

Television Mass Media Relations to Culture Shifts in Besilam Malay Community

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ABSTRACT

Media relations with culture can play a role in shifting the views of the Besilam Malay community. This study focuses on the impact of television mass media as a pivotal component of modern society. Technological advancements have placed society at a crossroads, presenting a choice between embracing contemporary progress or adhering to time-honored traditions. The pervasive influence of media serves as a catalyst in shaping awareness and perspectives. The tug-of-war between embracing change and preserving heritage is well exemplified in the traditional berahoi ceremony, which recently has taken up only a small part of the whole tradition. The development of the times that continue to follow renewal can influence people's attitudes and thoughts towards culture supported by technology in the media. This paper used a qualitative research model with a heuristic approach to gather information from cultural and religious community leaders around the Besilam community. This study holds significance in illuminating the ancestral traditions deeply rooted within the Besilam Malay community. It aims to shed light on the evolving nature of these traditions and their transformations over time. Additionally, it serves as a call to action, advocating for the Langkat Regency government to prioritize the preservation of these rich cultural customs. A recommendation is proposed to allocate resources from the APBD Budget Policy through the Tourism Office to sustain and promote these traditions, ensuring their continuity for future generations. Modern Globalization Theory, coined by Wallerstein, asserts that social change occurs as underdeveloped nations emulate the practices and advancements of their more advanced counterparts as a means of progress and growth.

Keywords: Media relations, culture, Besilam Malay community

INTRODUCTION

Social change that occurs in a community, in turn, can affect the social structure, such as values, attitudes, and behavior of organizations in society. According to Gillin, social change is a variation of accepted ways of life caused by changes in transmitted information, geographical conditions, material culture, population composition, ideology, diffusion, or new discoveries in society.¹ Shifts in cultural values also impact traditional and indigenous peoples in that entrepreneurs are becoming more advanced while private sectors are inferior, resulting in the loss of primordial indigenous peoples. All this is driven by the lack of balance between political policies and political power in the present day. The loss of the traditional guardian, the Sultan, had a profound impact on the people of Besilam Langkat. A social revolution that opposed the Azizi Langkat Sultanate led to a harrowing sequence of events. The ethnic Malays suffered persecution, facing violence, loss of life, and the seizure of their property and lands. Anthony Reid's book, "Towards the History of Sumatra: Between Indonesia and the World", published in 2010, sheds light on the historical context. In East Sumatra, political party leaders such as Pesindo, PKI, and PNI, orchestrating their activities under the umbrella term "Unity of Struggle", were involved in the movement. Their unified aim was to overthrow the Langkat Sultanate, envisioning a singular government—The Republic of Indonesia—in its place.

Furthermore, the global homogeneity of the West has put some local cultures at risk of disappearing and being neglected by the government. The same fate is faced by traditional cultures, which have seen a diminishing decrease in their supporters and skilled elders. Currently, localizations used to reinstate the awareness of every individual and ethnic group are starting to appear as a form of resistance to this change.² Social and cultural changes in society are inflicted by the information current in the media. The media, which has public themes, has also invaded the cultural space of the people of Besilam. Information received by some people affects the interlocutor's personality. The name Besilam is derived from its geographical surroundings. The Besilam region was named after the Besilam River, which enclosed the Babussalam area. This river was not just a geographic feature but also a lifeline for the local fishing communities. It played a pivotal role by connecting the fishermen from the Tanjung Pura areas, fostering a sense of unity among them. This historical and geographical interplay is likely the reason why the term "Kampung Besilam" gained widespread recognition, reflecting the region's significance and the interconnectedness of its inhabitants. This has impacted interpersonal communication within the community, bringing on new knowledge about the Besilam community. Geographically, Besilam Village is situated within the jurisdiction of Langkat Regency. Located at a distance of approximately 65 kilometers from Medan City, it takes roughly two hours to reach this village.

This information is transmitted from individuals to the general public, thus slowly affecting the local culture over a long time. Likewise, as people migrate from outside, cultural assimilation and acculturation occur, leading to cultural contacts where each culture influences another, consciously and gradually eliminating the original culture of the Besilam people. The presence of the media begins with the thirst for information, including knowledge and entertainment. It slowly changes people's mindsets and changes subjective reality to objective truth.

