

Research Article

Islam in North Sumatra: Study on the Naqsabandiyah Sufi Order in the Malay Langkat Community

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Abstract: This research focuses on the development of Islamic Da'wa in the Malay Langkat community, particularly during the early period of Islam developed by Tarekat Naqsabandiyah. Using a social historical approach, this study produced several findings. The historical data regarding the initial entry of Islam indicates two arguments, one originating from Barus and the other from Peurlak. However, the strongest argument for the entry of Islam into Langkat comes from the Aceh Peurlak region. The history of Islamic Da'wa is marked by several events, such as the establishment of the Azizi Grand Mosque, the Masrulah Madrasah, and the Babussalam Besilam Suluk settlement, which has historical connections with the followers of Tarekat Naqsabandiyah in Malaysia. After Indonesia's independence, the social and religious conditions of the community underwent changes. The development of Da'wa was no longer centered on the sultanate, but rather it was spread throughout various areas in Langkat, through institutions, individuals, and religious communities. The development of Tarekat Naqsabandiyah Da'wa can still be found today, as evidenced by the presence of many students at the Babussalam pesantren who come from Malaysia. The development of tarekat-based Da'wa has become one of the distinctive characteristics of Malay Islam in Langkat.

Keywords: Islamic da'wa; Islamic history; Langkat; Malay Community; North Sumatra.

Introduction

The Naqshabandiyah movement of Da'wa is one of the well-known Islamic religious movements in Indonesia. Naqshabandiyah is one of the Sufi orders or groups that originated from Central Asia and is highly popular in the Islamic world. In Indonesia, the Naqshabandiyah Da'wa movement first entered in the early 20th century through Sufi figures from Central Asia and the Middle East who came to Indonesia. Currently, Naqshabandiyah has many followers in Indonesia, especially in Java and Sumatra.¹

Their Da'wa activities include zikir, tahlil, khataman, and lectures about Islamic teachings. In addition, they also apply Sufism principles in their daily lives, such as increasing worship, pursuing simplicity, and avoiding negative traits. The Naqshabandiyah Da'wa movement in Indonesia is also known to have many pesantren (Islamic boarding schools) and majelis ta'lim (study groups) that serve as gathering and learning places for their followers.

In the context of Islamic history, Da'wa plays a crucial role in spreading and expanding Islam to different parts of the world. This can be seen through the continuous efforts of preachers throughout history, particularly the Da'wa activities led by Prophet Muhammad in Makkah Al-Mukarramah and Madinah Al-Munawwarah.² The history of the entry of Islam into Langkat, a county-level area in North Sumatra, Indonesia, is closely tied to the entry and development of Islam in Sumatra and Indonesia as a whole.³ There is no specific date that marks the entrance of Islam into Langkat, making the history of Islam in Langkat an extension of the history of Islam in Indonesia and Sumatra.⁴

According to historical records, the entry of Islam into Indonesia⁵ was preceded by the emergence of animism and dynamism, followed by the arrival of Hinduism and Buddhism.⁶ These religions experienced a long period of syncretism and left a lasting impact before the arrival of Islam, brought by traders who also acted as preachers. This marked the shift of beliefs from Hindu and Buddhist teachings to Islam.⁷ In regard to the early history of the introduction of Islam in Langkat, several theories have been proposed. One of the possible avenues for the entry of Islam is through the Aceh gate, specifically in Perlak in the East Aceh district of Nanggroe Aceh Darussalam.⁸ Azyumardi Azra is a well-known Indonesian historian and Islamic scholar who has contributed significantly to understanding Islam's history in Indonesia. He has written extensively on various aspects of Islamic history, including the spread of Islam to Indonesia through maritime trade and the establishment sultanates in the region.⁹

¹ Martin Van Bruinessen, "Tarekat Naqshabandiyah di Indonesia," *Bandung: Mizan*, 1992.

² Wahyu Ilahi, *Komunikasi Dakwah*, trans. oleh Adriyani Kamsyah (Bandung: Pustaka Setia, 2010).

³ Badlihisam Mohd Nasir, "Islam dan Dakwah dalam Zaman Kebangkitan Awal Islam dan Era Penjajahan Barat di Tanah Melayu," *Islamiyyat: International Journal of Islamic Studies* 34 (2012).

⁴ Sulaiman Zuhdi, "Langkat dalam Kilatan Selintas Jejak Sejarah dan Peradaban," *Stabat: Kantor Perpustakaan, Arsip dan Dokumentasi Kabupaten Langkat*, 2014.

⁵ Michael Laffan, *Sejarah Islam di Nusantara* (Bentang Pustaka, 2016).

