

The Influence of the Doctrine of a Mursyid (Case Study of Suluk Di Mudi Bireuen Aceh)

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Abstract

The doctrines carried out by Mursyid to the santri / congregation of Suluk are taboos on tawajjuh worship, abstinence from bloody food, daily and weekly remembrance by multiplying remembrance up to 70,000 times, after praying the remembrance must be read 200 times until it pays off 70,000. The influence of the Suluk mursyid doctrine on the students of MUDI Bireun, namely the influence on the positive attitude of the personality of the santri, the influence on the social attitudes of the community and the influence on the knowledge of students about Suluk worship. After the prayer, it is obligatory to read dhikr 200 times until it pays off 70,000. The influence of the Suluk mursyid doctrine on the students of MUDI Bireun, namely the influence on the positive attitude of the personality of the santri, the influence on the social attitudes of the community and the influence on the knowledge of students about Suluk worship. After the prayer, it is obligatory to read dhikr 200 times until it pays off 70,000. The influence of the Suluk mursyid doctrine on the students of MUDI Bireun, namely the influence on the positive attitude of the personality of the santri, the influence on the social attitudes of the community and the influence on the knowledge of students about Suluk worship.

Keywords

Mursyid; suluk; MUDI Bireun



I. Introduction

Al-Qur'an is believed to be a holy book that holds a lot of knowledge in various fields. All existing knowledge comes from the Qur'an and will lead back to the Qur'an. Among these sciences is the science of man himself, which is the main object of the message of the Qur'an and the main subject for carrying out the content and message of the Qur'an. In the Qur'an, humans are described as creatures that are superior to other creations, even human positions can be more noble than angels. This is clearly illustrated in QS. Al-Isra' verse 70 in which Allah explains the position and glory of man. (Nuraini, et al. 2022).

Al-Quran is a revelation by Allah to the Prophet Muhammad through the Angel Jibreel, to be conveyed to Muslims, and the Al-Qur'an is as a guide and rule of life for Muslims that are historical and normative. (Hasbullah, et al. 2019)

Sufism and Islam are two things that cannot be separated, as well as the highest conscience and consciousness which cannot be separated from Islam. The emergence of Sufism originated from the first century Hijri, as a form of resistance to the increasingly rampant deviation and representation of "wild" Islamic teachings, especially those carried out by the leaders of that era. Governments or kings often use the guise of Islam to justify their personal goals or discard aspects of Islamic teachings that are not in accordance with their wishes or their luxurious lifestyle.

From that time onwards, history records a revival of renewal and militancy that has become increasingly stable among sincere Muslims, which then continues to spread

throughout the Muslim world who are so eager to restore the original and sacred message brought by the Prophet Muhammad. A Sufi is an enforcer and upholder of the message of Islam. However, Sufism and true Islam are one entity.

The development of Sufism reflects the variety of understandings of the concept of morality in social life and ihsan in spiritual life. During the two centuries since the birth of Islam, Sufism is a spontaneous individual phenomenon, it has become the hallmark of those who are known as *zuhhad* (zuhud people), *nussak* (worship experts), *qur'an* (quran reciters), *qusshash* (narrators), and *bukka'* (weeping). They distanced themselves from the frenzy of worldly luxuries and political tensions of their time. Since the 6th/12th century, this simple practice developed into a concept elaborate and organized spirituality in the form of *tarekat* \square *ariqah*.

The *Tarekat* is the essence of Sufism lessons, it is included in the *Mukasyafah* Science and is an Inner Science, Spiritual Science and Self-Knowing Science. This Spiritual Science is sourced from the Presence of Allah SWT. which was revealed to Jibrail 'Alaihissalam and revealed to all the Prophets and Apostles especially the Ulul 'Azmi and the most special and perfect is to the Great Prophet, the ruler of all creatures, the leader and closing of all the Prophets and Apostles, namely Muhammad SAW. Then this knowledge was given specifically by the Prophet Muhammad SAW to two of his superior Companions, namely Sayyidina Abu Bakr As-Siddiq and Sayyidina 'Ali Ibn Abi Talib ra. It was through them both that the development of all the lineages of the *tariqat* that were final on the surface of the earth to this day.

