



FACTORS THAT ENCOURAGE MELAYU PEOPLE TO FOLLOW THE SYATTARIYYAH TARIKAT OF SYEKH H. ABDURRAHMAN SILAU LAUT

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Abstract. *The study of Malays, is inseparable from their beliefs and concerns about the teachings of Islam. But does every Malay person want to enter the tarikat, specifically the Syattariyyah Tarikat Mr. Sheikh H. Abdurrahman Silau Laut. If so, what factors drove them to enter it? Therefore, this paper focuses on in-depth interviews (dept interview), using the "filed research" and "frame of reference" methods. The aim is to find out the factors that drive them into this path. The results and discussion of this study, found that many Malay people entered the Syattariyyah Tarikat which was founded by Mr. Sheikh H. Abdurrahman Silau Laut in Silau Laut District. There are two factors that encourage them to enter this path. First, the interinsic factor of the Malays wants to draw closer to Allah, and also wants to explore psychology. Secondly, the exinsic factor because it is motivated by others and all positive views towards the person of Mr. Sheikh of Silau Laut and the teachings of his path, karomah, i'iqad and his actions encourage them to enter this path. To the local government, scholars, pilgrims and the community paid serious attention to the preservation of the teachings of Tarikat Syattariyyah as a scientific institution for the next generation.*

Keywords: Syattariyyah Tarikat, Abdurrahman, Silau Laut, Motivation, Melayu People of Asahan.

INTRODUCTION

Among the taricates which grew and developed in North Sumatra and were entered by Malays was the Syattariyyah Tarikat in the Silau Laut Asahan District, which was founded by Mr. Sheikh H. Abdurrahman Silau, better known as the "Sheikh Silau Laut", or "Sheikh H. Mohd. Ali Silau ". Based on his notes, that Mr. Sheikh H.

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Aburrahman Silau was born in Rao Batubara Village (now Tanjung Mulia Village, Tanjung Tiram Asahan District) in 1275 H / 1858 AD He is the son of Nahkoda Alang who came from Rao (Father) and Andak Siret (Mother) originating from Coal. Aburrahman is the third of four children, namely, Abbas, Siti Jenab, Abdurahman and Aburrahim. During his life he was a highly respected and respectful Sufi figure not only by members of the Tarikat Syattariyah Jama'ah, but by the nobles in Serdang mapun Asahan giving special treatment to Mr. Sheikh of Sea Silau.

The most important issue is how the continuity, role and influence of the Taratt Syattariyah teachings applied and taught by Mr. Sheikh H. Abdurrahman Silau to his congregation which then becomes a motivation for Malays to follow him as a Sufi or spiritual practice that can approach themselves as closely as possible. maybe to Allah. Even if the influence of Mr. Sheikh H. Aburrahman Silau, which was continued by his followers to date, still colors the behavior and life of the Sea Silau people, especially for the Malay Silau Lautin Asahan North Sumatra ?. There are many other interesting issues that require more serious and in-depth research on the motivation of the Malays in entering the Syattariyah Tuan Sheikh Silau Tarikat.

Chronologically, that writing is important because there are several factors, namely; First: by examining the Tarikat Syattariyah Mr. Sheikh H. Abdurrahman Silau, it will be seen how the teachings of his path are taught and continued by his successors, so that it becomes a practice of spiritual worship for the people of Sea Silau, especially for the Malays in this area. Second: see that the teachings of the tarikat are very important for the Malay community, so they have inner acuity and refined character. This sharp attitude and subtlety of character causes the people in the Sea Silau, especially the Malays in this area will always give priority to humanity and divinity considerations on every problem they always face in everyday life. Third: by knowing and practicing the teachings of the Tarikat Syattariyah Mr. Sheikh H. Abdurrahman Silau, the people in this area will be able to avoid committing despicable acts, immorality and sin according to customary rules and Islamic religious teachings.