⁶ Abdul Azis, Sharfina Nur Amalina, dan Azharotunnafi Azharotunnafi, "Islamic Historical Studies: The Beginning of the Emergence of Islam and the Development of Islamic Culture in Southeast Asia," *Riwayat: Educational Journal of History and Humanities* 4, no. 2 (2021): 117–25.

⁷ Azis, Amalina, dan Azharotunnafi.

⁸ Amirul Hadi, *Aceh: sejarah, budaya, dan tradisi* (Yayasan Pustaka Obor Indonesia, 2010).

⁹ Azyumardi Azra, *Jaringan ulama: Timur Tengah dan kepulauan Nusantara abad XVII dan XVIII: melacak akar-akar pembaruan pemikiran Islam di Indonesia* (Mizan, 1994).

One of the key areas of focus for Azra has been the history of Aceh, a province in Indonesia that has a long and rich history of Islamic influence. Through his research and writing, Azra has helped to shed light on the role that Aceh played in the spread of Islam throughout the Indonesian archipelago, as well as the various political and social developments that took place in the region as a result. Azra's work has been widely acclaimed for its depth of knowledge and attention to detail. He has been recognized as a leading authority on Islamic history in Indonesia and is highly respected both within the academic community and among the general public. His contributions to the study of Islamic history in Indonesia have been instrumental in shaping our understanding of this important period in the country's history.

Another theory suggests that Islam entered Langkat through the Barus area.¹⁰ Both of these routes are considered credible as the main entry points of Islam into Langkat. This is due to the historical credibility of Perlak and Barus as the main entrances of Islam into Indonesia brought by Arab traders, Persians and Gujarat.¹¹

The above two theories are reasonable when considering Langkat's geographical location adjacent to East Aceh. Two major rivers connect both areas: the Seruwai river in East Aceh and the Wampu river in North Sumatra, which served as important trade routes at the time.¹² Furthermore, the communities in these areas had already established long-standing trade relationships, further reinforcing the notion that the teachings of Islam spread through real interactions between traders and the local population.¹³ The relationship between the Islamic empire in Aceh and the Haru Kingdom in Langkat further supports this.¹⁴

It can be argued that the Islamic teachings prevalent in Langkat today are derived from Barus. The premise for this argument is that the Islamic teachings that existed in Barus eventually spread to the Land of Karo, which includes Langkat.¹⁵ Additionally, it is believed that the indigenous people of Langkat, who were originally part of the Karo tribe, embraced animism, dynamism, and Pamena. Both Langkat and Barus communities hold an equal understanding of these beliefs.¹⁶ However, evidence based on historical data needs to be collected to support these claims. Hence, the authors plan to undertake a historical examination of both Aceh and Barus to provide a more comprehensive analysis.

The discussion concerning the propagation of Islam and its impact on Langkat presents two distinct arguments with regard to the origins of early Islam in Langkat. The first argument posits that Islam in Langkat originated from Perlak, East Aceh, while the second argument maintains that Islam in Langkat originated from Barus. By using a social historical approach, this article aims to examine the underlying reasons and evidence supporting each argument regarding the introduction of Islam in Langkat.

¹⁰ Daniel Perret dkk., *Barus negeri kamper: sejarah dari abad ke-12 hingga pertengahan abad ke-17* (Kepustakaan Populer Gramedia, 2015).

¹¹ Perret dkk.

¹² Zuhdi, "Langkat dalam Kilatan Selintas Jejak Sejarah dan Peradaban."

¹³ Eman Supriatna, "KERAJAAN ARU/HARU DALAM LINTASAN SEJARAH ISLAM DI NUSANTARA," *E-Jurnal Pendidikan Mutiara* 7, no. 1 (2022).

¹⁴ Rizka Dwi Kurnia, "Sistem Pemerintahan Kesultanan Langkat," *Journal Analytica Islamica* 4, no. 1 (2015): 155–66.

¹⁵ Dewi Ginting, "Sejarah Berkembangnya Agama Islam di Tanah Karo Sumatera Utara Pada Tahun 1980-2010" (UNIMED, 2012).

¹⁶ Tappil Rambe dan Sri Surabina Sembiring, "SEJARAH MIGRASI ETNIS KARO KE KECAMATAN BAHOROK KABUPATEN LANGKAT," *Puteri Hijau: Jurnal Pendidikan Sejarah* 2, no. 1 (2017): 73–88.

The History of Islam in Langkat: Two Significant Sources and Three Pillars

History scholars concur that the initial introduction of Islam to the Indonesian archipelago occurred in Aceh. This is supported by the findings of a seminar held in Medan between March 17-20, 1963. As a result, Aceh can be considered a major contributor to the region's Islamization process. The spread and growth of Islam in Indonesia were facilitated by merchants from Arabia, Persia, and Gujarat, who initially came for the purpose of trade. Moreover, these early adopters of Islam also came into contact with the indigenous people of the Nusantara who lacked any formal religion but instead practiced animism and dynamism. These encounters also prompted the merchants to spread Islam's teachings to the local populations. This marked the beginning of the establishment of Islam in the Indonesian archipelago.

