

**WHERE THE MINANG MIGRATE, THERE THE TAREKAT IS TAUGHT:  
PRELIMINARY EXPLORATION OF THE LINEAGE AND ROLE OF THE MINANG-ORIGIN  
TAREKAT IN MEDAN CITY**

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**Abstract**

This article initially explores the Minang-origin tarekat in Medan City. These Minang-origin tarekats are scattered in various regions and have an activity base in Medan City. The distinguishing element of a Minang tarekat from other communities is related to the ethnic identity within it, both in the doctrines and rituals taught to the tarekat. To understand the tarekat from Minang, a related research question is asked about the genealogy and role of the community from Minang in Medan City. This research found several tarekats from Minang, namely the Tarekat Syattariyah (TS), which has a lineage connected to Shaykh Burhanuddin in Ulakan, Pariaman, the Tarekat Sammaniyah wa Naqsyabandiyah (TSN) related to Shaykh 'Abd al-Qadim in Belubus, Payakumbuh, the Tarekat Naqsyabandiyah Kadirun Yahya (TNKY) is connected to Shaykh Hasyim in Bukit Tinggi and Shyakh 'Abd al-Majid in Tanah Datar, and the Tarekat Naqsyabandiyah Yayasan Jabal Abi Qubis (TNYJAQ) from Shaykh Ibrahim's path in Bonjol, Pasaman. Meanwhile, the role played by the tarekat from Minang relates to spiritual education, such as Sufism recitation, which is actively carried out in *surau* or at home, and mysticism activities which are practiced according to a specified time. Finally, this study confirms that Minang-origin tarekats in Medan City have an important role in the spiritual education of the people of Medan City.

Keywords: Minang-Origin Tarekat, Minang Migrate, Tarekat Mursyid, and Medan City.

**Abstrak**

Artikel ini merupakan eksplorasi awal tentang tarekat asal Minang di Kota Medan. Tarekat asal Minang ini tersebar di berbagai daerah dan memiliki basis aktivitas di Kota Medan. Unsur pembeda tarekat asal Minang dengan tarekat lain terkait unsur identitas etnis di dalamnya, baik dalam doktrin ataupun ritual yang diajarkan kepada jamaah. Untuk memahami tentang tarekat asal Minang ini diajukan pertanyaan penelitian terkait tentang bagaimana silsilah dan peran tarekat asal Minang di Kota Medan. Penelitian ini menemukan beberapa tarekat asal Minang, yaitu Tarekat Syattariyah (TS) yang memiliki silsilah tersambung kepada Shaykh Burhanuddin di Ulakan, Pariaman, Tarekat Sammaniyah wa Naqsyabandiyah (TSN) terhubung kepada Shaykh 'Abd al-Qadim di Belubus, Payakumbuh, Tarekat Naqsyabandiyah Kadirun Yahya (TNKY) tersambung kepada Shaykh Hasyim di Bukit Tinggi dan Shyakh 'Abd al-Majid di Tanah Datar, dan Tarekat Naqsyabandiyah Yayasan Jabal Abi Qubis (TNYJAQ) dari jalur Shaykh Ibrahim di Bonjol, Pasaman. Sedangkan peran yang dimainkan tarekat asal Minang berkaitan tentang bidang pendidikan spiritual, seperti pengajian tasawuf yang aktif dilakukan di *surau*, ataupun di rumah dan kegiatan suluk yang dipraktekkan mengikuti waktu ditentukan. Akhirnya, penelitian ini menegaskan bahwa tarekat asal Minang di Kota Medan memiliki peran penting dalam kaitan pendidikan spiritual masyarakat Kota Medan.

Kata Kunci: Tarekat Asal Minang, Perantau Minang, Mursyid Tarekat dan Kota Medan.

