



THE MOTIVATION OF MALAYS TO ENTER THE SYATTARIYAH ORDER: A STUDY OF THE TEACHINGS OF TUAN SHEIKH SILAU LAUT

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Abstract

The Syattariyah Order is one of the orders that developed in the Indonesian archipelago, including among the Malay community. One of the central figures in the spread of this order is Tuan Syekh Silau Laut, who has had a significant influence on the spiritual formation of the Malay community. This study aims to analyze the motivations of Malays in entering the Syattariyah Order by referring to the teachings of Tuan Syekh Silau Laut. The research method used is qualitative with a historical and phenomenological approach. Data were obtained through literature study and interviews with followers of the order. The results show that the main motivations of Malays in joining the Syattariyah Order include the desire to get closer to God, seek inner peace, and receive spiritual guidance from a murshid who is considered to have blessings. The teachings of Tuan Syekh Silau Laut, which emphasize aspects of practical Sufism and moral development, are a key factor in attracting community interest. In conclusion, the Syattariyah Order plays a role not only as a spiritual system, but also as a means of forming the religious and social identity of the Malay community.

Keywords: Syattariyah Order, Malay, Tuan Sheikh Silau Laut, Sufism, Spirituality

Abstrak

Tarekat Syattariyah merupakan salah satu tarekat yang berkembang di Nusantara, termasuk di kalangan masyarakat Melayu. Salah satu tokoh sentral dalam penyebaran tarekat ini adalah Tuan Syekh Silau Laut, yang memiliki pengaruh besar dalam pembentukan spiritualitas masyarakat Melayu. Penelitian ini bertujuan untuk menganalisis motivasi orang Melayu dalam memasuki Tarekat Syattariyah dengan merujuk pada ajaran Tuan Syekh Silau Laut. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan historis dan fenomenologis. Data diperoleh melalui studi kepustakaan serta wawancara dengan pengikut tarekat. Hasil penelitian menunjukkan bahwa motivasi utama orang Melayu mengikuti Tarekat Syattariyah meliputi keinginan mendekatkan diri kepada Allah, mencari ketenangan batin, dan mendapatkan bimbingan spiritual dari mursyid yang dianggap memiliki keberkahan. Ajaran Tuan Syekh Silau Laut, yang menekankan aspek tasawuf amali serta pembinaan moral, menjadi faktor kunci dalam menarik minat masyarakat. Kesimpulannya, Tarekat Syattariyah bukan hanya berperan sebagai sistem spiritual, tetapi juga sebagai sarana pembentukan identitas keagamaan dan sosial masyarakat Melayu.

Kata Kunci: Tarekat Syattariyah, Melayu, Tuan Syekh Silau Laut, Tasawuf, Spiritualitas



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INTRODUCTION

Sufism has been an integral part of Malay life since the time of Islamization in the archipelago. One form of religious belief that developed among Malays is the tarekat, a spiritual path chosen by individuals to draw closer to God through specific practices taught by a spiritual guide.¹ Among the various congregations that have developed, the Syattariyah Order is one that has had a major influence on the religious life of the Malay community, especially in the East Sumatra region.² One of the main figures in the spread and teaching of the Syattariyah Tarekat in this area is Mr. Sheikh Silau Laut.

The Malay community's motivation for entering the Syattariyah Order was inextricably linked to the socio-religious and cultural conditions prevailing at the time. The Syattariyah Order offered a spiritual path believed to provide peace of mind and closeness to God, essential for facing life's challenges, whether economic, social, or political.³ In a historical context, the arrival of Islam to Malay land not only brought changes in the belief system, but also formed a more structured pattern of life through the teachings of Sufism.⁴ In this case, the tarekat becomes the main medium in forming the spiritual and moral character of individuals as well as an effective means of preaching in deepening the community's understanding of Islam.

The teachings of Tuan Syekh Silau Laut within the Syattariyah Order also possess a unique appeal. As a respected scholar and guide, he taught Sufism concepts that were easily understood by the lay public yet possessed profound spiritual depth.⁵ One of the main teachings of the Syattariyah Order is the concept of purification of the soul (tazkiyatun nafs) through consistent remembrance (zikir). Zikir in the Syattariyah Order has a specific structure that must be practiced according to the guidance of the teacher, so that each follower experiences a gradual and profound closeness to God.⁶

¹ Ziaulhaq Hidayat and Muzakkir Syahrul, "Indonesian Sufis in the Malay World: A Preliminary Exploration with Reference to Tariqa Naqshbandiyya-Khalidiyya Babussalam (TNKB)," *Journal of Indonesian Islam* 11, no. 1 (2017): 201–22, <https://doi.org/10.15642/JIIS.2017.11.1.201-222>.

