IMPLEMENTATION OF THE CIVILIZATION TEACHINGS OF THE NAQSABANDIYAH TARGET IN THE MODERATION OF RELIGIOUS BEHAVIOR OF TNW DAYAH MUDI FRIENDLY SAMALANGA BIREUN STUDENTS.

Datuk Imam Marzuki¹
datukimam@stain-madina.ac.id
STAIN Mandailing Natal

Nanang Arianto²
nanangariano@stain-madina.ac.id
STAIN Mandailing Natal

Fadhlan Masykura³
fadlanmasykura@stain-madina.ac.id
STAIN Mandailing Natal
This study wants to see the contribution of Islamic boarding schools in fostering attitudes and behavior of religious moderation. Especially Dayah Mudi Mesra Samalanga Bireun Aceh which teaches the Tarekat every month of Ramadan. This is because several previous studies have revealed findings that there is a connection between Islamic boarding schools and violence in the name of religion. This research uses qualitative methods, with a phenomenological approach. And the target of this research is the Mudi Mesra Samalanga Islamic Boarding School, Bireun Regency. The figures who will be interviewed are teachers and students. This study is also to trace and explain the relationship between the implementation of the congregation’s practices and attitudes of religious moderation. By analyzing using empiricism and survival theory. In accordance with the title, namely: Implementation of TNW teachings in the religious moderation behavior of students, the practice of the Mudi Mesra Samalanga Islamic Boarding School, Implementation of TNW Teachings in the Context of Tolerance, Implementation of TNW Teachings in the Context of Brotherhood, and Implementation of TNW Teachings in the Context of Simplicity.
I. Introduction

The arrival of Islam in Sumatra, where the followers of the tarekat played an important role in the spread of Islam. By using the preaching material presented contains elements of Sufism. So it cannot be denied that Islam in Indonesia was originally Sufism. History records that the Aceh region on the island of Sumatra when it was occupied by the Sultanate, which was dominated by an Islamic community, was considered to be quite strong in upholding ancestral teachings.

In Aceh there were also many great ulama, these ulama were quite famous throughout almost all of mainland Sumatra. From his hands was born a great work in the field of Sufism. This book in Malay has made a significant contribution to the development of Sufism in the archipelago. At that time, the clash of completely different cultures between the cultures of people from the Indonesian archipelago and generally Middle Eastern alumni resulted in a kind of new culture. This new culture is not very inclined towards the teachings of the local area. However, the advantage of this new culture is that the values, especially Islamic beliefs, have been truly successful in being instilled by its preachers.

In line with this, according to Al-Ghazali, religious appreciation must go through a gradual and integrated process between Shari’a and Sufism. Before entering the world of Sufism, a person must first understand the Shari’a and then the Tariqah. Tariqah is an esoteric system that will produce a higher quality of understanding which is called essence and the fruit is marifat (knowing Allah SWT). Tarekat encourages opening up opportunities for a more complete appreciation of religious meaning and practice and is not limited to just one aspect, but what is more important is balance ( tawazun ). Spiritualization in the life of the Mudi Mesra Samalangan Islamic Boarding School community, which is a dialectic of pure Islamic teachings with local traditions, has given birth to a separate form of Naqsabandiyah tarekat teachings at the Mudi Mesra Samalanga Bireun Islamic Boarding School. However, it is certain that the tarekat tradition has planted fundamental roots for the formation of the character and mentality of the social life of the community at the Mudi Mesra Samalanga Islamic Boarding School.

However, by the twenty-first century it has become clear that the Naqsabandiyah order has become a dynamic part of the religious life of the local Islamic community. Even more than that, it is at the forefront of the expansion of Islam, not only in rural areas, but also in modern societies, both elite and intellectual. This productive view reflects part of the complex history and
development of the Naqsabandiyah order since the eighteenth century. There is a major continuity of experience within the tarekat, it provides an important background for religious development. Folk piety rituals among educated and uneducated Muslims, both from rural areas, cannot be ignored. The existence of Islamic boarding schools is a benchmark for the great influence of its scholars in society. It plays a role as a forum for the transmission of Islamic knowledge and a center for the practice of worship. Furthermore, he is also a source of government recommendations in strengthening social cohesiveness, carrying out socio-political agency actions and other social actor actions. As the main educators in Islamic boarding schools and religious teachers in society, ulama become role models and are believed to be the sole authority in interpreting Islamic teachings, especially in the theoretical and practical fields.

