

## The Role of Master Teacher Babussalam (Syekh Hasyim Al-Syarwani) and the Khalifah in Overcoming Public Problems

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### Abstract

*This study aims to find out The Role of Master Teacher Babussalam (Syekh Hasyim Al-Syarwani) and the Khalifah in Overcoming Public Problems. The type of research used in this research is field study research (qualitative descriptive). Researchers will qualitatively review and describe the results of the reality interviews found in the field, namely by interviewing Tuan Guru / Syekh Babussalam, the caliphs, congregations, and the community around the Sufi institution Tarekat Naqsyabandiyah Babussalam, related to various problems of the ummah and their alleviation. The roles of Tuan Guru Babussalam (Syekh Hasyim Syarwani) and the caliphs are as Islamic counselors, Al- Quran teachers (educators), healers, priests or leaders, caregivers and guides. As an Islamic Counselor, the main task of the master teacher and the caliph is to develop the teachings of the Naqsyabandiyah Order. However, because many people expect assistance and advice on solutions to various life problems. So that master teachers and caliphs help with advice, approaches and wisdom so that people enter the following dimensions. (1) The spiritual dimension, by directing the people to ask forgiveness from Allah SWT, as well as practicing the practices of the Shari'a such as guarding congregational prayers, praying tahajjud to serve parents, giving alms while asking Allah SWT for help. It is different if the problems of life are experienced by the congregation of the Naqsyabandiyah Order, the teacher and the caliphs recommend that they talk and practice the dhikr that is taught. As a healer, it can be seen in the service to the people who come. With the aim of asking for help in healing various diseases, namely to ask for recovery from psychological, medical and non-medical illnesses. With given traditional medicinal ingredients, as well as help with water therapy that has been prayed for by the teacher or the caliph.*

### Keywords

role; master teacher;  
overcoming public problems



### I. Introduction

The role of Syekh Abdul Wahab Rukan in coloring the Malay culture of Langkat Regency in a more religious direction is interesting to explore. Tuan Guru Sheikh Abdul Wahab Rukan is a Murshid of the Naqsyabandiyah Order, given by his teacher Sheikh Sulaiman Zuhdi in Saudi Arabia. After obtaining permission to teach this tarekat, he distributed it to Langkat with the approval of the Langkat Sultanate, at that time obtaining land for a place of teaching which was named Babussalam village (door to safety of the afterlife). The growth and development of this tarekat has influenced several regions in Indonesia and abroad, especially in areas where the majority are Malay ethnic, such as on the island of Sumatra in North Sumatra, Riau and West Sumatra to West Java. In other countries such as Malaysia, Singapore and China. Even so, the massive spread only occurred in Malaysia because of the very familiar ethnic Malay, in other countries it was

only based on congregational networks. The pattern of spreading the Naqsyabadiyah teachings in several areas including Sumatra or those with ethnic Malay ethnicity is related to the murshid title received by the founder of the tarekat, where the da'wah process is specific to the areas previously stated.

Until now, the educational institution Tareqat Naqsyabandiyah Babussalam continues to grow rapidly, this is evidenced by the community of congregations who do not only come from the Langkat area, but also from outside Langkat. Not a few from various walks of life, even officials visited this institution to ask for advice or to consult with the various problems they face. The place to ask is addressed to the teacher / sheikh and sometimes also through the caliph who has received a recommendation from the sheikh.

The approach is made by the sheikh and the caliphs generally through a spiritual approach. Especially the congregation was taught several sentences of remembrance which aimed to strengthen their mind and mentality. It is different to the community, the sheikh gives advice in accordance with the problems they are experiencing, namely in the form of prayers and practices that are recommended to be done regularly.