According to Simuh, the path or *tarekat* is a form of *panpuma* from the development and application of Sufism, until it crystallizes into bonds of *tarekat* (Sufi order). During this period, there was a shift from before, Sufism was an individual movement and was only enjoyed by the spiritual elite who were full of religious knowledge, to become a mass movement, full of obedience rules and teacher centric.

When we get to know the term *Tariqah*, which means the way, that is the way to reach the pleasure of Allah, then we also think that in an illustrative sense, there are many possible paths, so some Sufis state, *at thuruk bi adadi anfasil* creatures, which means the way to Allah is as many breaths as creatures, various and kinds. People who want to take that path must choose the right one, a friend task the Prophet as narrated by Imam al-Turmudzi:

أن رجلاً قال يا رسول الله إن شرائع الإسلام قد كثرت علي فأخبرني بشيء أتشبث به
قال لا يزال لسانك رطبا من ذكر الله

It means:

"In fact, someone once said: O Messenger of Allah, I think there are too many Islamic Shari'ahs, so tell me a deed that I can hold on to, the Messenger of Allah replied, "Your tongue should always be wet for remembrance of Allah."
(HR. Turmudzi).

From this hadith, it becomes clearer the value and importance of the congregation, because the main teaching of the *tarekat* is remembering Allah (remembrance), especially in the *Naqshbandiyah* Order, remembrance is a practice that must and must be practiced by *tarekat* experts at all times.

Suluk worship activities of the Naqsayabndiayah congregation have long developed in Aceh, but the implementation of Suluk worship in each district was still small in the past. At this time in Aceh the implementation of Suluk worship has been held in many places by pesantren alumni, especially MUDI pesantren alumni so that it is easier for the public to follow the worship.

Based on the explanation above, each of the above tarekat has its own character and has developed to date, especially the MUDI naqsyabandiyah tarekat in Bireuen. Of course, it is very interesting to study more deeply through a study entitled: "The Influence of the Doctrine of a Mursyid (Case Study of Suluk Di Mudi Bireuen Aceh)"

II. Review of Literature

2.1 Activities of Suluk Tariqad Naqsyabandiyah MUDI

Basically as a creature. It is intrinsically spiritual and has great potential to know oneself as a means of knowing God. The goal is to be as close as possible to Allah through tariqat, because tariqat is the path that must be taken to be near Allah, with istigfar, dhikr and others. Tariqat, a way to get closer to Allah by practicing monotheism, fiqh and Sufism.

At the beginning of Islam there was a Nabawiyah tradition in the form of practices carried out purely during the time of the Apostle. And there is Salafiyah, a practice that is done by friends. After the second century H, there was a development aimed at purifying oneself through the Shari'a, the tradition, the essence, and the makrifat. Shari'a, practicing the provisions of the Shari'a outwardly. Tariqat, doing the heart (inner) practice with a solid faith. The essence, the light of musyahadah that shines in the heart, to know the nature of God and the secrets of nature. Makrifat, attaining holiness in the spiritual realm, has insight (kasyf) and knows the nature of divine greatness.

2.2 Suluk Practices and Practices

Its practice and practice emphasizes inner and outer sanctity, its Sufistic nuances are classified as maqam and hal/ahwal. Maqam is a long path taken by Sufis to be close to Allah. Things/ahwal, mental states (happy, sad, afraid) come naturally without effort as a gift from Allah. There are seven stages of spiritual ascension: repentance, wara', zuhud, faqr, patience, tawakkal, redha. There are ten things/starts; muraqabah, qurb, hub, khauf, raja', syauq, uns, tuma'ninah, mujahadah, belief in piety, sincerity and gratitude including things/ahwal, honesty and monotheism including maqam.