The expression above is interesting, in Aceh Province there is the Mudi Mesra Samalanga Islamic Boarding School, Bireun Regency, where Tarikat is practiced among students in the context of spiritual and mental training. The goal is to cleanse oneself of despicable qualities, then fill them with praiseworthy qualities and increase remembrance wholeheartedly. This is one of the famous routines that is often carried out by the students of the Mudi Mesra Samalanga Islamic Boarding School, namely the practice of suluk. Suluk is a person’s effort or effort to gain knowledge about Allah and get closer to Him. The Islamic boarding school above is interesting to study as ¬the first and main place of education among the people of Bireun Regency. Therefore, every citizen of the nation and family ¬has enormous potential to instill and foster the practice of religious moderation. Furthermore, in order to avoid radicalism in the name of religion, as well as being a seed of moderation values. On the other hand, the practice of religious moderation with all its traditions cannot be assumed to just happen naturally, but must be instilled from the moment the values of each individual member of the nation are formed. Because religious moderation is the principle of balance, simplicity, politeness and brotherhood.

The substance of religious moderation has long been practiced by communities throughout the archipelago and has become local wisdom that functions as a mechanism for managing diversity. In essence, local wisdom originates from religious values as a treasure inherited from ancestors and has also been proven to be able to resolve religious conflicts since time immemorial. Religious moderation is a fundamental value that is the foundation and philosophy of society in the archipelago. This value exists in all religions, because all religions basically teach the same human values. The substance of this study is the implementation of the tarekat’s teachings on the religious moderation behavior of santri. The aim is to see the effect on the attitudes and behavior of the students. So that students who follow this practice strengthen their belief in awareness of God’s existence, and are aware of the position of servants.
Furthermore, they become students who spread goodness to all humans, on the basis of brotherhood and harmony.

2. Research Method

Basically, this research uses qualitative methods, which explain and describe the results of the conditions and characteristics of perpetrators encountered in the field to describe and analyze phenomena, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups. According to Sumadi Suryabrata, field research aims to "study intensively the background, current situation and environmental interactions of a social unit, individual, group, institution or society". The target of this research is the Mudi Mesra Samalanga Islamic Boarding School, Bireun Regency. The figures who will be interviewed are teachers, students and community leaders around the Islamic boarding school. Based on the problems to be researched, this research was carried out using a phenomenological approach, an approach that recognizes the empirical truth of the practice of religious congregations, which later requires reason to trace and explain the relationship between the implementation of these practices and an attitude of religious moderation. The basic assumption of the phenomenological approach is that humans in gaining knowledge cannot be separated from their moral views, both at the level of observing, collecting data, analyzing, or even making conclusions.
3. Results and Discussion

Practices of the Mudi Mesra Samalanga Islamic Boarding School congregation

The congregation must refer to the guidance of the Prophet, the Companions and the tabi’in. In other words, the tarekat must be implemented on the basis of the sharia and one of the main elements that usually applies in the world of the tarekat is the existence of a sheikh who has the task of guiding his students. They must master the knowledge of the Shari’ah, stay away from the haram, zuhud in life in the world, and qana’ah. The next element of the tarekat is a pupil, which means a person who wishes to follow the path of Sufism under the guidance of a sheikh with complete obedience. Another important element is the bai’at (pledge of allegiance) between the student and the shaikh, which is one of the binding ties so that they can be istiqamah (consistent) in taking the path to Allah SWT.

Opening practice during the month of Ramadan according to an interview with student Amirudin:

Maghrib time 1. Iftar together at the mosque, 2. Sunnah qobliyah prayer 2 rak’ahs, 3. Maghrib prayer in congregation (cash), 4. Maghrib prayer in congregation (qadha), 5. Sunnah ba’diyah prayer 2 rak’ahs, 6. Sunnah prayer awwabin. How to intend "I deliberately pray the Sunnah awwabin prayer two rak’ahs because of Allah Ta’ala." Read surah al-kafirun in the first rak’ah. Read surah al-ikhlas in the second rak’ah. 7. Sunnah hifdzili prayer 2 rak’ahs. 8. Birrulwalida’s Sunnah prayer is 2 rak’ahs. 9. Sunnah prayer Laylatul Qadar on odd nights. Bersuluk can improve the morals of students for the better, thus suluk is very much needed in improving the morals of students. This can deliver clean souls and morals to students. Suluk which is followed by students can avoid bad, cruel and useless actions for themselves. Suluk essentially means strengthening belief in awareness of God’s existence, as well as realizing the position of servants. In the suluk process, a person or salik must of course have a murobbin teacher. That is, a teacher who is able to understand spiritually and physically about divinity and has carried out and experienced the suluk journey in his life.