## **INTRODUCTION**

It has yet to be discovered exactly when the Minang people began to migrate to Medan City. However, the Minang migrant community in Medan City existed long before Indonesian independence. The city of Medan as a choice of place to migrate for Minang people—as in other areas—is based on economic motives (Downes and Paritosh, 2017). In its development, in the end, many Minang migrants chose to settle in Medan City as their overseas territory. The Minang community in Medan City is generally spread out in various regions, and it was also found that there were several areas where Minang community groups were indeed dominated. The Minang as an immigrant community group has its own characteristics from other communities, so it is easy to ensure that the community group originates from Minang, namely related to the regional language used, as well as the traditions and culture that practiced always refer to their area of origin in their hometown (Moeis et al. al., 2022).

One of the important elements related to the Minang community in Medan City is associated with the tarekat as a spiritual organization. In the city of Medan, the Minang community, or the place of origin, is a part directly related to the tarekat. Regarding the initial exploration, the tarekats that entered and developed in Medan City generally came from Minang. A Minang-origin community in Medan City is directly related to the group of immigrants from Minang who always try to revive the traditions and culture that originate from their area of origin. Apart from that, several other tarekat, although not only developed by Minang migrants, the lineage of the tarekat is still connected to Minang. Elements of Minang tradition and culture are visible in it. This element strengthens the influence of the Minang-origin tarekat in Medan City because it also builds a network base at various points as a place for spiritual activity.

So far, much research has been conducted regarding the Minang-origin tarekat in Medan City, but it still focuses on the doctrinal and ritual aspects taught in it. Several important studies are mentioned; for example, Syarifuddin (2018) examines the metaphysical elements introduced in the Tarekat Naqsyabandiyah Kadirun Yahya (TNKY), and Arifin (2018) discusses the Tarekat Sammaniyah wa Naqsyabandiyah (TSN) regarding the doctrine and practice of the tarekat as spiritual education in the City Medan. Then, Bakar (2020) examines the history and development of the Tarekat Syattariyah (TS) in Medan City and others. Much research has been done on the Minang-origin tarekat in Medan City. However, no one has attempted to map and simultaneously explore the tarekat's roles in Medan. In particular, this research will study the lineage and the part of tarekats from Minang in Medan City. Based on this, this research is considered relevant to be carried out in mapping the development of communities from Minang in Medan City.

## **METHOD**

This study uses a qualitative method to explore and interpret the object under study descriptively and analytically. The type of research chosen is explorative, which seeks to understand the individual or group that is the object of research. Exploration is done by exploring field data by trying to find something new in it and carrying out in-depth investigations of the thing studied. The primary data source for this research is a tarekat from Minang in Medan City. The data is also constructed from the Minang community group of migrants in Medan City, directly related to the main data source. Data collection was carried out in several stages: orientation and exploration. Exposure

is carried out by collecting as much data as possible directly related to the object in books, articles, or reports. Exploration is an effort to map issues and themes that are the main focus of research. Exploration is carried out to understand in-depth and comprehensively the data obtained. The work step is carried out by collecting general to specific information. In the exploratory stage, several steps, such as observation, interviews, and documentation, are carried out to dig deep into the research data. The three stages of data collection are carried out to reinforce one data obtained with another mutually. Data was analyzed by collecting all data from the field or reading sources. This collection is to ensure that the data obtained can answer what is the main research problem. The next step is to group the data based on themes and issues by analyzing the data that are considered to have a connection with one another. The analysis was carried out using sociological and anthropological approaches deemed relevant to the data obtained. Next, the findings are arranged based on the research problem and ensure they can truly answer it. Finally, it is done by providing conclusions from the overall research findings.

### **MINANG MIGRANTS AND TAREKAT**

Minang is one of the ethnic groups in Indonesian society with a migratory tradition. This ethnic group is spread almost throughout Indonesia and includes various other countries, such as Malaysia, Singapore, Australia, and others (Chadwick, 1991). The spread of the Minang community to various regions was driven by the desire to achieve success in life that was united as an established tradition in the community (Franz & Benda-Beckmann, 2007). One of the interesting characteristics of these Minang migrants, apart from being based on seeking a better life, also has an impact on developing the traditions and culture of the people by trying to be maintained and maintained, including in overseas areas. Efforts to maintain the traditions and culture of origin in overseas areas are not only a form of ethnic revitalization but also influence the spread of these traditions in these overseas areas. The cultural mission for Minang migrants is formed through strong ethnic ties, especially based on regionalism manifested through always being connected to the area of origin and presenting it in overseas lands (Franzia et al., 2015).

