

The Existence of Suluk During the Achmad Government in Rokan Hulu District (2006-2016)

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Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui: (1) Untuk mengetahui kondisi keberadaan Suluk pada masa pemerintahan Achmad di Kabupaten Rokan Hulu, (2) Untuk mengetahui perkembangan Suluk pada masa pemerintahan Achmad di Kabupaten Rokan Hulu, (3) Untuk mengetahui dampak keberadaan Suluk pada kehidupan masyarakat pada masa pemerintahan Achmad di Kabupaten Rokan Hulu. Penelitian ini menggunakan pendekatan historis, metode pengumpulan data dengan kajian lapangan berupa wawancara dan dokumentasi serta studi arsip dan pustaka. Penelitian ini dilaksanakan di Kabupaten Rokan Hulu. Setelah data di kumpulkan, pengujian data dilakukan dengan kritik sumber yaitu dengan menguji keaslian sumber yang di dapat dengan membandingkan antara data yang satu dengan yang lainnya, seperti membandingkan hasil wawancara dengan bukti tertulis. Berdasarkan hasil penelitian ini dapat disimpulkan yaitu, (1) Keberadaan Suluk pada masa Achmad terlihat cukup baik dengan adanya peningkatan jumlah jamaah Suluk, (2) Suluk mengalami perkembangan yang cukup pesat, hal ini dibuktikan pada pembangunan Surau Suluk yang cukup banyak, (3) bagi masyarakat Suluk sangat berpengaruh dalam kehidupan sehari - hari dalam bermasyarakat.

Kata Kunci: sejarah, eksistensi, suluk, kabupaten rokan hulu

Abstract

The purpose of this study is to determine: (1) To determine the condition of the existence of Suluk during the reign of Achmad in Rokan Hulu Regency, (2) To know the development of Suluk during the reign of Achmad in Rokan Hulu Regency, (3) To find out the impact of the existence of Suluk on people's lives during the reign of Achmad in Rokan Hulu Regency. This study uses a historical approach, data collection methods with field studies in the form of interviews and documentation as well as archive and library studies. This research was conducted in Rokan Hulu Regency. After the data is collected, the data examiner is carried out with source criticism, namely by testing the authenticity of the sources obtained by comparing one data with another, such as comparing the results of interviews with written evidence. Based on the results of this study, it can be concluded, namely, (1) The existence of Suluk during the Achmad period looks quite good with an increase in the number of Suluk congregations, (2) Suluk has developed quite rapidly, this is evidenced by the construction of quite a lot of Suluk Surau, (3) for the community. Suluk is very influential in everyday life in society.

Keywords: history, existence, suluk, rokan hulu regency

INTRODUCTION

In religious life, basically belief is a belief in the existence of supernatural forces that affect the lives of individuals and society. This belief leads to certain behaviors, such as worship, prayer, and others (Syafrizal & Suryono, 2018). Talking

about the way of worship, one of the ways is Suluk. Speaking of Suluk, Rokan Hulu Regency, most of the population is Muslim, is developing Suluk very rapidly. If you look back on the religious condition of the people in Rokan Hulu, it deserves the nickname "The Land of a Thousand

Suluk", because in Rokan Hulu Regency, extraordinary Sufism figures have been born. Some of these figures were Sheikh Abdul Wahab Rokan, Sheikh Ismail and other sheikhs (Ellya Roza & Yansel, 2017)

The term is very much in accordance with the conditions of religious education that occurs in the community, where people's lives are always colored by i'tikaf places or houses that are widely available and established and even received support from the government (Ellya Roza & Yansel, 2017).

Rokan Hulu Regency is a district resulting from the division of Kampar Regency, which was established on October 12, 1999, based on Law No. 53 of 1999 and Law No. 11 of 2003 concerning amendments to Indonesian Law No. 53 of 1999, which was strengthened by Constitutional Court Decision No. 010/PUU-1/2004, dated August 26, 2004.

During the reign of Achmad from 2006-2016 Rokan Hulu Regency experienced good development changes, the government that went through these two periods certainly influenced community activities in Rokan Hulu Regency, one of which was Suluk. Suluk in Rokan Hulu Regency has experienced developments, both from the increase in congregations of Suluk followers and from the addition of facilities from Suluk such as the Suluk house or Suluk surau (Nasution, 2021). From them, the people of Rokan Hulu Regency get religious

influence so that in Rokan Hulu Regency there are many Suluk surau which are spread over 16 sub-districts (Ismandianto, *et al.*, 2020). The construction of the physical culture of the Suluk house, which has long been financed by the congregation and participants from other people and local government officials in Rokan Hulu Regency, feels compelled to preserve Suluk culture in this area to foster and strengthen mental resilience to face foreign culture and evil.