Interview with Teacher at Islamic Boarding School, namely Tgk Muhammad Ali: The most important thing is the bai’at (pledge of allegiance) between the student and the shaikh. It is a binding rope so that we can be istiqamah in walking the path to Allah SWT. The murshids guide their students with spiritual training, namely dhikr. Next by cleansing from despicable traits. Doing more dhikr with sincerity is solely to obtain the state of tajalli, namely meeting God. Because people who follow suluk will be given glory in the world and in the afterlife by Allah SWT.
The first or initial level is dhikr, such as reading La Ilaha Illallah, namely remembering Allah in the heart, and so on. The second level of the murshid gives different dhikr to the students of the second level. In suluk, the murshids guide their students by holding mental exercises and reciting dhikr. Cleanse himself of despicable qualities and fill him with praiseworthy qualities. By increasing your dhikr with sincerity to achieve the state of tajalli.

As in all Tariqah, the shaykh or murshid plays a very important role in the spiritual progress of the disciple. Tawajjuh is an encounter where a person opens his heart to his shaykh and imagines his heart being showered with the shaykh’s blessings, where the shaykh brings that heart before the Prophet Muhammad SAW. Concentration, attention or “facing something”. Tawajjuh can refer to the spiritual concentration that occurs between a murshid and a pupil. At a higher level of meaning, tawajjuh means Allah's attention to something that might cause that something to come into being. The tawajjuh tradition is a series of spiritual activities that bring the congregation to always face God by making contact or a relationship with the teacher, by looking face to face with the teacher who is teaching them some dhikr. A sheikh who teaches various dhikrs and passes these dhikrs on to new congregations. This system is carried out by a sheikh from generation to generation so that what he received from his previous teacher can be transferred to new congregations. The experience of the Mudi Mesra Samalanga Islamic Boarding School in deepening religion in the context of the congregation can be used as inspiration to understand the realities of social life in society, as well as nationality and statehood. The learning process through bersuluk can identify the changes in each letter and the pronunciation of dhikr. Along with changes in the position or position of each letter and pronunciation. Likewise, when understanding the social reality of society, it continues to change according to the situations and conditions that influence it as well as understanding how to read the world.

Internalizing the essential values of religion by following tarekat practices makes moderation aimed at opposing radicalization movements. He tends to return the ultra-conservative religious understanding to moderate. By providing sufficient portions to internalize the teachings of religious values. Moderate religious views, attitudes and behavior emphasize more on the substance of religious teachings. For example, one of the essences of the presence of religious teachings is to maintain human dignity as noble creatures created by God. On the other hand, if there are views, attitudes and behavior in the name of religion that result in the loss of human dignity, then this is actually contrary to the value of religious moderation.

Dhikr is doing or reading sacred reading that causes a person to remember Allah in all his greatness. Likewise, every work that causes remembrance of Allah is also called dhikr. Terminologically, dhikr is reading that contains
prayers in Arabic which are read repeatedly and usually take the form of short prayers. If it is related to worship, then dhikr means carrying out dhikr activities, so dzikrullah means remembering Allah or saying the names of Allah SWT. What is meant by dhikr according to the Shufi people, as stated by Ibn Athaillah, is to get rid of forgetfulness and negligence by always remembering Allah. Abu Bakar Wasiti was once asked about the meaning of dhikr, he answered: "Out of the field of forgetfulness and into the field of mujahaddah, because he was so afraid and driven by his deep love. This dhikr can be in the form of verbal or heart memory, either by mentioning the name, nature, law, or deeds of Allah, either in the form of prayer, prayers to His prophets and messengers, or by actions that can bring oneself closer to Allah. in the form of words or actions of members ". So dhikr in the general sense can take the form of words, deeds and memories of the heart. Dhikr itself has several types, namely dhikr that is composed by oneself, there is dhikr given by a teacher or leader, and there is also dhikr from the Shufi order. One technique for performing dhikr is to read the composition of verses from the Qur'an or certain prayers regularly. The Kaifiyat of Naqshbandi dhikr in accordance with the adab that applies among the sects is as follows:

1. Gather all the knowledge in your heart.
2. Facing oneself or paying attention to the substance of Allah.
3. Read istighfar at least 5 times or 15 times or 25 times.
4. Read Al-Fatihah 1 time, read al-ikhlas 3 times.
5. Presenting the spirit of Sheikh Tarikat Naqshbandiyah.
6. Awarding a reading reward to Sheikh Tarikaf Naqsyabandiyah.
7. Looking at Rabithoh.
8. Turn yourself off before you die.