Ethnic ties for the Minang community as a form of strong family ties unite the people to be connected with tradition and culture. This ethnic bond is manifested by the emergence of various associations founded on an ethnic and regional basis (Andaya, 2000). Within the *paguyuban* (community organization) all forms of tradition and culture are enlivened, including its spiritual elements. Minang itself is an area that has developed many tarekats with various lineages and sects. Minang, as the basis of the tarekat is directly related to the community, which is strong in the traditional system of the community (Faslah, 2019). In Minang society, it is known for the strong influence of *kaum tua* (old people) who are role models in the diversity of society, although on the other hand, *kaum muda* (young people) also have their role. *Kaum tua* and *kaum muda* differ a lot in religion. However, the role of the *kaum tua*, whom traditional people also support, is part of accepting tarekat with various forms of sects (Sefriyono & Mukhibat, 2018).

Tarekat in Minang, especially those affiliated with the *kaum tua* is an important part of religion. The tarekat also generally enter and become part of the community's traditions and culture, so when Minang community groups from various regions migrate, these traditions and culture will also be brought to their overseas areas. The connection between the Minang community and the tarekat is an integral part of the

community's life, so when migrants, the tarekat also becomes a bond between Minang nomads. The role of Minang migrants concerning this tarekat is interesting in that, directly or indirectly, that community group has a role in the spread of the tarekat. In this context, the spread of tarekat originating from Minang, especially those brought by Minang migrants, is not based on efforts to spread the network but on technical choices regarding the community's needs for spiritual life.

The spread of the tarekat from Minang developed by itself because the nomadic community, as a group of people who are strong in maintaining traditions and culture, became the main driver for the development of the tarekat. Efforts to present tarekat originating from the region are ongoing for the Minang community wherever they migrate. At the same time, the tarekat will also develop within it. This tarekat from Minang, although it has a specificity to the Minang ethnicity, is also open to all people so that the spread of the tarekat from Minang can easily develop in the area where the community group lives. The tarekat itself has a strategic role in people's lives because it is an organization that focuses on spiritual training efforts that are also needed by urban communities (Mustofa, 2012).

#### Minang Tarekat Lineage

In general, the tarekat that developed in Medan City was influenced by the tarekat, which had a network from Minang. The spread of a network of tarekat from Minang developing in Medan City is based on the tradition of migrating to Minang. The Minang tradition of migrating has become an important part of expanding the network of tarekats from Minang in Medan City. The city of Medan is one of the areas where the Minang origin migrated, so this group is spread out in various areas of the city (Tarigan & Naldo, 2021). One of the general characteristics of Minang migrants in migrating is always trying to maintain and develop traditions originating from the area. The tarekat, as one of the traditions that unite the Minang people, also spread to areas where these community groups migrated. The tradition of migrating has an important role in the spread of tarekat from Minang because the Minang people and the tarekat themselves are an integral part, so wherever Minang people migrate, elements related to the tarekat will always be revived there (Rasyid & Nurdin, 2021).

The spread of the tarekat from Minang in Medan City developed through the basis of the tarekat's origin. The development of tarekat in Medan City is also a marker of the origin of the Minang community. This tarekat from Minang has various forms of sects that are different from genealogy, although they meet in several religious rituals. The variety of tarekat sects originating from Minang confirms that Minang is one of the areas that are "rich" in tarekat within it (Noorbani, 2014). The many sects of the tarekat also show the diversity of doctrines and rituals practiced by each community. The important position of the overseas Minang community in terms of the expansion of the tarekat is shown that the tarekat brought from Minang is not only adhered to by the overseas Minang group but also by people outside it, especially those in Medan City who also take part as practitioners of the tarekat, so that the original tarekat Minang can be spread widely among the people of Medan City.

As far as the research was conducted, it was found that several influential Minang-origin tarekats in the city of Medan.