² Abdul Manan, "The Influence of Tarekat Syattariyah Toward Political and Social Aspects in the Regency of Nagan Raya, Aceh-Indonesia," *International Journal of Advanced Research* 5, no. 7 (2017): 258–67, <https://doi.org/10.21474/ijar01/4714>.

³ M. Wildan Bin HM Yahya, Fahrudin, and Munawar Rahmat, "Spiritual and Professional Motivation of Indonesian Academics Entering the Shattāriyah Sufi Order," *Academic Journal of Interdisciplinary Studies* 11, no. 5 (2022): 210, <https://doi.org/10.36941/ajis-2022-0136>.

⁴ Muhammad Ayman Al-Akiti and Zainul Abidin Abdul Halim, "لمحات عن خصائص التصوف ومراجعته: A Glimpse on the Characteristics of Sufism and Its Major References in the Malay World," *Afkar: Journal of Islamic Faith and Thought* 23, no. 1 (2021): 309–44, <https://doi.org/10.22452/afkar.vol23no1.9>.

⁵ Reza Rukman Sirait, Arifinsyah, and Zulkarnain, "Kegiatan Ziarah Ke Makam Tuan Syekh Silau Laut Dalam Pandangan Masyarakat Desa Silo Lama Kecamatan Silau Laut Kabupaten Asahan," *Asian Journal of Control* 16, no. 3 (2014): 943–943, <https://doi.org/10.1002/asjc.903>.

⁶ Mukhamad Agus Zuhurul Fuqohak, "Studi Semantik Linguistika Zikir Hû Hû Hû Dalam Amalan Tarekat Syattariyyah," *Esoterik: Jurnal Akhlak Dan Tasawuf* 6, no. 1 (2020): 1–19, <https://doi.org/10.21043/esoterik.v6i1.6944>.

Another factor motivating Malays to join the Syattariyah Order is the social and community aspects. The order not only offers individual spiritual experiences but also forms a solid religious community. Within this community, each member receives guidance in living their religious life and feels a strong sense of brotherhood. Amidst Malay society's strong sense of tradition and shared values, the existence of the order provides a space for individuals to affirm their Islamic identity without being uprooted from their long-inherited cultural roots.⁷

Political and economic conditions also played a role in motivating Malays to join the Syattariyah Order. During colonial times, Malays experienced significant pressure, both economically and politically. Many sought solace in Sufism as a form of spiritual refuge amidst these difficult circumstances.⁸ The Syattariyah Order, with its teachings emphasizing patience, trust in God, and peace of mind, offered hope to those who felt marginalized by the colonial system. Furthermore, the role of the order's scholars in providing moral guidance to the community made the order a vehicle for cultural resistance against colonial domination.

Several previous studies have discussed the Syattariyah Tarekat and its teachings in the archipelago, including its influence on Malay society. Maisyaroh and Iqbal's research discusses the network of Malay ulama in East Sumatra and the spread of the Syattariyah Tarekat, but does not specifically examine individual motivations for entering this tarekat.⁹ Erina et al discuss the teachings of the Syattariyah Order in the context of Indonesian Sufism, especially Cirebon, but place more emphasis on the theological and ritual aspects than individual motivation.¹⁰ Rubaidi et al research touches on the role of tarekat in the lives of Malay people, but is more reflective than based on empirical data.¹¹ The novelty of this research lies in its focus on examining the motivation of individual Malays in entering the Syattariyah Order with a historical and sociological approach based on the specific teachings of Tuan Syekh Silau Laut, which has not been the main focus in previous research.

This study will examine the factors that motivate Malays to join the Syattariyah Order by examining the teachings of Tuan Syekh Silau Laut and their influence on the spiritual and social

⁷ Hasse Jubba et al., "Social Construction of Islamic Local Tradition in Malay Community, Indonesia," *Islam Reality: Journal of Islamic and Social Studies* 9, no. 2 (2023): 139–52, https://doi.org/10.30983/islam_realasan.v9i2.7551.

