This was conveyed by Tgk Azhari, as part of the lodging / care of Pesantren Darul Muta'allimin as follows:

"Yes, with the implementation of Tarekat Naqsyabandiyah can foster a religious attitude in santri". (Interview with Tgk Azhari C, as the lodging/care department on Monday, July 15, 2024 at 11.00 WIB)

The results of the interview above explain that the implementation of the Naqsyabandiyah Order can foster a religious attitude in santri and santriwati at the Darul Muta'allimin Tanah Merah boarding school.

Based on the results of the above research, santri and santri who follow the activities of Tarekat Naqsyabandiyah show several examples of significant religious attitudes, such as:

- 1) Obedience and Compliance

Santris and santri show high obedience to their teachers and the teachings of the Tariqah. They maintain good manners and loyalty to the teacher, both while in the ribath environment and elsewhere.
- 2) Practicing Tarekat Practices

Santri and santriwati practice various tariqah practices such as dhikr, khataman, tawassul, and manaqib. These practices aim to increase their motivation for worship and morals.
- 3) Development of Religious Awareness

Through the practice of tarekat, santri and santriwati increase their religious knowledge and foster a deeper religious awareness. They gain experience, meaning, and deep feelings in practicing the teachings of tarekat.
- 4) Formation of morals

The Naqsyabandiyah Order plays a role in shaping good morals among santri and santri. The practice of suluk and the practices of the tariqah help to increase their motivation for worship and morals.
- 5) Code of Ethics and Commitment

Santris and santri adhere to the tarekat code of ethics which includes obedience and submission to the teacher, maintaining the teacher's honor, and following the teacher's

teachings. This code of conduct strengthens their commitment and loyalty to the guru, which in turn strengthens their religious attitudes.

6) Development of Religious Culture

Santri and santri who follow the Naqsyabandiyah order form a stronger religious culture. Significant changes can be seen in the culture of certain recitation congregations, such as recitation congregations, etc.

With various practices and methods used, the Naqsyabandiyah Order succeeded in fostering a stronger religious attitude among the santri and santri of Pesantren Darul Muta'allimin, especially in terms of morals, religious awareness, and religious culture.

D. Supporting and inhibiting factors in the implementation of Tariqat Naqsyabandiah in fostering religious attitudes in santri of Darul Muta'allimin Islamic boarding school in Tanah Merah, Aceh Singkil Regency.

Based on the results of the researcher's analysis, as for the supporting factors in the implementation of Tariqat Naqsyabandiah in fostering religious attitudes in santri of the Darul Muta'allimin Tanah Merah Islamic Boarding School, namely:

- 1) Students, namely a strong willingness to explore Tariqat Naqsyabandiah;
- 2) Strategic place;
- 3) A place of persulukan that is suitable for occupancy
- 4) The facilities are well established (food, drink, place and other needs) are borne by the Mursyid and the entry is in the noble months.
- 5) Muryid and khalifah who teach earnestly.

As for the inhibiting factors in the implementation of Tariqat Naqsyabandiah in fostering religious attitudes in santri of the Darul Muta'allimin Tanah Merah Islamic Boarding School, namely:

- 1) Students who are sick or unwell;
- 2) The lack of enthusiasm of students in carrying out a series of Naqsyabandiyah Tariqat activities.