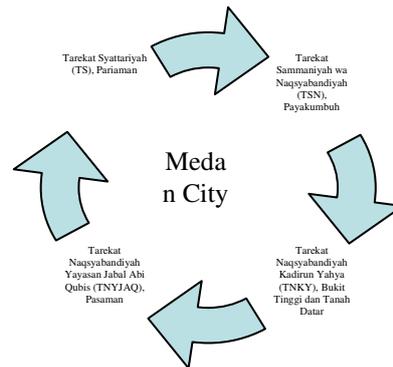


Diagram 1, Distribution of Tarekat from Minang in Medan City  
Source: Processed from Data

### 1. Tarekat Syattariyah (TS)

Tarekat Syattariyah (TS) is one of the developing tarekat in Medan City. This TS entered and developed in Medan brought by Minang immigrants from Ulakan, Pariaman. TS is a tarekat dominated by the Pariaman community, so when the people migrated to Medan City, TS was also brought to Medan City (Bakar, 2020). For the people of Pariaman, TS has integrated into the community's life so that the various religious traditions practiced generally have an element of connection with TS. TS is understood as a spiritual stream and has become part of self-identity for the Ulakan, Pariaman group who migrated to Medan City. TS entered and developed into Medan City around the 1970s, brought by a traditional and spiritual leader who then migrated to Medan City (Basri, 2021). The character of the immigrant Ulakan that cannot be separated from TS, is the main driving force for the presence of TS in Medan City.

The initial development of TS in Medan City was carried out with recitation activities that contained spiritual values, especially TS. This study continued until finally, a *surau* was formed, which became the basis for TS. The *surau* for the people of Ulakan, Pariaman, has its meaning not only to function as a place for spiritual activity but also to have a social role, especially as a gathering place for groups of nomads to discuss all matters, including economic issues. In addition, *surau* also has a strategic role as a place to live for groups who do not have a place to live (Bakar, 2020). The *surau* as a TS base is an important part of TS dissemination in Medan because through the *surau*, TS is introduced to the whole community. The mission of migrating, which is inseparable for the people of Ulakan, Pariaman, who always try to live up to the traditions that exist in their hometown, especially those connected with TS, became the impetus for the establishment of various other *surau* as a means of spreading TS among the people of Medan City (Agustianda, 2020).

TS itself, as a spiritual doctrine and ritual brought by Minang migrants in Medan City, has a lineage that is connected with Shaykh Burhanuddin, a disciple of Shaykh 'Abd al-Rauf al-Singkili (Fathurahman, 2016). It can be ascertained that even though Medan City has a direct connection with Aceh as the initial center of TS, the TS that developed in Medan City has a lineage connected with Shaykh Burhanuddin. In its development, TS-based recitation continues to increase. The Ulakan community, Pariman, no longer dominates it, but many people outside of it are interested in becoming part of the TS practice (Basri, 2021). Actively reciting TS is carried out in various *surau*, generally named "Surau Shaykh Burhanuddin" as a center for spiritual education activities. The spread of the TS *surau* also explains that TS strongly influences the people of Medan

City. Various TS activities were also carried out as part of the bond between the people of Ulakan, Pariaman in Medan, and its surroundings.

TS's main base is in the Denai Village area, also dominated by the Ulakan, Pariaman. In the area mentioned, the identity of TS as a spiritual flow and ethnic identity can be easily found because the people who live in the area generally have a connection with TS. In the religious practices of the Ulakan, Pariaman is very strong in maintaining its traditions, especially those related to TS among its older generation. Various TS rituals remain maintained, such as the 40 days of prayer, determining the beginning and end of ramadan, *basapa*, and others (Basri, 2021). The TS ritual is an important part of the people of Ulakan, Pariaman in Medan City because this activity is always attended by various people in Medan City and the surrounding community to participate in the activities carried out. To maintain TS, these community groups have independence in the religious field by making their hometown the main reference.

