

# Science Communication Patterns Towards Spritual Development of The Tarekat Naqsyabandiyah Kholidiyah Babussalam Langkat

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**Abstract:** This paper discusses the Pattern of Science Communication of the Naqsyabandiyah Kholidiyah Babussalam Order. This tariqa is located in Babussalam Village, which is a village located in North Sumatra, more precisely in the area of Langkat Regency, Padang Tualang District, approximately 5 km from Tanjung Pura City and about 65 km from Medan City. The tariqa village which was founded on the waqf land of Sultan Musa was led directly by Sheikh Abdul Wahab Rokan. This research is basically field research, meaning what is also called qualitative research. The duration of the study was carried out for 6 months. This data collection technique is carried out using interview techniques, observation techniques, and document mining techniques (records or archives). While the credibility test of data in this study includes extension of observations, increased diligence in research, triangulation, discussion, with peers, negative case analysis, and membercheck. The results of the study illustrate that the leader's Science Communication Pattern is carried out in the first way, interpersonal communication. The pattern of communication is carried out by Tuan Guru face-to-face directly with the congregation. Usually discusses worship practices or personal problems. Second, Group Communication This communication is carried out in studies or tausiyah to pilgrims in groups. Tuan Guru builds the spirituality of the congregation by studying every day after maghrib.

**Keywords:** Communication; Naqsyabandiyah; Order; Science

## Introduction

Tarekat is a process of strengthening spiritual values for its adherents which in this case is called Murid. In the end, through the process of spiritual guidance will come a positive impact in the form of changing spiritual values in a student. The scholars held that faith could be learned through the Science of *Tawhid*. As for *ihsan*, the way to get it is with *Sufism* and *Tarekat* (Tedy, 2018). The Naqsyabandiyah Kholidiyah Babussalam Order (TNKB) has never been empty of worshippers or followers and also still feels strong

influence among the surrounding community, including several regional and central officials, politicians, businessmen and other elites.

Spiritual formation in TNKB is a formation process that empowers pilgrims in the surrounding environment to be able to understand, pay attention to and implement the essential Islamic values, such as having a religious character, having morals, having a sense of responsibility, discipline, honesty, neatness, cleanliness, and others. As taught by their ancestors long ago, the concept of simple living or in the teachings of the tariqa is known as *zuhud*. *Zuhud* life is a spiritual

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journey towards Allah, *zuhud* does not mean denying the wealth and life of the world (Muhtadin, 2020). Wealth is God's blessing and grace that deserves and is grateful, but there must be a balance between the life of the world and the afterlife.

According to the author, the phenomenon in TNKB is a unique and interesting phenomenon to be studied. In the midst of a hedonistic and materialistic life like today, it turns out that there are still people who are able to maintain the values of Islamic teachings in everyday life. The condition of a peaceful, safe, and Islamic society can be realized through spiritual formation by maintaining and preserving the tradition of the tariqa with embroidery as one of the media.

So that reality shows that in difficult conditions, humans really need the presence of religion to provide intuitive solutions and answers for all humans. In line with the signs of spiritual crisis experienced by society today, this is where the role of TNKB as an antidote in dealing with the phenomenon of spiritual crisis by practicing its teachings such as dhikr, prayer, suluk and other spiritual activities that are able to embrace the entire pattern of one's life to be safe in the world and hereafter and able to have a positive impact on its practitioners.

TNKB in its main da'wah communication pattern teaches the essence of science, the essence of God through the method of dhikr and bersuluk. The target of TNKB da'wah is all pilgrims who have reached puberty in scientific and divine sense, and are not fixated on age or social status. Therefore, the path of da'wah in the form of tariqa has the same duties and responsibilities to carry out da'wah communication patterns in accordance with the Qur'an and Sunnah. The pattern of da'wah communication must be effective and can solve problems according to the conditions of the times, including science. The journey of da'wah in fostering pilgrims requires a communication pattern to be able to maintain and develop the da'wah (Prayogi, 2020). If based on communication theory, communication patterns can be understood as a pattern of relationships between two or more people in sending and receiving messages in an appropriate way so that the intended message can be received and understood (Azeharie & Khotimah, 2015).

There are various communication patterns in conveying messages, these communication patterns are very dependent on various conditions or situations of the communication itself, either one-way, two-way or multi-directional. The most common indicator for classifying communication based on its context or degree is the number of participants involved in the communication. According to Mulyana, communication patterns consist of intrapersonal communication, interpersonal communication, group communication,

public communication and mass communication (Kuen, 2019). But more clearly the function of communication can be seen in the following chart.