Munajat said "Ilahi Anta Maqshudii Waridhooka
Mathlubii" Meaning: O my Lord, you are also what I mean and
It is Your pleasure that I demand.
9. Do dhikr by saying Allah Allah Allah silently in your heart 5000 times
10. With closed eyes, sitting Tawaruk is the opposite of sitting Tawaruk in prayer, Locking the teeth, turning the tongue against the palate And
cover the head with a veil.

The place is under the left breast with two fingers leaning towards the stomach. The area of Prophet Adam (AS), the light is yellow. The origin is land, water, wind and fire, precisely lust, Satan and the world. If he is sincere in his remembrance, it will disappear from him and faith, Islam, monotheism and the ma’rifah of angelic nature will enter him. This station is a place of gentleness and compassion and patience and remembrance of it 5000 times. The theological aspects of a religious ritual can often be drawn from religious symbols as a language of meaning. The meaning of these religious symbols really depends on the quality and direction of the ritual performance as well as the internal state of the performer. Linked to survival theory, according to him, the religious practice of a period of time will not give rise to religion if it is done with only the concept of soul, religion will arise because of the collective practice of rituals. Likewise, followers of the Tarekat perform seclusion or suluk, by isolating themselves in a place, under the leadership of a murshid. Sometimes the period of seclusion lasts ten days, twenty days and up to forty days. While in suluk, a person cannot eat anything alive such as meat, fish, eggs, and so on. Always perform ablution and do not talk too much. All of this is intended so that the heart is completely focused on Allah alone.

After becoming a student, the student usually begins his spiritual journey (suluk) by studying Sufism. There is no definite stipulation regarding the length of time determined by the murshid to the student. The murshid has the right to teach his knowledge, it all depends on the disciple himself in going through several stages of his spiritual experience (maqamat) until he arrives at knowledge of al haqiqat (ultimate truth). Some students can complete their mystical lessons in a relatively short time and others need quite a long time. So the student’s success is largely determined by the Murshid. If the student has been deemed to have passed and is worthy, then in his spiritual journey to understand the nature of the Tariqat, the Murshid will appoint him as caliph in the process of appointment, usually being given an ijazah (authorization or license). A sign of permission to open and develop a tarekat in a place of worship in the caliph’s area, which has been given a diploma. According to the Hadith of Bukhari and Muslim Muttafaq’alaihi, from Abu Hurairah, from the Prophet SAW, that the Prophet SAW said: "There are seven people who will receive Allah’s shade on a day where there is no shade other than His shade (the end of the world) 1. A just leader, 2. A young people who in their teens, worshiped Allah, 3. A man whose heart was drawn to the mosque, 4. Two men who came together and separated because of Allah, 5. A man who was seduced by a noble and beautiful woman to commit an indecent act but reject it and say "I fear Allah," 6. A man who gives alms but his right hand is hidden so that his left hand does not know what his right hand is doing, 7. A man who makes dhikr of Allah in a quiet place (seclusion), then his eyes shed tears. In this
hadith, it is explained that one of the people who will receive Allah's shade on the Day of Judgment is the person who makes dhikr of Allah in seclusion.

Living wealth with the material that colors life is considered important as long as humans have the power to use wealth as a support for their lives in society. On the other hand, it is the wealth of the heart that is the support for controlling one's desires. A Sufi is a person who has a rich heart but is not passive about the realities of his life. So when a person isolates himself, he wants to purify himself, but so that in the future he can sort out which practices will bring him closer to Allah SWT. They migrated from dark times to bright times, instead they moved only to the routine of the boredom of life. That it is necessary for religious life to be practiced in a complete way, meaning that it is completely complete in the life that is carried out, not that suluk is only ceremonial, after bersuluk everything is finished. Practice is an important point in a person's spiritual cultivation, in order to produce better spiritual changes, closer and more obedient to Allah Taala in all aspects of the life of a person who has carried out the ber suluk tradition.