⁸ AC Milner, "Malay Society in the Late Nineteenth Century: The Beginnings of Change," *Journal of Asian Studies* 48, no. 1 (1989): 218–219, <https://doi.org/10.2307/2057746>.

⁹ Maisyaroh Maisyaroh and Muhammad Iqbal, "Malay Ulama in Deli Land: The Life, Manuscripts, and Intellectual Networks of Shaykh Hasan Ma'sum (d. 1936)," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 39–68, <https://doi.org/10.47766/nahrasiyah.v1i1.2038>.

¹⁰ Merita Dian Erina et al., "History and Teachings of the Syattariyah Order in Cirebon," *Journal of Religion Research* 2, no. 1 (2022): 121–32, <https://doi.org/10.15575/jra.v2i1.15687>.

¹¹ Rubaidi Rubaidi et al., "Resisting the Surge of Salafism among Malay and Javanese Muslims: The Dynamics of the Tarekat Naqshbandiya and Qadiriya Wa Naqshbandiya in Promoting Peaceful Islam in Riau Sumatra," *Teosofi: Journal of Sufism and Islamic Thought* 13, no. 1 (2023): 1–31, <https://doi.org/10.15642/teosofi.2023.13.1.1-31>.

lives of his followers. The main objective of this study is to understand how these teachings motivate individuals psychologically, socially, and spiritually in choosing to join this order. The initial argument underlying this study is that the Syattariyah Order is not simply a vehicle for Sufi practices, but also has a strong psychological and sociological appeal in the context of Malay society. By examining the teachings and experiences of its followers, this study is expected to contribute to a deeper understanding of the dynamics of Sufism in Malay culture and how the spiritual aspects of the order interact with the social lives of its followers.

RESEARCH METHODS

This study uses a qualitative method with a historical and phenomenological approach to understand the motivations of Malays in entering the Syattariyah Order, particularly in the context of the teachings of Tuan Syekh Silau Laut. The data sources used consist of primary and secondary data. Primary data were obtained through in-depth interviews with students of the order, religious leaders, and community members associated with the teachings of Tuan Syekh Silau Laut, as well as direct observation of religious practices in places that still maintain the teachings of this order. Meanwhile, secondary data include Syattariyah teachings, Malay manuscripts, and various literature discussing the history and development of this order in the archipelago.

Data collection techniques were conducted through literature studies, semi-structured interviews, and participant observation to gain a deeper understanding of the factors that encourage Malay people to join this order. The data obtained were then analyzed using a descriptive-analytical method with an interpretive approach to the teachings taught by Tuan Syekh Silau Laut, and examined within the framework of religious motivation theory and the phenomenology of religiosity. This approach allows the study to uncover the spiritual, social, and cultural aspects that contribute to the appeal of the Syattariyah Order to the Malay community, as well as how these teachings influence their religious life.

RESULTS AND DISCUSSION

Short Biography of Mr. Sheikh Silau Laut

Sheikh Haji Abdurrahman Urrahim bin Nahkoda Alang Batu Bara was a prominent Islamic scholar from the Deli Sultanate in North Sumatra. He was known as a religious scholar and preacher who had a significant influence on the development of Islam in the archipelago, particularly in East Sumatra. He was born into a family closely connected to the maritime world and trade. His father, Nahkoda Alang Batu Bara, was a sailor who traded and sailed to various

regions. His religious family environment provided a strong foundation for his Islamic education from an early age.

Since childhood, Sheikh Haji Abdurrahman demonstrated an interest in religious knowledge. He began his education by studying with local scholars before continuing his journey to various Islamic centers in the Indonesian archipelago and the Middle East.¹²

Among the places he visited was Aceh, here he studied with great scholars who taught jurisprudence, tafsir and Sufism. Meanwhile, in Mecca and Medina, he deepened his religious knowledge by studying with leading scholars. This experience enriched his Islamic insight and shaped him into a pious person who has a deep understanding of Islamic teachings.

After several years of studying in Mecca, Sheikh Haji Abdurrahman Urrahim bin Nahkoda Alang Batu Bara returned to his homeland and established religious studies and spread Islamic teachings in various regions, including Batu Bara and Serdang.

Upon his return from Mecca, Sheikh Abdurrahman became increasingly recognized as a great scholar, skilled not only in religious knowledge but also in the sciences of wisdom and Sufism. He was known for his extraordinary spiritual depth and immense charisma among the community. His method of preaching was not only through religious studies and lectures, but also through a Sufi approach, teaching his students the Naqshbandiyah order.