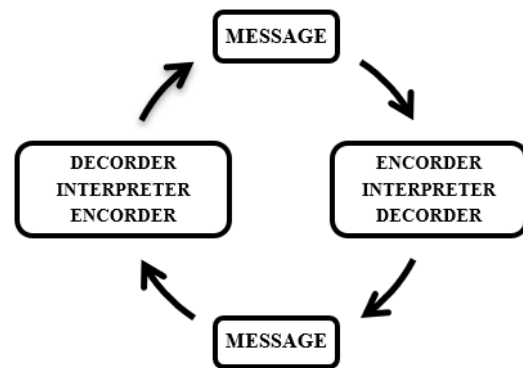


Figure 1. Communication patterns

Therefore, TNKB certainly has a series of communication patterns carried out to achieve this goal, namely shaping the spirituality of its students, it is very important for the author to examine how these communication patterns are. Broadly speaking, the success of the Naqshbandiyah order in building a good spiritual formation order must have a good communication pattern so that it offers a very interesting area of discussion and requires a separate exposition. This need will be answered in this paper, to find out more about the pattern of science communication of the Naqsyabandiyah Order of Babussalam Langkat.

### Method

This research is basically field research. Field research meaning research by collecting data from the field, describing and describing the actual situation that occurs based on facts also called qualitative research (Sugiyono, 2013). Tarekat Naqsyabandiyah Kholidiyh Babussalam is located in Babussalam Village, a village located in Bumi North Sumatra, more precisely in the area of Langkat Regency, Padang Tualang District, approximately 5 km from Tanjung Pura City and about 65 km from Medan City. The tariqa village which was founded on the waqf land of Sultan Musa was led directly by Sheikh Abdul Wahab Rokan. While this data collection technique is carried out using interview techniques (interviews), observation techniques, and document mining techniques (records or archives). With informants, among them Tuan Guru, the caliph, and the congregation of the Naqsyabandiyah Order Babussalam Langkat. The research was carried out for 6 months starting from contacting informants, compiling instruments and data collection processes, data verification and analysis to writing research reports and

dissertation guidance processes. The tentative schedule plan is shown in Table 1.

This schedule is tentative so it can still change according to research developments, mainly due to the availability of time for informants to be interviewed, The

data credibility test in this study includes extended observations, increased diligence in research, triangulation, discussion, with peers, negative case analysis, and membercheck (Moleong, 2018).

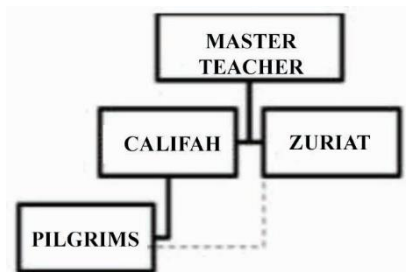
**Table 1.** Length of Research

Flow of Activities	Tentative of Schedule					
	JUN 2022	JUL-AGT 2022	SEPT 2022	OCT 2022	NOV 2022	DEC 2022
Initial contact with informants	█					
Compiling Research Instruments		█				
Data Collection			█			
Data Analysis				█		
Dissertation Preparation					█	
Dissertation Guidance	█	█	█	█	█	█

**Result and Discussion**

*Communication Pattern of Science Leaders of Naqsyabadniyah Kholidiyah Babussalam Langkat Order in Spiritual Development*

In simple terms, the structure of TNKB can be described as follows, where the top is Tuan Guru, to the lowest layer, namely the pilgrims. This communication pattern places each actor connected with each other in order to achieve common goals (Soenar & Nurrahmawati, 2021).

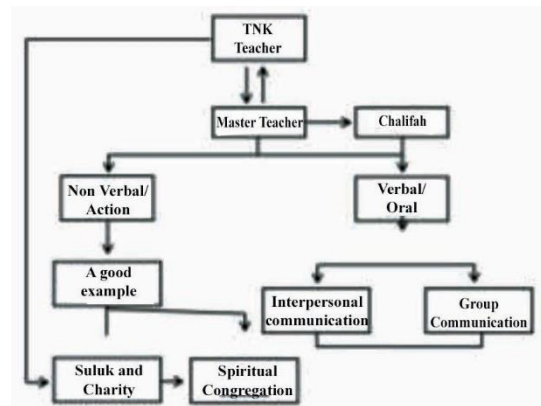


**Figure 2.** Order of each actor in the Naqshabandiyah Kholiyah Babussalam Order

The illustration above shows the hierarchical relationship seen in TNKB in Langkat. Based on observations in the field, it is confirmed that in TNKB as an organization has a pattern of communication that is conong from top to bottom, namely that the highest position is occupied by Tuan Guru or Mursyid as the first actor to lead and take all policies related to TNKB. Murshid is the leader of the tariqa inherited by the previous murshid. In carrying out his duties as the leader, Tuan Guru is assisted by the Caliphs as actors both forming upper and lower communication (Ahdi, 2015). The Caliph acts as the representative of the Master

Master as well as the mouthpiece of the pilgrims to the Master Guru. The Caliph is assisted by a third actor, namely the zuriat (descendant of the Master Guru), although not the entire family of the Master Master inherits spiritual achievements, but the zuriat has an important role in relation to the communication relationship established between the Master Master and the Caliph and the Caliph to the congregation.