Islam is believed to be able to guarantee the realization of a prosperous human life physically and mentally, because in its teachings there are instructions on how humans should be safe. The power of preaching is one of the things that can be used as a tool to maintain and defend Islamic civilization on this earth. In da'wah there are the most important elements which are the main points of the success of the da'wah itself. With the acceleration of change, the method of da'wah must also be adjusted. The mufassir understands the word wisdom in the Qur'an with various meanings. (Nashrillah, 2021)

However, all of this is generally inseparable from the goals expected by the tarekat. The main goal in the tarekat is makrifat to Allah SWT. In achieving makrifat, the practice of amaliah is also carried out in the framework of tazkiyah an-nafs, which is to purify the soul from all heart diseases to be close to Allah SWT. To achieve tazkiyah an-nafs, it is necessary to do several practices such as 1) dhikr, namely remembering and chanting the name of Allah SWT either verbally (jahr) or mentally (khafi); 2) 'ataqah (redemption), namely by carrying out a certain set of practices that are carried out seriously, such as reading Surah al-Ikhlâs 100 thousand times with the intention of atoning for anger; 3) practicing sharia; (4) performing sunnah practices, such as reading the Al-Quran, performing night prayers, making dhikr at night, and fasting sunnah.

## II. Review of Literature

### 2.1. Understanding the Role of Shaykhs and Caliphs

As previously explained, what is meant by the role of the sheikh and the caliph in this discussion is an act that reflects the role of the sheikh and the caliph. Actions or behavior that leads to the joints of spirituality worthy of being emulated by others. These spiritual values are a reflection of the life of the sheikh and the caliph, as well as the role of the sheikh and the caliph in overcoming every life problem experienced by society. It is the same with the caliph who is the chosen student of the master sheikh, which is to replace the role of the master teacher in providing guidance and education to the people. In this case, the author will describe several things related to the role of the sheikh and the caliph in overcoming various problems of life in the midst of a society which actually has the following competencies.

## 2.2. The Concept of Overcoming Community Problems

Talking about the concept of a sheikh and a caliph who is actually also a preacher, even though the position of a sheikh in a row of degrees has a higher honor than a preacher in general. But even in the same class as sheikhs and caliphs, they must also understand correctly the things related to their da'wah duties in order to face changes in the dynamics of life, so that they are ready and more competent in solving social problems. Here are some concepts that are generally used in dealing with various publicity problems, as follows:

### a. Transformative Concept

Transformative da'wah is a da'wah model that directly practices the spiritual values of religion into the daily social life of society, as well as direct guidance and assistance. Besides not only relying on verbal (conventional) da'wah to provide religious materials to the community, which positions the preacher as a spreader of religious messages. Thus, da'wah is not only to strengthen aspects of community religiosity, but also to strengthen the social basis for realizing social transformation. With transformative preaching, preachers are expected to have a dual function, namely to carry out activities to disseminate religious materials and to provide community assistance for issues that occur in society such as corruption, evictions, women's rights, inter-religious conflicts, and other humanitarian problems. .

This is where the preachers have a strategic role in changing the religious views of society. This is because people's religious understanding is usually very much influenced by preachers, clerics, kiai, and sheikhs. Because of their huge role in producing religious understanding of the community, it is necessary to have a da'wah model capable of making changes in social theology and practice. In a transformative vision, there is concern for the fate of others that will give birth to solidarity actions aimed at strengthening human partners on the basis of the awareness of faith that the history of a people will only be changed by God if there is the will and efforts of all members of the community themselves.

In this way, transformation is the most humane way to change the history of human life. Because, in this process what applies is assistance, not direction, let alone coercion. Transformation is also basically a cultural movement based on liberalization, humanization, and transcendence in terms of prophetic life muamalah. Namely, changing the history of people's lives by the people themselves in a more participatory and open way. In this conceptual basis, the role of preachers is as organic religionists who further advocate the role and function of religious people who are not complacent in personal piety, but as articulators who are good at capturing religious messages and have a high collective awareness of social change. Its existence does not only address issues of spirituality, but is able to make real changes in society.