LITERATURE REVIEW

Sheikh Haji Abdurrahman Urrahim bin Nahkoda Alang Batu Bara, he was born in Kampung Rao Batu Bara (now Tanjung Mulia Village, Tanjung Tiram Asahan District)

in 1275 H / 1858 AD, his father named Nahkoda Alang bin Nahkoda Ismail descended from Tuk Angku looked descended from Datuk Rock from the Rao region (South Tapanuli-West Sumatra border) the title of "captain" at the beginning of his father's name is due to the natural code working as a captain on a barge of his own that is used to carry merchandise between islands and even to Malaya (Malaysia) his mother's name is Nayra who is from Rantau Panjang village (Pantai Labu Sub-District, Deli Serdang Regency). Abdurrahman is the 3rd child of 4 siblings, Abbas, Siti Jenab, Abdurrahman and Abdurahim.

Heredity is an environment of several families who still have blood relations and unite. Family is defined as a group of people living in one house that still has a kinship or blood relationship, because of marriage, birth. Sheikh Haji Abdurrahman during his life had 6 wives and 12 children. His first wife, Maimunah, from Serdang, had a child, died as a child, and was later divorced when he was studying in Mecca. On his return from Mecca he married Saiyam from Batu-Bara as his second wife and from his wife he was blessed with as many as 4 children: Daud, Siti Fatimah, Siti Rukiah and Siti Fathmah. Daud and Siti Fatmah died as children. Meanwhile he also married Ratato bt. Lebay Hamid as his third wife, but did not last long because Ratato died. Then Sheikh Haji Abdurrahman also married his sister-in-law Maryam as his fourth wife, from this marriage they were blessed with as many as 4 children namely: Siti Aminah, Muhammad Ali, Siti Hadiyah and Maimunah. Maimunah passed away as a child. His second wife, Saiyam, died after 7 years in Silau Laut precisely in 1335 H / 1917 AD

While the Silau Laut District is one of the Subdistricts in Asahan Regency which has an area of 127.38 Km² with a height of 2-13 Meters sea level. Geographically, the Silau Laut subdistrict is located at 3000 '56 '3010 '00' 'North Latitude and 99041 '24 '-99047" 49 "East Longitude, consisting of two seasons, the rainy and dry seasons. The majority of the community is farming, such as farming, this is because in the region has a rainfall of approximately 917 mm³ / year, and the condition of the region is in the lowlands, white clay, red clay.

Administratively, the Silau Laut District is partly bordered by Batu Bara Regency, with details, in the north bordering Batu Bara Regency and the Malacca Strait, in the south bordering Air Joman District, in the east bordering Tanjung Balai District,

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and in the west bordering Rawang District. Panca Arga. The Silau Laut District consists of five villages, as follows: Lubuk Palas, New Silo, Bonto Silo, Old Silo, and Bangun Sari. The details regarding the geographical condition of the Silau Laut District in 2017 can be seen in the following tables:

Table I
Area Size by Village in Silau Laut District in 2017

No.	Villages	Wide (Km)	Percentage
1.	Lubuk Palas	34,70	27,24
2.	Silo Baru	31,50	24,73
3.	Silo Bonto	34,50	27,08
4.	Silo Lama	19,27	15,12
5.	Bangun Sari	7,43	5,83

Source Asahan Regency Statistics Center, 2017/2018.

Based on the 2017 Population census, the population of Silau Laut Sub-district is currently estimated to have reached 21,646 people, with men greater than the number of women, men totaling 10,836 people and women totaling 10,810.

Thus, Kecamatan Silau Laut is one of the types with a high population density, so it has relatively large human resources and is calculated by other sub-districts in Asahan district. Judging from the age structure of the population, Silau Laut District is inhabited by approximately 2,981 people of productive age (15-58 years) with a percentage of 58.51%. Thus, above, Silau Laut Subdistrict is relatively available with enough labor, who can work in various types of companies, both services, trade and manufacturing. Chronologically the real conditions of demographics in the Silau Laut District in terms of its historical population can be seen in the following table:

Community Social and Cultural Activities in the Silau Laut during the lifetime of Sheikh Haji Abdurrahman was very thick and strong. In his time the social and cultural activities of the Society went smoothly and lively, among the social and cultural activities of the community that existed in his time were:

- a) Conducting Sea-fishing activities together with relatives.
- b) Share with each other.
- c) Protect relatives and the community from the threat of pirates.