Level	Traditional Form	Modern Form
Interpersonal	Face-to-face, letters	Phone, personal group relationships,
Group	Face-to-face	Telephone conference, computer telecommunications

Organizational	Face-to-face, memo, meeting	Telephone conferencing, electronic mail, computer-aided management, information systems, facsimile
Public	Newspapers, magazines, books, television, radio,	Videotape, videodisc, cable TV, satellite TV, videotext, teletext, digital informationsystem

Source: Deddy Mulyana, *Human Communication*, p. 22

Table 2.1 presents a snapshot of contemporary technologies that have brought about a transformative shift in traditional communication modes.

Previous research conducted by Muzakkir entitled *Dari Sakral Ke Profan: Globalisasi dan Komodifikasi dalam Dunia Spiritual dengan Ilustrasi Tarekat Naqsyabandiah- Khalidiyah Babussalam (TNKB)*, published in the *Jurnal Akademika Pemikiran Islam* by the Center for Research and Community Service (PPPM) of Jurai Siwo Metro State College of Islamic Studies in Lampung, examines the profound impact of globalization and commodification on spiritual institutions, specifically focusing on the Tarekat Naqsyabandiah-Khalidiyah Babussalam (TNKB) in 2015. The study delineates significant changes and shifts in the TNKB's adaptation to these influences, highlighting that globalization's impact is not only confined to spiritual facets but extends into material aspects. This research is anchored in the theories of globalization and commodification, aiming to uncover the mechanisms driving these transformations within spiritual institutions, as well as the subsequent implications. The consequences of this influence have led to a notable disorientation within the TNKB, transitioning it from a state of sacredness to one more aligned with the profane. Simultaneously, the study delves into the correlation between television media and its role in reshaping Malay culture, particularly within the Babussalam/Besilam community in North Sumatra. It delves into various cultural shifts, including those related to berahoi, barzanji, pilgrimage alms, and their evolution within the historical context of Besilam Village.

METHODOLOGY

This research was conducted in Persulukan Babussalam, Langkat Regency, North Sumatra, starting in April 2021. It employed the principles of qualitative analysis, which aims to produce written or spoken descriptive data on the behavior of the observed participants. This research employed qualitative analysis principles and a research methodology focused on generating descriptive data. The primary techniques utilized for data acquisition and collection encompassed in-depth interviews and observational methods. Additionally, the author incorporated the historical method, aiming to describe and analyze past events within the research context meticulously.

The research objectives consisted of descriptive research, explorative research, development research or operation research, and verificative research.³ The data collection was carried out by interviewing and observing the informants in detail to acquire accurate information. The informants interviewed were *Tuan Guru* figures, *Murshid*, cultural figures, and people directly related to the research. The interview ran well since it was carried out with the consent and willingness of both parties, allowing the interviewer to obtain detailed and well-structured information. John Lofland and Lyn Lofland asserted that in qualitative research, the main data sources are words and actions.⁴

This study was based on the theory of Modern Globalization, which posits that social change occurs as underdeveloped nations tend to emulate the practices and advancements established by more developed countries. Wallerstein introduced this theoretical framework (Effendi and Malihah, 2011). Rather than changing by themselves all of a sudden, cultures undergo this process in an evolutionary way. In other words, change is a slow but inevitable process.

RESULTS AND DISCUSSION

1. Shifts in Berahoi Tradition

Berahoi is an oral tradition of Besilam Malay people who were born in the midst of the Besilam peasantry around the 18th to 19th centuries, carried out during both traditional ceremonies and public art performances. Since ancient times (during the Langkat Sultanate), the promotion of the Berahoi tradition has received public support. However, Berahoi has rarely been performed nowadays, even though it is still in demand. A number of factors have caused the cessation of the Berahoi tradition in the Besilam Langkat Malay Community as a result of government policies and authority in agricultural systems.⁵ Government policies carried out in a pattern of uniformity, including uniforming the form of village government oriented towards government superiors, have weakened the role of traditional leaders in producing local customary policies and have resulted in the cessation of farming activities in communities.

