Contribution of Sheikh Abdul Wahab Rokan To The Internalization of Moral Education in Besilam, Langkat Regency

by Zailani Zailani

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Contribution of Sheikh Abdul Wahab Rokan To The Internalization of Moral Education in Besilam, Langkat Regency

Zailani, Isnaini Amalia

Universitas Muhammadiyah Sumatra Utara
zailani@umsu.ac.id

ABSTRACT

The title of the research is the Contribution Analysis of Sheikh Abdul Wahab to the internalization of moral education in Besilam. Langkat Regency. The research formulation is what contribution Sheikh Abdul Wahab has made in moral education in Besilam, Langkat Regency and how relevant it is in Islamic life in Besilam, Langkat Regency. The purpose of this research is to analyze what contributions have been made by Sheikh Abdul Wahab Rokan to the internalization of moral and relavance education in Islamic life in Besilam, Langkat Regency.This type of research is qualitative research. With a historical approach. The source of data used in this research is the library. This research is also called and field research. The data collection techniques in the field using the interview and observation methods. The results of this study indicate that Sheikh Abdul Wahab has an important contribution to the internalization of moral education in Besilam starting from building a Mushola (Madrasah), Sheikh Abdul Wahab Rokan plays a role in determining the moral education curriculum in Besilam which emphasizes Tawhid and Tasawwuf and has relevance to Islamic life in Besilam, Langkat Regency.

Keywords: Contribution, Shaykh Abdul Wahab, Moral Education

A. INTRODUCTION

Islamic education is very important for Muslims in growing and building character, instilling thinking skills, changing and passing on Islamic culture since the Prophet Muhammad, even since Prophet Adam a.s until now. The process and education system that has been carried out by Muslims from period to period is important knowledge for students to continue their responsibilities in organizing and developing educational efforts in the future. History records the education taught by the Prophet to his companions, emphasizing behavioral changes. Islamic education has very complex parts, students can gain understanding knowledge and even lessons about goal setting, elaboration of learning materials, method selection, media optimization, environmental conditioning and the application of appropriate evaluations to assess and measure teaching and learning success.(Suhartini, 2009).

Substantially, the internalization of moral education in Islamic education. The broad meaning of education is defined as an experience in learning that every student must go through with all kinds of challenges and throughout life. Understanding education is an effort with all the awareness that must be owned and carried out by every family, school and community through the teaching and learning process and the process of teaching and learning training carried out in educational institutions in formal (family), non-formal (community), and also formal education (school). (Mustafa, 2018). One of the pressing points in Islamic education is the cultivation of morality, because morals are the main principles for Muslims. (Amin Zomroni, 2017) From the internalization of good moral education, the perfection of faith will be realized.(Dwi Runjani Juwita, 2018).

Moral education is widely discussed in a field of science called Sufism. Studying Sufism whose goal is to get closer to Allah. Sufism is one aspect of the embodiment of ihsan (perfection), which means there is an awareness of direct communication of a servant to His Lord, in studying the world of Sufism if a servant wants to communicate directly with Him must travel (suluk), in the broad sense of Suluk is the journey of a servant to Allah by removing despicable/bad behavior and incorporating commendable morals, and passing away something that limits himself to his Lord, for example material.

In Sufism this attitude is called zuhud (the state of leaving the world and leaving material things). (M.Ihsan Dacholfany, 2015) One of the ulama figures who brought and spread Sufism in Indonesia was the late Sheikh Abdul Wahab Rokan Al-Khalidi Naqsyabandi, better known

as "Tutor Guru Babussalam" (Besilam) was a wali Allah, leader of the Naqsyabandiah Tariqat, a prominent scholar and national hero. The Naqsabandiah Order that he pioneered comes from Rokan, Riau; (Miftah Ulya, 2020) and his fiqh is based on the As-Syafi'iyah school (Masduki, 2018). The initial stage of Shaykh Abdul Wahab Rokan Received religious education, informally directly from his family environment.(Dahlan, 2020).

