

NAQSABANDIYAH BANTUL IN THE DIARY OF PSYCHOLOGY

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Abstract

Tarekat is an activity to draw closer to Allah through self-purification by the teachings exemplified by the Messenger of Allah, the companions, and the tabii'n, who are guided by a mursyid. In psychology, the psyche as the essence of man requires satisfaction, which in the concept of order can be obtained through closeness to the Creator. This paper aims to explain the activities of the naqsabandiyah order in religious activities, to be further seen from a psychological perspective. This field research type is data collection through interviews, observations, and documentation. Data analysis is carried out descriptively by triangulation. The results showed that the dhikr carried out by the Naqsabandiyah order contains elements of catharsis (venting of hidden emotions) and insight (awareness of something that can happen). The harmony of human life psychologically can be achieved, one of which is through maturity or spiritual intelligence. A new finding in this study is the conformity of the purpose of dhikr in the Naqsabandiyah order with the concept of existential psychology pioneered by Victor E Frankl, where humans need happiness and meaningfulness in their lives.

Keywords: *Tarekat, Naqsabandiyah, Psychology.*

Abstrak

Tarekat merupakan kegiatan dalam upaya mendekati diri kepada Allah melalui penjernihan diri sesuai dengan ajaran yang dicontohkan oleh Rasulullah para sahabat, dan tabii'n, yang dibimbing oleh seorang mursyid. Dalam pandangan psikologi, jiwa sebagai esensi manusia membutuhkan kepuasan, yang dalam konsep keteraturan dapat diperoleh melalui kedekatan dengan Sang Pencipta. Tulisan ini bertujuan untuk menjelaskan kegiatan ordo naqsabandiyah dalam kegiatan keagamaan, agar dapat dilihat lebih lanjut dalam perspektif psikologi. Penelitian ini merupakan jenis penelitian lapangan. Pengumpulan data melalui wawancara, observasi dan dokumentasi. Analisis data dilakukan secara deskriptif dengan triangulasi. Hasil penelitian menunjukkan bahwa dzikir yang dilakukan oleh ordo Naqsabandiyah mengandung unsur katarsis (pelampiasan emosi tersembunyi) dan wawasan (kesadaran akan sesuatu yang dapat terjadi). Keharmonisan kehidupan manusia secara psikologis dapat dicapai salah satunya melalui kedewasaan atau kecerdasan spiritual. Temuan baru dalam penelitian ini adalah kesesuaian tujuan dzikir dalam tatanan Naqsabandiyah dengan konsep psikologi eksistensial yang dipelopori oleh Victor E Frankl, dimana pada dasarnya manusia membutuhkan kebahagiaan dan kebermaknaan dalam hidupnya.

Kata Kunci: *Tarekat, Naqsabandiyah, Psikologi.*

INTRODUCTION

Tarekat is part of Sufism to get god's blessings, looking for a way to get closer to the creator. Some Sufis say the order as *at thuruk bi adadi anfasil mahluk*, which means that the path relative to Allah is as much as with the breath of beings, varied and kinds. Tarekat helps a servant prepare provisions to face death with love (Farisa Fannaniya, Irfan Fahmi, 2019). The beginning of the order's entry into Indonesia is believed to coincide with the access of Islam itself. According to history, Islam entered Indonesia starting in the 7th century and was carried out since the 11th century. But in that century, the process of Islamization had not undergone significant changes. The peak of the spread of Islam in the archipelago occurred at the end of the 14th century or the beginning of the 15th century, which was marked by the heyday of the development of Sufism akhlaki marked by the emergence of various middle eastern order schools. Meanwhile, the process of spreading the order in the archipelago experienced a golden period from the 17th century to the 18th century (Hakim, 2018).