Departing from this idea, the author considers that this study is quite interesting in describing how the existence of Suluk in Rokan Hulu Regency is the main impetus for the author to study "The Existence of Suluk During the Achmad Administration in Rokan Hulu Regency 2006 - 2016".

METHODS

In this research, the writer uses historical research method because the writer tends to collect historical sources related to the problem being studied. Gilbert J. Garraghan said, historical research is a systematic set of rules and principles for collecting historical sources effectively, evaluating them critically, and proposing a synthesis of the results achieved in written form. In line with this understanding, Louis Gottschalk describes the historical method as a "process of testing" and analyzing historical testimony in order to find authentic and reliable data, and his attempt to synthesize such

data into a reliable historical story (Dudung, 2007). The historical method as a research method, the principle is to answer the six main questions in history. The questions are what (what), when (when), where (where), who (who), why (why), and how (how), an event occurs (Factor Rahman, 2017).

The purpose of historical research is to make a systematic and objective reconstruction of the past by collecting, evaluating, verifying, and synthesizing evidence to find facts and obtain strong conclusions. So, the authentic source can also be a copy or derivative of the original (Ismaun, 2005). In the historical method there are four steps, namely: Heuristics, Verification, Interpretation, and Historiography. Data were collected through interview techniques, observation techniques, and documentation techniques. The data is data related to the existence of Suluk in Rokan Hulu Regency.

RESULTS AND DISCUSSION

A. Conditions of Suluk Existence During Achmad's reign

Suluk is a ritual worship for the Suluk congregation in Rokan Hulu Regency, worship experts which is a routine agenda. There are Suluk activities carried out for 10 days, 20 days, and some for 40 days. Suluk is carried out in the months of Rabi'ul Awal, Rajab and Zulhijjah. This Suluk is based on the basis of the Qur'an and Al-Hadith, prayer, remembrance,

istighfar, sholawat of the prophet and other acts of worship.

To become a member of the Suluk Jama'ah or to participate in Suluk activities, it is not actually set. It's just that for people who want to take part in Suluk activities, they must really intend to follow them, they must really desire in their hearts. In terms of age, it is not limited at all, young and old can become members of Suluk if they really follow the etiquette in Suluk. But the Suluk tariqat naksyabandiyah in this old city are mostly old people who follow it a lot (Rahman, 2020). Every young person who wants to take part in Suluk activities is always rejected, because he is afraid that the child is not serious, or his mind is still unstable. A person can enter Suluk if he has joined the tarekat first. If someone has followed Suluk and then does not follow Suluk then he will not get a sanction because this Suluk is not an obligation but the desire of the heart or oneself.

The activities carried out in Suluk are worship, remembrance, and exploring religious knowledge by carrying out a simple lifestyle. This activity is carried out in a group, but there are also those who do it individually (Hartono, *et al.*, 2020). But more people do it in congregation, namely a year it is done in the month of Muharram, Zulhijah, Ramadan.

During the reign of Achmad every month of Zulhijah a haul was held at Surau

Sheikh Ibrahim by slaughtering cows and distributing them to the surrounding community. Every year Achmad always comes to the haul event or commemorates the death of the previous Mursyid which is held at every main surau, such as in the Surau of Sheikh Ismail, Sheikh Ibrahim, and Surau Suluk Naqsabandiyah (Rashid, 2014). In addition to participating in the haul event during the Achmad administration, there were also wirid or meetings held once a month and attended by mursyids whose place was always different from Surau Suluk in each sub-district.

Surau Suluk in the Seven Layers Fort area already has 100 worshipers, this Surau is in Tambusai District and includes Surau Suluk which is quite old. Unlike the Suluk Surau in Bonai Darussalam District, the Suluk Syekh Muhammad Kayo Megah Surau, the Suluk gathering is held once a year, with 700 congregations. In 2009 from a total of 122 Suluk Suluk houses, the number of rooms for the Suluk Suluk houses was 31.5 m², which could accommodate 50 members of the Naqsyabandiyah congregation x 122 Suluk houses, meaning approximately 6,100 Naqsyabandiyah congregations spread across the Rokan Hulu district. Each Suluk Surau in the District has a different number of worshipers.