His struggles in spreading the religions of Islam throughout both at home and abroad and his efforts in upholding the independence of the nation and state have also been recorded on the pages of history with gold ink(Said, 1960). At the time of Sultan Musa (1314 H) . Return to Langkat at the peak of fame. Sultan Musa was very fond of gathering scholars, so that he died and was known as a pious person. At the end of his life, Sultan Musa did more for the hereafter than in the world. At that time Sultan Musa took care of Sheikh H.M Nur. After 8 years of reciting Sheikh H.M Nur, he finished the Qur'an and was made a priest and preacher. And Sultan Musa informs all Rare citizens.

During the arrival of Sheikh Abdul Wahab in Besilam, Langkat Regency, he taught Sufism. Sufism which can be interpreted as finding a way to get love and spiritual perfection. According to Al-Ghazali, explaining that an appreciation must go through a ranked and integrated process between Shari'a and Sufism, before entering the world of Sufism (suluk) one must first understand Shari'a, then tariqah. Tariqah is an esoteric system that will produce a higher quality of understanding which is called essence and the result is marifat (knowing Him). Sufism can also be interpreted as the relationship between humans and God, in studying Sufism there are several traditions that teach Sufism, one of which is the Naqsabandiah tradition which was founded by Bahauddin Bukhari who died in 1391 AD. Sufism education in Besilam.

B. THEORICAL STUDY

Sheikh Abdul Wahab Rokan (Rokan) is one of the great scholars in North Sumatra. He lived more or less in the 19th century to the 20th century, and during his life has given color to the life of the tarekat in Northern Sumatra, especially North Sumatra. Judging from the name, Rokan- comes from Rokan Riau. Born to the couple Abdul Manap Bin M. Yasin Bin Maulana Tuanku Haji Abdullah Tambusai with Arba'iah. Rokan was born in the village of Danu Runda, Rantau Binuang Sakti Village, Negeri Tinggi, Kepenuhan District, Rokan Hulu Regency, Riau Province, on 19 Rabiul Awal 1230 H or September 28, 1811, and was given the name Abu

Qosim. (Nasution, 2021) This study examines its contribution to the cultivation of morality in Besilam.

Morals are something that is a strength from within that combines tendencies on the good side and the bad side (Salsabila, 2018). Morals in this study discusses in a positive sense, namely how to instill good behavior in a person, although morality has two sides, good and bad, but the author limits morals in one side of good behavior. The meaning contained in the internalization of moral education is a process or effort to instill a noble attitude. The size of the glory based on the Qur'an and Sunnah.

Besilam is the name of a village located in Langkat Regency. It was in this area that Shaykh Abdul Wahab Rokan resided, and founded the tarekat. As a religious village, this place can be found with many writings filled with religious spirit and Asmaul Husna, which can be found on the left and right side of the road entering this village.

C. METHOD

This study uses a qualitative method. According to Denzin and Lincoln, qualitative research is research that uses a natural setting by interpreting events that occur and is carried out by involving existing methods. Qualitative research is a research method used in revealing problems in work life, organizations, youth, women, government, populist, private, sports, arts and culture, so that it can be made into a policy to be carried out for the sake of mutual welfare.(Imam, Gunawan 2015).

This qualitative research uses character study research, character studies are one type of qualitative research that has developed since 1980. The purpose of this research method is to achieve a person's understanding of figures in certain communities and in certain fields, reveal history, motivations and and reveal views, and ambitions as an individual through his acknowledgment. The character study also uses methods similar to qualitative research, namely interviews, observations, documentation and notes on the character's life journey.

Ontologically, character studies have a natural nature (explained as they are), inductive (explained data obtained from a character), considers emics and ethics, and this research can explore the feelings, thoughts and motives that exist in the actions of a character). And epistemologically, the study of the character is carried out with a historical, socio-cultural and

religious approach to the character. The research I did was field research (Field Rearch) using a qualitative description approach. Qualitative descriptive is a research procedure that uses data in the form of written or spoken words from observable people or actors. Based on this approach, the researcher collects, prepares and tries to interview the current family (Tuan Guru Besilam), related to the title that the author wants to examine. So that later it will provide a clear picture of the role of Sheikh Abdul Wahab Rokan in Islamic Education in Besilam, Langkat Regency.