2.3 Historical History of the Naqshbandiyah Khalidiyah Order

However, Abu Bakar Aceh glanced at the book *The Darvishes*, written by J. P Brown and he saw that the word Naqsyabandi means painting, because it is said that he is an expert in painting the unseen life. -unseen

Some groups such as Abu Bakar Aceh, Fuad, Muhammad Ahmad darniqah, revealed that the founder of the Naqshbandiyah order was Muhammad ibn Baha' al-Din al-Naqsyabandiyah al-Uwaisi. However, Muhammad ibn 'Abdul al-Karim al-Kisnazan al-Husaini and J. Spencer Trimingham view differently, stating that the Naqshbandi Order tradition does not consider Muhammad ibn Baha' al-Din al-Naqshbandiyah al-Uwaisi the founder. Their statement is corroborated by the statement of Fakhru al-Din 'Ali ibn al-Husain, a historian, who stated in his book *Rasyahat 'Ain al-Hayah* that the founder of the Naqshbandiyah Order was Abu Ya'qub Yusuf al-Hamdani.

III. Result and Discussion

3.1 Doctrine practiced by a Mursyid at MUDI Mesra

Suluk worship is one way to cleanse the heart, the teachers at dayah mudi always provide understanding to students about the importance of students to follow the teachings of ibadanh in the Naqsyabandiyah Suluk congregation. The teachers conveyed to the students that if you wanted to open your heart quickly and be able to memorize and understand the yellow book, you should often do Suluk worship and consistently carry out the teachings taught in Suluk worship. The teachings set out in the Suluk worship at the MUDI Mesra Bireuen Aceh Islamic Boarding School are:

a. The Doctrine of Repentance

The initial step that must be taken in doing spirituality towards the love and compassion of Allah SWT. As was done by the murshid at Mudi Mesra, before the students wanted to perform the Suluk worship, the murshid was first ordered to do a repentance bath with water that sings wagi-waginyan the reason for bathing with water the murshid explained, that with this water is more loved by Allah and the people. the angel. The students in the fellowship have become a rule that sticks to them, before performing the Suluk worship, many students prepare water filled with fragrant flowers for a repentance bath.

The same thing was conveyed by the santri, taking a repentance bath brings a pleasure in itself, the students don't even only take a repentance bath at the time of the Suluk or khulwah plan, but the students also take a repentance bath once a month. In the world of students, bathing repentance has become an activity that has become a habit in life. At first, many students did not know about bathing in repentance, but when the mursyid received the doctorate, the students were very happy to bathe in repentance before worship.

In doing repentance, one must meet the requirements of repentance to get Allah's forgiveness in the intercession:

First. A person should regret all his sins and mistakes that have been made. Even if necessary, counted one by one, always remember all the decades and errors. In this way will make the spirit in worship.

Second: Promise wholeheartedly to stop forever from bad habits that cause dausa, or from all actions that cause regret. Promise with testimony in the name of Allah, not to repeat all these actions. Third: When doing dausa related to fellow human beings, then you must apologize to the person concerned.

b. The Doctrine of Presenting Allah in Remembrance

Dhikr is essentially not only mentioning the Name of Allah, but also presenting Him in the heart. Therefore, the remembrance must be carried out through the procedures outlined by the Shaykh of the tarekat. Especially in Suluk Babussalam, the procedure consists of: 1. Gather all knowledge in the heart. 2. Facing yourself to the presence of Allah SWT. 3. Read istighfar at least three times. 4. Presenting the spirit of the Shaykh of the Naqshbandiyah Order. 5. Give the reward to the Shaykh of the Naqshbandiyah Order. 6. Looking at Rabitah. 7. Kill yourself before you die. 8. Munajat by mentioning Ilâhi Anta Maqsûdî wa Ridhâka Mathlûbî.

As taught by the mursyid, especially in the implementation of Suluk remembrance at MUDI Mesra Bireu, the teachers who lead the remembrance and tawajjuh worship first, before starting the worship, a leader of remembrance stands in front of the students and conveys the correct procedures for remembrance, providing motivations for enthusiasm.

and don't get bored in remembrance, this delivery is always done 15 minutes before doing the remembrance service.