Phenomenologically, the knowledge of the Besilam people was revealed through the description and collective memory of their traditions. This description was prepared based on the results of observations and interviews with informants, data and information collection, library, and field experience. Berahoi tradition is one of the assets of the traditional arts of the people of Besilam, Langkat, North Sumatra Province. Ustad Akhyar Murny explained several stages of the Berahoi ceremony, which consist of preparation, selection of the place, time, and equipment, financing, implementation, and the implementation procedure.⁶

According to Ustad Akhyar Murny: *“Around 1960, Berahoi was still performed, but over time, it was forgotten by the Besilam community due to a number of factors, one of which was the development of the information age, which changed the people’s behaviors. Furthermore, the rapid decline and transformation of farmlands to the more economically promising oil palm plantations also contributed to the issue. Also, the lack of time and lands to farm as people began to pursue different career paths as state employees in the Ministry of Religion, teachers, and other professions also contributed to this issue”*.⁷

The recent changes have left limited room for Berahoi to be performed in traditional ceremonies. Changes and developments in modern farming systems have seen a shift in the traditional farming system as the cycle of plowing, seeding, planting, tending, harvesting, and threshing crops as a whole is no longer carried out in the Besilam Langkat community. In addition, the impact of shifting cultural values in the Besilam Langkat community due to a power struggle between the indigenous peoples and the private sector business has led to the loss of the primordial power of indigenous peoples as a result of the present political policies and power.

This clearly had an impact on the people of Besilam Langkat, especially when they lost the sultan as their traditional guardian. Other impacts can also be attributed to the destruction of protected forests, water, and food shortage in Indonesia, which has caused the oral community to retain a collective memory of Berahoi tradition during harvest time. Evidence has shown that in just two (2) decades, the forest in North Sumatra was converted into settlements labeled as *beautiful*, rice fields were changed to

oil palm plantations, and aquaculture has created an imbalance in the livelihood of the people of North Sumatra.⁸

As a result of globalization, due to the power of Western homogeneity, various local cultures have disappeared and been neglected by the government. The same goes for the local customs, traditional elders, traditional practitioners, and indigenous communities, which have seen dwindling support from their supporters. Nowadays, localization has appeared as a response to the awareness of individuals and ethnic groups facing globalization. In traditional societies, bodily needs are still so simple that communication in the era of oral tradition always involves interactions in the form of natural ceremonies. For instance, in Berahoi, there is a ceremony of praying and reciting dhikr and poetry. Here, the interaction is expressed through poetry, rhymes, hums, and songs, which are closely related to the daily life of the Besilam Langkat Malay community.

The findings above are in line with E.B. Tylor and L.H. Morgan's theory of Evolutionism, which proposes that evolution is the process by which human society and culture on earth develop from the lowest level to the highest one, driven by the individual's will to evolve. When culture develops, there will be an encounter with other cultures, during which large cultures will influence local culture (fringe culture) and produce the so-called *great tradition and little tradition*.

2. ShiftBarzanji Cultural Procession Tradition

The middle to lower-class status of the Besilam community has affected their ability to conduct complete cultural processions. For instance, no cultural processions such as *barzanji* and songs were incorporated into circumcision. The families only distributed meat curry since the expense of the processions was beyond what they could afford. As stated by the Besilam Cultural Leader, "The circumcision tradition and rituals are not fully implemented by the people: they could only carry out a segment of the rituals. They could hardly afford a goat to slaughter and, therefore, skipped the birthday *barzanji* and *marhaban*".⁹

A series of cultural customs in Besilam consists of several stages that require a significant amount of time and money. Today's Besilam people prefer their traditional events to be kept short. They now prefer an event that doesn't take a long time. Considering that wedding preparation and ceremony take a long time, they no longer follow traditional procedures, which are usually different from other ethnic groups and take a long time.

Along with recent developments, the completeness of the stages of customary tradition as outlined in customary law in the Besilam community has gradually decreased but has been adapted to guests' arrival times. The time for traditional processions is reduced for several reasons. First, given the length of time required to complete a sequence of traditional processions, it is impossible to carry out the whole process. Second, the hosts must consider the guests who have been present since morning. Because the guests may have other activities, it is impossible to make them wait for such a long procession. Therefore, the hosts who carry out complete traditional events such as *barzanji*, circumcisions and so on are hard to find nowadays. Several factors cause the shift. First, it was caused by internal factors, such as time and cost efficiency. This is quite a positive and normal factor since the community's level of economy varies. The economic factors are very influential in family and community life because sufficient funds are needed to carry out an activity perfectly. Likewise, a marriage also requires a large amount of money. Therefore, the implementation of a complete traditional marriage ceremony can only be carried out by those with sufficient funds.