CONCLUSION

Condition of Darul Muta'allimin Islamic Boarding School Tanah Merah Aceh Singkil Regency Darul Muta'allimin Islamic Boarding School is one of the oldest and largest Islamic boarding schools in Aceh Singkil Regency founded by Sheikh Haji Bahauddin Tawar which is located in Tanah Merah Village, Gunung Meriah District, Aceh Singkil Regency, Aceh Province. Darul Muta'allimin Pesantren was established on September 6, 1962 AD. The name Darul Muta'allimin was taken from one of the Darussalam Labuhan Haji areas, where Sheikh Tengku Muda Wali Al-Khalidy divided his pesantren area into several parts and named the area: Darul Muttaqin, Darul A'rifin, Darus Salikin, Darul Zahidin, Darul Ma'la and Darul Muta'allimin. So the name Darul Muta'allimin was taken as the name of the pesantren built by Abuya Tanah Merah with the hope that every santri who stayed at Pesantren Darul Muta'allimin would become selected santri and later become the successor of the Ulama's struggle. Pesantren Darul Muta'allimin in the dynamics of its development actively participates in improving the condition of society, as well as bringing towards improvement by trying to understand, find solutions to problems that exist in society on the basis of Islam. Therefore, this pesantren in social religion has influenced the social development in the Aceh Singkil community through the activities of the naqsyabandiyah tariqah such as suluk and others where the congregation is the surrounding community or from outside the city. Perkembangan Tariqat Naqsyabandiah di pondok Pesantren Darul Muta'allimin Tanah Merah Kabupaten Aceh Singkil

The existence of the Naqsyabandiyah order in Pesantren Darul Muta'allimin Aceh Singkil Regency is very wide reaching in various regions in Aceh Singkil and Subulussalam City and even to West Pak-Pak. The existence of the Naqsyabandiyah order in Pesantren Darul Muta'allimin is

accepted by people from various backgrounds, both from urban and rural areas, as well as social backgrounds from various professional groups that are not only among the elderly but also the Naqsyabandiyah order has been widely followed by young people such as santri, and alumni of Pesantren Darul Muta'allimin and even there are young people outside the status of a santri So that this Naqsyabandiyah order has many followers. Pesantren Darul Muta'allimin has many Naqsyabandiyah tarekat congregations consisting of layers of society ranging from teenagers, adults and parents. The congregation comes from various regions in Aceh Singkil and Subulussalam even to the West Pak-Pak area (North Sumatra). Thus, his efforts and struggles in developing the teachings of tarekat were not without challenges. The existence of the Naqsyabandiyah order and suluk at Pesantren Darul Muta'allimin has experienced ups and downs but the Naqsyabandiyah order still exists among the community and its existence is very well received because its purpose is to get closer to Allah, even the existence of the Naqsyabandiyah order plays an active role in the guidance of the people in the Aceh Singkil and Subulussalam districts.

1. The Naqsyabandiyah Tariqat method used in fostering religious attitudes in students of the Darul Muta'allimin Tanah Merah Islamic boarding school, Aceh Singkil Regency. **The Naqsyabandiyah Tariqat has several practices that must be done by a student as a method of fostering religious attitudes in the santri of the Darul Muta'allimin Tanah Merah Islamic boarding school. The Naqsyabandiyah order methods used in fostering religious attitudes in students of the Darul Muta'allimin Tanah Merah Islamic boarding school are Dhikr, Wirid and carrying out suluk.**
2. Supporting and inhibiting factors in the implementation of Tariqat Naqsyabandiyah in fostering religious attitudes in santri of Darul Muta'allimin Islamic boarding school in Tanah Merah, Aceh Singkil Regency. **Supporting factors in the implementation of Tariqat Naqsyabandiyah in fostering religious attitudes in santri of Darul Muta'allimin Pesantren Tanah Merah, namely:**
 - 1) Santri who have a strong willingness to explore Tariqat Naqsyabandiyah;
 - 2) Strategic place;
 - 3) A place of persulukan that is suitable for occupancy
 - 4) The facilities are well established (food, drink, place and other needs) are borne by the Mursyid and the entry is in the noble months.
 - 5) Muryid and khalifah who teach earnestly.

While the inhibiting factors in the implementation of Tariqat Naqsyabandiyah in fostering religious attitudes in santri of the Darul Muta'allimin Tanah Merah Islamic Boarding School, namely:

 - 1) Students who are sick or unwell;
 - 2) lack of enthusiasm of students in carrying out a series of Naqsyabandiyah Tariqat activities.

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