Then we face our memories and our introduction to the presence of Allah's most holy substance than examples and comparisons and we say in our hearts that it is prayer three times...Ilâhi Anta Maqshdî...three times (O my Lord, you sell what I mean and your pleasure is what I sue). After that we say with our hearts the remembrance of Allâh, Allâh, Allâh quickly and remember its meaning, namely the substance of Allah Ta'ala and we say with tasbih if it reaches a hundred times then we say the munajat and then return to the remembrance of Allâh, Allah, Allah is all-powerful thing, but not less than five thousand in a day and night. And again, let us make remembrance, all members.

c. Daily/Weekly Worship Doctrine

1. Daily Worship

Practicing the dhikrs that have been given by the Murshid to his students where every congregation who has taken the path of the murshid is obliged to practice all of these remembrances. Whatever the remembrance can be done in the room or in the mosque by following the requirements of the tarekat, among others:

1. Having ablution, always in a state of purity from hadast
2. Perform two rakaat sunnah prayers
3. Facing the Qiblah in a quiet place, with a sitting position opposite to the final tahiyyat sitting (right foot under left foot). The right hand is crossed over the left hand and the fingertips are holding the prayer beads, the head is bent to the left
4. Saying the creed
5. Reading the prayers that have been passed down in the book of tariqa
6. Read istighfar 25 times.
7. Say sholawat on Prophet Muhammad 25 times.
8. Reading Surah Al-Fatihah
9. Read Surah Al-Ikhlâs
10. Read the remembrance of Ismu substances 5000 times

2. Weekly remembrance

As in all Tarekat, the shaykh or murshid plays a very important role for the spiritual progress of the disciple. Tawajuh is an encounter where a person opens his heart to his shaykh and imagines his heart being showered with the blessings of the shaykh, which is where the shaykh brings the heart to the Prophet Muhammad SAW. Tawajuh is often carried out on Thursday nights and after Friday prayers, which are carried out in congregation and led by the teacher. Which is where after Tawajuh there is additional (advice) given by the teacher to students, so that a student does not forget his behavior. The ways before dhikr in congregation (Tawajuh) are:

- a. Form a circle and sit in the Tawaruk position
- b. A teacher will say greetings, greetings here are meant by opening before dhikr.
- c. After a teacher says istighfar 1 time, then a student recites istighfar 25 times, sholawat 25 times and reads Surah Al-Ikhlâs, Al-Falaq, An-Nas 1 time.
- d. After reading istighfar, prayers, and letters. A student recites Divine Anta Maqsudi Wa Ridoka Matluubi before going to dhikr.
- e. Then a student dhikr to his heart's content, which in this dhikr a student dhikr to eliminate the qualities that are in Lathifatul Qolbi, which is located two fingers below the left milk
- f. A teacher will approach the Ikhwan (students) alternately, which is where a teacher will

transfer his knowledge by means of. The teacher will stick his sirah to the student and his knees will stick together, when the teacher transfers his knowledge, a brother prays or believes in it in his heart. The position of a disciple opens his hands like a person praying.

- g. After a teacher finished, a teacher Will read a prayer. The one where the prayer is only known by a teacher