All of these are challenges for religious leaders to free themselves from their primordial shackles as religious elites who have been in ivory towers, only lecturing and advising people without ever making concrete efforts towards social works. For this reason, it is time to change the orientation of Islamic preaching, no longer displaying its symbolic color, but displaying its true meaning, namely substantial diversity that helps solve social problems in society. Substantial meaning in religion is shown by bringing religious teachings into universal messages, such as fighting tyranny, oppression, upholding justice, providing safety and peace.

### **b. Transformative Da'wah Theology Concept**

The theology that is built in this transformative da'wah is based on the footsteps of the Prophet Muhammad in carrying out da'wah activities based on the guidance of the revelation of the Qur'an. Transformative da'wah has strong theological arguments that this da'wah work is not only rational thought, but also a concern in the Qur'an and the Sunnah of the Prophet SAW. In the success of the da'wah, Prophet Muhammad played a huge role in understanding Khadijah to foster a happy home. Thus, the Prophet Muhammad could avoid the failure of da'wah, as some of the earlier Prophet, such as Prophet David, Noah, and Ayyub. (Bahri and Batoebara, 2020)

At the time when the Prophet Muhammad SAW was in charge of preaching in Mecca, he realized that the main mission of preaching besides the issue of faith was also how to answer social problems related to poverty, poverty, economic injustice, low morality and humanity and tyranny by the Arab community. The concrete problem in Arab society at that time wanted a preacher who not only made changes in belief and faith, but who was concretely able to build a new awareness to solve the problems of social, economic and political injustice faced by Arab society.

The da'wah of the Prophet Muhammad SAW is not only the spread of Islamic creed, but also to change the structure of society that has become immoral. Rasulullah SAW was different from other preachers, not interested in teaching individual morality in an immoral social order. The problem he faced was not the innate morality of the individual alone; for him the moral issue is also a social problem, and thus his new morality can only be built by changing the social structure which is no longer good.

### **c. Transformative Da'wah Theology Concept**

This da'wah method is carried out in two ways, namely the method of reflection and action. This method of preaching denies that transformative preaching is not only through verbal communication. However, this preaching went into the realm of direct practice. Although also useful, verbal communication dakwah is carried out in the form of studies, majlis ta'lim, and question and answer tausiyah (radio and television). The preachers and preachers have not innovated much in preaching to get involved directly in how the approaches are needed so that the community will accept this da'wah well. Therefore, the way of preaching reflection and action is the pillar of the transformative da'wah movement.

The approach or method of reflection is a method based on the enrichment of ideas, thought patterns, thoughts and ideas about transformative religion as a basis for carrying out transformative activities. Problems that arise in society are conceptually reflected, namely looking for the root of a problem, observing causes and effects, patterns of problem occurrences, losses and impacts that have been conceptually caused to help the problem-solving process. This should be done by preachers or preachers regarding the problems of the people they face. If this is implemented optimally, the social work of the preachers will remain focused and measured. This will affect the problem solving itself and / or as material for future evaluation.

Does the problem of intolerance of different religions occur because of another problem that triggers it? The question that becomes a reflection is: what are the other problems? What is the background? Are there any actors involved? Are figures other than religious figures involved? Therefore, preachers and preachers understand well and comprehensively, the right thing to do to explore the potentials of these communities to provide what they need in the short and long term. It is important to note, if da'wah is oriented towards meeting the needs of the community, then it needs a participatory approach. With this approach, the preachers together with the community explore their

needs. Problem solving is planned to be carried out with the preacher and the community. In fact, activities were assessed together to improve further activities. Such an approach requires a monitoring system in reporting. Thus, da'wah is not done top down, which sometimes does not solve the problem. Top down planning model often neglects problem mapping.

The participatory approach requires that the target (community) be involved in da'wah planning, even in exploring problems and needs. This is where the dynamism of new ideas and ideas will grow, in which the preachers act as guides for religious dialogues that arise in looking for alternative solutions to problems. The method of action is an arena of experimentation to make concrete changes in society. In this method, the preachers accompany and organize the community to solve social problems, especially in organizing the marginal groups who have been oppressed by State policies.