In 2010 as many as 27,000 worshipers spread throughout the District of Rokan Hulu. This number shows a

significant increase in the number of pilgrims in Rokan Hulu Regency. Furthermore, in 2012 from 130 units of Surau Suluk, currently there are 20,300 congregations from Rokan Hulu Regency. The number is quite large, in 2 years there has been an increase of 300 worshipers who joined Suluk in Rokan Hulu Regency.

B. Development of Suluk during the reign of Achmad

1. Surau Suluk in Rokan Hulu Regency

The word Surau is a typical term for the Minangkabau community to refer to a place for religious learning and worship. The Suluk surau is a place used to carry out learning for remembrance and practice of knowing oneself, understanding the essence of life, seeking God, and seeking the true truth (ilahiyah) through forging oneself for life by carrying out outward sharia as well as inner sharia in order to achieve purity of heart to know oneself and Lord (Abduh, 2012).

Surau Suluk in Rokan Hulu Regency generally has Suluk administrators and implementers. As for in a Suluk surau there are Murshid (Teachers), there is a Caliph and there are students. Murshid is a teacher, while the Caliph is someone who helps Murshid in carrying out Suluk activities (Siregar, 2011).

Of course, the Suluk Surau in Rokan Hulu Regency in each sub-district has different numbers and different developments. Are as follows:

a. Bangun Purba District

Bangun Purba is one of the sub-districts in Rokan Hulu Regency. Bangun Purba sub-district has seven villages including Bangun Purba, Bangun Purba Barat, Tangun, Bangun Purba Timur, Pasir Agung, Pasir Intan, and Rambah Jaya. There are four Suluk Surau in Bangun Purba District. Four Suluk Suraus in Bangun Purba District are named Surau Tampang, Surau Cold, Al-Mujahidah, and Surau Rantau Panjang. The oldest Surau was built in 1957, namely Surau Tampang and in 2009 the construction of Surau Suluk under the name Surau Al - Mujahadah.

b. Ujungbatu District

Ujungbatu is a sub-district in Rokan Hulu Regency. In 2007 there were two constructions of Surau Suluk in Ujungbatu District, precisely in Suka Damai Village and Pematang Tebih Village, Ujungbatu. Surau Suluk which was built in 2007 in Suka Damai Village was named Surau Suluk H. Atar with Mursyid H. Atar and in Pematang Tebih Ujungbatu Village was named Surau Suluk Al-Hasanah with Mursyid Sheikh Hasan Haitami Siregar.

c. North Tambusai District

North Tambusai District is one of the largest sub-districts in Rokan Hulu Regency. North Tambusai District has eleven villages of which there are fourteen Suluk Surau. At first, there were thirteen Suluk Surau Suluk Surau in North Tambusai Subdistrict. The development of Suluk Surau occurred during building

repairs in Suluk Naqsabandiyah Surau in Mahato Village. The building repairs carried out were the replacement of the supporting pillars of the building which were formerly wood replaced with stone. The cost of repairing this building received grants from the government during Achmad's tenure. In 2013 there was the addition of Surau Suluk Al - Hidayang which is in Tanjung Medan Village.

d. Tandun District

Tandun District is one of the sub-districts bordering Ujungbatu District and Kabun District. Tandun sub-district has two Suluk Surau located in two different villages. At first in Tandun District there was only one Suluk Surau located in Tapung Jaya Pelita Village 9 RT 01 RW 05 named Surau Suluk Al - Mukarobah which was led by Mursyid Anatoni Sastadinata. After that in 2013 the new Surau Suluk was established in RT 17 RW 06 Pulo Raya Village named Surau Suluk Al - Hasanah IV led by Mursyid Hai Tami.

e. Pendalian IV Koto District

Pendalian IV Koto District is the result of the division together with Rokan IV Koto District. The sub-district which has an area of 212.45 km² has five villages and there are three Surau Suluk located in three different villages. At first in this sub-district there was only one Suluk Surau located in Sei Kandis Village named Surau Suluk Al - Moqarrobah which was led by Mursyid Efri Nasution. In 2006 there was one additional Surau Suluk located in

Pendalian Village with the name Surau Al - Istiqomah led by Mursyid Syfrianto. After that in Suligi Village there was an addition to the Suaru Suluk Surau, which was named Suaru Nurul Hidayah led by Mursyid Adro, Suluk Nurul Hidayah Surau was built in 2009. In Pendalian IV Koto Subdistrict there were two Suluk Surau constructions namely in 2006 and 2009.

