



TARIQAH AS SOCIO-RELIGIOUS MEDIA POST COVID-19

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Abstract

Tariqah as a medium for religious social communication is still questioned in the Islamic spiritual tradition. The main issue in this study is the Tariqah as a medium of spiritual communication among the people of Aceh. The role of Tariqah in strengthening spirituality has played a role in developing Islam. The Tariqah plays a role in promoting socio-religious values among Islamic communities. Case study research collects data through observation, interviews and participants. This qualitative data was obtained from a number of leaders of the Mufarridiyah Tariqah and Naqshabadiyyah Tariqah on the north coast of Aceh. From the results of the field study, it was found that the Tariqah as a social-religious medium still plays a role in communicating spiritual aspects after the Covid-19 pandemic, the Tariqah is still practiced by its followers during and after Covid-19 on the north coast of Aceh, the Tariqah is still believed to be a way of strengthening spirituality, the Tariqah playing a role in educating the public about Covid-19, Tariqah is also involved in preventive measures against the spread of Covid-19 and increasing public awareness.

Keywords: Tariqah, media, social-religious, Covid-19

A. Background of the problem

The Tariqah in Aceh has succeeded in raising the spirit of Muslims in expelling the invaders in the archipelago, but the implications of this enthusiasm are not yet known in the use of the Tariqah as a socio-religious post-Covid-19 in Aceh. The presence of Tariqah in the archipelago plays a role in religious social movements as religious social media that strengthens spirituality. The works of Tariqah ulama are also used as references in Islamic spiritual traditions in the archipelago. In the context of Aceh, the role of Tariqah is seen as significant because it acts as a religious social media in strengthening spirituality. The Tariqah is inseparable from the history of the Acehnese people, who are predominantly Muslim. Since Islam arrived in Aceh, Tariqah has played a role in various social aspects of society. A number of experts view that the Tariqah network factor has given Aceh its social and religious color. The presence of the Tariqah among the people at that time taught them the basics of Islamic teachings, conceptually and operationally.

When the Muslim community was hit by a storm of destruction due to attacks by the Mongol army and defeat in the Second Crusade, the mystical Islamic Community once made the Tariqah an important instrument in socio-religious activities. This instrument has been widely used in several regions in da'wah activities, reviving the spirit of some Muslims who were devastated and experiencing low self-esteem and pushing out the pessimism that had entered the souls of some Muslims

due to the invasion of the enemies of Islam. Ajid Thohir wrote that in such a situation, the Sufis succeeded in restoring Islamic culture and civilization which had been destroyed. They went looking for safe places to set up posts which had multi-functions as mosques, Islamic boarding schools, refugee shelters and most importantly, they carried out rehabilitation for the souls of Muslims and consolidated the power of Islam from various social strata of society to spread the message of Islam. In the 19th century in Africa various versions of religious orders emerged as a response to colonialism. Qairiyah Order in Algeria, Samani Order in East Sudan, Mahdi Order in Sudan, Sanusiyyah Order in Libya.¹In Asia, the Naqshbandi Order supplies spiritual energy to Muslims in China, Turkestan, Afghanistan and the Indies.²In the archipelago, the influence of the Tariqah is also quite extensive and plays an active role in coloring social construction, including education, struggle, trade and politics, the Tariqah is involved in religio-politics.³

This research aims to photograph Tariqahs as a medium for religious social communication after Covid-19 in Aceh. The important role of Tariqah aspects in strengthening spirituality and maintaining sharia values after Covid-19. Tariqah also acts as a reducer of chaos and a way to strengthen spirituality after Covid-19. The background above is the basis for the author to explain Tariqah as a social-religious media after Covid-19. The urgency of this article is to reintroduce Tariqah as a religious social media that is accommodating and a solution in responding to various social problems, so that the presence of Tariqah becomes an understood religious phenomenon.

B. Research Method

This research took place in Aceh. Using a case study approach supported by qualitative data from 6 informants who have information about the research topic. The research subjects were leaders of Tariqah who had controlled and led Tariqah before, during and after Covid-19. Data collection through documentation, observation of post-Covid-19 Tariqah activities, interviews and participants. Data analysis uses descriptive qualitative which begins with adjusting the research problem to the data that has been obtained, reporting research findings and interpretation of the data that describes the research object. Compare theoretical data with field data before making final interpretation.