The action of the preachers together with the community is an important agenda for transformative da'wah. So that the preachers no longer work in the *tausiyah* area (verbal) to the community, but instead provide role models on how to alleviate poverty, raise the rank of the margins, voice the voice of the people's conscience, advocate for oppression experienced by society, and organize community interests.

### 2.3. Naqshbandiyah Order in Indonesia

The notion of a tarekat can be seen from two points of view, namely in the etymology (language) review and in the terminology (term) review. The first is in terms of language, the term tarekat is absorbed from the Arabic word "*ṭarīqah*" in the form of jama "' *ṭarâiq* ", which means way, way, or method. In the Islamic Encyclopedia, many terms are based on the meaning of the tarekat, namely the way, the way (*al-kaifiyah*); method or system (*al-uslûb*); *al-hâl* (state); stream, bow (*al-maẓhab*); tall date palm (*an-naḥlah at-ṭawīlah*); shelter poles, umbrella posts (*amûd al-miẓallah*); noble, prominent of the people (*Syarîf al-Qaum*). Then the word *ṭarīqah* was translated into Indonesian into "tarekat" which means the path, the path of truth. Such is the size and position of the sheikh, so that a person can be called a sheikh if he has high knowledge, is not driven by lust, and has a heavy responsibility to Allah SWT.

### 2.4. Lineage of the Naqsabandiyah Besilam Order

The lineage from Sheikh Hasyim Al-Syarwani continues to his grandfather named Tuan guru Syekh Abdul Wahab Rokan. He is the bearer of the tarekat, whose lineage also reaches the Prophet Muhammad (peace be upon him). The pedigree can be described as follows:

No.	Lineage of the Naqsabandiyah Besilam Order.
1	Prophet Muhammad SAW
2	Ash-Siddiq's burning ash
3	Salman Al-Farizi
4	Qasim bin Muhammad
5	Ja'far Sadiq
6	Abu Yazid al-Bustami
7	Abu Hasan Kharqani
8	Abu Ali Farmadi
9	Abd. Al Khaliq Fajduwani
10	Arif al- Riyukuri
11	Mahmud Al-Anjiri Faqhnawi



12	Ali al Ramatuni
13	Muhammad ad- Baba al-Samasi
14	Amir Kulal
15	Baha 'al-Din Naqsyabandi
16	Muhammad Bukharii
17	Ya'qub Yarqi Hisari
18	Abdullah Samarqandi
19	Muhammad Zahid
20	Muhammad Darwis
21	Khawajaki
22	Muhammad al-Baqi
23	Ahmad Faruqi Sirhindi
24	Muhammad Maqshum
25	Syaif al-Din
26	Muhammad Nur Biduani
27	Shams al-Din
28	Abdullah Hindi Dahlawi
29	Khalid Diya al-Haq
30	Abdullah Affandi
31	Sulaiman Qarimi
32	Sulaiman Zuhdi
33	Abdul Wahab Rokan

Based on the above lineage, it can be seen that Syech Abdul Wahab Rokan is one of the Naqsyabandiyah murshid disciples who are connected to Rasullah SAW. After that Sheikh Abdul Wahab Rokan also occupied the nineteenth line from Baha 'al-Din Naqsyabandi as the main figure who put the Naqsyabandiyah Tarekat doctrine, all murshids connected to the Naqsyabandiyah lineage had an important role in arranging this tarekat into a Sufi education institution.