Besides being a religious scholar, Sheikh Abdurrahman was also a role model in defending the community from various threats, such as when he defeated pirates on Jemur Island. He served not only as a teacher and spiritual leader, but also as a warrior who fought for justice and security for Muslims in his region.

Sheikh Haji Abdurrahman Urrahim bin Nahkoda Alang Batu Bara died in a state of high esteem. His legacy lives on through his students, who continue his teachings in various Islamic boarding schools and institutions.¹³ Until now, the story of his struggle and dedication in spreading Islam and his courage in facing injustice remains an inspiration for future generations.

The Spiritual Teachings and Practices of Mr. Sheikh Silau Laut

Since he was young, Sheikh H. Abdurrahman has done a lot of seclusion or seclusion to get closer to Allah. In his history, he once went into seclusion on Berhala Island by spending time doing dhikr, saying the phrase "Lailahaillallah" as many times as possible, and saying "Bismillahirrahmanirrahim". He also diligently performs sunnah prayers, especially in the middle of the night as a form of spiritual approach to Allah.

¹² H. Mansyur Ali, *Riwayat Hidup Dan Perjuangan Syekh H. Abdurrahman* (Silau Lama: Asahan, 1989), 2.

¹³ Ali, *Riwayat Hidup Dan Perjuangan Syekh H. Abdurrahman*, 3.

As a murshid in the Syattariyah Order which he took from his teacher, Sheikh Daud Fathani, Sheikh H. Abdurrahman always guides his students in carrying out the order. When leading the practice of the congregation, he prioritized the recitation of "Lailahaillallah" and presented the surah Al-Fatihah to the saints of Allah. At Silau Laut, he taught various practices of remembrance to his students, which became an important part of their spiritual journey.¹⁴

The main teachings consistently emphasized by Sheikh H. Abdurrahman to his students include monotheism, Islamic jurisprudence, and Sufism. These three aspects are inseparable. In these teachings, Islamic jurisprudence serves as the primary guideline for social life, including maintaining public order. Within the Syattariyah Order of Tuan Sheikh Silau, customary law strictly prohibits theft. This prohibition is closely related to one's faith in God. A person with strong faith will not be tempted to steal, as such an act reflects a weak monotheism and a tendency to deify something other than God. Therefore, the study of monotheism within this order serves as a bulwark against theft and other reprehensible acts. Sufism within this order also serves as a means of drawing closer to God, thus fostering good morals and fostering togetherness within the Asahan Indrapura community, particularly in Silau Laut.¹⁵

In its practice, the Syattariyah Tarekat taught by Sheikh H. Abdurrahman has its own method. One of them is by holding group recitations and dhikr which are held twice a week, namely after the Isha prayer. This activity is a means for followers of the tarekat to deepen the teachings of monotheism, fiqh and Sufism and strengthen their spiritual relationship with Allah.

Regarding leadership within this tarekat, there are no specific requirements to become a caliph. However, to date, the tarekat's leadership is still held by his grandson, Sheikh H. Ibrahim Ali. Meanwhile, someone who has been a long-time member of the tarekat and understands the practices it teaches can become a murshid. The placement of a murshid is flexible, especially when Sheikh H. Ibrahim Ali is not present. In such situations, a senior with a deep understanding of the tarekat can take on the role of murshid to guide the tarekat's members in carrying out their practices.

The main duties of the caliph and murshid in this order are not formal, but rather spiritual guidance. They are tasked with strengthening members' belief in Allah, guiding them in dhikr, and directing them to monotheism, fiqh, and noble morals in interacting with fellow members of the congregation and the wider community.

Becoming a member of this order also has certain requirements, namely a strong intention to repent to Allah and abandon past mistakes and sins. After joining, each member is expected to attend regular religious study sessions held every Tuesday and Friday evening after Isha prayers,

¹⁴ Results of an interview with Mr. Abdul Halim on Wednesday, September 11 2019, at 13.20 at his residence in Silau Laut.

¹⁵ Neighbors and Mosque Congregation, Interview, 23 July 2019.

and to continue their dhikr (remembrance of God) at home. Furthermore, the primary duty of a member of the order is to maintain good morals, maintain noble behavior, and reflect Islamic values in their daily lives.