Social change is a shift in social institutions that affects the social system, including values, attitudes, and patterns of behavior among groups. According to Gillin and Gillin, social changes are a variation of accepted ways of life, either due to changes in geographical conditions, material culture, population composition, ideology, diffusion, or discoveries in society.¹⁰

Modernization has considerably impacted the dynamics of social change in communities' lives, including the people of Besilam. The presence of television news serves as a conduit for broadcasting information from abroad, potentially diverting the attention of the youth and people in Besilam away from their cultural heritage and traditions, such as *berahoi*, *barjian*, and pilgrimage alms. Often, television media portrays certain heretical practices associated with these traditions, leading to a dilution of enthusiasm among the youth in Besilam to perpetuate the rich cultural legacy of their forebears. Notably, Rodja TV, a television channel associated with Salafis or Wahhabis, plays a significant role in broadcasting content aligned with Wahhabi Salafi beliefs within Indonesia.

The Besilam community themselves inhabit rural areas, where they still maintain such culture as *barzanji* at weddings. However, along with the rapid development and modernization, a social change arose, making it difficult to find a complete *barzanji* performance in a wedding ceremony. Social change is, of course, influenced by factors from both within (internal factors) and outside (external factors) the community itself. Here, we will look at the factors that caused this shift and attempt to understand these changes by finding out the past and present traditions to identify the difference between *barzanji* in the past and the present.

The changes in the circumcision tradition in Besilam were caused by two factors. First, they were caused by economic factors such as the cost of hiring a cook during the celebration and the cost of renting goods for the celebration. The shift in tradition has seen people become less enthusiastic, and the hosts become reluctant to bother the neighbors. Meanwhile, the shift in the "*barjanzi*" tradition in the community has reduced community interaction because of the presence of the cook and the lack of enthusiasm of young people. Television media has a substantial impact on various facets of life, notably shaping the lifestyle choices of the youth in Besilam. Consequently, the allure of the native local culture has diminished among the residents. Traditions like *berahoi*, *barzanji*, and pilgrimage alms have been abandoned, as they are perceived as less significant in the context of modern influence. Moreover, the prevalence of entertainment-oriented content on television has engrossed the attention of the people in Besilam, leading to more time for entertainment shows, further sidelining traditional cultural practices.

The characteristics of the Besilam community have shifted towards individualism. However, nowadays, many people no longer consider it important to study culture. This is what happened to the younger generation of the times. In fact, through cultural learning, we can be aware of the importance of regional culture in building the nation's culture and how to adapt regional culture in the midst of the times.

Factors that stimulate the process of change in society include (1) Contact with other cultures, (2) An advanced formal education system, (3) Appreciation of one's work and the desire to progress, (4) Tolerance for noncriminal deviation, (5) Open stratification of society, (6) Heterogeneous population, (7) Community dissatisfaction with certain areas of life, (8) Orientation to the future, (9) The belief that humans must always strive to improve their lives.

This is in line with the basic concept of Durkheim and Maus's theory of social structure, which is characterized by functional principles. This principle views every element of community life as an integrated whole. Exploring the systemic characteristics of culture means that you have to know the relationship among the structures of a society so as to form a unified system. Therefore, understanding

the social structure of a society becomes very important since society cannot be separated from the existence of regularly organized cooperation between individuals. The awareness that there is social unity with clear boundaries is based on a logic of thinking that classifies and then interprets.

3. Shift in Pilgrimage Alms Tradition

Usually, the burial area is always filled with solicitors who give another impression of the commodification practice that took place in the tomb area. There was a change in the culture of begging when researchers carried out the pilgrimage in 2013. The atmosphere became uncomfortable, as if the pilgrims were forced to give alms. Every pilgrim was asked to give alms. However, in another doctrine, there is also an order to always give alms to the poor. It seems that the doctrine of giving alms is a separate part of the emergence of the commodification process that takes place in the TNKB area. It seems that the presence of beggars around the cemetery area is not part of the TNKB management because it was also found that there was a sign prohibiting soliciting in that area. However, management has not attempted to give a strict and firm ban on these beggars.