The presence of the Naqshabandiyah Order until now has succeeded in changing the order of life of the people. Both are social, worship, and moral (Hamzah & Nasrul, 2020). From a social point of view, it can be seen that order is an association of people in a community or organization—a strong interweaving between the disciple and the mursyid as a bond of relationship. The meeting of conducting joint teachings such as dhikr and listening to mursyid tausyiah makes the pilgrims live by socializing. The initially unfamiliar became acquainted. This habituation will bring positive dam back to improve salik social life. How to love, cherish, tolerate and maintain good relations with god and the same human beings (Shadiqin & Hayani, 2020). In terms of worship, it can be seen from the practice taught by mursyid to a salik so that it reaches the level of Sufi or makrifat. Following the order will always maintain, maintain and improve one's worship.

Meanwhile, the contribution in terms of morals can be seen from changes in nature and improving behavior. A person who follows the order will maintain deviant behavior that can damage his practice. Many naqshabandiyah tarekat figures are involved in social and political life (Kurniawan & Purnomo, 2021).

An essential Sufi is to live in society, nation, and State, making a real contribution to change. As Rasulullah Saw exemplified, in the process of his life.

Rasulullah is present in society, fighting for the State, religion, marriage, and so on but does not escape presenting Allah in every breath (F. Abdullah, 2018).

Indonesia has the most orders in the world (Siregar, 2018). The Naqsabandiyah order is experiencing rapid development with the highest number of pilgrims to date. Based on this description, this paper seeks to explain the activities of the naqsabandiyah order in Bantul, Yogyakarta, from a psychological perspective.

METHODS

This research is field research with sociological and phenomenological approaches. The study was conducted in Bantul, Yogyakarta. The research framework of thought can be described as follows:



Figure. Research Framework of Thought

This research started from literature studies until researchers became interested in the Naqsabandiyah order as the order that has the enormous number of pilgrims in Indonesia. Bantul was chosen as the research site considering the existence of the Naqsabandiyah order that has been maintained for decades. This activity was then seen in Carl Gustav Jung's Personality Psychology study. Data collection in this study used interview, observation, and documentation methods. Triangulation data analysis is used in collecting data, data reduction process, presentation, and concluding.

RESULTS AND DISCUSSION

The Naqsabandiyah order is the only order founded by the Indonesian Shaikh Ahmad Khatib. Through his students, this order developed rapidly in Java and Madura. In general, it can be explained that the main activity in this order is dhikr as a form of devotion, obedience, and an effort to draw closer to god.

Sheikh Najmudin Amin Al-Kurdi, in his book "Tanwirul Qulub," explains that Naqsabandiyah comes from the Arabic "Naqsy" and "Band" (L. Abdullah, 2018). Naqsy means an engraving or image stamped on a candle or other object. While Band has the meaning of flag or big screen. So the word "Naqsabandi," engraving or picture painted

on an object, is attached and will not be able to separate. It is called Naqsabandiyah because the founder of the order of Sheikh Bahaudin always performs dhikr, remembering Allah without pause so that Allah resides firmly in his heart. The full name of the founder of the Naqsabandiyah order is Hadhrat Kh wajah Kh wajahgan Sayyid Shah Muhammad Bahaudin Naqshband Al-Bukhari Al-Uwaisi Rahmatullah 'alaih. Shaikh Bahaudin was born in the village of Qasrul 'Arifan, close to Bukhara, Central Asia, in the 14th century, 717 A.D. or 1317 A.D., Shaikh Bahaudin's first teacher got the order outwardly from shaikh Hadhrat Sayyid Muhammad Baba As Sammasi Rahmatullah 'alaih (Lubis, 2018).

The naqsabandiyah order initially stood in the middle east, then expanded into Turkey, Syria, Afghanistan, and India. According to the history of the journey, rosul was sent to be a result; before Allah appointed him to be a rosul and prophet, rosul performed tahannust and idolatry in the Cave of Hira'. It was done to assimilate itself from the earthly life and society of Makkah, which was filled with packs at that time. With tahannust and reverence, Rasulullah gained tranquility, the sanctity of the soul, and closer to Allah SWT. The process of the prophet cleansing the heart is called tarekat, which was then taught to one of the companions of Sayyidina Abu Bakr Ra. From Sayyidina Abu Bakr, Ra was introduced to family, friends, neighbors, and up to Sheikh Muhammad Baha" al din appraisal Bukhari Naqsyabandiyah which in his time was named after the Naqsabandiyah order (Hadi & Zakaria, 2021).