Implementation of TNW Teachings in the Context of Tolerance

The activities carried out by Mudi Mesra Samalanga students during the Suluk period focused on performing Tawajuh as if they wanted to get closer to Allah SWT. The influence of the Naqsyabandiyah order really changed behavior drastically, where the students who used to still harbor worldly desires, anger and bad attitudes, become silent, calm and serene. In line with this, one of the students who took part in suluk named Akmal said:

The influence of the tarekat really changed behavior and attitudes, where students who previously still harbored worldly desires, became quiet, calm and peaceful. Because the students have trained their hearts to remember Allah SWT. Mutual respect and respect for people of different beliefs.

In line with the expression above, quoting from the meaning of the Koran, humans were made into nations and tribes so that they knew each other as in the QS. Al-Hujurat [49]: 13. “O mankind, indeed We created you from a man and a woman, and made you into nations and tribes, so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing.” (QS. Al-Hujurat: 13) Then, the Koran encourages each individual to get to know each other, both Muslims and non-Muslims who have different beliefs and compete in committing blasphemy (al-Maidah [5]: 48). This ethic is rooted in the idea of the Koran as a source of internal law.
Tolerance can be interpreted as a balanced attitude that does not lead to aspects to be manipulated by reducing or adding. An attitude of tolerance leads more to an open mind and respect for different beliefs and a willingness to accept various views and opinions. Although sometimes the differences that emerge are not in accordance with the views of each individual or group. Then, in order to foster an attitude of religious tolerance, various efforts and various elements of society are needed, especially differences in beliefs. The formation of an Islamic spiritual soul which is the goal of Muslims as a route to the Khaliq. The human soul will not be perfect unless there are two forms of formation. Namely physical development (material) and spiritual formation (immaterial). These two forms of development are carried out because they are based on the understanding that humans are composed of two elements, namely physical elements and spiritual elements, the human body comes from material and has material needs, while the human spirit is immaterial and has spiritual needs, the body because it has desires, can lead to evil, while the spirit, because it comes from pure elements, invites holiness. If someone only cares about material life, he can easily be carried away by an unclean life and can even be carried away by evil.

In the history of the development of moderate Islamic values (wasatiyah Islam), the role of Islamic boarding schools is not only limited to the teaching process alone. However, it is shown more broadly through strengthening diversity and tolerance. He made a very important contribution to strengthening and developing religious moderation in Indonesia and even in the world. The word tolerance can be interpreted as open-mindedness, not wanting to interfere with the freedom of other people's thoughts and beliefs. Tolerance in this context can be formulated as an attitude of openness to hearing different views. Tolerance functions in two directions, namely expressing views and accepting. Within certain limits, it does not damage each other's religious beliefs. In terms of terminology, tasamuh means to tolerate or accept differences with a light heart. Tasamuh is a person's stance or attitude which is manifested in a willingness to accept various views and positions, even if they do not agree with them. This tasamuh or tolerance is closely related to the issue of freedom or independence, human rights and the order of social life, so that it allows tolerance for differences of opinion and belief from each individual. People who have the characteristic of tasamuh will respect, allow, allow attitudes, opinions, views, beliefs, habits. Behavior and so on that are different from his stance. Tasamuh means liking to hear and respecting other people's opinions. When tasamuh means greatness of soul, freedom.

In the context of national and state life, strengthening and developing the values of religious moderation in Islamic boarding schools is the main
The involvement of Islamic boarding schools is able to become a bridge in responding to social differences that occur in society, especially those related to the dynamics of differences in interpreting religious texts. The important role of Islamic boarding schools in shaping the awareness of Muslim society is realized through the development of spiritual values which are characterized by the breadth and depth of Islamic knowledge. So from here it gives rise to the spirit to maintain national identity. The role of Islamic boarding schools in the life of the nation and state can also be seen from its efforts to guide the community, especially Muslims, in carrying out da’wah which upholds Islamic and Indonesian values. This point of condition clearly illustrates that Islamic boarding schools have an important role in instilling and grounding moderate Islamic social values. True tolerance referred to here is tolerance that is not passive by simply appreciating and respecting adherents of different beliefs, but also actively communicating, building togetherness and cooperation in socio-cultural life. The Indonesian nation must be able to maintain diversity through an active attitude of tolerance. Without it, this nation with many different beliefs and hundreds of types of tribes or ethnicities could be destroyed by conflict. Tolerance is one of the most significant indicators for creating religious harmony, namely a condition of life for religious communities who interact harmoniously, tolerant, peacefully, respect each other, and respect religious differences and the freedom to carry out their respective worship. Some of the models of tolerance above are undoubtedly a reflection of behavior rooted in moderate religious views. A number of small examples of the experiences above are examples of how Indonesian people are skilled at responding to differences by always prioritizing deliberation, humanity, tolerance and local wisdom.