The teachings of the Syattariyah Order, inherited by Sheikh H. Abdurrahman, not only serve as a means of worship and a means of approaching God, but also have a significant social impact. By instilling the values of monotheism, jurisprudence, and Sufism, this order strives to create a society with noble morals, high solidarity, and free from reprehensible acts such as theft and injustice. Within the Syattariyah Order of Tuan Sheikh Silau, these teachings have become part of the culture and customs passed down from generation to generation.

The consistency in practicing this tarekat is also evident in its continuity to this day, with Tuan Syekh H. Ibrahim Ali as the successor to the tarekat's leadership. The presence of a mursyid as a guide in this tarekat ensures that the teachings and practices inherited from Sheikh H. Abdurrahman are maintained and continued to be carried out by his followers. Thus, the Syattariyah Tarekat of Tuan Syekh Silau Laut is not only a spiritual path for individuals who want to draw closer to Allah, but also a pillar in building a society based on the values of monotheism, fiqh, and Sufism.

Motivation for Malays to Enter the Syattariyah Congregation

The Malays who entered the Syattariyah Order, founded by Tuan Sheikh H. Abdurrahman Silau Laut, came from diverse backgrounds with varying goals and motives. Some sought supernatural powers, invulnerability, or the ability to disappear for various purposes, including becoming bandits, thugs, or even leaders of robbers and pirates. Others were motivated by a desire to learn silat (martial arts) or self-defense, or to find solutions to life's problems or business interests. However, many sincerely entered this order out of a desire to worship, learn the Quran, deepen their knowledge of monotheism, jurisprudence, and Sufism, in order to draw closer to Allah SWT.

In understanding the factors that motivate them to join the Syattariyah Order, they can be categorized into two main aspects: intrinsic and extrinsic motivation. Intrinsic motivation originates from within the individual, such as the desire to attain spiritual strength and supernatural powers.¹⁶ Many were initially drawn to the supernatural powers of this order, such as the ability to disappear or become invulnerable to weapons. However, after delving deeper into the teachings of Sheikh H. Abdurrahman Silau Laut, their intentions gradually shifted to drawing closer to God and living the life of a Sufi.

¹⁶ Laurel S Morris et al., "On What Motivates Us: A Detailed Review of Intrinsic v. Extrinsic Motivation," *Psychological Medicine* 52, no. 10 (2022): 1801–16, <https://doi.org/10.1017/S0033291722001611>.

Several figures who have joined the Syattariyah Order have had varying experiences in finding their motivation. Mr. Abdul Halim, for example, emphasized that his motivation for joining this order was purely for Allah SWT. He wanted to deepen his knowledge of divinity, monotheism, jurisprudence, and Sufism to protect himself and his family from sin and immorality.¹⁷ Similarly, Mr. H. Ramsyah Margolan joined this congregation because he wanted to learn to recite the Quran directly from Mr. Sheikh Muhammad Ali Silau Laut, son of Mr. Sheikh H. Abdurrahman Silau Laut. He believes that reading the Quran is one way to draw closer to God, thus finding peace in his heart through prayer and remembrance of God.¹⁸

Meanwhile, Mr. H. Ibrahim Ali Silau, a direct descendant of the Sufi order's founder, has a strong drive to preserve and develop the teachings of the Syattariyah Order to prevent its extinction. He feels a responsibility to pass on this tradition to future generations. He also serves as a teacher, imam, and alternative healer for the community in Silau Laut District and beyond, providing treatment and spiritual guidance as a form of worship to Allah SWT.¹⁹ His wife, Mrs. Hj. Sri Astuti, shares similar motivations: helping her husband heal others and being a devout and obedient wife to earn her husband's approval and happiness in this world and the hereafter.²⁰

In addition to intrinsic motivation, there is also extrinsic motivation that comes from the surrounding environment. These external factors include the character and influence of Tuan Syekh H. Abdurrahman Silau Laut and his descendants, who possessed a certain charisma and karamah that attracted many to follow their teachings. The influence of the method of practicing the tarekat's teachings, as well as its social and religious activities, also encouraged Malay people to become part of the Tarekat Syattariyah community. Furthermore, many jama'ah Those who had previously joined this order invited others to join, believing that their lives would be better in this world and the hereafter. Their motto was, "live nobly, die holy," describes their determination to draw closer to Allah.