D. DISCUSSION RESULT

1. Finding and Discussion

This research was conducted in Tanjung Pura, Babussalam Village, Padang Tualang District, Langkat Regency, North Sumatra. Besilam is a village located in the province of North Sumatra, more precisely located in the Langkat Regency, Padang Tualang District, which is about ± 65 km from the city of Medan. Langkat Regency in the north is bordered by the Province of Nanggroe Aceh Darussalam and the Malacca Strait. Babussalam village is a land that was waqfed by the Langkat Sultanate, namely Sultan Musa to Sheikh Abdul Wahab Rokan. Until now, Babussalam Village, which has an area of ± 140 ha, remains intact under the name (Tuan Guru) and in the state records and cannot be traded by residents. When selecting land for waqf, Sheikh Abdul Wahab Rokan and his entourage officially moved to Babussalam Village.

Since Sheikh Abdul Wahab moved to Babussalam, Langkat Regency, the first development that Sheikh Abdul Wahab Rokan built was a Madrasa (Mushola) where women and men pray and worship. The area of the mosque which was built is 10×6 made of simple wood. The place which is now called Madrasah is the main place for congregational prayers, continuous chanting, and wirid such as reading Yasin and so on.

This Babussalam village set an important rule that must be obeyed by the residents, these regulations are contained in a treatise "Babussalam Regulations" and the contents of these regulations are: people who are not Muslim are not allowed to live in the village of Babussalam. Babussalam village, prohibition of smoking in public, trimmings, or black skullcaps or caps, residents must wear white hats or turbans, women are prohibited from wearing flashy jewelry and residents are prohibited from wearing iron beds or prioritizing worldly luxuries, houses may not be made of hard wood, Enough plank floors, right walls and a nifah roof.

In 1307 H, the Madrasa or Mosque was built with a size of 23 × 8 fathoms, with wooden poles, a medang terrace, a nifah roof and a plank floor. And on Sunday 18 Safar 1325 H, the Madrasa was renewed again with a size of 25 × 52 m, with a stone foundation, wooden poles, tile roof, plank walls, and a high tower.

a. *History of Babussalam Village*

At the time of the kingdom of the sultan Musa Langkat experiencing glory, when the age of the sultan Musa was getting older, the sultan Musa appointed Tuanku who became his bride after he died. But one day Tuanku Besar was sick with a disease that no one else could cure and finally Tuanku Besar died, Sultan Musa and the empress were sad to see their beloved son died. Syekh H.M Nur advised him to bow to Sheikh Abdul Wahab Rokan so that his heart and mind would be at peace. After a month he taught Sultan Musa, he led the Suluk worship at Gebang Desa Putri which was followed by Sultan Musa and his wife, Sultan Musa provided a place (house) in Gebang Desa Putri for Suluk, because the place was quiet and suitable to be used as a Suluk place. In this suluk Sultan Musa and H.M Nur prayed earnestly for 4 hours without moving and according to Sheikh Abdul Wahab Rokan both of his students deserved to be appointed as caliphs, but according to him it would be better to be directly raised by his teacher named Sheikh Sulaiman Zuhdi in Mecca. After the departure of the sultan Musa and H.M Nur to Mecca, Sheikh Abdul Wahab returned to the kualuh to carry out their sacred duties as usual.