Some of them felt comfortable with this situation. Being a beggar is a comfortable, profitable job, and it doesn't take a lot of energy. In fact, it was found that the practice of commodification in the cemeteries is considered "common" in TNKB practice. It certainly weakens the sacred spiritual institution, especially for certain groups from the lower economic class, who could hardly afford to give alms.

There have been changes as far as current research is concerned. There has been a change in policy under the management of Tuan Guru Dr. Zikmal Fuad. In a direct interview with him, he said, "*With my arrival just this month, we will slowly change the tradition here due to changing times and former leadership policies. With my educational background, I slowly want to make changes in the field of social and spiritual traditions*".¹¹ In line with Tuan Guru's statement above, the researcher adopted a leadership trait theory that teaches that the effectiveness of a leader is determined by the nature, temperament, or personality traits, which are not only born from talent but from experience and learning outcomes.¹² Therefore, "leadership is individual behavior that directs group activities to achieve common goals."¹³

In its development, in reality, the recent practice of giving alms to beggars has become a cause of a shift in sacred values in rituals and pilgrimage traditions in this TNKB. There is an impression that giving alms is an "obligation" for every pilgrim. Usually, pilgrims come with the intention of conveying all their needs and wishes when meeting with Tuan Guru. With his presence, Tuan Guru ZikmalFuad wanted to promote Tuan Guru Abdul Wahab Rokan's teaching about the importance of earning a lawful living through one's own endeavor.

4. Shift in Tuan Guru Dual Leadership

Babussalam Village currently has two master teachers who serve as leaders (*murshid*). These two gurus live in different regions in Babussalam. The two of them have a close relationship because they are blood relatives of Tuan Guru Sheikh Abdul Wahab Rokan. This happened because of a dispute between Sheikh Muhammad Daud and Sheikh PakihTambah over Babussalam's leadership in 1948. Since then, in Babussalam, there have been two places of confusion known as Besilam Atas (Upper Besilam) and Besilam Bawah (Lower Besilam).

Sheikh Hasyim Al Syarwani currently leads upper Besilam, or those occupying the major madrasas, while Besilam Bawah is led by Sheikh H. Tajuddin bin Muhammad Daud. Sheikh Tajuddin has been a *murshid* at the Madrasah Hilir since 1972, while the *murshid* role at the Madrasah Atas was held by

Sheikh Fakhri Tambah from 1943 to 1972 and is currently held by Sheikh Hasyim Sarwani.¹⁴ Ustadz Akhyar Murny stated: *“There have been Tuan Guru Atas and Tuan Guru Bawah since 1947’s Dutch military aggression.¹⁵ Because the invaders came back to attack, Tuan Guru Sheikh Daud was wanted because he participated in the opposition party. Tuan Guru Daud exiled himself to Kuala Simpang. While in exile, he left behind a successor. When he returned, the substitute, Tuan Guru, was reluctant to return the position to him. As a result, two leaderships of Tuan Guru Madrasa, i.e., Atas and Bawah, are recognized”*.¹⁶

In the past, this *tarekat*’s special closeness to power made it easy to develop and strongly rooted in the community. This fact is also reinforced by the fact that, as usual, the character of the *Naqshbandiyah* Congregation has always been close to power. The development of this TNB could not be separated from the influence of power within itself since it had established an intense relationship with the rulers in power at that time in the Langkat Sultanate.¹⁷ This power relation can at least be evident in the fact that Sultan Musa Syah, the seventh ruler of the Kingdom of Langkat, was one of the adherents of this congregation. In fact, he himself earned the title of “Khalifah” of TNB under the tutelage of Abdul Wahab Rokan.¹⁸ This royal sovereignty ended when Indonesia became independent, and evidence of its empire was destroyed in the 1946 social revolution, which resulted in many Malay sultans being killed or others being exiled, leaving the authority to seek protection in various other areas.¹⁹

The Ministry of Religious Affairs of Langkat has twice been involved in determining the *murshid* at Madrasah Atas. It is this legitimacy that makes Madrasah Atas more widely known than Madrasah Bawah. In fact, Madrasah Atas and Bawah had wanted to merge during the time of Sheikh Madayan and Sheikh Anas. However, until now, it has not materialized. There were so many dynamics that occurred in the process that the two mystical madrasahs failed to merge. Likewise, in the Besilam community, some agree with the leadership of Madrasah Atas *murshid*, but some recognize Madrasah Bawah *murshid*.²⁰

Throughout human civilization on earth, conflict is another color of life that cannot be eliminated. Darwinism has even long seen the phenomenon of conflict in shared life as a struggle and survival of the fittest.²¹ This principle means that in human life, there is always a struggle for survival, which causes conflict. Conflict occurs in all aspects of social relations among individuals, between individuals and groups, or between groups and groups.²² The problem is who will be recognized as the *murshid* when the two houses of mysticism are put together since in one *suluk* house, there can only be one *murshid*, while on the street, Madrasah Atas and Madrasah Bawah both have their own *murshid* and followers. Another issue is the legality of a caliph when one house with different *murshids* appointed a caliph.