- d) Defend his relatives from attacks and threats from Pirates.
- e) Conducting Martial Arts Training (silat)
- f) Doing Mutual Assistance Building a Village.
- g) Doing Mutual Assistance Building Roads.
- h) Mutual Assistance Building Irrigation.
- i) Carry out the activities of the Syattariyah Tariqa.
- j) Conducting Sea Herbal Medicine every year.
- k) Manatou Kampung, with the term "Totau Negeri" is done every 7 years.
- l) Conducting activities to open Bondang as a sign of gratitude after picking rice yields.
- m) Conduct Close Bondang Activities.

In the "Close Bondang" program a Traditional Chairperson who had already been ordained by him was assigned to make special conditions aimed at "spirits" (dwelling people) who were known as native people in the Silau Laut before the village was opened and inhabited by humans, with the aim that they do not interfere with villagers who will go down to the fields according to their pledge to Sheikh Haji Abdul Rahman to be obedient and loyal.

- n) Have a Pencak Silat Party

In an effort to foster family, relatives and worshipers in the field of sports and martial arts (Silat), Sheikh Haji Sheikh Haji Abdurrahman immediately taught them routinely, where this was at the same time to preserve traditional culture. In every Shawwal, exactly 1 week after the Eid al-Fitr, it is required to hold a "Pencak Silat Festivals" by displaying students who have been educated and to enliven the martial arts party invited by pencak silat experts from other villages such as from Coal, Sei Balai, Rawang, Pondok Bunga, Meranti Village, Tanjung Balai, Sei Kepayang and others.¹

¹ Interview with Syekh Ibrahim Ali, 23 Juli 2019.

METHODOLOGY

This study was carried out using a qualitative approach that took place in a natural or natural setting. The process forms a cycle; The Writer Team is the main instrument, and the data analysis is done inductively, qualitatively. Thus, the type of study carried out is a qualitative approach with a focus on understanding the project discussed using "filed research" and "frame of reference." The Writers' Team itself, so that the clarity, feasibility, and depth of the study data is a measure of validity this discussion. The process of this discussion is carried out basically in the form of cycles, not linear as in quantitative / conventional funding, then in the process in the form of cycles can actually be identified the existence of three stages that take place "shuttle", the stages are as follows:

- a. The exploration stage is broad or comprehensive and usually still moves at the level of understanding by doing what Spradley calls a "grand tour observation" or "grand tour question".
- b. The exploration stage is focused or selected in order to achieve a level of depth and detail in accordance with the dominant chosen as the focus. The dominant choice referred to uses three kinds of considerations, namely organizing domains, strategic ethnography, and theoretical interest.
- c. The stage of checking the results / findings of the research is mainly by doing what Lincoln and Guba call the "member check" procedure.

FINDINGS AND DISCUSSIONS

A person's motivation to follow a certain path depends on a character who becomes an idol and role model. Figure can be interpreted as a prominent and famous person who will be a role model.² A figure is a person who is successful in his field who is shown by monumental works and has an influence on the surrounding community.³ Therefore, the introduction of the character to be examined, there are several concepts

²Can more clearly refer to, Kamisa, *Kamus Besar Bahasa Indonesia*, (Surabaya: Kartika, 1997), p. 68.

³In addition, a character must have certain features that are different from others who are equal at the regional level, especially the difference in expertise in their fields. With such qualifications, someone's figure can be scientifically justified. Read, Arief Furchan Dan Agus Maimun, *Studi Tokoh*, (Yogyakarta: Pustaka Palajar, 2005), p. 11.

that need to be known, namely,⁴ First; internal and external background. The thought being examined is recognized from the perspective of internal background which includes; 1). Life background (in childhood and family), 2). Education, 3). All kinds of practices that form a view, 4). The development of his thinking. Whereas externally, it is a special situation in the era that a person experiences, with his socioeconomic, political, cultural, literary, and philosophical.

Second; the method of thinking and the development of thought, and that is, each thinker uses a certain method in his mind, this method of thinking usually colors his entire thinking. Third; Influence and influence,⁵ that is, one's thoughts are always influenced by the memory or access they receive, because human thought is one and its essence is one. However, one must not neglect the original creation of the thinker himself.