It is necessary to trace how the process of Sheikh Abdul Wahab Rokan got to know, study and deepen this Naqsyabandiyah Order when he migrated to Haramain land to study Islam. At that time the land of Haramain was the main center in studying Islamic religious knowledge. The custom of people from outside the Arab land who come there to go on the pilgrimage, they are not only merely fulfilling the 5th pillar of Islam. But also to do scientific rihlah, wander in search of Islamic religious knowledge. When Sheikh Abdul Wahab Rokan was in Mecca he followed a lot of Islamic studies, such as science, fiqh, tauhid history of civilization, and other Islamic sciences. In the early days of Sheikh Abdul Wahab Rokan there, he was completely unfamiliar with the Naqsyabandiyah Order. In further developments, at the initiative of his teacher Muhammad Yunus, Syekh Abdul Wahab Rokan was introduced to Syekh Sulayman Zuhdi, a Murshid of the Naqsyabandiyah Tarekat in Jabal Abi Qubis, at that time under the tutelage of Sheikh Sulayman Zuhdi received many students with nicknames from various countries, such as Indonesia, Malaysia, India, Turkey and other countries.

Introduction with Sheikh Sulayman Zuhdi, Sheikh Abdul Wahab Rokan officially accepted the Naqsyabandiyah Order from Sheikh Sulayman Zuhdi. After this introduction Sheikh Abdul Wahab Rokan enthusiastically followed the rituals of the Naqsyabandiyah Order to the fullest that were taught by Sheikh Sulayman Zuhdi. After a long time undergoing the achievements of Sheikh Abdul Wahab Rokan in the experience of this

tarekat getting better, then after being deemed worthy, Sheikh Sulayman Zuhdi gave the title "Great Caliph" with a diploma and lineage of the Naqsyabandiyah Order which originated from Prophet Muhammad SAW to Sheikh Sulayma Zuhdi and at the same time giving a mandate to Sheikh Abdul Wahab Rokan to teach this tarekat in the Sumatra region, including Aceh and Palembang.

The following is the lineage of Tuan Guru Besilam starting from Sheikh Abdul Wahab Rokan to Tuan Guru Syekh Hasyim Syarwani:

No.	Lineage of the Naqsyabandiyah Besilam Order.	Served Year
1	Sheikh Abdul Wahab Rokan	1300-1345H (1880-1926 M)
2	Sheikh Yahya Afandi	1345-1351H (1926-1932 AD)
3	Sheikh Abdul Manaf	1351- 1354H (1932-1935 AD)
4	Sheikh Abdul Jabbar	1354-1360 H (1935-1942M)
5	Shaykh M. Daud	1360-1361 H (1942-1943 AD)
6	Sheikh Fakih Tambun	1361-1392 H (1943-1972 AD)
7	Sheikh Abdul Mu'im	1392- 1401 H (1972-1981M)
8	Shaykh Madayyan	1401-1406 H (1981-1986 AD)
9	Sheikh Pakih Sufi	1406-1407 H (1986- 1987 AD)
10	Sheikh Anas Mudawar	1407- 1418 H (1987-1997 AD)
11	Sheikh Hasyim Al Syarwani	1997- 2019 AD

Syekh Hasyim Syarwani is Tuan Guru Besilam who has served as the longest master teacher, therefore Sheikh Hasyim Syarwani has had a major influence and impact on the development of the Naqsyabandiyah Order and also the village of Besilam. An Order can be legally recognized if it has a clear murshid lineage, so that the practice that is done can be accounted for before Allah SWT. On the other hand, a tarekat does not have a murshid path that reaches Rasulullah SAW so it can be considered heretical (ghair al-mu'tabarah).

### III. Research Methods

Based on the problems and research focus, the type of research used in this research is field study research (qualitative descriptive). Researchers will qualitatively review and describe the results of the reality interviews found in the field, namely by interviewing Tuan Guru / Syekh Babussalam, the caliphs, congregations, and the community around the Sufi institution Tarekat Naqsyabandiyah Babussalam, related to various problems of the ummah and their alleviation.