## 2. Tarekat Sammaniyah wa Naqsyabandiyah (TSN)

The Sammaniyah wa Naqsyabandiyah (TSN) is from Minang that developed in Medan. This TSN is a form of unification between the Tarekat Sammaniyah and the Tarekat Naqsyabandiyah, giving rise to the TSN. In spiritual practice, this tarekat is better known as "Sammaniyah", but the Naqsyabandiyah element is also clearly visible. TSN is developing quite massively, not only among the Minang community in Medan City but also spreading to people outside it (Slamet, 2021). TSN entered and developed in Medan City around 1970, brought by the overseas Shaykh Ibrahim from Bonjol, Pasaman. However, Shaykh Ibrahim himself received a lineage from his teacher from Belubus, Payakumbuh, namely Shaykh 'Abd al-Qadim (Syafieh et al., 2021; Arifin et al., 2017). Shaykh Ibrahim has an important role in spreading TSN in Medan City because he chose to live and settle in Medan City. The initial development of TSN in Medan City was carried out in the form of a recitation open to the public, but TSN was also introduced in it (Bruinness, 1994). This study is part of the initial process of forming the TSN in Medan City. To realize TSN recitation, a permanent strategic base is being sought. To realize this, a *surau* was formed to teach TSN to the community under Shaykh Ibrahim Bonjol.

*Surau* TSN, which was later known as "Surau Buya Bonjol", was taken from the name Shaykh Ibrahim, located in Medan City, to be precise in the Sei Sikambing area, Medan Helvetia. This *surau* is located on the side of a major road, making it easy for the tarekat involved in the TSN to access it. The tarekat involved in the TSN led by Shaykh Ibrahim came from various circles, some outside the city. Pilgrims from outside the city became the dissemination of this TSN network in various regions. Some came from Jakarta, and some brought and introduced the TSN to Malaysia (Hizbullah, 2021). The deployment of TSN in Medan City, apart from the main base, was a *surau* built by students from Shaykh Ibrahim outside Medan City, which is not far from the main base. The TSN jama'ah network, which has been spread until now, still uses "Surau Buya Bonjol" as its main network. However, the development of TSN has recently decreased after Shaykh Ibrahim's death, although the legacy he left behind continues.

Other TSN developments were also found in Medan City through another developer figure, namely Shaykh Muda Arifin. This young Shaykh was also previously connected to "Surau Buya Bonjol", but Shaykh Arifin built a direct network to the origin of TSN in Payakumbuh. The TSN network through Shaykh Arifin also has a significant spread of TSN development in Medan City (Saifuddin, 2017). Shaykh Arifin, through his tarekat, also built a *surau* as a base for its development. The *surau* built by Shaykh Arifin is centered on Jalan Eka Rasmi in the Medan Johor area. This network was formed to

expand to various regions, such as Riau, Aceh, and others. In general, TSN in Medan City has its role as a spiritual stream. Although recently, its development has decreased after the death of the main developer, as a spiritual stream, it is maintained and maintained by its students. In strengthening the TSN network in Medan City, several *suraus* that have been established have built a network to the main source of which is in Belubus, Payakumbuh (Hizbullah, 2021).

### 3. Tarekat Naqsyabandiyah Kadirun Yahya (TNKY)

The Tarekat Naqsyabandiyah Kadirun Yahya (TNKY) is from Minang with a spiritual role in Medan. Shaykh Kadirun Yahya, as the central figure, comes from North Sumatra, Langkat, to be precise (Musaddad, 2022; Syarifuddin et al., 2022). However, the lineage of the tarekat he received is connected to Minang. Shaykh Kadirun received the genealogy of the Tarekat Naqsyabandiyah from Shaykh Hasim Buayan, an ulama of the Tarekat Naqsyabandiyah in Bukit Tinggi. In addition, Shaykh Kadirun completes his genealogy from Shaykh 'Abd al-Majid, a developer of the Tarekat Naqsyabandiyah in the Batusangkar, Tanah Datar (Hidayat, 2022). Minang identity is very visible in TNKY, such as using the title "Saidi Shaykh" as a special title for a murshid and making the *sarau* a spiritual base, among others. TNKY cannot be separated from the figure of Shaykh Kadirun; he is known as an expert in exact sciences, which later combines him with the tarekat. The effort to combine modern science with the tarekat is the unique side of the TNKY. It differs from other tarekats, so many educated people are interested in studying and becoming part of the TNKY because it succeeded in presenting a tarekat based on modern knowledge (Fakhriati, 2013).