It is very rare for a charismatic figure to get the four honorary titles given by the leader of the tarikat, the congregation and the community to H. Aburrahman namely, "Lebai", "Tuan", "Sheikh", "Silau", and "Laut". Therefore, the views of the leaders, the congregation to him were highly glorified, and respected for all his ideas, thoughts, contributions, and services or their influence seemed to be felt in plain or tangible by the public. Even in terms of leadership and example, so that the figure of Mr. Shaikh H. Aburrahman of Silau Laut was promoted, acknowledged, emulated, and considered to be able to provide inspiration for subsequent generations, especially for the leader and congregation of the Tarikat Syattariyah he founded.

According to the Head of the Syattariyyah Tarikat in the Silau Laut District of the Asahan Regency, Mr. H. Ibrahim Ali Silau that the honorary title "Sheikh" was pinned to Mr. Sheikh H. Aburrahman Silau Laut was a gift given by Allah Almighty to him. Because Allah Most High, who has given honor, and glory to humans according to His will. God will give the kingdom to those whom he wants and revoke the kingdom from the people

⁴Read, Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam*, (Jakarta: Prenada, 2011), p. 30 - 34.

⁵Influence and influence are complex civilization processes that occur at various levels, languages, meanings, and things, Se, Hasan Hanafi, "al-Turats al-Tajdid", in Harahap, *Metodologi*, p. 33.

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he wants, God will raise the rank of those whom he wants, and he humiliates those he wants.⁶

Mr. H. Ibrahim Ali Silau continued his views on the personal of Mr. Sheikh H. Abdurrahman Sea Silau, very polite and gentle, so that many Malays are sympathetic, happy, interested and finally they are motivated and interested in being able to learn, study, study and enter teachings Syattariyyah Tarikat which he founded. Granting an Honorary Title "Silau" or "Silo" to the personal self of Mr. Sheikh H. Abdurrahman has various meanings, varied, and different interpretations in the perspectives of pilgrims and Silau Laut community members, but the aim is to have a perspective the same one. "Silau", according to Mr. H. Ibrahim Ali Silau, that the title of Silau to Mr. Sheikh H. Abdurrahman in its history is very long, that is, at that time, this area was an uncontrolled land, no human inhabited it and no one dared to clearing land to become a village and a place to grow crops, because this place is very haunted, and dazzled, no one can survive if you have entered this area, the risk is dead, because in addition to being in this forest wild animals, such as tigers, elephants, snakes, when jengking, centipedes, etc., there are also spirits such as, jinn, ghosts, and buniyan who interfere with people, but who can open the forest land is Mr. Sheikh H. Abdurrahman Silau Laut with permission and will Allah SWT.⁷

Because Mr. Sheikh H. Abdurrahman was able to open land in a very haunted and Silau area safely, then by Sultan Asahan (Tengku Adil) gave this area permission to Mr. Sheikh H. Abdurrahman who was estimated to be 20 km x 20 km square long. Thus, Mr. Sheikh H. Abdurrahman continues to be crowned "Mr. Sheikh Silau". Because he was able to enter and open the land of this haunted and Silau land to become a village, and a place to grow crops for the community.⁸

According to the version submitted by Ustadz Tengku Zulkarnaen that the giving of "Silau" to the personal self of Mr. Sheikh H. Abdurrahman Silau Laut occurred during the Dutch colonial era. At that time, the Dutch photographed or took a personal photo of

⁶The Research Team conducted an interview with Mr. H. Ibrahim Ali Silau, a leader of the Syattariyyah Tarikat and native descendants or grandchildren of Mr. Sheikh H. Abdurrahman Silau Laut, on Tuesday, 23 July 2019 in the Silau Laut District of Asahan Regency.

⁷Interview with Mr. H. Ibrahim Ali Silau, Wednesday, 11 September 2019 in Silau Laut Asahan Regency.

⁸Interview with Mister H. Ibrahim Ali Silau, 11 September 2019.