The religious and socio-cultural activities held within the Syattariyah Order are also a significant factor in attracting the Malay community. Various activities, such as religious study, Quranic recitation, and deepening knowledge of monotheism, Islamic jurisprudence, and Sufism, are a major draw for those seeking to improve their spirituality. Furthermore, the existence of martial arts such as pencak silat, taught by Tuan Syekh H. Abdurrahman Silau Laut, also attracts many interested in the physical fitness and self-defense aspects of this order's teachings.

Thus, the entry of Malays into the Syattariyah Order in Kampung Silau Laut is inseparable from various internal and external motivations. While some initially have worldly

¹⁷Interview with Mr. Abdul Halim, September 11, 2019.

¹⁸Interview with Mr. H. Ramsyah Margolan, September 12, 2019.

¹⁹Interview with Mr. H. Ibrahim Ali Silau, September 11, 2019.

²⁰Interview with Mrs. Hj. Sri Astuti on Wednesday, September 11, 2019 at her home in Silau Laut District.

motives, such as seeking supernatural powers or spiritual protection, many ultimately find a path to a more religious life and a closer relationship with God. The Syattariyah Order is not merely a place to seek strength or resolve life's problems, but also a path for those who truly desire to deepen their religious knowledge and Sufism as part of their spiritual journey toward true happiness.

The Impact of the Syattariyah Order on the Life of Malay Society

The Syattariyah Order developed by Tuan Guru Silau Laut had a significant impact on the lives of Malay people, both in social aspects, culture, traditional Islamic education, and religious dynamics. As an influential Sufi scholar, Tuan Guru Silau Laut spread the teachings of the Syattariyah Order in North Sumatra, particularly in the areas now known as Asahan Regency, Labuhan Batu, and the surrounding areas. His presence had a broad influence in shaping the religious identity of the Malay community, creating a lifestyle more oriented towards Sufism, and strengthening Islamic traditions in social and cultural aspects.

In social life, the Syattariyah Tarekat plays a large role in shaping the norms held by Malay society.²¹ Through his teachings, Tuan Guru Silau Laut emphasizes the importance of morals, manners, and ethics in everyday interactions. Those who follow this order tend to embrace the values of patience, humility, and respect for others, especially clerics and religious leaders. One tangible impact on social life is the strengthening of social solidarity and a sense of togetherness among the order's followers. They frequently hold zikir (religious remembrance) gatherings, religious study groups, and various religious rituals that strengthen social ties and foster a sense of togetherness within the community.

From a cultural perspective, the Syattariyah Order also made a major contribution to the development of Islamic arts and Malay customs.²² The religious practices passed down by Tuan Guru Silau Laut have been integrated with local culture, creating a harmonious blend of Islam and Malay traditions. For example, in traditional ceremonies, the influence of Sufism can be seen in the use of remembrance and prayer as part of the procession. Apart from that, religious traditions such as kenduri, celebration of the Prophet's birthday, and commemoration of Tuan Guru Silau Laut's haul are also part of cultural life which continues to be preserved by the Malay community. In literary arts, many poems and stories contain elements of Syattariyah Sufism which teaches the values of monotheism, asceticism and love for Allah and His Messenger.

²¹ Reo Chandrika, Asmaruddin, and Adi Rahman, "Surau Dan Tarekat: Tarekat Syattariyah Di Surau Inyiah Banchah, Kubu Gulai Banchah, Kecamatan Mandiangin Koto Selayan, Kota Bukittinggi," *Arus Jurnal Psikologi Dan Pendidikan (AJPP)* 2, no. 1 (2023): 134–39, <https://doi.org/10.57250/ajpp.v2i2.206>.

²² Abd Madjid, Hilman Latief, and Aris Fauzan, "Honoring the Saint through Poetry Recitation: Pilgrimage and the Memories of Shaikh Abdurrahman Siddiq Al-Banjari in Indragiri Hilir," *Religions* 13, no. 3 (2022): 261, <https://doi.org/10.3390/rel13030261>.

In the traditional Islamic education system, the Syattariyah Order, taught by Tuan Guru Silau Laut, also played a significant role in establishing an education system based on Islamic boarding schools (*pesantren*) and *surau* (prayer halls). The *pesantren* founded by him and his successors served as centers of Islamic learning focused on Sufism, Islamic jurisprudence (*fiqh*), and *tafsir* (interpretation of the faith). In these *pesantren*, students were not only taught religious knowledge textually but also guided on their spiritual journey to attain knowledge of God. One educational method employed was the *halaqah* (knowledge circle), where students were taught classical Sufi texts and guided in the practices of *dhikr* and *wirid*, the hallmarks of the Syattariyah Order. This educational system produced many scholars and religious figures who subsequently spread Islamic teachings throughout the Indonesian archipelago.