TNKY entered and developed in Medan City, brought directly by Shaykh Kadirun in 1955 when Kadirun served as a teacher in an agricultural school in Medan City. Aside from being a teacher, Shaykh Kadirun was also active in introducing TNKY to the public so that in the end, to develop TNKY and at the same time realize the ideals of establishing an educational institution engaged in the spiritual field, the Yayasan Kadirun Yahya (YKY) was founded (Hidayat, 2022). The deployment of TNKY in Medan City was quite fast because YKY was not only active in developing educational institutions from elementary to tertiary levels but was also able to build a *sarau* as a base for TNKY activities within it. The development of the TNKY network through YKY spread not only in Medan City but also to various regions in North Sumatra with a network of *sarau* affiliated with TNKY which is under the YKY. YKY performs various spiritual rituals, such as tawajjuh, mysticism, and hawl (Jauhari et al., 2022).

In developing the TNKY network, it is also widespread in Indonesia, especially in Java Island and several other areas as far as Malaysia. The TNKY-wide network was developed directly by Shaykh Kadirun, who not only lived in Medan City but, until the end of his life, spent more time on Java Island, specifically in Depok, by forming a new network in the area. The position of TNKY in Medan City has a separate role in the TNKY network because the authority of the TNKY leadership after the death of Kadirun focused on Medan City (Husin, 2014). In its development, YKY, through educational institutions, continues to develop, and spiritual activities related to TNKY continue to this day. TNKY has active tarekats from the Medan City area and outside the city who always take the time to perform the mysticism ritual at a certain time every year. In strengthening the TNKY network in Medan City, it has a role as coordination between TNKY tarekats which are widespread, including in the network between TNKY *sarau* in various regions, all of which are connected to TNKY in Medan City (Syarifuddin, 2022). Strengthening the TNKY network is also done through educational institutions managed by YKY, introducing TNKY as part of formal education. TNKY is not only well known

among the public but students are also taught through metaphysics courses that contain content about TNKY in it.

#### 4. Tarekat Naqsyabandiyah Yayasan Jabal Abi Qubis (TNYJQAQ)

The Tarekat Naqsyabandiyah Yayasan Jabal Abi Qubis (TNYJQAQ) has become the Tarekat Naqsyabandiyah which influences the people of Medan City. TNYJQ entered and developed around the 1990s in a limited manner, but community requests continued to increase to be involved in spiritual activities that were carried out (Munir, 2021). To realize an institution capable of accommodating this desire, a foundation was established as the shelter for TNYJQAQ, named the Yayasan Jabal Abi Qubis in 1999. This tarekat is based in the Tanjung Morawa area, not far from Medan City, even though its territory is not part of Medan City. However, it is influential among the people of Medan City because most of the tarekat involved in this tarekat are people of Medan City. TNYJQ is associated with a murshid of Mandailing descent named Syarif Damsyar Alam. This murshid received the lineage of the tarekat from Shaykh Harun, who is connected to Shaykh 'Abd al-Jalil and then connected to Shaykh Ibrahim, a prominent scholar of the Tarekat Naqsyabandiyah in the Bonjol area, Pasaman (Chairullah, 2014). He is a direct disciple of Shaykh Sulayman Zuhdi, a lineage of the Tarekat Naqsyabandiyah-Khalidiyah, which is influential in the archipelago (Bruinessen, 2007).

Minang identity in TNYJQ can be seen in the several terms used to refer to traditions that developed in their area of origin. Local traditions and rituals fully refer to what is taught in the Bonjol, Pasaman as its main base. TNYJQ is one of the fastest growing tarekat because of the murysid's ability to build networks based on the lower class community. Currently, TNYJQ has spread not only in the North Sumatra region. 28 networks in Indonesia are actively connected to TNYJQ, such as Aceh, Riau, and Padang, to Java Island. Meanwhile, the active tarekat is estimated to have reached 5,000 people when the ceremony was carried out from various origins (Munir, 2021). The formation of this network must be connected to the well-executed management of the foundation so that TNYJQ as a spiritual stream can easily develop. On the other hand, TNYJQ is also a form of tarekat with quite good economic capacity and strategic land on the side of a major road that makes it easy to enter and exit from TNYJQ.