Mr. Sheikh H. Aburahman Silau of the Sea, but it was not unusual to be photographed, because his body had emitted light and was very dazzled. Dutch cameras become damaged and destroyed, the Dutch are shocked and feel very surprised, why did this happen to someone? Of course, this is an extraordinary event that was given excess by Allah, to His pious servants and had the character of hospitality, at that time, the Dutch called it Mr. Sheikh of Sea Silau.⁹

According to Mr. Abdul Halim, that in addition to the explanations and information that have been explained above, there is also a history or story of the Glorious Silau Laut which says that the meaning of "Silau" is that this area is very dazzled for who are people who have bad intentions, *riya*, and *Takabur* entered this area, then their views became blurred and dazzled as did the Dutch Colonial people described above, including native people who wanted to enter to work on this land, if intentions were not good, then confirmed or the address would not be safe, can not go home again, they have gone astray and died. Therefore, long before entering this haunted area, there is a village that is mentioned by the Silau Laut community with the term "BATIK MIND", meaning that there must be a lot of consideration, must straighten out the intentions because of God, and do not get wrong intentions cannot be safe, misguided, and die. In Batu Pikir this must be a true pair of intentions, if you doubt and doubt it is better to go home than to enter this dangerous area. Because the risk is very void.¹⁰

Encouragement or motivation is an energy for charity carried out by someone. Therefore, motivation becomes the driving force for someone to work more optimally, or make someone forget about feeling tired, tired, tired, and lethargic in working and doing good deeds. Good or right motivation will make all worldly activities worth *ukhrawai*. There are several factors that encourage Malays to enter the *Syattariyyah* rank, namely:

⁹Ustadz Tengku Zulkarnaen when delivering *Tausyiah Tablig Akbar* at Al-Rasyid Mosque, Bandar Khalipah Village, Percut Sei District, Deli Serdang Regency, North Sumatra, on Sunday, 28 April 2019.

¹⁰ Interview with Mr. Abdul Halim, Congregation of the *Syattariyyah* Tarikat Mr. Shaykh Silau Laut, Tuesday, July 23, 2019 at his home in Silau Laut Sub-district, likewise similar to the statement of Mr. H. Ibrahim Ali Silau, and Mr. Abdul Kholik, Wednesday, September 11, 2019 at the Mosque Ar-Rahman Silau Laut

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1. According to the statement of Mr. Abdul Halim that among the motivations of the Malays in Kampung Silau Laut entered Tarikat Syattariyah, Mr. Sheikh H. Abdurrahman Sea Silau, this was to want to become a powerful, powerful, and skilled person. How do you want to be rich without having to work hard to find good fortune, also want to disappear and invulnerable, so that the body is not visible to people, or hold stabbing if there are people who stabbed him, then to achieve this motivation, they want to learn the magic sciences from Syattariyah's Tarikat teachings. But after he pursued and delved into the science of this path, their intention or motivation turned into a Sufi, becoming a pious servant, because Mr. Sheikh of Silau Laut knew very well what was in their hearts, then pushed him to be closer to Allah.
2. Mr. Abdul Halim also, when the Research Team conducted in-depth interviews with him, that he himself had a clear motivation from the beginning to become a congregation of the Syattariyah Tuan Syukurh Silau Sea Tarikat. Based on his statement he said that his motivation to enter this path was solely due to Allah, and to draw closer to Him, there was no other motivation. His motivation was born in him without being influenced by others. The motivation arises is really from the conscience and the awareness of himself that is the deepest to pursue the divine sciences such as; the knowledge of monotheism, fiqh, and Sufism. In addition to maintaining, maintaining, and limiting themselves and their families from things that are despicable and evil that contain elements of immoral acts and sins.
3. Likewise with Mr. H. Ramsyah Margolan when the Research Team conducted an interview, that he had the same motivation as Mr. Abdul Halim, namely because Allah Almighty, was solely. His motivation for learning to read the Koran is directly taught and guided by the biological son of Mr. Sheikh H. Abdurrahman of Sea Silau, namely Mr. Sheikh Muhammad Ali Sea Silau. He realized that by reciting or learning to read the Koran is a way or way (tariqah) to be able to get as close as possible to God. Because reading the Koran is a worship, so that the heart and mind become calm and peaceful, coupled with the worship of prayers, dhikr and so on the heart becomes more solemn and serene, therefore, which drives him to enter the

Syattariyah Tarekat Mr. Sheikh H. Abdurrahmann Silau of the Sea in Kampung Silau This sea.¹¹