3. Rabitha's Doctrine

Rabithah is presenting the teacher's appearance when he is about to start dhikr. After being in a state of remembrance, of course the concentration is focused on Allah, and when the memory is focused on Allah, of course the appearance of the Shaykh or teacher is no longer imagined, especially in a state of mortal 'fi Allâh (lost consciousness), immersed in witnessing the greatness of Allah. The essence of the rabithah of tarekat experts is to be friends or as much as possible along with a murshid (teacher) who is clever, whose heart always remembers Allah. Looking at such people or affection for them, is not meant to enslave oneself to him or associate him with Allah. So rabithah is included in the nature of human habits that must exist in him. Rabithah which means hooked or tied, in the tarekat is divided into three: First, mandatory rabithah. Second, rabithah circumcision. Third, rabithah should be like seeing good things when one wants to follow well. Presenting rabithah for tarekat followers, aims to always remember the Shaykh (murshid). By feeling always watched and cared for by the Shaykh, a follower of the tarekat will feel ashamed and afraid if he does something that is natural. Violation of what the Shaykh taught. The guidance given by the Shaykh in the practices of the tarekat is not considered as an intervention, but as a friend on his way to the side of God. Rabithah is a guide to draw closer to Allah. The aim is to always remember the Shaykh (murshid). By feeling always watched and cared for by the Shaykh, a follower of the tarekat will feel ashamed and afraid if he does something that is natural. Violation of what the Shaykh taught. The guidance given by the Shaykh in the practices of the tarekat is not considered as an intervention, but as a friend on his way to the side of God. Rabithah is a guide to draw closer to Allah.

The result of the observation on the implementation of the Naqsabandiyah Order in Ma'had Ulum Diniyah Islamiyah Mesjid Raya Samalanga (MUDI MESRA) Bireuen Aceh Regency, next is Rabithah. Rabithah in the language sense means roped, bound or related. So it can be said that rabithah is the relationship between the murshid and the student.

As done by Mr. Safrizal, a farmer who works as a farmer in his daily life, he from Pidie Regency always goes to the Ma'had Ulum Diniyah Islamiyah Islamic Boarding School Samalanga Grand Mosque (MUDI MESRA) Bireuen Aceh Regency who carries out Rabithah Mursyid, he usually does rabithah when he wants to do dhikr at the Jamik Mosque for the remembrance of the Naqsabandiyah congregation. the rabithah process carried out by him is to present the appearance of a teacher or sheikh/murshid, there is no special reading when carrying out rabithah, it is enough to just remember the murshid's face, rabithah is carried out when he wants to do dhikr which is described in front, left and right and this rabithah is the same as wasilah which carried out by the general public, so wasilah in the Naqsabandiyah congregation is defined as rabithah.

Similar to what was carried out by Tgk Helmi Guru Ma'had Ulum Diniyah Islamiyah Mesjid Raya Samalanga (MUDI MESRA) Bireuen Aceh Regency in his daily life as a teaching staff at Islamic boarding schools, he also did rabithah at the Naqsabandiyah congregation's dhikr assembly place when he wanted to do dhikr, the teacher as a spiritual guide when you are doing dhikr so that later when you are doing dhikr you will not be disturbed by the devil and the intention of dhikr can be straight because of Allah. Beliu

performs Rabhitah every time he does dhikr after Maghrib and Isha prayers. Tgk Helmi himself carried out rabhitah with the intent and purpose of wasilah not more than that. There is no special reading about this rabhitah itself, it is enough to remember the face of the murshid when he wants to do dhikr.

It can be concluded that the rabhitah carried out by Mr. Safrizal and Tgk Helmi is a form of wasilah, the rabhitah process is usually done when they want to do dhikr, the implementation of rabhitah is only by remembering the face of the mursyid and there is no special reading related to this rabhitah problem.

As stated by one of the congregation that:

"Rabitha connects the student's spirituality with the murshid's spirit by bringing the appearance/face of the murshid teacher to the hearts of students when doing dhikr or doing charity in order to get wasilah in the context of the student's journey to Allah or the fulfillment of prayer. This is done because in the spiritual cleric or murshid there is the Arwahul muqaddasah of the Prophet Muhammad or Nur Muhammad, the murshid of the tarekat is the caliph of Allah and the caliph of the Prophet. They are wasilah or introduction to Allah. So the goal of merobith is to get wasilah."

A student earnestly seeks knowledge from his teacher, and a teacher sincerely provides education or tarekat teachings to his congregation (students) because of this there is a harmonious relationship between the two, namely the murshid and the student (his congregation). The student who gains knowledge from his teacher in this way will gain knowledge or teachings of the tarekat which are blessed and beneficial. The junction of the two is usually called rabitah.