TNYJQ, as in general, the Tarekat Naqshabandiyah, has special rituals continuously carried out, such as *suluk* and *tawajjuh*. For *suluk*, the implementation is carried out at a certain time that has been arranged. At the same time, the *tawajjuh* continues to be carried out at TNYJQ or *alkah* (*tawajjuh* places) in other areas, which are usually built through self-help tarekats in the regions and continue to build TNYJQ connectivity (Munir, 2021). One of the important activities carried out every year is the commemoration of the TNYJQ murshid *hawl*, which is attended by almost all networks, offline and online. This moment shows the strong network that TNYJQ has because it was attended by up to 10,000 people, both from the tarekat and visitors involved in the activity (Munir, 2021). The event will usually also be attended by officials and community elites as invitees, or some are also members of the TNYJQ tarekat. In its development, the leadership of TNYJQ was continued by Shaykh Ghazali, a senior murshid who was also the child of the previous murshid. His leadership continues to make improvements by building TNYJQ facilities and infrastructure that make it comfortable for tarekats and visitors to attend the tarekat.

#### The Role of the Minang-Origin Tarekat in Medan City

As stated, the Minang-origin tarekats are scattered in various areas in Medan. The spread of this tarekat is directly related to the technical choice of where the developer

group chooses to live. In general, this tarekat has its base as a center of activity or the center of the main network. The tarekat is important in Medan City society, especially spiritually. Minang-origin tarekat has a character that is different from other tarekats because there are elements of Minang cultural locality. The Minang identity in it shows that the tarekat is not rigid in its development but can adapt to local traditions and culture in its society. Tarekats of Minang origin in Medan City are not only dominated by Minang migrants but are also open to the general public (Bakar, 2021). However, it is different from TS, which specifically shows the dominance of the Minang migrant groups in it. TS is unique because it has very strong elements of Ulakan, Pariaman in it, even though it is open to other communities.

Minang-origin tarekat in Medan City have a special role in spiritual education. As a Sufi organization, the tarekat has special attention to spiritual education. This tarekat plays a role in spiritual education, which is carried out through Sufism recitation and the practice of mysticism. Sufism recitation is generally carried out by the TS group, who actively carry it out, whether it is carried out in *surau* or people's homes. This activity has been going on for a long time, so the recitation of Sufism has become an important activity continuously maintained by Minang migrant community groups in Medan City (Basri, 2021). This tasawuf study does not only involve the Minang community but also many other people who are interested in becoming part of the tarekat's practitioners. This role in spiritual education is important for the cosmopolitan people of Medan City, who are prone to all kinds of psychological problems, so the recitation of Sufism which contains spiritual values will reinforce the psychological aspect (Nurani, 2018). Reciting Sufism is carried out actively and has formed separate communities scattered in various places in Medan. Sufism recitation is also complemented by various other rituals, which are mandatory practices for every tarekat involved in them.

Another role of spiritual education carried out by this order from Minang is the implementation of mysticism activities. *Suluk* is a core activity in the tarekat, especially those connected to the Naqsyabandiyah Tarekat (Nasrudin, 2021). *Suluk*, as a spiritual practice activity, is carried out in Medan City by various tarekats affiliated with the Tarekat Naqsyabandiyah. Active mysticism activities are carried out at a predetermined time which usually adjusts to the tarekat's readiness to carry out these activities (Mukhlis, 2022). Spiritual education through *suluk* is important because it teaches various doctrines and rituals always to be connected with God and to maintain continuous religious rituals in *dhikr*, *tawajjuh*, *'ubudiyah*, and others. This mystical activity is usually attended by many people, especially those in the city of Medan and some from outside the city. *Suluk* activities are held every year. This activity was guided directly by the murshid as the spiritual leader and, at the same time, led the tarekat assisted by the caliphs to ensure the spiritual level of each tarekat involved in the mysticism. *Suluk* activities are the main activity in the tarekat, especially the Tarekat Naqsyabandiyah because through spiritual practice, each tarekat is trained to improve themselves and their religious practice (Yusuf, 2020).