C. Findings and discussion

1. Findings

From this research, the author found several phenomena related to Tariqahs as a medium for socio-religious communication after Covid-19. The main findings consist of:

¹Nicola A. Ziadeh. 2001. *Tariqat Sanusiyyah: Driving Islamic Renewal*. Jakarta: RajaGrafindo Persada.

²Said, Fuad. 2003. *The essence of the Naqshbandiyah Tarikat*. New Al Husna Library

³Sajarah, Wiwi Siti. 2004. *Recognizing and Understanding Muktabarah Tariqahs in Indonesia*. Prenada Media.



- a. Tariqahs as social-religious media play a role in communicating spiritual aspects after Covid-19
- b. The Tariqah is still practiced by its followers during and after the Covid-19 pandemic in Aceh
- c. Tariqah is still believed to be a way to strengthen spirituality
- d. Tariqah plays a role in educating the public about Covid-19
- e. Tariqah is involved in preventive measures against the spread of Covid-19
- f. Tariqah increases public awareness.

2. Discussion

a. Tariqahs as social-religious media play a role in communicating spiritual aspects during the Covid-19 pandemic.

In Aceh, based on limited field observations, the term pandemic is still heard in limited circles such as campuses, offices and mosque pulpits. Pandemic is a term for an outbreak that occurs in many places at the same time on a large scale. Disease pandemics are contagious and the infection is ongoing. An outbreak of a new, unknown disease that first infected people in that area. Even though the COVID-19 corona virus has been heard by the wider community in Aceh, it was found in discussions with community members from various social backgrounds that they did not understand what the COVID-19 corona virus actually meant. The corona virus can cause symptoms ranging from mild to severe. COVID-19 was first reported in Wuhan City, Hubei Province, China on December 31 2019. In Aceh, the spread of this virus is not very fast compared to Jakarta. The role of the government and related officials appears to be quite active in carrying out the response through sticker campaigns, mask raids and extensive outreach through communication media and also mosques as the most common places of worship in Aceh. Even though there are Aceh residents who are positive, this does not stop the government and the ulama from continuing to take preventive measures.

In Aceh, the role of Tariqahs as religious social media in strengthening spirituality has been successful in the past. Tariqah becomes a medium for conveying effective and broad spiritual messages to various levels of social strata.⁴ The role of the Tariqah in Aceh attracts the attention of social observers because whatever religious phenomena are practiced in Aceh will always be confronted with the Tariqah's value system as a barometer for measuring the legality of a religious activity. The Tariqah practiced in Aceh has received support from the majority of ulama as a religious social media.⁵ The spiritual aspects of Tariqah during the Covid-19 pandemic are no different from before the outbreak occurred, the main aspects include:

- a. Etiquette in remembrance functions as a regulation in the psychotherapy process. Starting from intentions, exchange of mental atmosphere, room atmosphere, clothing and dhikr facilities needed during Tariqah.

⁴Julian Baldick. 2002. *Mystical Islam Takes You into the World of Sufism*. Jakarta: Veranda of Universal Science.

⁵A. Shabri. 2003. *Biographies of 20th Century Acehnese Ulama, Volume I*, Banda Aceh: Provincial Education Office.

- b. The existence of the dhikr murshid as a therapist who is responsible for the therapy process. Like therapists, murshids provide facilities and condition the Tariqah space for mental change.
- c. The process of self-cleaning at the beginning of the practice of dhikr begins with the intention to repent from various deviant mental behaviors which is very appropriate to the initial phase of entering psychotherapy.
- d. Zikr as a medium for mental therapy to activate spiritual awareness.
- e. The aspect of tawajuh as self-visualization is seen as appropriate for the Tariqah in forming a new self-awareness.
- f. Zikr activates the analysis of negative psychic states, their overcoming and the formation of new awareness.