CONCLUSION

In line with the changes in the current era, there is now a shift in traditional Berahoi ceremonies, which currently only consist of a minimal part of the whole tradition. Changes and developments in the farming system in the modern world indicate a shift in the traditional farming system. Furthermore, changes and shifts also took place in the dualism of Tuan Guru Babussalam’s leadership after the 1947 Dutch Military Aggression, as well as the dualism of leadership between TGB Madrasah Atas and TGB Madrasah Bawah. Furthermore, changes and shifts also took place in the tradition of pilgrimage alms as there was a change in the habit of soliciting when carrying out pilgrimages. With the new policy under Tuan Guru Dr. Zikmal Fuad, the tradition of soliciting during pilgrimage has been abolished. Television mass media represents a technological advancement that has placed society at a crossroads, where individuals must navigate between embracing modernity or preserving age-old traditions. Media,

as a powerful tool, significantly influences public awareness, prompting individuals to choose between keeping pace with contemporary trends or adhering to cherished customs. This dilemma extends to traditional ceremonies such as *berahoi*, *barzanji*, and pilgrimage alms, which, despite their cultural significance, have now been practiced in a relatively small portion of the broader tradition. The impact of television media spans various dimensions, including its role in disseminating the latest lifestyle information to the youth of Besilam. Regrettably, this influx of modernity has led to a waning interest in the authentic local culture. Consequently, traditional practices like *berahoi*, *barzanji*, and pilgrimage alms have been forsaken, as they are perceived as less vital in the face of contemporary influences. Additionally, television media places a strong emphasis on entertainment content, diverting the attention of Besilam's residents towards a plethora of entertainment shows.

Furthermore, changes and shifts in the tradition of *barzanji* in the cultural procession were caused by the expense the host must incur. This series of cultural customs in Besilam is time-consuming and expensive. Furthermore, the changes and shifts also occurred in the circumcision tradition, in which the economically capable also carried out this tradition in accordance with Islamic teachings. This change is caused by none other than the economic level of the Babussalam community, some of whom could afford the circumcision tradition at the time of welcoming a baby. In line with the findings, the researchers used the theory Modern Globalization Theory, which posits that social change occurs as underdeveloped nations tend to emulate the practices and advancements established by more developed countries. This influential theory was first formulated by Wallerstein (Effendi dan Malihah, 2011).

This occupational transition could also occur because television media provides information that shows that working as an employee is more promising. In line with that, when a culture progresses and develops, there will be a meeting or mixing with other cultures. This is what will affect the two interconnected cultures.

ENDNOTES

¹ Soekanto, Soerjono. *Teori Sosiologi Tentang Perubahan Sosial*[Sociological Theory of Social Change], Jakarta: Rajawali Press. 1987, p. 263.

² Shafwan Hadi Umri, *Tradisi Berahoi Masyarakat Melayu ; Ritual Pangan Dalam Alam Sumatera Timur*[Berahoi Tradition of the Malay Community; Food Rituals in the Nature of East Sumatra], MITRA Publishers Ikatan Penerbit Indonesia (IKAPI), New Edition 2015, p. 5

³ J. Suyuti Pulungan, *Pemimpin dan Kepemimpinan dalam Perspektif Islam*[Leaders and Leadership in Islamic Perspective] (Yogyakarta: Idea Press, 2014), h. 14. See also: Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*[Quantitative Qualitative and R&D Research Methods], (Bandung: Alfabeta, 2008), p. 4.

⁴ John Lofland and Lyn H. Lofland, *Analyzing Social Setting: A Guide to Qualitative Observation and Analysis* (Belmont: Wadsworth Publishing Company, 1984), p. 47.