After a year of sultan Musa and H.M Nur in Mecca they returned to Langkat and enforced Islam in earnest and invited Sheikh Abdul Wahab back to Langkat. Sultan Musa asked Sheikh Abdul Wahab to move and settle in Tangjung Pura, saying "if I die, you will plant me, and if you die, I will plant you". However, Sheikh Abdul Wahab hopes for his patience, God willing, he will be able to fulfill it while waiting for the health of His Excellency Kualuh H.Ishak to recover. However, when Sheikh Abdul Wahab returned to Kualuh, Yang Dipertuan Muda H.Ishak's illness got worse and he died. Instead, Tuanku Uda was appointed, the younger brother of Yang Dipertuan H.Ishak. Tuanku Uda has a different nature from the late, he did not like Sheikh Abdul Wahab. Seeing this fact, Sheikh Abdul Wahab Rokan consulted (meeting) with his students and decided to move to Langkat to fulfill Sultan Musa's request. In 1875 (1294

H) Sheikh Abdul Wahab and his entourage sailed to Langkat. When he arrived, he was temporarily placed in Gebang Putri.

Sultan Musa offers a place to live permanently in Lalang Village, exactly 1 km from the town of Tanjung Pura. However, according to him, the place is not suitable because it is crowded and densely populated. Tuan Guru asked to be given a plot of land for a place to teach religious knowledge and worship freely, and his request was fulfilled by the king, then advised him to choose which land he liked. Sheikh Abdul Wahab Rokan along with his king and entourage along the Batangan river to Hulu, by using a boat, after arriving across the Besilam river the group of Sheikh Abdul Wahab and Sultan Musa stopped and climbed ashore. His Majesty invited Tuan Guru Sheikh Abdul Wahab to choose the lands in that place. While choosing the lands that Tuan Guru would like to occupy, Sultan Musa saw a large rock lying on a stump. After seeing the stone, the king said: "Sir, look at the stone, go up, hopefully in this place your name and rank will rise", Sheikh Abdul Wahab replied: "God willing, hopefully God will grant my lord's prayer". Sultan Musa ordered that the stone be planted in the land by saying: "This stone is a permanent object. That's why I ask God Almighty, may the Lord stay in this place." After the conversation, the king determined that in the place of the stone a Madrasa (Mushola) will be built for prayer, because the location of the stone is exactly the same as for the existing Mihrab of the Great Madrasa. in Babussalam Village. After the prayer Mr. Sheikh H.M Yusuf read a congratulatory prayer for Sheikh Abdul Wahab and then Sheikh Abdul Wahab Rokan inaugurated the place with the name Kampung Babussalam. Babussalam comes from Arabic which consists of two words namely "Chapter" and "Salam". Bab means “door” and salam means “salvation” or “welfare”. Which is known as Kampung Besilam. Exactly on the 15th of Shawwal 1300 H, Sheikh Abdul Wahab Rokan and his entourage moved to Babussalam. After he set foot into the Babussalam village, Sheikh Abdul Wahab worked very hard to clean and clear the forest so that it became a village. The first development that was established by Sheikh Abdul Wahab Rokan was a Madrasa (Mushola) which was used for the Koran and other places of worship.

b. *A Brief History of Sheikh Abdul Wahab Rokan*

Syekh Abdul Wahab Rokan was born on 19 Rabiul Akhir 1230 H or on 28 September 1811 in Danau Runda Village, Rantau Binuang Sakti Village, Negri Tinggi Kecepatan District, Rokan Hulu Regency, Riau Province. He was born and raised in a noble family who is religious, educated and highly respected. His father's name was Abdul Manaf bin Muhammad Yasin bin Maulana Tuanku Haji Abdullah Tembusei, a very famous cleric at that time. And his mother named Arbaiyah bint Datuk Dagi bin Tengku Prime Minister bin Sultan Ibrahim who had brotherly ties to the Sultan of Langkat. ((Said, 1960).