The implications of the Syattariyah Tarekat teachings on religious dynamics in Malaya are clearly felt in the development of Islam in the region. The teachings, which emphasize the balance between sharia, tarekat, and reality, have made the Islam practiced by the community more moderate and tolerant.²³ In this context, the teachings of Syattariyah Sufism serve as a bulwark for Malay society in facing the challenges of modernization and the influence of extreme religious ideologies. Furthermore, this order plays a role in strengthening the authority of *ulama* within society, serving not only as spiritual leaders but also as mediators in resolving various social conflicts that arise within the community. Thus, the Syattariyah Order serves not only as a forum for profound Islamic practice but also as a crucial factor in maintaining social harmony and the continuity of Islamic traditions in Malay lands.

In a broader context, the influence of the Syattariyah Order can also be seen in the political-religious sphere. During the colonial era, followers of the Syattariyah Order were often involved in the struggle against the invaders, both directly through physical resistance and spiritually by teaching spiritual resilience and the spirit of *jihad*.²⁴ Several students of Tuan Guru Silau Laut are known to have participated in the resistance against the Dutch, given the spirit of this order, which advocates for religion and the homeland. In fact, several historical sources mention that the Syattariyah Order was a key factor in strengthening the spirit of Islamic revival in East Sumatra and the surrounding areas.

In the modern era, the Syattariyah Order remains relevant in shaping the character of the religious Malay community. Despite the increasingly strong challenges of globalization and modernization, the influence of Tuan Guru Silau Laut's teachings remains evident in Malay

²³ M. Fajri Yusuf, Bona Bargout Riezky Nagabe Siregar, and Alwi Padly Harahap, "Implementation of Hadith as a Foundation for Deradicalization in Contemporary Islamic Education Curriculum," *At-Turās: Jurnal Studi Keislaman* 11, no. 2 (2024): 160–77, <https://doi.org/10.33650/at-turas.v11i2.9358>.

²⁴ Edriagus Saputra et al., "Respect For The Red White Flag in The Understanding of Syataryah and Muhammadiyah Communities: A Comparative Study," *AJIS: Academic Journal of Islamic Studies* 7, no. 2 (2022): 307–22, <https://doi.org/10.29240/ajis.v7i2.5483>.

religious practices. For example, the practice of wirid (recitation of God) and dhikr (remembrance of God) remains a part of daily life, while the values of Sufism continue to serve as guidelines for living. With the existence of organizations and dhikr assemblies affiliated with the Syattariyah Order, its influence continues to grow and endure amidst changing times.

Overall, the Syattariyah Order taught by Tuan Guru Silau Laut has had a broad and profound impact on the lives of Malay people. Socially, these teachings strengthen solidarity and values of togetherness. Culturally, they are an integral part of various Malay traditions and rituals. Within the traditional Islamic education system, they form a learning model based on Sufism and a holistic Islam. Within religious dynamics, they play a crucial role in maintaining the balance between sharia and spirituality and in shaping a moderate and inclusive Islamic character. With all these impacts, it is undeniable that the Syattariyah Order of Tuan Guru Silau Laut is a crucial pillar in the history and development of Islam in Malay lands.

CONCLUSION

The conclusion of this study indicates that the primary motivations for Malays to join the Syattariyah Order are related to the search for spiritual meaning, improving the quality of worship, and the hope of gaining blessings and salvation in this world and the hereafter. Social factors, such as the influence of family, religious scholars, and community, also play a role in encouraging individuals to join this order. Tuan Syekh Silau Laut played a central role in the spread of the Syattariyah Order among the Malay community, both through direct teaching and by building a network of students who continued his da'wah. His teachings emphasized spiritual discipline, dhikr as a means of drawing closer to God, and the importance of etiquette in relationships with teachers and fellow human beings. The social and spiritual impact of the Syattariyah Order on Malay society is significant, seen in the increase in individual piety, the formation of a solid community, and the role of its followers in social life, including in the fields of education and Islamic da'wah. This order also provides spiritual resilience in the face of changing times, maintaining traditional Islamic values amidst modernization.

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