Qualitative research is research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, etc., holistically, and by means of descriptions in words and language, in a specific context. naturally and by utilizing various natural methods. The main purpose of qualitative research is to describe, understand and explain phenomena in depth and complete with special procedures and methods in accordance with the characteristics of qualitative research to produce a theory from the basis, which is built on the data obtained during the search. Therefore, in qualitative research, researchers also play an active role as a research instrument. During the course of the research, researchers are expected to really be able to interact with the research objectives. This is because the success of research is highly

dependent on field data, accuracy, and completeness and breadth of information recording observed in the field.

#### **IV. Results and Discussion**

In this study, the authors describe several things related to the development of the role of Sheikh Hasyim Syarwani and the caliph to the problems of life that occur in the midst of society. The number of master teacher students who are scattered not only in the country. It shows that the master teacher is able to act as a very well-known figure in non-formal Islamic education.

And for 22 years Syech Hasyim Syarwani was the master teacher, he received many guests from various circles. And guests who come have certain goals, one of which is to say hello, ask for advice or prayer on the problems they are facing. This objective will be discussed further about how the actual process of guidance given by the teacher and the caliph in dealing with various problems, such as family, economic, educational, and political problems. Even problems related to the unseen world.

The role played by the master teacher towards the general public in directing the community to devote to Allah SWT, is in line with the objectives of Islamic education which is quoted from Lahmudin Lubis as follows.

1. Directing humans to become God's Khalifah on earth in the best possible way, namely the task of managing the earth with full trust to God.
2. Encouraging humans to carry out their duties as caliphs on earth solely to worship Allah SWT, so that it feels easy to carry out.
3. Directing humans to have noble morals, so as not to abuse the function of their caliphate.
4. Fostering and directing the potential of mind, soul and body, so that he has the knowledge, morals and skills that all of these can be used to support the task of service and the caliphate.
5. Directing humans in order to achieve happiness in this world and the hereafter.
6. The purpose of Islamic Education is to build and cultivate morals.

To achieve the goals of Islamic religious education really requires the exemplary method of a teacher. This has been the responsibility of the teacher since he was appointed as murshid. In every opportunity, the master teacher always appealed to the public to get closer to Allah SWT, and also appealed to take a tarekat that was muktabarrah (recognized). You don't have to follow the Naqsyabandiyah Order in Besilam, but if you are interested in entering another order, please, with the hope of getting closer to Allah SWT so that you are comfortable in living the life of the world and the hereafter.

The way the master teacher gives advice to the community regarding calamities or problems faced by guests is in line with the theoretical approaches in Islamic counseling, namely:

##### **1. Approach Advice**

In providing assistance to clients with problems, any Islamic mentor or counselor can overcome it through the approach of religious advice or guidance. Counseling is carried out to be able to solve problems related to symptoms of psychiatric illness (neurose and psychosis), family, social, personal, or personal problems, study problems, career problems, or religious problems. Giving advice like this is very relevant to the hint of the Qur'an in Surah Al-Asr verses 1-3 which reads: Meaning: For the sake of time. Truly humans are in loss, except those who believe and do good and advise each other for patience. (QS 103: 1-3)



Based on the above verses of the Qur'an, a scholar who acts as a counselor for the community is a moral responsibility to help overcome community problems by means of religious advice and guidance. So that people realize that the real problem they are facing is a means to increase piety to Allah SWT. And in terms of mutual advice, it is the responsibility of fellow Muslims. Because this is an order from Allah SWT to those who believe.

## 2. The Wisdom Approach (BI Al-HIKMAH)

Wisdom is da'wah by paying attention to the situation and condition of the target of preaching by focusing on their abilities so that in carrying out Islamic teachings they do not feel forced or objected. In this connection, the counselor wants to complete or overcome the client's problems, the counselor must first study the client's background, both from the aspects of education, family background, environment and pay attention to the client's situation and condition, this is important so that therapy or problem solving and resolution is carried out by the counselor can meet the goals.