The Minang-origin tarekat has a social role because it is a bonding tool between fellow Minang migrants, especially those who have connected areas of origin in their hometown. The bond formed through this tarekat has become a connecting tool between fellow Minang people to be connected with the spiritual aspect and simultaneously be bound by regional elements continuously maintained in overseas lands (Basri, 2021). Connectedness through tarekat which is strengthened by regional basis has formed a relationship among fellow Minang migrants always to maintain all kinds of traditions that exist in the area of origin. The Minang community in Medan City

as a community group is also open to other communities, but in terms of tradition, it has its specifics. One of the visions of the Minang community in migrating is to try to maintain their traditions in the area where they live so that the presence of the Minang-origin tarekat is part of the strengthening to maintain the traditions originating from the area.

Another role of the tarekat from Minang is also a means of connecting with other tarekats outside Minang. In this context, the Tarekat Naqsyabandiyah as a tarekat originating from Minang has an element of closeness to the Tarekat Naqsyandiyah from other areas in Medan City. The similarities in the ties of the Tarekat Naqsyabandiyah can be seen from the doctrinal and ritual aspects, which do have similarities because they have the same lineage connected to certain tarekat murshids (Hidayat & Syahrul, 2017). The meeting point between the Tarekat Naqsyabandiyah has formed a spiritual-based brotherhood bond that has connected one Tarekat Naqshandiyah to another, both from Minang or other areas. The bond formed through this tarekat network has made all tarekat from Minang accept one another because of their similarities in certain respects. The bond formed through this tarekat has built a harmonious relationship among fellow Minang migrants in Medan City to accept each other as brothers in a spiritual bond.

On the other hand, the similarity in the tarekat bond can also be a separator between fellow Minang people and migrants because certain groups, especially tarekats, are not used to differences, giving rise to misunderstandings. However, tarekat leaders always provide a wise attitude in dealing with these differences (Basri, 2021). In many ways, this tarekat from Minang has differences in addressing issues that are developing in the community, whether related to ongoing religious or political issues. In responding to religious issues, the tarekat group from Minang has its views based on the tarekat, such as addressing the determination of the beginning and end of ramadan as an annual issue which is always different from one another (Hidayat, 2023). Differences occur because of arguments about how to make decisions that are usually also based on doctrine within the tarekat. Another difference often occurs due to different political attitudes between one tarekat and another. However, the differences that occur do not seriously influence the bonds between tarekats that have been built within them. The role of spiritual education carried out by an order from Minang in Medan shows that the order is a group concerned with the spiritual field. The existence of the tarekat not only confirms the role of the Minang migrant community in Medan City but also that this group can build a tarekat-based network spread across various areas in Medan City.

## CONCLUSION

Minang-origin tarekats influence the city of Medan, especially in the spiritual field. Some of these tarekats are from Minang: TS, TSN, TNKY, and TNYJAQ. The Tarekat Naqsyabandiyah generally dominates some of these tarekats from Minang as a tarekat already existing in Medan City through other routes. This Minang-origin tarekat has a lineage connected to the murshids in Minang, such as TS from Pariaman, TSN from Payakumbuh, TNKY connected to Bukit Tinggi and Tanah Datar and TNYJAQ has a network to Pasaman. Several tarekats of Minang origin that have developed in Medan City are not only dominated by Minang migrants but are also open to the general public. The role in education carried out by this Minang-origin tarekat is in the Sufism recitation, which is carried out actively in *surau* or people's homes and continues to this day. Another role in spiritual education, specifically for tarekats affiliated with the Tarekat Naqsyabandiyah, makes *suluk* a spiritual education activity carried out intensively among the tarekat involved in it. The people of Medan City did not only

attend the implementation of this mysticism but also some of them came from various regions. For this reason, it can be emphasized that wherever the Minang people migrate, the tarekat will be taught there.

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