If rabithah between students and ordinary teachers in a scientific context is called transfer of knowledge, transfer of knowledge, then rabithah between students and murshid teachers is transfer of spirituality, namely transferring spiritual problems. This is where the difference lies. If the transfer of knowledge cannot be complete without a teacher, let alone the transfer of spirituality which is much more subtle and problematic, then it cannot happen without a murshid teacher.

The main basics are the instructions given by God through the murshid teacher or inspiration from Allah SWT. Because of that, not everyone can become a murshid teacher. A murshid is a person whose spirituality has met God and has the rank of a murshid, that is, a lover of God who is worthy of showing the people according to the guidance of God that he has received. This is as explained in Surah al-Kahf verse: 17 as follows:

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

Meaning: and you will see the sun when it rises, leaning from their cave to the right, and when the sun sets away from them to the left while they are in a wide area in the cave, it is part of the signs (greatness) of Allah. Whoever is guided by Allah, then He is the one who is guided; And whoever He leads astray, you will not find a leader who can guide him.

In Suluk DI MUDI Mesra in carrying out Rabitah are as follows:

1. Present it in front of the eyes perfectly.
2. Imagining it on the left and right, focusing on its spirituality until something supernatural happens. If the spirituality of the murshid who is used as rabitah disappears, then the student cannot face the events that occur. But if that event disappears then the disciple must reconnect with the guru spirituality, until the earlier

event or similar event reappears. This is what the disciple does repeatedly, until he becomes mortal and witnesses a supernatural event that is a sign of God's greatness. Rabitah connects him with Allah and his students are nurtured and guided continuously, even though they are far apart, one in the west and one in the east.

3. Imagining the teacher's appearance in the middle of the forehead. Looking at the rabitah in the middle of the forehead, according to the tarekat circles, it is stronger to resist the vibrations and trajectories in the heart that neglect to remember Allah.
4. Presenting the image of a teacher in the middle of the heart.
5. Imagining the teacher's appearance on the forehead and then lowering it to the middle of the heart. Presenting the form of the Shaykh in this fourth form, is a bit difficult to do, but it is more impressive than the previous ways.
6. Denying himself and establishing the existence of the teacher. This method is more powerful to fend off various tests and distractions.

4. Suluk Doctrine and Tawajjuh

a. Mysticism

Suluk activities in the Naqshbandiyah tariqat are based on the experience of the Prophet Muhammad, when he was in seclusion in Hira Cave”and Prophet Musa (as) on Mount Sinai. The practice of seclusion or suluk among adherents of the naqsyabandiyah tariqat, especially in Aceh, is usually carried out every month of Ramadan, starting from the ten days of the month of Shaykh until Hari Raya,,Eid Al-Fitr. For adherents of the Naqshbandiyah tariqat who carry out suluk, they must separate from their wife or husband and children. They isolate themselves to mujahadah to control their passions and increase worship and certain dhikrs with the guidance of a murshid or sheikh in order to get closer to Allah SWT.

Suluk is also known as seclusion. Seclusion means being in a quiet and lonely place so that you can worship sincerely and perfectly. In the western and southern parts of Aceh, they generally call it suluk, while people in the northern and eastern parts of Aceh are more popular with the term khalwat. While tawajjuh is God's commandment that must be carried out wholeheartedly, whoever claims to be a servant of God must practice Tawajjuh. Tawajjuh is carried out every prayer throughout the day after the takbir is recited, immediately practice tawajjuh. The meaning of tawajjuh is to confront, to commit oneself to the divine and to surrender oneself externally and internally to the Most High God.

People who carry out suluk It must be under the leadership of someone who has ma'rifat. In performing suluk, the congregation is prohibited from eating anything animate, such as meat, fish and other types of food such as eggs and so on, which are only eaten are vegetables. The prohibition is intended so that the hearts of the congregation are fixed on Allah. Because eating something that lives in the days of suluk and tawajjuh can close the door of the heart, burden the body for remembrance and strengthen lust.