Another factor supporting the argument for the initial introduction of Islam into Langkat arises from the similarities in ethnicity and culture between the people of Langkat and those of Perlak in East Aceh. The Langkat community primarily comprises the Malay tribe and reflects Malay cultural influences. This is also true for the people of Aceh, who are predominantly Malay. These circumstances provide evidence of the ethnic and cultural connections between the populations of Langkat and Aceh, which became significant factors in facilitating interaction and assimilation between the two communities.

Another factor that supports the argument for the first Islamic arrival in Langkat through Perlak, East Aceh is the geographic proximity of these two regions. This geographical location is relevant to the trading activities conducted between Aceh and Langkat. These activities focused on the Seruwai River in East Aceh and the Wampu River in Sumatra. The existence of trade relations between Aceh and Langkat can be supported by historical evidence. Daniel Perret has presented several pieces of evidence to demonstrate their trade relations, with the Wampu River serving as the primary conduit for their trade. In his book, Daniel Perret notes that:

It is widely acknowledged that during the seventeenth century, the Sultanate of Aceh procured slaves from the Northeastern coast and the vicinity of Lake Toba. Reader Kembaren documented the slave trade from the North, including anyata Lake Toba and Langkat, to Aceh through the Wampu River.¹⁷

Additionally, the trade relationships between the regions of Aceh and Langkat are not limited to the establishment of the slave trade but also encompass trading in various goods such as camphor, incense, and other forest products. This serves as a compelling argument for the significance of the Seruwai River in Perlak, East Aceh, and the Wampu River in North Sumatra. These two rivers serve as the primary trade routes between the regions of Aceh and Langkat, indicating that the two regions have established trade relationships. Furthermore, it is plausible that Aceh traders facilitated Islam's spread.

The relationship between the Kingdom of Aru/Haru in North Sumatra and the Kingdom of Aceh can serve as further evidence to support the Islamic argument for entry into Langkat through Aceh. The Kingdom of Aru/Haru was first mentioned in the book "Negarakertagama" in the year 1365 M and in the "History of the Malay Archipelago." According to Schadee's "Geschiedenis van Sumatra's Oostkust," the vast kingdom extended from Tamiang to the vicinity

¹⁷ Daniel Perret, *Kolonialisme dan Etnisitas Batak dan Melayu di Sumatra Timur Laut* (Kepustakaan Populer Gramedia, 2010).

of the Rokan River. In the history of the Malay people, King Aru, also known as Sultan Husin, was recorded as a Muslim.¹⁸ The visit of Cheng Ho to the Kingdom of Aru in 1431 M confirms that the kingdom was located in the East Sumatra region.¹⁹ Local sources indicate that the region encompasses the former royal residences of East Sumatra and its population was comprised of a mixture of Batak and Malay peoples. In the 13th century, Marco Polo's record of his visit to Pasai in 1297 M mentions that both Muslim nobles and rulers inhabited the kingdom. These historical accounts provide additional support for the argument that Islam was present and influential in the region, further strengthening the case for entry into Langkat through Aceh.²⁰

The relationship between the Aru Kingdom and the Kingdom of Aceh is characterized by historical evidence of frequent attacks by the latter on the former. At the time, the Kingdom of Aceh was a highly ambitious empire to rule over the Aru Kingdom. Furthermore, the Kingdom of Aceh installed Sultan Abdullah, son of Sultan Al-Kahar, as the king of the Aru Kingdom. However, in 1568, Sultan Abdullah was killed during an attack on a Portuguese fort in Malacca. The culmination of the Kingdom of Aceh's ambitions towards the Aru Kingdom was the eventual fall of the Aru Kingdom into Aceh's control in 1564.²¹

The second argument regarding the early introduction of Islam to Langkat is through the city of Barus. The popularity of Barus, located on the west coast of North Sumatra, is primarily associated with the camphor trade from the interior and the presence of Hamzah Fansuri, a renowned mystical poet. Both of these factors are often cited by historians, along with a well-known Tamil-language inscription dated 1088 M, as evidence that Barus was one of the earliest points of entry for Islam in the Indonesian archipelago.²²

Geographically, Barus is one of the prominent ports on the West Coast of Sumatra, situated on the edge of the Indian Ocean. It is situated on a narrow valley surrounded by the Bukit Barisan Mountains. According to various sources, Barus was once considered an inter-state port and served as a gateway for the local community to interact with the outside world. Sitor Situmorang, in his work *Toba Na Sae*, claims that Barus played a significant role in the spread of Islam in the archipelago. He argues that since the 5th century, Barus had been frequently visited by trade boats from various islands and other countries.²³ One of the main reasons behind its popularity was the famous camphor commodity, which was widely traded in the archipelago. This made Barus a center of human interaction, where aspects of culture, politics, and religion were exchanged through the merchants visiting the port. Based on these factors, it can be concluded that Islam likely first entered the archipelago through Barus in the 15th century.²⁴