f. Rokan IV Koto

Rokan IV Koto District has five Suluk Suraus located in different villages. The first Suluk Surau is in Rokan Village led by Mursyid H. Masir, in Lubuk Bendahara Village there is one Suluk Al - Munqarrabah Surau led by Mursyid Sheikh Abdul Sholeh, then in East Rokan Village there is also a Suluk Surau named Al - Muhajirin led by Mursyid Ilyas, the same as other villages in Tanjung Medan Village there is also a Suluk Surau named Al - Istiqomah led by Mursyid M. Zen and the last is Lubuk Betung Village there is a Suluk Basyirul Amin Surau led by Jonizar.

g. Bonai Darussalam District

Bonai Darussalam sub-district has seven Suluk Suraus in different villages. Sontang Village, Bonai Darussalam District, Rokan Hulu Regency, Riau which is located in the Downstream of the Rokan River or the East Rohul area, has a magnificent Suluk Surau. Surau Suluk named Syekh Muhammad Kayo stands majestically in Hamlet II Eight Tali, Sontang Village, Bonai Darussalam District and was established in 2013. Salutnya, Suluk Surau

is magnificent with five towers on it and is exactly about 30 meters on the banks of the Rokan River, built with community self-help fund.

h. Rambah Samo District

Rambah Samo is one of the sub-districts that has many Surau Suluk compared to other sub-districts. The number of Suluk Suraus in Rambah Samo District is fifteen Suluk Suraus spread over different villages. In 2013 in Hamlet III, Sei Kuning Village, there was an additional Surau, namely Surau Suluk Darul Aman. Furthermore, in 2014 there were the addition of three Srau Suluk, the first being in the Dusun Negeri Danau Sati, West Rambah Samo Village, named Surau Suluk Baitul Rahman, the second in Kubu Baru Hamlet, West Rambah Samo Village, Surau Suluk An-Nur, and the last one is in Block G, Rambah Utama Village.

i. Rambah Hilir District

Rambah Hilir sub-district has 13 villages, of which Muara Rumbai is the capital and center of government. Rambah Hilir Subdistrict itself has 30 Suluk Suraus and includes the second Subdistrict which has the Most Surau in Rokan Hulu Regency. Prior to 2006 in the Rambah Hilir Subdistrict, Surau Suluk there were 27 buildings, after that entered the year 2010 in Teluk Riti Hamlet, Rambah Hilir Tengah Village, there was the addition of a new Surau building, namely Surau Madrasah Sungai Geringging with an administrator named Khalifah Abd Karim, Previously in

Rambah Hilir Village Tengah has 3 Surau buildings with the new Surau, the number of Surau in Rambah Hilir Tengah Village has increased to 4 Surau buildings. After 2 years, precisely in 2012, a new building of Surau Suluk was established in Pasir Utama Village named Surau Suluk Al - Hidayah with an administrator named Giari. Then in 2015 in Dusun Pasir Pinang, Muara Musu Village, it was named Madrasah Suluk Serambi Tambusai with the name of the administrator Junid. Rambah Hilir District has a Surau Suluk which can be said to be quite a lot. On February 18, 2015, Regent Achmad aided Surau Suluk in Surau Suluk, Serambi Tambusai, True Village.

j. Rambah District

Rambah is one of the 16 sub-districts in Rokan Hulu Regency, most of which are in the center of Pasir Pengaraian City which is the capital city of Rokan Hulu Regency. The number of Suluk Suraus in Rambah District is 34 with the addition of 5 new Suluk Suraus. In 2006 in RT 05 RW 03 Dusun Pawan Hilir, Rambah Tengah Hulu Village, there was a new Surau building called Surau Nurul Ala-Nur with Khalifah Maksum as administrator and Mursyid.

After 2 years, Surau Suluk Sheikh Ibrahim Al-Khalidi, was built in 2008, through the 2008 Rohul APBD, amounting to Rp. 1.7 billion. In 2009, through the 2009 APBD amounting to Rp1.8 billion, the construction was continued. Entering

2010, the construction will continue with the construction of Mursyid's house in the amount of Rp. 1.1 billion, the total funds for the construction have reached Rp. 4.6 billion. This quite representative Surau Suluk is also a sign of Rokan Hulu as the Land of a Thousand Suluks and historical evidence, that at Pasir Pengaraian there was once a person who had religious observances. In April 2010 through the agreement of Ibn Hajar (title of Caliph) as murshid and congregations both from Rokan Hulu and from outside Rokan Hulu agreed to make Surau Suluk Sheikh Ibrahim Al-Kholidi Naqsbandi as Surau Suluk Parent Rokan Hulu Regency which was inaugurated by the central leadership of the Tarikat National Naqsbandi from Jakarta, namely, KH Makhtub Efendi, MA. In 2009 at RT 01 RW 08 Suka Maju Village added a new Suluk Surau named Surau Suluk Al-Huda with an administrator named Khalifah Saleh. After 4 years, in 2013 to be precise, there were the addition of 2 new Suraus, each having their address in Sialang Jaya Village and West Central Rambah Village. The new surau are named Surau Suluk Tabah Hati and Surau Suluk Nur Insan.