Based on the data collected by the author by interviews and observations to Tuan Guru, the Caliphs and pilgrims, the author can conclude how the communication pattern of the Naqsyabandiyah Kholidiyah Babussalam Langkat Order in the spiritual formation of pilgrims. Such patterns include interpersonal, group communication (Master Master to the caliph, ordinary individual pilgrims who come for pilgrimage or group by way of wisdom or wise advice, lectures or recitations). Communication in a nonverbal way is by being a good example (*mau' idhah hasanah*), and habituating rituals and acts of worship (Ardhila, 2011). The communication pattern can be described as follows.



**Figure 3.** Description of communication patterns Interpersonal Communication Patterns

In TNKB this interpersonal communication takes place on, first, involving Tuan Guru with a student only, this activity can be said to be like a consultation activity when a student needs direction related to worship, practice, to personal problems. This communication is more personal so that it brings the psychological relationship between Master Master and students closer. As stated by Ucay, one of the TNKB pilgrims:

"After meeting and telling stories with Mr. Master, I became aware of the various problems that I had been feeling, about worship and also the practice and venting of my personal problems. This face-to-face consultation is also a place for me as a pilgrim to get closer to Tuan Guru, so I can be more open with my life problems"

Every day TNKB is never empty of pilgrims who come to visit and make pilgrimages, especially on weekends and national holidays. The pilgrims would gather at the large madrasa and then take turns meeting with the Master Master. This activity can be called a kind of consultation when the congregation needs direction related to worship, practice, so that personal matters can be discussed with the Master Master. Then Master Master will give advice, suggestions, pray, and suggest embroidery in order to gain peace of heart and soul. Tuan Guru's communication with the congregation is informative and persuasive, with a gentle presentation in speech, wise, friendly and flexible making the atmosphere warm so that the newly arrived pilgrims look familiar with Tuan Guru. This kind of communication is more personal so that it can strengthen the relationship between the congregation and the Master teacher.

Second, between the Master Master and the Caliph, matters that are often communicated regarding the activities and development of pilgrims. When the Master Master is not in place, the one who replaces the Master in spiritual development of the congregation is the Caliph. This is based on an interview with Tuan Guru:

"..... In building pilgrims, the practice is in the suluk house and there is a picket caliph, so before it reaches me the pilgrims are guided first after which the caliph who pickets will report to me after dawn so it is not repeated."

Every ba'da at dawn the Khalifa gives a report to the Master Master regarding pilgrims who participate in suluk activities at the pilgrim's suluk house commonly called salik. In the suluk house one of the methods of spiritual formation is by dhikr, each salik has its own level of dhikr and the salik must convey what is felt when dhikr with the Caliph. The results of the delivery felt by the salik were then reported by the Khalifa with Tuan Guru.

Third, the Caliph with salik, in activities in the suluk house of the salik more often intersected with the Caliphs. Each room in the suluk house has 3 (three) Khalifas to guard and consult. In dhikr, each salik is guided first until finally he can dhikr independently. The salik can consult, ask questions about practice, dhikr, and customs to the Khalifa and convey from what is felt, experienced during dhikr. This was conveyed by Caliph Malik Hamdan:

"At the beginning of embroidery, they are taught the dhikr method, after which they can dhikr independently. Then if afterwards there is something felt can consult with the caliph and Tuan Gutu. These salik are also given time for themselves to dhikr to deepen spirituality. So here there is such a thing as mukhobar, that he conveys what the pilgrims feel in dhikr and then shouts to the caliph who pickets later conveyed to Tuan Guru."

Based on the results of interviews and observations, it can be said that in this organization, Tuan Guru and Khalifah use interpersonal communication patterns in the spiritual formation of pilgrims individually with face-to-face that occurs between communicators and communicants. Communication that takes place between the coach and the congregation can be done at any time. Coaches can provide consultations and discuss with pilgrims. In this process of interpersonal communication, pilgrims can express their feelings.

Interpersonal communication is a combined process of conveying thoughts and feelings by one person to others in order to know, understand, and carry out certain activities (Sari, 2017). Communication that occurs in a face-to-face state between two or more people, either in a structured manner or in a crowd of people (Nurhanifa & Effendi, 2022). When compared to other communication, interpersonal communication is considered very effective in changing attitudes, beliefs, opinions and communicant behavior. Interpersonal communication is also the sending of messages from one person and received by others with immediate impact and feedback. Interpersonal communication occurs unstructured, informal, not rigid, and very flexible (Handayani, 2017).