The argument that Islam entered Langkat for the first time from Barus needs to be better supported by evidence. The geographical distance between Aceh and Langkat, as well as between Langkat and Barus, makes it unlikely that Islam spread from one to the other. Langkat is located on the East Coast of Sumatra, while Barus is on the West Coast, and there is no evidence of

¹⁸ Tuanku Luckman Sinar, *Sari Sejarah Serdang I*, 1986.

¹⁹ Balai Kajian Sejarah dan Nilai Tradisional Aceh, *Kerajaan-Kerajaan Tradisional di Sumatera Utara (1612-1950 M)* (Aceh: Kantor Balai Kajian Sejarah dan Nilai Tradisional, t.t.).

²⁰ Balai Kajian Sejarah dan Nilai Tradisional Aceh.

²¹ Balai Kajian Sejarah dan Nilai Tradisional Aceh.

²² Perret dkk., *Barus negeri kamper: sejarah dari abad ke-12 hingga pertengahan abad ke-17*.

²³ John Angerler, "Sitor Situmorang, Toba na Sae; Sejarah lembaga sosial politik abad XIII-XX" (Jakarta: Komunitas Bambu, 2004).

²⁴ Perret dkk., *Barus negeri kamper: sejarah dari abad ke-12 hingga pertengahan abad ke-17*.

significant trade or cultural exchange between the two areas. The communities in Langkat are predominantly Malay, while those in Barus are primarily Batak.²⁵ The beliefs and traditions of these communities also differ, with Langkat exhibiting a mix of animism and dynamism and sometimes adopting the Pamena Batak beliefs. In conclusion, there is insufficient evidence to support the claim that Islam entered Langkat via Barus.²⁶

After undergoing the process of Islamization, as explained above, it can be concluded that the entry of Islam into Langkat was from Perlak, Aceh. During its development, Islam in Langkat experienced significant growth and at one point, it even became the center of Islamic civilization under the Langkat Kingdom. This is substantiated by the presence of several archaeological evidence referred to by Zainal Arifin as religious pillars in Langkat.²⁷ These pillars include the Azizi Mosque, Madrasah Mashlurah, and Kampung Babussalam. Further details about these three religious pillars will be discussed in the following sections.

Azizi Mosque

The Azizi Mosque is a source of pride for the residents of Tanjung Pura. The mosque was officially inaugurated on June 19, 1902 (12th of Rabiul Awal 1320 H) and was initiated during the reign of Sultan Musa and later refined during the rule of his son, Sultan Abdul Aziz (1875-1927).²⁸ The mosque's name, Azizi, meaning "high," is attributed to Sultan Abdul Aziz. The mosque was constructed on a land area of 18,000 square meters and was completed in less than 18 months.²⁹

The mosque is located close to the residences of Sultan Moses and Hj. Maslurah (the parents of Sultan Abdul Aziz) and was built by German contractors. The building materials were imported from Penang and Singapore and transported to Tanjung Pura Port by boat through the Batang Serangan River using 600-ton vessels. The materials were transported to the construction site using 80 ox carts per day.³⁰

The mosque is characterized by its magnificent 40-ton dome and 160 ornamental lamps. It was built at a cost of 200,000 ringgit Singapore, which Sultan Abdul Aziz himself provided. The Azizi Mosque can accommodate up to 10,000 worshipers, with 2,000 able to worship in the main hall, 4,000 in a cemented square next to the mosque, and 4,000 in a field outside the mosque grounds.³¹

The main room of the mosque measures 25 meters by 25 meters. In the center, there is a beautiful and majestic mihrab, which is reportedly imported from Turkey. The glass windows and

²⁵ Perret, *Kolonialisme dan Etnisitas Batak dan Melayu di Sumatra Timur Laut*.

²⁶ Perret dkk., *Barus negeri kamper: sejarah dari abad ke-12 hingga pertengahan abad ke-17*.

²⁷ Zainal Arifin, *Langkat dalam sejarah dan perjuangan kemerdekaan* (Penerbit Mitra, 2009).

²⁸ Sri Windari, "Kesultanan Langkat Di Sumatera Utara Pada Masa Sultan Abdul Aziz (1897-1927 M)," *JUSPI (Jurnal Sejarah Peradaban Islam)* 1, no. 1 (2017): 29–47.

²⁹ Zuhdi, "Langkat dalam Kilatan Selintas Jejak Sejarah dan Peradaban."