The leader of the MUDI Mesra Samalanga Islamic Boarding School also said that everyone who performs Suluk believes that he will be clean and his repentance will be accepted by Allah SWT, so that he becomes taqarrub, close to Him. He further said that it is impossible for a person to come to makrifatullah and his heart is clean and bright, so that he can musyahadah to the mahbub, who is loved by Allah SWT, except by way of seclusion or seclusion. In this way, a seeker who devotes himself to Allah SWT solely can get to what is meant.

In carrying out suluk, the congregation must first follow the conditions determined by the mursyid. The conditions for carrying out the suluk are as follows:

1. Straighten and clear the intention of riya and sum'ah outwardly and inwardly.

2. Asking permission from the teacher (mursyid / deputy murshid) and asking for his prayer because the student must not do it without permission as long as he is in the training period.
3. Make preparations: uzlah get used to getting up at night, hungry and remembrance until he feels happy with all of it before seclusion / seclusion.
4. Come in with the right foot while asking Allah for protection from the temptations of the devil and reading the Basmalah and Surah An-Nas 3 times.
5. Always in ablution'.
6. Let his heart not depend on karamah
7. When sitting for dhikr, your back should not be leaning against the wall.
8. Always imagine the face of his teacher in front of him.
9. Must fast.
10. Be silent and don't talk much except mentioning the name of Allah (Dhikr) or unavoidable shari'ah demands. In addition, it can cancel seclusion and eliminate the light of the heart.
11. Let him be aware and be aware of his four enemies (Satan, the world, lust and lust) by telling everything he sees to his teacher.
12. Be away from the crowd (bustle) and noises.
13. Always keep Friday prayers and congregational prayers, because the highest goal of seclusion is to follow the sunnah of the Prophet Muhammad.
14. If you have to get out of something, you should cover your head while looking at the ground.
15. Don't sleep unless you have to and you have to do ablution', You shouldn't sleep for fun.
16. Always maintain a balance of stomach contents between hunger and fullness.
17. Don't open the door for anyone who wants to bow down except for the teacher.
18. Let him see and feel that every blessing he gets comes through his teacher and previously radiated from the Prophet Muhammad.
19. Eliminate all shadows because they will distance the heart from the firmness that has been obtained by dhikr.
20. Always make remembrance in the ways ordered by the teacher until it is finished so that it is allowed to get out of seclusion/sluk.

IV. Conclusion

1. The implementation of Suluk worshipThe MUDI Islamic Boarding School of the Grand Mosque is held in the holy month of Ramadan in a boarding school complex which is attended by hundreds of white-robed congregational students at the Po Teumeruhom Mosque in the Islamic Boarding School complex. In the implementation of the Suluk worship, the Suluk worship committee explained several things related to the method of implementing Suluk in front of hundreds of worshipers related to Bai'at. It was done by taking a repentance bath first, then followed by repentance prayer, then filled with an explanation lecture on the science of Suluk Tarekat, the implementation of the next Tarekat is remembrance, remembrance of jahr is done after every fardu prayer and remembrance of sir is carried out every breath, then the implementation of Rabhitah when dhikr then the mursyid teacher prays for students.
2. The doctrine carried out by Mursyid on the santri / congregation of Suluk at Mudi Mesra the congregation was ordered to remembrance, be it the remembrance of ismu substance, remembrance of zahir, remembrance of sirri, bai'at, suluk, rabhitah. The

congregation also performs tawajjuh worship, taboos from bloody food, daily and weekly remembrance by multiplying remembrance up to 70,000 times, after prayer it is obligatory to read remembrance 200 times to pay off 70,000 times as described in the book of tariqa compiled by Mursyid. As for the implementation of tawajjuh both in congregation (tawajjuh Akbar) once a month, it is held in the pesantren complex and the tawajjuh itself in their respective rooms. The congregations of tawajjuh Akbar are not only from among the students but are also followed by the community around Samalanga.

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