⁵ Shafwan Hadi Umri, *Tradisi Berahoi Masyarakat Melayu*[The Berahoi Tradition of the Malay Community], Publisher: Mitra Ikapi, Medan, 2015, p. 5

⁶ Interview with Ustad. Akhyar Murny, on Thursday 09 April 2020 at his residence in Besilam village.

⁷ Interview with Ustadz Akhyar Murny at his residence in Besilam village, on Friday, 10 April 2020 at 09.00 WIB.

⁸ In the past, Langkat was famous for its rice barns and was one of the largest rice producers in North Sumatra. This caused Langkat to be at the level of self-sufficiency in food. Today this trend has shifted because the government does not pay attention to this issue. Many lands have changed their function to oil palm plantation. One day the people will buy rice from Thailand and Vietnam. (Drs. Abdul Charim, chairman of MABMI Lankat, 22 November 2012) (Drs. Abdul Charim, chair of MABMI Lanngkat, 22 November 2012).

⁹ Wawancara dengan Ustadz Akhyar Murny, hari Kamis tanggal 09 April 2020, pukul ; 14.00 wib di rumah beliau (informan).

¹⁰ Soekanto, Soerjono. *Teori Sosiologi Tentang Perubahan Sosial*, Jakarta: Rajawali Press. 1987, hal 263.

¹⁴Interview with Tuan Guru Tarekat Naqshabandiyah Besilam Langkat in Besilamsuluk house.

¹² Wahab Abdul Aziz, *Anatomi Organisasi dan Kepemimpinan Pendidikan* [Organizational and Educational Leadership Anatomy], (Bandung: Alfabeta, 2011), 81.

¹³ Gary Yukl, *Kepemimpinan Dalam Organisasi Edisi Indonesia* [Leadership in Organizations Indonesian Edition], (Jakarta: Index, 2011), p. 4.

¹⁴The problem is the recognition when the two houses of mysticism are put together; i.e. who will become the murshid, because in one *suluk* house there can only be one murshid. While on the street, Madrasas Atas and Bawah both have their own murshid and students. Another issue is the legality of a caliph when one house with different murshids appointed a caliph.

¹⁵The Dutch attack during the first Military Aggression in East Sumatra in 1947. The Dutch effort to reoccupy Indonesian territory was carried out by carrying out a series of attacks through three lines of attack namely land, air and sea. In the land attack, the Dutch carried out attacks throughout the region with the aim of cornering the Indonesian side in the area to be controlled. Airstrikes were carried out with the aim of complicating and cutting off traffic. It can be concluded from all the Dutch attack efforts that the Dutch aimed to encircle and corner the Indonesians in the area to be controlled.

¹⁶Interview with Ustad Akhyar Murny B.A

¹⁷Wiwi Siti Sajarah, "Tarekat Naqsyabandiyah: Menjalani Hubungan Harmonis dengan Kalangan Penguasa". *Dalam Mengenal dan Memahami Tarekat-tarekat Muktabarah di Indonesia* [Naqsyabandiyah Order: Living a Harmonious Relationship with Rulers. In Recognizing and Understanding Muktabara Congregations in Indonesia], edited by Sri Mulyani. Jakarta: Prenada Media, 2005.

¹⁸Fuad Said, *Syeikh Abdul Wahab Rokan: Tuan Guru Babassalam* Medan: Pustaka Babussalam, 1983.

¹⁹Among those interviewed was Mr. Muhammad Yaqum who was in exile in Aceh. J. Fachruddin Daulay, et.al. *Sejarah Pemerintahan Kabupaten Daerah Tingkat II Langkat* [History of District Government Level II Langkat]. Langkat: Collaboration between the Level II Local Government of Langkat and the Department of History, Faculty of Letters of The University of North Sumatra, 1994. p. 4

²⁰Warjio, Heri Kusanto, Muhammad Zubeir Sipahutar, *Proceeding of the 14th ISDEV International Islamic Development Management Conference (IDMAC 2019)*

²¹Veegers, K.J. 1993. *Realitas Sosial; Refleksi Filsafat Sosial atas Hubungan Individu-Masyarakat dalam Cakrawala Sejarah Sosiologi* [Social Reality; Reflection on Social Philosophy on Individual-Society Relations in the Horizon of Sociological History]. Jakarta: Gramedia Pustaka Utama. p. 210

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