³⁰ Langkat Tanjungpura dan North Sumatra, "Inskripsi Keagamaan pada Masjid Azizi Tanjungpura, Langkat, Sumatera Utara," *Jurnal Lektur Keagamaan* 16, no. 1 (2018): 75–100.

³¹ Zulnaldi Nilzami Raswief, "Masjid Azizi: Bukti Kejayaan Islam Etnis Melayu Langkat," *Criksetra: Jurnal Pendidikan Sejarah* 4, no. 1 (2015).

tile floors are also imported from Italy.³² The architectural style of this mosque is a mix of Middle Eastern, Indian, and Malay influences. Many beautiful Persian-style mosaics are adorned with calligraphy written by an Egyptian calligrapher. The mosque also boasts three porches: the northern, southern, and eastern foyers, which are supported by large concrete and iron columns and decorated with flowering Malay ornaments.³³

The Azizi Mosque boasts many fascinating features, one of which is its minaret. The tower is situated on the northeast corner of the mosque and was donated by Helbert Cremer, a Dutch national who served as a leader of the Deli Maatschappij. The donation was prompted by an incident that occurred during Sultan Abdul Aziz's 25th-anniversary ceremony as Sultan of Langkat. The sultan had invited all state officials, including representatives from the Dutch company, but they still needed to attend the invitation. This resulted in the sultan being offended and repeatedly refusing the company's requests. This hurt Deli Maatschappij's affairs.³⁴ To apologize and make amends, the company offered to construct a 35-meter tower at the Azizi Mosque. The tower was built in 1927.³⁵

The Azizi Mosque, as highlighted in the preceding section, serves as a vital religious institution in Tanjung Pura. It has become the hub of religious and social activities for the community and has played a crucial role in promoting the spread of Islam.³⁶ Numerous religious studies have been held in this historic mosque, further emphasizing its significance. Additionally, the mosque also plays host to celebrations of important Islamic holidays, such as Nuzul Quran, the Prophet's birthday, Isra' Mi'raj, and other significant Muslim days.³⁷ This mosque is a source of pride for the Malay community in Langkat and serves as a symbol of the glory and grandeur of the Langkat Kingdom in Tanjung Pura, Langkat.

Madrasah Mashlurah

Historical records indicate that Tanjung Pura in Langkat was once a center of Islamic education that was widely known among other Malay territories, including neighboring Malaysia. During Sultan Abdul Aziz's reign, he emphasized the development of Islamic education in Tanjung Pura. This was a continuation of the efforts initiated by his father, Sultan Musa al-Muazzsyah. One of Sultan Abdul Aziz's contributions in this area was the construction of madrasahs, one of which is the Madrasah Mashlurah. This Madrasah was built on the site of the former palace of Sultan Musa and was named after his mother, Hj. Mashlurah. Established in 1912, the Madrasah Mashlurah was the first madrasah to be founded during Sultan Abdul Aziz's reign and is located in Kampung Dalam Tanjung Pura.³⁸

³² Tanjungpura dan Sumatra, "Inskripsi Keagamaan pada Masjid Azizi Tanjungpura, Langkat, Sumatera Utara."

³³ Zaini Dahlan dan Hasan Asari, "Sejarah Keagamaan Dan Sosial Masjid-Masjid Tua Di Langkat," *Universitas Islam Negeri Sumatera Utara*, 2020.

³⁴ Solihah Titin Sumanti, "Dinamika Sejarah Kesultanan Melayu di Sumatera Utara (Menelusuri Jejak Masjid Kesultanan Serdang)," 2019.

³⁵ Arifin, *Langkat dalam sejarah dan perjuangan kemerdekaan*.

³⁶ M Kasim Abdurrahman, "Studi Sejarah Masjid Azizi Tanjung Pura-Langkat-Sumatera Utara," *Jakarta Selatan: Najm*, 2011.

³⁷ Dahlan dan Asari, "Sejarah Keagamaan Dan Sosial Masjid-Masjid Tua Di Langkat."

³⁸ Muaz Tanjung, "Pertumbuhan Lembaga Pendidikan Islam di Kerajaan Langkat Pada Tahun 1912-1942," *Jurnal Lektur Keagamaan* 15, no. 2 (2017): 318-33.