Implementation of TNW Teachings in the Context of Fraternity

The Mudi Mesra Samalanga Islamic Boarding School as an Islamic educational institution that specifically develops tarekat studies has enormous potential to disseminate teachings about brotherhood in the context of religious moderation. Islamic boarding schools with all the equipment that have extensive religious knowledge, trained students, influential Kyai and everything else have the potential to become agents for spreading the seeds of brotherhood. With this authoritative capability, this Islamic boarding school can create a religious moderation agency in Indonesia. In line with this expression conveyed by the teacher at the Samalanga Islamic Boarding School, Tgk Muhammad Ali:

Suluk has a positive impact on the behavior of people who have followed the suluk process and can avoid evil, cruel, jealousy, envy, backbiting and other actions. He believes that all humans are created differently so that we can get to know each other’s creations from Allah SWT. Therefore, people who have the
surul, God willing, will have happiness in this world and the hereafter.

Citing the theory of empiricism that is, student behavior and personality are based on the educational environment they experience at school. The development of the santri’s soul depends on the education they have been involved in so far with all their activities. Therefore, the educational environment is one of the formation of students' character. In this case, educators have full authority in shaping the personality or behavior of students.

In religious moderation there are principles, politeness and brotherhood. Religious expressions are expressed with politeness, and aim to emphasize brotherhood. It’s okay to be different, but still be polite, empathetic to each other. The substance of religious moderation has long been practiced by the Indonesian Islamic community and has become local wisdom that functions as a mechanism for managing diversity (Sila, 2017). In essence, local wisdom originates from religious values as a treasure inherited from our ancestors. Moderate religious views, attitudes and behavior emphasize more on the essence of religious teachings. For example, one of the essences of the presence of religious teachings in this case is orders to maintain human dignity as noble creatures created by God. If there are views, attitudes and behavior in the name of religion that result in the loss of human dignity, then this is actually contrary to the value of religious moderation. Therefore, Islam encourages its people to establish good relationships. Even with people of different religions and views on life. The example of the spirit of brotherhood is in the Prophet Muhammad SAW. In him there is an example for the believers (Q. 33:21). Moreover, the Holy Bible specifically mentions the Prophet's personality which was full of understanding, tolerance and open-mindedness (Q. 3:159). The Prophet's example in behaving with a spirit of awareness, understanding and gentleness towards others is one of the most obvious manifestations of Allah’s praise that he had great character (Q. 68:4)

In the last pillar of prayer, namely the greeting behavior of looking to the right and left, it is a strong symbol that Muslims recommend to spread peace. The purpose of prayer is also as a means of educating nobility and humanity, which is symbolized in the closing greeting. Greetings are nothing more than prayers for the safety, welfare and well-being of many people as a statement of humanity and social solidarity. Therefore, peace is one of the main characteristics of the Islamic religion. Islam means greeting (peace/safety) as has been explained, recommending maintaining harmonious relationships with others. Islam does not only prioritize matters relating to religious matters, but also social issues that are not closed, and opens itself up by prioritizing friendship among human beings. Peace is also a mutual agreement between individuals, communities and nations to carry out God's commands and the realization of universal peace, not refusal based on coercion not to do
Implementation of TNW Teachings in the Context of Simplicity

Next is simplicity, this is a principle taught by the Mudi Mesra Samalanga Islamic Boarding School. Someone who has a simple nature has a clear vision of life. Because he can differentiate between needs and desires. In accordance with the expression of a student who follows Suluk named Akmal:

We are advised that in practicing suluk to achieve perfection the teachings are necessary to suppress appetite and endure hunger. In fact, holding back hunger will reduce worldly desires. Lusts that are suppressed include lust, envy, envy and other worldly desires. All of which must be eliminated or kept to a minimum in the teachings of the congregation. When bersuluk means training to live in pain. The basic reason is that if he never feels suffering in life and misery, then he will forget himself. At that time, feelings of arrogance and arrogance arose, which ultimately resulted in forgetting who and how God's role is in this world. In line with KH Imam Zarkasyi, simplicity is strength and fortitude. By having a simple nature, he can survive every difficulty in life. Simple is a characteristic that is not excessive, so he remains modest, calm and able to control himself. Simple behavior that suits his abilities and needs. Likewise, according to Buya Hamka's opinion, simplicity is living a balanced life and being in the right middle ground. It doesn't lie too low or lean too much, it's simple, it's straight and steady in its path. Therefore, simplicity has the characteristic of wisdom, namely, knowing what is needed and what is avoided. On the other hand, if you live a life of luxury, it will be difficult to face various situations. If one day something comes along that doesn't match your desire to always be luxurious. Indicators of simplicity values include not being stingy and not being wasteful and spending wealth according to needs. Furthermore, QS Al-Furqan verse 67 "And those who when they spend (wealth), they are not excessive, nor are they stingy." Surah Al-Furqan is the 25th letter in the composition of the Qur'an. This letter is classified as a Makkiyah letter because it was revealed in the city of Mecca. In verse 67 this is related to the meaning of Iqtishad and Al-Muqtaṣashid which have the meaning of thrift and moderation. This verse teaches and commands to live simply and not excessively. The previous verse in verses 63-66 Allah SWT explains about the characteristics of an Ibādurrrahmān (Most Merciful Servant) one of the characteristics is in this verse, namely people who when they spend their wealth or invest their wealth they do not overdo it and also not stingy. So, the criteria for a Servant of God contained in this verse is a Servant who lives simply.
4. Conclusion
This study is also to trace and explain the relationship between the implementation of the congregation’s practices and attitudes of religious moderation. By analyzing using empiricism and survival theory. In accordance with the title, namely: Implementation of TNW teachings in the religious moderation behavior of students, the practice of the Mudi Mesra Samalanga Islamic Boarding School, Implementation of TNW Teachings in the Context of Tolerance, Implementation of TNW Teachings in the Context of Brotherhood, and Implementation of TNW Teachings in the Context of Simplicity.

Bersuluk can improve the morals of students for the better, thus suluk is very much needed in improving the morals of students. This can deliver clean souls and morals to students. Suluk which is followed by students can avoid bad, cruel and useless actions for themselves. Suluk essentially means strengthening belief in awareness of God’s existence, as well as realizing the position of servants. In the suluk process, a person or salik must of course have a murobbin teacher. That is, a teacher who is able to understand spiritually and physically about divinity and has carried out and experienced the suluk journey in his life.

Furthermore, it is related to religious moderation and tolerance, the practice of the tarekat really changes behavior and attitudes, where students who previously still harbored worldly desires, became quiet, calm and peaceful. Because the students have trained their hearts to remember Allah SWT. Mutual respect and respect for people with different ideas. True tolerance referred to here is tolerance that is not passive by simply appreciating and respecting adherents of different beliefs, but also actively communicating, building togetherness and cooperation in socio-cultural life.

Suluk has a positive impact on the behavior of people who have followed the suluk process and can avoid evil, cruel, jealousy, envy, backbiting and other actions. He believes that all humans are created differently so that we can get to know each other's creations from Allah SWT. Therefore, people who have the surul, God willing, will have happiness in this world and the hereafter.

Quoting the theory of empiricism, namely, student behavior and personality are based on the educational environment they experience at school. The development of the santri’s soul depends on the education they have been involved in so far with all their activities. Therefore, the educational environment is one of the formation of students’ character. In this case, educators have full authority in shaping the personality or behavior of students. In religious moderation there are principles, politeness and brotherhood. Religious expressions are expressed with politeness, and aim to emphasize brotherhood.

Next is simplicity, this is a principle taught by the Mudi Mesra Samalanga Islamic Boarding School. Someone who has a simple nature has a clear vision of life.
Because he can differentiate between needs and desires. When bersuluk means training to live in pain. The basic reason is that if he never feels suffering in life and misery, then he will forget himself. At that time, feelings of arrogance and arrogance arose, which ultimately resulted in forgetting who and how God's role is in this world.

In line with KH Imam Zarkasyi, simplicity is strength and fortitude. By having a simple nature, he can survive every difficulty in life. Simple is a characteristic that is not excessive, so he remains modest, calm and able to control himself. Simple behavior that suits his abilities and needs.

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