k. Tambusai District

Tambusai is one of the 16 sub-districts in Rokan Hulu Regency where Tambusai has 12 villages. There are 3 Surau Suluk buildings in Tambusai District which are in Benteng Village, Tambusai Tengah Village, Kuala Tambusai, Sei

Kumango Village, and Talikumain, Talikumain Village. Surau Suluk which is located in Tambusai District is Surau Suluk which has been established for a long time, but Surau Suluk is still active in carrying out Suluk activities.

I. Kepenuhan District

The working area of the Kecepatan District Government includes 1 kelurahan, 9 definitive villages, 3 UPT (III, IV, V), the Kecepatan sub-district is centered in the Central City. The Kecepatan sub-district has 7 Surau Suluk buildings. The Surau Suluk building is a Surau Suluk building that has been around for a long time. Surau Suluk which is in the Kecepatan District 2 is in West Kecepatan Sei Rokan Jaya named Madrasah Suluk Nur Ilham and Madrasah Suluk Kampung Panjang Serambi Muara Musu, 3 is located in Ulak Patian Jaya namely Madrasah Suluk Babul Huda, Nurul Hidayah, and Nurul Hikamh, then Surau Suluk is located in Rantau Binuang Sakti Village and Kota Tengah Village with each Surau named Madrasah Suluk Rantau Binuang Sakti and Madrasah Suluk Hidayatussalikin.

m. Kepenuhan Hulu District

Kepenuhan Hulu has 5 villages, namely, Kepayan, Kepenuhan Hulu, Kepenuhan Jaya, Muara Jaya, and Pekan Tebih. Kecepatan Hulu has 2 Surau Suluk which are in RT 02 RW 03 Dusun Suka Damai, Pekan Tebih Village and RT 01 RW 05 in Kecepatan Hulu Village, respectively, the Surau Suluk is named

Surau Cold and Surau Muthmainah. The surau in Kepenuhan Hulu is a surau that has been around for a long time.

n. Kunto Darussalam District

Kunto Darussalam has 14 villages, of which there are 4 Surau Suluk buildings. Surau Suluk in Kunto Darussalam District 2 Surau Suluk buildings are in the old city, namely Surau Suluk Ubudiyah and Surau Suluk Kari Mukmin, then in Tanah Datar named Surau Suluk Toriqot Huda, and the last one in Muara Dilam is Surau Suluk Al - Ikhlas.

o. District of Pagaran Tapah Darussalam

Pagaran Tapah Darussalam has 5 villages where there is 1 Surau Suluk building. Surau Suluk is in the village of Pagaran Tapah named Surau Suluk Al - Mukhlisin. Surau Suluk has been around for a long time and is still in use today.

p. Kabun District

Kabun sub-district has 7 villages with 2 Surau Suluk buildings. The Suluk Surau are named Surau Suluk Darussolihin and Surau Suluk Al - Muqarobba. Surau Suluk in Rokan Hulu Regency is always experiencing development. Gradually through the Rokan Hulu APBD, a permanent Suluk Surau was built with complete infrastructure in 16 sub-districts. This is done as a form of government attention in the religious field so that people are comfortable in carrying out worship. Surau Suluk in the District will also become an icon of the Land of a Thousand Suluks. In addition to building

Suluk Surau in each District, the construction of the Permanent Suluk Surau is also especially Suluk Suarau which is still active in carrying out religious activities.

C. The Impact of Suluk Existence on Community Life

Suluk basically means improving morals, strengthening belief in the awareness of God's existence, and God's will, the will of the soul and realizing the position of the servant. Suluk means that it will not be separated from the process of purifying the soul that is on the throne in one's heart. In the process of suluk, a person or salik must of course have a murobbin teacher. That is a teacher who can understand physically and mentally about divinity and has carried out and experienced the mystical journey in his life (Hamid, 2016).