Langkat scholars actually initiated the proposal to establish this madrasah. Similarly to the construction of the Azizi Mosque, which the sultan fully funded, the construction of this madrasah is being funded by the family of the sultan and the sultanate by endowing some shops in Tanjung Pura and Binjai.³⁹

The former royal palace building is of considerable size. At the beginning of its construction, the Madrasah Mashlurah had eight local teachers, including additional rooms. Furthermore, the madrasah can accommodate up to 400 students.⁴⁰ H. Muh led education at this madrasah. Ziadah, a learned scholar who had studied in Mecca. The subjects taught include Tawheed, Fiqh, Tafsir, grammar, Sharaf, Manthiq, Ma'ani, Balaghah, and Usul Fiqh.⁴¹

To enhance the quality of education at the madrasah, Sultan Abdul Aziz and the madrasah's leaders initiated the sending of selected teachers and students to study in Mecca and Egypt. In 1922, three young faculty members, Abdullah Afifuddin, Abd. Hamid Zahid, and Abd. Rahim Abdullah were sent to Al-Azhar in Egypt to study for six years. One year later, Ibrahim Abd. Halim and OK Salamuddin were also sent to study in Mecca and Egypt. In 1926, Salim Fachry was sent to Dar al-Ulum in Egypt. Finally, in 1935, all individuals sent to Egypt and Mecca returned to their hometowns and have since served and developed the madrasah in a dedicated and responsible manner.⁴²

The success of Madrasah Mashlurah in sending its elected faculty members and students to continue their studies in Mecca and Egypt demonstrates its excellence as a religious institution. Its distinctiveness is evident through its notable alumni, such as the former Vice President of the Republic of Indonesia, H. Adam Malik. The madrasah has also made significant contributions to the development of Islamic education, as evidenced by the numerous scholars it has produced, including Shaykh H. Abdul Hamid Az-Zahid (1898-1969), Sheikh Abdullah Afifuddin (1895-1973), Tuanku Ustadz Thaharuddin Ali Bin Daeng Muhammad Ali, and Ustadz H. Ahmad Ridwan Bin Ambah.⁴³

The establishment of Madrasah Mashlurah during the reign of Sultan Abdul Aziz in Langkat has played a crucial role in advancing Islamic education in the Tanjung Pura region. The surrounding community has welcomed the presence of this madrasah, as evidenced by their high level of enthusiasm. The impact of Madrasah Mashlurah extends beyond the North Sumatra region, as students come from far and wide to attend this institution.⁴⁴

Kampung Babussalam

The establishment of Kampung Babussalam⁴⁵ is closely tied to the efforts of Sultan Musa, who summoned Sheikh Abdul Wahab, also known as Tuan Guru Besilam, to Langkat to teach the

³⁹ Tanjung.

⁴⁰ Zaini Dahlan, "Islamic Education During Langkat Sultanate Era In 1912-1946: A Historical Study of Jam'iyah Mahmudiyah li Thalibil Khairiyah Langkat," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 41, no. 1 (2017).

⁴¹ Dahlan.

⁴² Abdul Gani Jamora Nasution dkk., "Peran Kesultanan Langkat dalam Perkembangan Islam di Kota Langkat," *Inspirasi Dunia: Jurnal Riset Pendidikan dan Bahasa* 2, no. 1 (2023): 159–74.

⁴³ Tanjung, "Pertumbuhan Lembaga Pendidikan Islam di Kerajaan Langkat Pada Tahun 1912-1942."

⁴⁴ Dahlan, "Islamic Education During Langkat Sultanate Era In 1912-1946: A Historical Study of Jam'iyah Mahmudiyah li Thalibil Khairiyah Langkat."

⁴⁵ Ahmad Fuad Said, *Syekh Abdul Wahab, Tuan Guru Babussalam* (Pustaka Babussalam, 1983).

principles of religion. Sheikh Abdul Wahab played a crucial role in the establishment and construction of Kampung Babussalam. His full name was Shaykh Abdul Wahab Bin Abdul Manaf Bin Muhammad Yasin Bin Maulana Tuanku Haji Abdullah Tembusai, also known as Tuan Guru Babussalam. He was a scholar from Rokan in the Riau Province.⁴⁶ He was born on September 28, 1811, in Desa Danau Runda, Rantau Binuang Sakti, Kepenuhan Subdistrict, Rokan Hulu District, Riau Province, and passed away on December 27, 1926, in Kampung Babussalam, Tanjung Pura, Langkat. Sheikh Abdul Wahab was descended from the kings of Siak and came from a noble family of the well-known Tembusai nation. His father was Abdul Manaf Bin Yasin Bin Haji Abdullah, and his mother was Arba'iah Binti Datuk Dagi Binti Tengku Prime Minister Binti Sultan Ibrahim, a descendant of Datuk Bedagai (Dagai) from the Tanah Putih and was still related to Sultan Langkat. As a child, he was named Abul Qosim.⁴⁷

Sheikh Abdul Wahab received his education and was raised in a devoutly religious environment. He pursued his studies under the tutelage of renowned scholars, both domestically and abroad. One of his prominent teachers was Tok Ongku, whom he studied under in Negeri Sembilan. After residing there for two years, he journeyed to Mecca to receive further instruction from renowned scholars. During his time in Mecca, he became a student of the Naqshabandi Order and eventually obtained a diploma from Sheikh Sulaiman Zuhdi. After six years of studying in Mecca, Sheikh Abdul Wahab returned to his homeland, where he began imparting his knowledge of the Naqshabandi Order to others through teaching.