At a young age, Sheikh Abdul Wahab Rokan sought and added knowledge, at first he studied with Mr. Baqi and then he studied the Koran and finished his Koran lessons at H.M. Sholeh, a great scholar from Minangkabau. After completing his Al-Qur'an lessons, he continued his studies, he studied with Maulana Sheikh Abdullah Halim and Sheikh Muhammad Salih Tembusei in the Tembusei area, he studied monotheism, interpretation and fiqh. He also studied "tool science" such as nahwu, sharaf, balaghah, mantiq, and 'arudh. Because of his ability to surrender and master the sciences taught by his teacher, he was given the title "Faqih Muhammad", a person who is an expert in the science of fiqh. He continued to feel that his knowledge was still lacking, he traveled to gain knowledge and came to Mecca and studied Sufism and tariqa on Sheikh Sulaiman Zuhdi until he finally obtained a diploma as "Great Caliph of Tariqat Naqsabandiyah al-Khalidiyah. Sheikh Abdul Wahab Rokan's first name is Abu Qasim and he received the title of Fakih Muhammad as a teenager because he was able to quickly grasp the knowledge of Islamic education taught by his teacher. After Sheikh Abdul Wahab studied in Tembusei, he migrated to gain knowledge and in the end he studied in Mecca. After performing the Hajj he was given the title Haji Abdul Wahab Tanah Putih. After six years in Mecca, H.Abdul Wahab returned to the country.

c. *Contribution of Sheikh Abdul Wahab Rokan in Islamic Education*

Sheikh Abdul Wahab Rokan's contribution to Islamic education in Besilam was by building a Suluk house, to teach Islamic education in Babussalam (Besilam) he built a Madrasa (Islamic boarding school) which became a place of worship and learning, including Suluk, he taught education in private. Developing religion in the Kubu area.

During the six years in Mecca H. Abdul Wahab gained a lot of knowledge, including the Naqsabandiyah Order, after receiving the tarekat H. Abdul Wahab practiced the tarekat seriously, he sat for hours in remembrance. He continued to practice it, until he was appointed a great caliph by Sheikh Sulaiman Zuhdi, by giving him a diploma, bai'ah, and a lineage of Naqsabandiyah tariqat originating from the Prophet Muhammad, to Sheikh Sulaiman Zuhid, and so on to Sheikh Abdul Wahab Al-Khalidi Naqsabandiyah. spiritually and physically, the main education he taught was spiritual education. Education in the spiritual aspect taught by Sheikh Abdul Wahab Rokan is suluk, suluk is a servant's journey to God by removing despicable/bad behavior and incorporating commendable morals, in physical education he teaches Fiqh, Sufism and monotheism education.

He instilled moral education in various circles, for example, farmers, traders, and up to officials or high-ranking officials, he taught the methods of the Qur'an and religious knowledge every morning. The main purpose of the tarekat pesantren is to build and nurture the mentality of the people, then the target to be achieved is to hold a resistance and expel the Dutch colonialism from the surface of the Indonesian earth through spiritualism movements and increasing human resources. To increase the da'wah of Islam (Islamic Education) Sheikh Abdul Wahab Rokan also established cooperatives for the needs of the community such as establishing training centers, aquaculture, plantations, as well as agriculture.

Until now, Besilam has been visited by many, and those who have studied there, not only from the common people, but also from various social and intellectual backgrounds. This indicates that in the modern era, Sufism is in great demand by the public in order to achieve inner satisfaction. (Maisyaroh, 2019)

Sheikh Abdul Wahab's thoughts can be seen in his wills, there are 44 wills he will teach his students to teach zuhud (zuhd) namely to live frugally and simply, live a life that helps each other, be firm in eradicating immorality, gambling and others, be tolerant strong, always grateful for what Allah has given, and there are several more contained in the 44 wills that he gave. The Shaykh teaches how a servant can be close to the servant through various kinds of riyadhah. This is where it is clear that the human effort to get close to God in order to achieve perfection, which is called mystical (Faridian Nawafi,

2020), gets a high position before God. The Shaykh taught life to always remember Allah, at every opportunity and time.

d. *The relevance of Sheikh Abdul Wahab Rokan's Islamic education thoughts with moral formation*