Zikr is carried out methodically to build new awareness in Tariqah's followers in order to strengthen positive feelings. The aspect of intention in Tariqah is the main driver, as is the use of water for ablution.⁶The aspect of awareness of normal behavior based on etiquette through repentance is the basis for achieving self-purification. In the Tariqah tradition, dhikr begins with a bath of repentance with the intention of raising awareness of self-purification. In Tariqah, dhikr is the main pillar in soul therapy. The most famous word on earth, the most mentioned by human beings. Zikr is an activity of saying the name of Allah.⁷According to the Koran, Allah is the creator of the heavens and the earth and He has power over everything. Allah was mentioned 2696 times in the holy Quran and the most beneficial word. The name Allah was also widely mentioned among the Arabs before Muhammad was appointed as the last Prophet. Doing dhikr alone or in a gathering with other people can build stronger character, frequency and resonance. Generates the impression of vibrations of the name of Allah or from each letter of the word Allah. Sound is the charm of the universe from Allah which contains various functions and benefits. The letters A, L and AH have deep spiritual value in the spiritual tradition of Tariqah. Likewise, the word Allah is the dominant name of God spoken. Saying the name of Allah according to the rules can improve the quality of health because it improves the quality of consciousness and the quality of blood. Zikrullah energy has been proven to be used to improve mental health. Zikrullah can regulate perceptual disturbances through waves that travel to the ear. Perception functions to recognize and interpret information to get a picture of an object.⁸

In the Islamic spiritual tradition, Tariqah leaders have initiated religious social media. In an academic perspective, Tariqah is called mystical Islam, this term is used by Julian Baldick, Reynold A. Nicholas or Annemarie Schimmel to make Tariqah a path to God. Tariqah practices are found in Africa and Asia. In Africa, the Tariqah succeeded in spreading Islam spectacularly by using the Sanusiyyah Tariqah as a medium. In Asia, Tariqahs become agents of change. Tariqah maintains its spiritual identity through patterns of practice taught to its followers. Therefore, the practice pattern of Tariqah as a spiritual identity that contains norms plays a role in communicating spiritual aspects during the Covid-19 pandemic. In maintaining

⁶Emoto, Masaru. 2006. *The True Power of Water*. Bandung: MQ Publishing.

⁷John Renard. 2009.

⁸Donald K. Freedheim. 2003.



spiritual identity, Tariqah functions as a medium for communicating spiritual values. Therefore, the Tariqah is used as a medium for passing down the spiritual norms contained in the Tariqah. The inheritance of these norms is for the continuity of Tariqah's role in communicating spiritual aspects during the Covid-19 pandemic.

In Aceh, spiritual norms have been living and developing for generations, in which Tariqah plays a role in spiritual aspects even during the Covid-19 pandemic. The Tariqah's adaptive ability as an Islamic religious social media is supported by clear spiritual arguments. Tariqah is used by preachers to communicate spiritual aspects during the Covid-19 pandemic. The Tariqah has a spiritual appeal for some Acehnese people because there are dense socio-religious values in it. Tariqah has had a deep influence in communicating spiritual aspects during the Covid-19 pandemic. The influence of the Tariqah in communicating Islamic values among society still occurs to this day in Aceh.

b. Tariqah was still practiced by its followers during the Covid-19 pandemic in Aceh

Tariqah, especially the Naqshabadiyah Tariqah, which its followers still carry out during and after the Covid-19 pandemic in Aceh. The fact that Tariqah is part of a religious ritual that is still respected. Tariqah means the path to perfection of the soul, emptying the soul of despicable qualities and filling it with praiseworthy qualities. Carrying out the Tariqah is accompanied by terms and conditions in accordance with the murshid's guidance for inner cultivation. This is because Tariqah has become a ritual that contains spiritual values. Because of this, during the pandemic the practice of Tariqah continued independently and in Tariqah in Aceh. Among Pasai residents, it is believed that Tariqah remembrance can soothe the soul and influence the mood.⁹This belief is based on the belief that Tariqah remembrance is the inheritance of the Guardians of Allah as a path to becoming a perfect human being. Tariqah remembrance has also been spread to strengthen the spizikr of the Islamic community under the guidance of the murshids.¹⁰Field findings show that by 2020 there are as many as 27 Tariqah remembrance houses that can be accessed by the public who are interested in becoming Tariqah participants.¹¹

The month of Suluk is also known as the Tariqah month which is used by local communities to intensify worship. The Tariqah months are the month of Sha'ban which has ten Tariqah days, the month of Ramadan has thirty Tariqah days, the month of Mawlid has ten Tariqah days and the month of Hajj has ten Tariqah days. Especially for Tariqah during the month of Ramadhan, a person who will join the Tariqah can choose whether he will follow for ten days, twenty days or thirty days, the choice of the number of days must be conveyed to the Mursyid at the beginning of joining the remembrance of the Tariqah. The months mentioned above are known as Tariqah months in the mystical tradition there. The reason for choosing these months as Tariqah months is because the scholars view these months as having blessings.