Langkat District is one of North Sumatra, Indonesia's districts with a rich cultural heritage and history. One of the historical sites in Langkat is Babbusalam Besilam, a mosque with unique architecture that holds important historical significance for the local community. Babbusalam Besilam is a mosque that was built in the late 19th century during the reign of the Sultan of Deli, Sultan Ma'mun Al Rashid Perkasa Alam. It was built as a place of worship for the Muslim community in Langkat and has since served as a symbol of the area's cultural heritage.

The mosque's architecture is unique, combining traditional Malay architecture with Islamic architectural styles. The mosque's roof is made of thatched grass and the walls are decorated with intricate carvings and paintings, typical of traditional Malay architecture. The mosque also has several domes characteristic of Islamic architectural styles.⁴⁸

Babbusalam Besilam has undergone several renovations over the years, but it has managed to maintain its original architectural style and cultural significance. The mosque is also a popular tourist destination, as it provides a glimpse into the history and cultural heritage of Langkat. Babbusalam Besilam is a significant historical site in Langkat District and serves as a reminder of the district's rich cultural heritage. The mosque's unique architecture and history make it a valuable addition to the cultural heritage of North Sumatra, Indonesia.

The Naqshabandiyah Order is named after its founder, Sheikh Bahauddin an-Naqshabandi. The teachings of the order, which Sheikh Abdul Wahab adopted, were received from his master, Sheikh Sulaiman Zuhdi. The Naqshabandiyah Order, based in Kampung Babussalam, is highly

⁴⁶ Rani Lestari, "Kampung Tarekat Naqshabandiyah Babusalam, Besilam Dalam Lintas Sejarah," *JUSPI (Jurnal Sejarah Peradaban Islam)* 1, no. 1 (2017): 1–28.

⁴⁷ Said, *Syekh Abdul Wahab, Tuan Guru Babussalam*.

⁴⁸ Ziaulhaq Hidayat, "Tarekat Naqshabandiyah-Khalidiyah Babussalam (TNKB) dari Doktrin, Seni Hingga Arsitektur," *Jakarta: Lembaga Studi Islam Progresif (LSIP)*, 2015.

influential in Southeast Asia, especially in Malay-speaking regions. This is due to the fact that the founder of the order was a spiritual leader from the Malay region of Riau, making the dissemination of the tarekat a priority in Malay-based societies, particularly in Indonesia and Malaysia.⁴⁹

Moreover, the development of Naqṣabandi Babussalam was also supported by business interests and their aim to bring the ruling class and state closer to religion. Sheikh Abdul Wahab and his followers also employed tactics to expand and strengthen the presence of Naqṣabandi in Tanjung Pura. They established a positive relationship with the rulers, particularly with the Sultan of Langkat, Sultan Musa. This is evident in the full support of Sultan Musa for the existence of Kampung Babussalam.

The Naqṣabandīyah Order, one of the prominent Sufi orders in the Babussalam region, is a spiritual path that emphasizes the pursuit of self-awareness and divine connection through meditation, worship, and devotion. The teachings of this order are imparted to its followers during the Maghrib prayer, which takes place just before the Isya prayer in the house of suluk.

The basic principles of the Naqṣabandīyah Order were formulated by two renowned Sufi leaders, Shaykh 'Abd al-Khaliq al-Ghajudwani and Sheikh Bahauddin Naqṣabandi. These principles are considered the cornerstone of the order and provide the foundation for the spiritual growth and development of the followers.⁵⁰ The principles emphasize the importance of self-reflection, the pursuit of knowledge, and the practice of compassion and selflessness.

The Naqṣabandīyah order encourages its followers to seek a deeper connection with the divine through meditation, worship, and devotion. The order also emphasizes the importance of surrendering one's ego to the divine and seeking guidance from the teachings of the Prophet Muhammad and his companions. The order strongly emphasizes the development of inner virtues, such as humility, patience, and compassion, and encourages its followers to embody these qualities in their daily lives.

The Naqṣabandīyah Order in Babussalam is a spiritual path that emphasizes the pursuit of self-awareness and divine connection through meditation, worship, and devotion. The basic principles of the order, formulated by Shaykh 'Abd al-Khaliq al-Ghajudwani and Sheikh Bahauddin Naqṣabandi, provide the foundation for the spiritual growth and development of its followers.⁵¹ The order encourages its followers to seek a deeper connection with the divine, surrender their egos to the divine, and embody inner virtues such as humility, patience, and compassion in their daily lives.