The meaning of the Suluk tradition for the community and the Suluk congregation is an activity that has a positive value to approach itself to the almighty and does not interfere with the activities of the surrounding community, because Suluk is one of the traditions that has existed for a long time and is still held today even though not many follow Suluk. but there are still people who are interested in the existence of suluk, the faces that follow suluk look happy and cheerful because they will meet old friends who have not seen each other for a long time, but by following suluk they can

meet. And with the age that is not young anymore they only think about the next life and focus more on doing a lot of charity by celebrating them together doing worship in congregation. Suluk congregations also feel peace of mind, serenity, and peace (Personal Interview, May 2021)

For the Suluk community, it also affects a person's behavior by studying the practices taught by the Suluk mursyid to be done in daily life in the form of religious advice, such as remembrance, praying five times a day, giving alms, helping each other and other virtue, so that the activity has become a daily habit of the Suluk congregation. all of that is on his own heart's desire, repenting will make his life much better. The community is also taught to help each other, both fellow Suluk congregations and fellow community members, because the tarekat teachings also convey the importance of social life, and have high sympathy for others, namely helping, inviting in goodness (Wardani & Nurjanis, 2019). The Suluk community is taught to stay in touch, and it is an obligation for the Suluk congregation and to visit each other with fellow Suluk congregations and the surrounding community to increase the closeness and concern for fellow humans so that it binds the ties of brotherhood among each other (Personal Interview Mr Khoirul, 27 May 2021).

Suluk carries out the teachings of Islam which is combined with its Malay customs and customs which are open and respectful of all groups and tribes to mingle and develop together for regional progress. They feel much more understanding of the meaning of life, more able to control anger and increase patience (Damanik, *et al.*, 2021). By following Suluk, they also become more aware of the meaning of prayer, better understand the correct prayer movement, and understand the meaning and intent of the prayer readings. When doing worship at home, the solemnity of worship that they feel is not as big as when Suluk (Personal Interview Mr Jupenri, May 2021).

From the results of interviews with several Suluk congregations, researchers can see that the meaning of Suluk for congregations is to keep on remembrance and remember Allah. For the pilgrims following Suluk is very meaningful, but the most important thing is that they follow the sunnah of the Prophet Muhammad and get closer to Allah SWT. Because the congregation believes that in this way, they can get closer to Allah SWT and increase other acts of worship, not only obligatory worship but also sunnah worship.

CONCLUSION

In closing, based on the descriptions that have been put forward in previous chapters, the author can draw the following conclusions: Suluk is a ritual

worship of the Suluk congregation in Rokan Hulu Regency. Suluk is a ritual worship for the Suluk congregation in Rokan Hulu Regency. The activities carried out in Suluk are worship, remembrance, and exploring religious knowledge by carrying out a simple lifestyle. The number of worshipers in Rokan Hulu Regency each year has increased significantly. This indicates that Suluk in Rokan Hulu Regency has become the center of public attention, which in the end the community is interested in joining Suluk. The development of Suluk in Rokan Hulu during the period of Achmad's reign there was progress, this can be seen from the addition of Surau Suluk and the government also participated in assisting the repair of Surau Suluk needed by the management. Not only that, Suluk is included in the flagship program of the Achmad government. This makes Suluk get more attention from the government. The meaning of the Suluk tradition for the community and the Suluk congregation is an activity that has a positive value to approach itself to the almighty and does not interfere with the activities of the surrounding community, because Suluk is one of the traditions that has existed for a long time and is still held today even though not many follow Suluk. but there are still people who are interested in the existence of Suluk. For the Suluk community, it also affects a person's behavior by studying the practices taught

by the Suluk mursyid to do in daily life in the form of religious advice, so that this activity has become a daily habit of Suluk congregations. All of that is on his own heart's desire, repenting will make his life much better. The community is also taught to help each other, both fellow Suluk congregations and fellow community members, because the tarekat teachings also convey the importance of social life, and have high sympathy for others, namely helping, inviting in goodness. The Suluk community is taught to stay in touch, and it is an obligation for the Suluk congregation and to visit each other with fellow Suluk congregations and the surrounding community to increase the closeness and concern for fellow humans so that it binds the ties of brotherhood among each other.

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Interview

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2. Khairul Saleh (Mursyid Suluk di Kecamatan Tambusai)
3. Rifai (Mursyid Suluk di Kecamatan Tambusai)
4. H. Safrisal (Mursyid di Kecamatan Rambah Samo)
5. H. Anizar, S.Ag (Pegawai Kesra Rokan Hulu)
6. Huda Romansyah (Jamaah Sulu)