⁹Waly, Muhibuddin. (1996). *Suluk Recitation According to Tharekat Naqsyabandiyyah Muqoddimah Tawajjuh To Allah SWT For All Thariqat Sufiyah Mu'tabaroh*. Al-Waliyyah Melayu Raya Foundation.

¹⁰Suyanta, Sri. 2008. *Dynamics of the Role of Acehnese Ulama*. AK Group.

¹¹Salim, Arskal. 2010. *The Changing Porch of Makkah*. Alphabet.

Participants' equipment during Tariqahal remembrance, the committee only provides space, white rice, hot water and mosquito nets. Three main components in joining Tariqah. First, obligatory prayer. Second, dhikr and third, tawajuh (visualization of dhikr).

Some of the participants who take part in the remembrance of this Tariqah follow it from the beginning, some in the middle and some in the last ten of Ramadan. Some went home and many also came. Because of this, Tariqah's premises are always busy from the beginning of Ramadan until the eve of Idul Fitri. While participating in the remembrance of Tariqah, all participants are required to pray in Tariqah five times a day and night, accompanied by making up for the obligatory prayers. The sunnat qablyah and ba'diyah prayers are also still performed, while at dhuhur time the circumcision prayer of repentance is added. For beginners, you must recite Allah...Allah...Allah (dhikr ismuzat) silently in your heart 70,000 times a day and night under a mosquito net. This was done for three days. The remembrance outside the mosquito net is not counted towards this amount, explained Tengku Boy Haqi, one of the caliphs who leads Tariqah's remembrance at Dayah Darut Thaibah, Lhoksukon. After dhikr ismuzat, then go to the ninth lathaif level. While following the dhikr Tariqah, participants are given advice by the Tariqah guide, reminding participants that when we get to the grave we will really regret it, why we didn't repent while we were still alive in this world, why we didn't do our worship while we were still alive, regrets like that are no longer useful, regret such is the regret of the disbelievers. We should not experience the regrets felt by disbelievers, therefore let us all repent to Allah. Because we all have sins against Allah except the Prophets and Apostles who are infallible. The best sinner is one who repents to Allah. Therefore, from now on we must truly regret all the sins we have committed. With this regret, we will get God's help in the grave, but if we carry out actions that are angry with God, we will suffer losses, where in the grave there will be a very bad smell.

The practice of the Tariqah in Aceh is important because it is involved in religious elements, in government, in war tactics, in literature, in social relations, in the field of education, in the field of business, in the field of faith and social-community. The explanation above provides an illustration that among the people of Aceh there is a close relationship between Tariqah and daily life.

c. Tariqah is still believed to be a way to strengthen spirituality.

Tariqah is believed to strengthen the spirituality of its followers. In understanding spirituality, the followers of the Tariqah are assisted by murshid companions in providing enlightenment.¹²In value theory, discussion of the basis of values and the place of these values is the main priority in human life. Therefore, the relationship between values and reason, human interests and desires lies between two subjective and objective positions. In Islam, there are teachings of lasting values about the rewards and sins that humans will receive in the afterlife. In Acehese society, lasting values are found in the Tariqah. The characteristics of Tariqah, which are full of spiritual values, still exist among society.¹³This existence is supported by the

¹²Abu Amar, Imron. 1980. Regarding the Naqshbandiyah Tariqat Issue. Kudus: Kudus Tower.

¹³Atjeh. Aboebakar. 1996. Introduction to Tarikat Science: Description of Mysticism. Jakarta: HM Tawi & Son.



conformity between the values contained in Tariqah and the values held by society. George Santayana said that there is no value outside of appreciation humans towards that value. Values are experiences that can be understood by experiencing. The spiritual values in Tariqah can be understood through experience. Tariqah as a medium for communicating values is still embraced by society. Communicating values through religious Tariqahs is different from other media. The difference lies in the aesthetic touch of the religious order felt by its followers. Tariqah followers as seekers of religious values feel satisfied and their lives become meaningful. Followers of the order make spiritual experiences something that satisfies the soul.