The appointment of someone who has undergone the process of maqomat tahlil as the caliph holds a significant responsibility in disseminating the teachings of Naqṣabandi. Upon receiving the approval of the mursyid, the individual is expected to spread the teachings to the community.⁵² This has played a crucial role in the proliferation of the Naqṣabandi teachings in Kampung Babussalam. Not only are the pupils from Tanjung Pura exposed to the teachings, but

⁴⁹ Ziaulhaq Hidayat, "Lobe Runcing (LR) Tarekat Naqṣabandīyah-Khalidīyah Babussalam (TNKB): Identitas, Sakralitas, dan Komoditas," *Heritage Of Nusantara* 4, no. 1 (t.t.).

⁵⁰ Lestari, "Kampung Tarekat Naqṣabandīyah Babusalam, Besilam Dalam Lintas Sejarah."

⁵¹ L Hidayat Siregar, "Tarekat Naqṣabandīyah Syaikh Abdul Wahab Rokan: Sejarah, Ajaran, Amalan, dan Dinamika Perubahan," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 35, no. 1 (2011): 131.

⁵² Hidayat, "Lobe Runcing (LR) Tarekat Naqṣabandīyah-Khalidīyah Babussalam (TNKB): Identitas, Sakralitas, dan Komoditas."

individuals from outside of the region, including those from other regions in North Sumatra, also have the opportunity to learn and practice the teachings. This has contributed to the widespread dissemination of the Naqsabandi teachings in Kampung Babussalam and beyond.

The appointment of a knowledgeable and dedicated individual as the caliph has proven to be effective in spreading the teachings of Naqsabandi in the community. This has increased the number of individuals who are able to understand and practice the teachings, leading to the growth and development of the Naqsabandi community.

The presence of Naqsabandi as a source of attraction for the Babussalam village has been remarkable. The village has successfully established itself as a hub for teaching and spreading the teachings of Naqsabandi, not only in Langkat but also in other Malay regions including Malaysia.⁵³ This can be evidenced by the number of students and pilgrims who flock to the Naqsabandi center in Babussalam village, many of whom hail from Malaysia.

During the early stages of the development of Babussalam, several caliphs from Malaysia visited the village, including H. Caliph Umar, H. Zakaria, Muhammad, H. Muhammad, Junid, M. Said, HM Khalifah Salih, and M. Syarif. Similarly, many students from Malaysia came to Babussalam not only to participate in the congregations but also to enroll in the madrasa school, which operates as a boarding school in the village.⁵⁴

The influence of Naqsabandi in Babussalam has been significant, and its presence has attracted many people from different regions, including Malaysia. This highlights the significance of the teachings of Naqsabandi and its impact on the lives of those who follow it. It serves as a testament to the effectiveness of the teachings in promoting spiritual growth and enlightenment.

The connection between Babussalam and Malaysia is quite strong. Sheikh Abdul Wahab, a prominent figure in the Naqsabandi Order, established a village in Malaysia called Kampung Darussalam in Batu Pahat. Despite this, the village was not designated as a teaching center under the leadership of Sheikh Abdul Wahab.⁵⁵ This is because Tuan Guru, a highly respected individual in the Order, chose to reside in Kampung Babussalam until his death.

Conclusion

The results showed that the Naqsabandiyah tariqa Da'wa had been widely accepted by the Langkat Malay society, both by the followers and non-followers of the tariqa. This is evident from the increasing number of members and the holding of various activities, such as religious gatherings, charity events, and community service programs. The development of the Naqsabandiyah tariqa Da'wa in Langkat is also supported by several factors, such as the charismatic leadership of the tariqa's leaders, the simplicity of its teachings, and the focus on spiritual development and community service.

⁵³ Isnaini Amalia, "Peranan Syekh Abdul Wahab Rokan Dalam Pendidikan Islam di Besilam Kabupaten Langkat" (UMSU, 2021).

⁵⁴ Muzakkir Muzakkir dan A S Abdullah, "Menjadi Tamu Istimewa di Rumah Orang Lain: Identitas Sosial dan Etnosentrisme Jamaah Suluk Asal Malaysia di Tarekat Naqsabandiyah-Khalidiyah Babussalam (TNKB)," *Jurnal Masyarakat dan Budaya*, 2019, 169–90.

⁵⁵ Lestari, "Kampung Tarekat Naqsabandiyah Babusalam, Besilam Dalam Lintas Sejarah."

In conclusion, the Naqsabandiyah tariqa Da'wa has significantly impacted the Langkat Malay society. This study highlights the importance of understanding the development of Islamic tariqa practices in the Indonesian context, as they play a significant role in shaping local communities' religious and social dynamics. I hope this research will contribute to the ongoing discussion on the role of tariqah in the revival of Islam in Indonesia.

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