Moral education is the main medium he uses in Islamic education, words and actions are used as examples by the community, a simple life that is fair and firm in carrying out the rules, honest and generous and also generous. He is not selfish, he also never misses ablution and always makes remembrance of Allah, and eases his hands to give charity. The education he teaches is Islamic education in the aspect of spiritual and physical education, the spiritual education he teaches is suluk, the meaning of the word suluk is the journey of a servant to Allah by removing despicable traits, and incorporating commendable traits, and there are the method, in the language of the Qur'an it is called Tazkiyatun nafs which means to clean oneself from the actions of despicable traits and replace them with commendable qualities and physical aspects. He teaches after the evening prayer he teaches fiqh, tasawuf and monotheism". All processes of Islamic education have one goal, namely to form a true Muslim person. (Selamat Pohan, 2016)

There are three things that are emphasized in moral education, namely emphasizing on attitudes, character, and behavior that all humans must have in everyday life that contain good values. Imam Al-Ghazali's opinion in his book education and moral education. Education from a psychological perspective is an effort of tazkiyah al-nafs. According to Imam Al-Ghazali takhliyah al-nafs is an effort to adapt by eliminating despicable traits from within and tahliyah al-nafs, namely decorating (filling) oneself from commendable character. In the institutional form, teachers are role models for their students.(zailani, 2019).

Morals emphasize the attitudes, behavior, and character that every human being must have in everyday life. Morals are best taught from a young age. Children are pearls of life, but children can also be toxic to anyone. An example of a true story from the Prophet Noah. His son rebelled against God where his father's position as a prophet. To continue to take care of children to remain the hope of the family and the nation. Parents need to

educate their children properly and correctly. There are several ways that can be used in educating children about morals:

1) Modeling or exemplary methods, educators are great in the eyes of their students, what they see and what they see, they will imitate. It can be understood that parents and obedient teachers have a very important meaning in educating a child's character. Exemplary is the point in improving the morals of a child. If the educator has good morals, it is likely that the children whose students also have good morals, and vice versa if the teacher behaves badly, it is likely that the students will follow this behavior.(Zailani ,2015)
2) By threatening or persuading which is often called tarhib and targhib. Tarhib is a form of threat, so that students want to follow what we expect. While taghib is an effort in the form of inviting students by seduction. With the hope that students will follow what they want. Here it can be understood that the method in moral education can be in the form of threats or punishments and can also be in the form of morals, rewards, gifts. According to Muhammad Jauhari, an educational figure who said that the method of giving gifts and punishments was very effective in educating a child's commendable character. Students who have good morals will get a reward from Allah or be rewarded by their teacher. On the other hand, children who violate the rules with bad morals will get a punishment commensurate with what they have done. (Zailani, 2015).

E. CONCLUSION

Sheikh Abdul Wahab played an important role in Islamic educators in Besilam. With the land that was donated by Sultan Musa to Sheikh Abdul Wahab Rokan, he built a Madrasa (Mushola) for prayer and a place of worship and where he taught. The education brought by Sheikh Abdul Wahab has 2 aspects, namely spiritual and physical, spiritual which teaches Suluk lessons, and physical lessons. The most important aspect of education is spiritual education, namely Suluk.

Suluk is the journey of a servant who draws closer to Allah by throwing away bad/despicable deeds and getting closer to good deeds. Due to the large number of visitors from outside the area to study tarekat or Suluk, Sheikh Abdul Wahab Rokan built a pesantren called

the Suluk house. Sheikh Abdul Wahab handed down 44 wills to residents and students in Babussalam, and told him to read the will once every Friday and apply them to life in Babussalam. In the will he taught several things, including: To help each other with wealth, energy, and prayer, to live frugally and in charity, to be firm and eradicate disobedience, an attitude of tolerance, an attitude to always be grateful for what Allah has given and do not believe to black magic (demons).

Shaykh Abdul Wahab Rokan has contributed in two ways, the first physically, namely, he built a village, then filled it with various places of worship and study, including: Building a prayer room, madrasa, Islamic boarding school and other physical buildings to support religious and social life, the village known as Besilam. The second contribution which is immaterial, he instills moral education through his Sufism teachings. He also set some standard rules for instilling moral education in his students, namely with suluk.

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