From the perspective of Tariqah, five important elements influence human behavior; ruh, qalb, sir, khafi and ihfi. Therefore, these five parts must be cleansed from various negative emotional influences by filling them with the remembrance of Allah, five thousand times into the qalb, a thousand times into the spirit, a thousand times into the sir, a thousand times into the khafi and a thousand times into the in ahkfi. Filling the remembrance of Allah into these parts must be done in stages, starting from filling in the qalb and ending with filling in the akhfi. Saying the name of Allah is very helpful in releasing negative emotions within yourself. Likewise, hearing the name of Allah is very helpful for therapy because the human voice is cathartic for releasing emotions. The existence of Tariqah in communicating values occupies a strategic position as a way of strengthening spirituality. Even though messages are believed to be sacred, they are not easily received if the delivery process is not engaging. The message of Islam brought by the Prophet Muhammad and passed on by his companions has a high appeal, even the Prophet's own personality is impressive. Islam during the time of the Prophet was full of attraction and allure, not only because of its teachings which became rahmatan lil alamin but also the behavior of the Muslims was indeed alluring.

Tariqah functions as a way to strengthen spirituality as a basis for self-development.¹⁴ These feelings are disorganized and contribute little to the idea of developing self-awareness, but the sense of organization through the Tariqah helps shape the spiritual perception of the Tariqah's followers. Tariqah among the people of Aceh as a medium of entertainment is based on Islamic spiritual values. The role of Tariqah as a medium for strengthening spiritual values continues to this day in Aceh. Among the Acehnese people, values are included in their customs and traditions, but the Tariqah helps strengthen the function of values that have been believed for generations.

In a society that is changing rapidly, many old values are rejected because they are seen as inhibiting some human tendencies but are different from the values of the Tariqah which are still being preserved. Based on the results of participant observations and experiences during the research, the author is of the view that the elements of Tariqah are able to encourage people to develop their spiritual potential because they are still believed to be a way to strengthen their spirituality. Religious remembrance is a method of spiritual training that is carried out for a certain amount of time, isolating oneself from family and society only to worship physically and

¹⁴Reynolds, Nicholson. 1989. *The Mystics of Islam*, England: Arkana.

mentally. With the main practice of dhikr under the guidance of a Mursyid who can understand the situation of each of his students.¹⁵ Claude Addas wrote that the Tariqah is an odyssey of the soul through a series of rules that are applied before, during and after the Tariqah remembrance takes place under the guidance of the teacher.¹⁶ Schimmel understands that remembrance in the Tariqah is a mystical journey through various stages of the soul (maqam) to achieve the soul's goal, namely perfect monotheism, recognition of the Khaliq based on the experience that God is One.¹⁷ Tariqah trains itself to be disciplined and can achieve mental health through a series of collective dhikr practices. Do lots of dhikr, pray, keep your ablutions, restrain your emotions, give up food from animal elements. Implementation duration Tariqah depending on the wishes of the participant, he can choose whether 10 days, 20 days or 40 days.¹⁸ Zikr is a training method for managing and directing the soul together which is important for people who will take the spiritual path to God. Therefore, dhikr can be categorized as a method of soul training in the Tariqah. The Tariqah's approach to finding enlightenment of the soul is obtained through dhikr under the guidance of a teacher.

d. Tariqah plays a role in educating the public about Covid-19

In Aceh, based on researchers' limited field observations, the term pandemic is still heard in limited circles such as campuses, offices and mosque pulpits. Pandemic is a term for an outbreak that occurs in many places at the same time on a large scale. Disease pandemics are contagious and the infection is ongoing. Tariqah's role is in educating the public about Covid-19 as a new, unknown disease that has infected people for the first time in the area. Even though the expression about the COVID-19 corona virus has been heard in the wider community in Banda Aceh, it was found in discussions with community members from various social backgrounds that they did not understand what the COVID-19 corona virus actually meant. The corona virus is a virus that can cause disease symptoms ranging from mild to severe. COVID-19 was first reported in Wuhan City, Hubei Province, China on December 31 2019. China designated the coronavirus as COVID-19.