Interpersonal communication can be called effective and efficient in conveying messages because interpersonal communication is dialogue communication that shows interaction, they participate in the communication (Holillah, 2020). Interpersonal communication can also be a process, activity or event that takes place continuously, or it can be said to be a dynamic, where this communication process everyone can participate in communication as an actor or reactor so as to provide feedback for both (Harapan et al., 2022).

A very effective form of communication used by coaches in conveying their da'wah messages to pilgrims

is to use interpersonal communication, with interpersonal communication the message of da'wah delivered will be directly received by pilgrims. They can interact with each other, ask each other questions, can also share each other both personal and public matters.

#### *Group Communication Patterns*

Group communication takes place face-to-face between Tuan Guru, Khalifah and pilgrims, in this formation at TNKB every five days a briefing or gathering is carried out. The purpose of this gathering is to convey or remind about adab-adab before suluk, adab when suluk, adab after suluk, and adab berkhalwat presented by Tuan Guru. This is based on what the Zaydan Caliph stated that:

"In the training, every five days there is a briefing or gathering of friendship between all of them, they will be read in suluk, adab after suluk, adab before suluk by the Master Master and explained adab berkhalwat. If this is held by every individual, God willing, become a sholeh."

This group communication also occurs when TNKB is visited by pilgrims who come in groups commonly called guests, such as ta'lim assemblies from outside the city and other provinces, as well as various agencies. This is also a driving factor for the community because seeing the large number of people who come to visit makes TNKB more widely known. As Mr. Guru Shaykh Zikmal Fuad said:

"I have two methods of inviting people to introduce and develop orders. When pilgrims come on pilgrimage, when there is an opportunity to invite, I invite. Starting from listening to their complaints or stories first, after that I give advice. Then the second, when I faced the congregation in the study of the book and the guest who came."

Based on the explanation above, the communication pattern used is Group Communication. Group communication is communication that occurs between a communicator and a group of people who number more than two people (Effendy, 2009). A group is a group of people with a common goal who interact with each other in order to achieve a common goal, understand each other, and view them as part of the group. According to Muhammad (2015) group communication is a group of individuals who influence each other, to get some satisfaction with each other, interact for several purposes, take roles, bond with each other and interact directly (Putri, 2023).

Some characteristics of group communication are, the communication process in messages delivered by a speaker to a larger audience and face-to-face, communication occurs continuously and can be distinguished between source and receiver, the message expressed is planned.

In TNKB there are da'wah activities by oral means in the form of recitation. The pilgrims will gain religious insight as ideological understanding. The recitation delivered by Tuan Guru is planned and scheduled every day after the Maghreb prayer except on Friday night. The study examines tawhid, fiqh of worship, tafsir and Sufism. This routine study can also be enjoyed by many people through media channels that have been prepared by TNKB such as Facebook, Instagram, and YouTube. As Mr. Master said in the interview:

"..... So, there is theory and practice, and it is more practice and every practice there are guidance. Later, in theory, after the magrib there is a recitation. The recitation was every night except Friday night. So every night there is a study of tawhid, fiqh of worship of course then tafsir da tasawuf."

In spiritual formation by forming recitation activities that are carried out every day with an informative and persuasive approach so that the delivery of messages hits the hearts of pilgrims. This is evident that the congregation always pays close attention to every speech delivered by the Master Master.

## **Conclusion**

The Naqsabandiyah Kholidiyah Babussalam Order (TNKB) has implemented several patterns in the spiritual formation of pilgrims. The method applied in TNKB provides significant changes to pilgrims. It can be seen from the changes felt by the pilgrims related to their spirituality is different from when before following the order. The communication patterns include: First, interpersonal communication. The pattern of communication is carried out by Tuan Guru face-to-face directly with the congregation. Usually discusses worship practices or personal problems. Second, Group Communication This communication is carried out in studies or tausiyah to pilgrims in groups. Tuan Guru builds the spirituality of the congregation by studying every day after Maghrib. Spiritual pilgrims are subjective religious experiences, feelings experienced by religious people such as pleasure, peace, happiness, gratitude, obedience, obedience, fear, regret, repentance and others.

## **Aknowledgment**

This article comes from research findings written independently and is the responsibility of the author.

## **Authors Contribution**

The author is responsible for this article. The author is a PhD student in Communication at UIN North Sumatra Medan, Indonesia.

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This article is of no interest in any way. The article is summarized from the author's dissertation to be published as one of the requirements for the doctoral promotion trial.

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