In every opportunity to receive guests, the teacher always asks, where he lives, what is the job, how is the family. In communicating, the teacher often jokes with guests who want to consult so that guests who come feel comfortable. Because the master teacher expects guests who come to be honest and open, what exactly is going on in the community who want to consult. By knowing the background of the guests who came and the root of the problems they experienced, the teacher can advise according to the capacity of the guest, and appeal to pious deeds that the guest can do. For example, if the guest is an official, the teacher will advise the person, with his position helping the poor.

Caliph Yaqдум if he gets the opportunity to serve guests who come to ask for advice. He always invites to talk casually asking about the background of the person. As well as listening to what problems are being experienced. As well as paying attention to the body movements of the guests who come to assess the mental health of the guests who come.

Caliph Yaqдум always observes what problems he has experienced that come heavy or not, by relating how the psychic people who come. If you look stressed and your body movements are irregular, then the problem you are experiencing is quite severe. Caliph Yaqдум believed that a servant's heart was dirty because of the sins and immorality that the servant had committed. That way Allah SWT rebukes the servant in various ways, biased with reprimands and trials in the form of world problems. If the servant is not careful in introspecting himself, then problems and trials will come one after another, and the person will experience depression because he is always faced with problems in his life.

Especially if the heart is not clean from vile, arrogant, jealous, envious qualities, then the effect will cause disease that spreads throughout the body. For example, someone who has a grumpy nature. If his anger cannot be controlled, then a stroke occurs. Problems also often arise due to excessive stress. So that it has a bad effect on

The roles of a sheikh (master teacher) and the caliphs can be classified as having several contributions in social and religious life, including:

1. Islamic Counselor.
2. Physician
3. Al- Quran teacher (educator)
4. Priest or Leader
5. Caregivers and Mentors

## V. Conclusion

The roles of Tuan Guru Babussalam (Syekh Hasyim Syarwani) and the caliphs are as Islamic counselors, Al- Quran teachers (educators), healers, priests or leaders, caregivers and guides.

- a. As an Islamic Counselor, the main task of the master teacher and the caliph is to develop the teachings of the Naqsyabandiyah Order. However, because many people expect assistance and advice on solutions to various life problems. So that master teachers and caliphs help with advice, approaches and wisdom so that people enter the following dimensions. (1) The spiritual dimension, by directing the people to ask forgiveness from Allah SWT, as well as practicing the practices of the Shari'a such as guarding congregational prayers, praying tahajjud to serve parents, giving alms while asking Allah SWT for help. It is different if the problems of life are experienced by the congregation of the Naqsyabandiyah Order, the teacher and the caliphs recommend that they talk and practice the dhikr that is taught.
- b. As a healer, it can be seen in the service to the people who come. With the aim of asking for help in healing various diseases, namely to ask for recovery from psychological, medical and non-medical illnesses. With given traditional medicinal ingredients, as well as help with water therapy that has been prayed for by the teacher or the caliph.
- c. As a Kaji Teacher (Educator), it is manifested in the form of its activities providing suluk studies and Islamic knowledge, namely faith, jurisprudence, and morals. There was also an activity, he gave a study of suluk in the form of dhikr to Allah SWT which started at the time after finishing the morning prayer in congregation until just before duha time. This nickname was followed by the caliphs and congregation suluk. Islamic studies are carried out routinely at the time after completing the maghrib prayer in congregation until near the time of Isha. This recitation was attended by the caliphs, congregation suluk, and the general public.
- d. As Imam and Leader, this can be seen from his activities as an imam in congregational prayers at the mosque and as a leader or Tuan Guru in the Naqsyabandiyah Order in Besilam Langkat.
- e. As a Caregiver and Guide. Sheikh Hasyim Syarwani is the master teacher who is in charge of guiding and caring for the caliphs and congregation suluk in practicing the teachings of the Naqsyabandiyah Tarikat. As for the caliphs, the task of guiding the new congregation is taking part in suluk in the Naqsyabandiyah Order.

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