In Banda Aceh, the spread of this virus is not very fast compared to other areas in Indonesia such as Jakarta. The role of the government and related officials appears to be quite active in carrying out the response through sticker campaigns, mask raids and extensive outreach through communication media and also mosques as the most frequent places of worship in Banda Aceh. Even though there are residents of Banda Aceh who are positive, this has not deterred the government and formal and non-formal ulama from continuing to take preventive measures even in schools and

¹⁵Waly, Muhibuddin. 1996. *Suluk Recitation According to Tharekat Naqsyabandiyyah Muqoddimah Tawajjuh to Allah SWT for All Thariqat Sufiyah Mu'tabaroh*. Al-Waliyyah Melayu Raya Foundation.

¹⁶Addas, Claude, 2004. *Searching for Red Sulfur The Life Story of Ibn 'Arabi*. Jakarta: Veranda of Universal Science.

¹⁷Schimmel, Annemarie. 2008. *Mystical Dimensions of Islam*. Islamic Book Trust.

¹⁸Zainimal. *Naqsyabandiyyah Order Review of Sheikh Kadirun Yahya's Thoughts*. Banda Aceh: IAIN Ar-Raniry, 1998), p. 50.



campuses. Based on information circulating via radio and brochures, sufferers generally experience symptoms due to COVID-19 infection, fever with a temperature of 38°C, cough, runny nose, difficulty breathing, severe shortness of breath, weakness, muscle aches and sore throat. The role of Tariqah in educating the public about Covid-19 to prevent COVID-19 infection also calls on Tariqah to prevent transmission in everyday life:

1. Wash your hands with soap and water for at least 20 seconds. Apart from soap and water, you can
2. Also use an alcohol-based hand sanitizer that contains at least 60% alcohol
3. Avoid touching your eyes, nose and mouth with unwashed hands
4. As much as possible avoid contact with people who are sick
5. Use a medical mask when you are sick
6. Stay home when you are sick
7. Go to a health facility immediately if you experience health problems
8. Cover your mouth and nose when coughing or sneezing with a tissue. Then, throw away the tissue in the designated place.
9. Regularly clean and disinfect frequently touched surfaces and objects.

Tariqah responded to the Covid-19 phenomenon through its function as religious social media in educating its Tariqah. As the successor of spiritual traditions, Tariqah protects Tariqah's *aqidah* from various misinformation about corona by presenting an Islamic view about the disease outbreak. Therefore, by exploring how Tariqah responded to Covid-19 in the field, we obtained an overview of the Tariqah's role in educating Tariqah about Covid-19. The Tariqah in Aceh is important because it functions as a medium for spiritual education in the community.¹⁹ The function of Tariqah is the dominant element in protecting the spirituality of society. Tariqah can be said to be related to various aspects of people's lives, especially spirituality. In Tariqah, elements of religion, government tactics, war tactics, literature, social relations, education and teaching are found. This description shows that among the people of Aceh there is a close relationship between the role of the Tariqah and community life. The people of Aceh make Tariqah values the basis for almost all aspects of their lives. Tariqah's role in educating the public about Covid-19 is part of the community itself. Through Tariqah, many values can be communicated to the community using a spiritual approach. In Tariqah, human spiritual elements, society and education are an important chain. Therefore, it is deemed necessary to move people to realize their spiritual identity through the use of Tariqah. The people of Aceh still use Tariqah as a medium for spiritual education which is seen as cheap and easy. The Tariqah phenomenon has been going on for a long time in the Islamic world, as happened in Aceh. Based on Tariqah's long experience in educating the public, the role of education still has relevance during Covid-19.

e. Tariqah is involved in preventive measures against the spread of Covid-19.

¹⁹ Said, Fuad HA 2003. *The Essence of the Naqsyabandiyah Tarikat*, Jakarta: Pustaka Al Husna Baru.

The role of Tariqah in preventive measures against the spread of Covid-19 in Aceh is known through a number of statements from its leaders. The Tariqah leaders in the Dayah Abu Kuta Krueng, Pidie Jaya, the Dayah Tu Sop, Jeunib, the Dayah Abu Bate Lhe, Lhoksukon and the Daya Abu Karimuddin, Panton Labu expressed almost the same views. Tariqah's practices are still carried out by paying attention to preventive measures against the outbreak. The values of the Tariqah in various aspects of Acehnese life have for centuries been a process of forming an Islamic personality. In its journey, Tariqah experienced prosperous times and dark times. The heyday was when Tariqah developed in Aceh, where Tariqah played a role as a social-religious medium in strengthening spirituality. Meanwhile, the dark period was when political control intervened in the existence of Tariqah in Aceh. Likewise, as long as security is not conducive during times of conflict, Tariqah activities will continue to be held. Tariqah continues to carry out a preventive function against the spread of Covid-19 by increasing the frequency of Tariqahal worship and continuing to comply with the health protocols as stated above.