4. Mr. H. Ibrahim Ali Silau is a direct descendant of Mr. Sheikh H. Aburrahman Silau Lauthas a strong motivation to enter the Jama'ah Tarikat Syattariyah, because he wants to continue, maintain, and strive to develop the teachings of the Syattariyah Tarikat, so that not extinct swallowed and crushed by the flow of changing times. It was sad that the teachings of the Tarikat Syattariyah were lost without anyone or descendants who could take care of and save them for their children and grandchildren. Therefore, Mr. H. Ibrahim Ali Silau continues to be a teacher, priest, and alternative physician for people who are not only for the people in the Silau Laut District, but many people outside the Silau Laut District come to seek treatment. In other words, his intentions and motivations aside from wanting to preserve and continue the teachings and practices of the Tarikat Syattariyah, he himself wants to keep purifying himself, so that he is close to God through the knowledge of monotheism, Sufism, dzikir, and prayers which are given ijabah or accepted by Allah , also helps people who are sick as a deed of worship to Allah.
5. Mrs. Hj. Sri Astuti is the wife of Mr. H. Ibrahim Ali Silau who has a motivation, which is in addition to helping her husband to help treat others, also wants to be a wife who is obedient and obedient to her husband and becomes a servant of God who is pious. To achieve this motivation is not an easy matter. Therefore, knowledge is needed that can realize his motivation by diligently studying demanding knowledge, then naturally the knowledge he obtained was from the teachings of the Syattariyah Tarikat which was founded by Mr. Sheikh H. Aburrahman of Sea Silau, Mr. H. Sheikh Muhammadiyah Ali Laut and so on until down to her husband H. Ibrahim Ali Silau finally to herself as a wife who can serve her husband. But clearly, the motivation of Mrs. Hj. Sri Astuti because of Allah, and the pleasure of her husband, to be happy living in this world and the hereafter.

ⁿ Interview with H. Ramsyah Margolan, 12 September 2019.

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In addition to the above intrinsic motivation, there is also extrinsic motivation namely; encouragement for Malays who came from outside to enter the Syattariyyah Tarikat Mr. Sheikh H. Abdurrahman This sea Silau. The external motivation starts from the person of Mr. Sheikh Silau Laut himself as described earlier, his descendants (nasab or juriyyatnya), his karamah and i'tiqad, to the method of practicing the teachings of his path, his gait and influence helped encourage the Malays to follow and practice the teachings Tarikat Syattariyyah Mr. Sheikh H. Aburrahman Sea Silau.

Another ecstatic motivation is the invitation of the Tarikat Syattariyyah congregation who have already entered into the congregation. The congregation invites other Malays to join the teachings of the Tarikat Syattariyyah, so that they will be better off living in this world and the hereafter, with their motto is "living gloriously dead holy" because they have drawn closer to Allah, the Exalted Mahas Mulia and the Most Holy. Including the existence of religious and socio-cultural activities such as recitation, reading the Koran, monotheism, fiqh, and Sufism, as well as sports activities such as pencak silat / martial arts organized by Mr. Sheikh Silau helped encourage Malays to enter the teachings of the Syattariyyah tarikat in this Silau Laut District.

CONCLUSION

The views of the people of Silau Laut towards Mr. Sheikh of Silau Laut are very positive, both towards his person, nasab or even descendants (juriyyah), his karomah and i'tiqad, as well as to the method of practicing the teachings of his path, this can be proven from the awarding of honorary titles such as; Lebai, Tuan, Sheikh, Silau and Sea. The awarding of the title, of course, is very natural and natural, because of its integrity, influence and progress in society, which is not only for the Malays in the Asahan and Coal Sea Silau, but also for citizens outside the area. While the factors that encourage Malays to enter the Syattariyyah Tarikat Mr. Sheikh H. Abdurrahman Silau Laut there are chronologically there are two factors, namely intrinsic and extrinsic factors. The intrinsic factor is that the Malays want to get as close as possible to Allah, they also want to explore the mystical sciences, with the intention or purpose of wanting to be a smuggler, bandits, robbers, invulnerability, stab resistance, and pirates, but Mr. Sheikh know very well what their intentions are, then direct them to be close to Allah. While the extrinsic factor is for

Malays to enter this path because it is motivated by others and all positive views towards Mr. Sheikh of Silau Laut and the teachings of his path.

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