The Tariqah's ability to publish Islamic views on the pandemic outbreak is still very limited among its followers. It seems that Tariqah is also connected to the social sector, such as being involved in preventive measures against the spread of Covid-19. Tariqahal leaders also used several meetings to remind the public to engage in preventive measures against the spread of Covid-19. The role of Tariqah in solving social problems in society begins with raising the spiritual awareness of the community to carry out self-introspection accompanied by repentance. Tariqah uses spiritual concepts such as repentance, patience, gratitude and humility in building self-awareness in its Tariqah. The main mission of Tariqah, according to its leaders, is to teach its followers to know God through a number of spiritual exercises, instilling monotheism and adab. The Tariqah has strict discipline towards its followers. Therefore, involvement in preventive measures against the spread of Covid-19 does not experience difficulties in adaptation. Tariqah's involvement in preventive measures against the spread of Covid-19 is supported by a number of Sufism literature. Therefore, followers of the Tariqah have knowledge about spiritual relations and infectious disease outbreaks which are seen as tests from God. In Sufism literature, it is explained about the use of zikrullah and wirid to bring God's help as the protector of His servants. Aceh, which has experienced the influence of Sufism hundreds of years ago, has found it easy to use the Tariqah in preventive measures against the spread of Covid-19. Therefore, Tariqah's role in preventive measures during the Covid-19 pandemic in Banda Aceh through prayer, dhikr, wirid and recitation was successfully adhered to by Tariqah to limit insignificant activities outside the home. The Tariqah also uses meunasahs, madrasas and associations as media to educate the public about the dangers of Covid-19. Some literature writes that Tariqah is also used to convey the message of Islam to society. This instrument came with the spread of Islam to Aceh.²⁰ Apart from the Tariqah, there is also seudati as an artistic medium used by the rulers of Aceh and the spreaders of Islam in the past to

²⁰ Mulyati, Sri. 2004. Muktabarah Orders in Indonesia: Jakarta: Prenada Media.



convey the message of Islam to society. Seudati as a cultural social media has an attraction because it contains dense socio-religious values.

f. Tariqah increases public awareness.

Tarikat has been adopted into local culture as a medium for religious social communication to increase awareness of issues that can weaken spirituality. The religious inner training of Tariqah functions as a method that helps people in the process of building spiritual resilience. Tariqah has proven to be able to contribute to spiritual awareness education. Researchers of Islamic spirituality have published about the use of Tariqah as a socio-religious strengthening strategy in the spiritual field. The preachers use the Tariqah as a system of social control in spreading Islamic values that are in accordance with the characteristics of local society. The Tariqah urges its followers to refer to the values that have been agreed to be practiced. Value control is used to educate and encourage Tariqah to obey spiritual norms. The socio-religious control of Tariqah followers is a preventive effort to prevent violations of spiritual norms. The Tariqah has an approach to train its followers to internalize the Islamic values they believe in. Tariqah's mechanism can strengthen the role of Tariqah in communicating spiritual aspects during the Covid-19 pandemic.

Table 1 Phases of Awareness in Tariqah

No	Awareness Phase	Visualization Form	Theorem
1	Divine Covenant	Awareness of one's status as a creation/servant.	QS. Al-Araf, 7:172.
2	Womb Realm	Mother's sacrifice in pregnancy.	QS. Luqman, 31:34.
3	Natural World	A place to undergo God's tests.	QS. Al-Mulk, 67:1.
4	Sacred Death	The angel of death takes lives.	QS. As-Sajadah, 32:11.
5	Grave	The torment of the grave will be received by evil souls	QS. At-Taubah, 9:101.
6	Day of resurrection	Humans will realize the truth of God's words.	QS. Ar-Rum, 30:56.
7	God's Judgment	The limbs become witnesses in God's court.	QS. Yasin, 36:65.

This phase must become an awareness for the followers of Tariqah. The leader of Tariqah will guide his followers with repentance, prayer, remembrance, prayer and tawajuh.

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