According to history, the Naqsabandiyah order was spread to the archipelago through students who studied in Makkah and pilgrims. Then returned to the archipelago and spread it out. The spread of the Kenusantara Order also contributed significantly to resisting the colonial regime or invaders, including the Naqsabandiyah order, which experienced rapid development throughout the world at that time (Anggraini, 2020). The first person who introduced the Naqsabandiyah order throughout Indonesia through his writings was Shaikh Yusuf Al-Makassari. In a book titled Safinah al-Najah, Shaikh Yusuf obtained a diploma of the Naqsabandiyah order from his teacher Muhammad 'Abd al Baqi while in Yemen. Meanwhile, studying this order was under the guidance of the mursyid Shaikh Ibrahim al-Kurabi in the medina. Perhaps Shaikh Yusuf is not the first person to adhere to the naqsabandiyah order in Indonesia, but his writings make Shaikh Yusuf famous as the pioneer of the naqsabandiyah order (Busyro et al., 2021).

Shaikh Yusuf Mansur's writings mostly contain ideas of philosopherhood such as wahdat al-wujud, honest advice, and anecdotes about famous Sufis. Shaikh Yusuf always emphasized in his treatises how important it was to pray to the teacher. A salik must be submissive and obedient to his teacher. The Naqsabandiyah order has now spread throughout the country's Muslim-majority provinces. Such as; Java, South Sulawesi, Madura, Lombok, South Kalimantan. Malay Peninsula, Sumatra, west Kalimantan, and other regions. The Naqsabandiyah order quickly spread because of its teachings that were readily accepted by the community. Not only focusing on worship but also still looking at earthly life. So that it is followed from all walks of life, both low, middle, and high social status. Shaikh Hadhrat Kh wajahgan Maulana Sheikh 'Abdul Khaliq al-Ghujduwani Rahmatullah 'alaih, explained that the Naqsabandiyah order has 8 basic principles, namely: Azar Bar Qadam, Afar Dar Watan, Halwat Dar Anjuman Yad Dasyat, Ad Kard, Az Gashat, Igà Dasyat, Ad Dasyat, Dar Dam (Rajab, 2018).

The most formidable challenge for adherents of the Naqsabandiyah order is to perform dhikr. Dhikr is the activity of mentioning and remembering Allah with the phrase la illaha illa Allah (No God but Allah), with the ultimate goal permanently embedded in the heart's consciousness and heartstrings (Rusydati Khaerani & Nurlaen, 2019). The procedures for its implementation are usually carried out continuously during the day, morning, afternoon, evening, and evening. In practice, the teachings of this dhikr are often carried out individually by a salik. But it does not rule out the possibility of a salik who wants to do together with the shaikh regularly in meetings. Meeting events are usually held once a week or within a certain period. There are regular meetings in jama'ah tarekat to strengthen Islamic ukhwah between jama'ah and mursyid (Thadi, 2020).

The Naqsabandiyah order is famous for its 11 teachings, namely: "*Huwasy Dardam*," which means maintaining the bodies in and out of breath. For the heart to always remember the presence of Allah Swt, a salik should present Allah in attracting and exhaling. Consistently placing that breathing is a gift of god will make it easier for salik to draw closer to him. On the other hand, if salik forgets not to present god in every breath, it will hinder approaching him. *Second*, Safar Darwathan," which means to keep the pace. Each salik must maintain a view of the surroundings. If you walk

down your head towards your feet, there is not much movement to turn your head and look forward; when sitting, focus towards the front. This is done solely to maintain the focus of a salik in remembering god if the movement of looking at his surroundings can divert and multiply the inner person remembering god. *Third*, "Safar Darwathan" is the displacement from low and dirty human nature. A salik must be able to control himself and his heart to love god above all else. There is no exaggeration in loving fellow creatures (Nurika, 2018).

Fourth, "Khalwat Darajaman" is the attitude of a salik who must always present Allah whatever, however, and wherever the conditions are. Whether it's in a calm state or even in a crowded state. The naqsabandiyah order teaches two types of idolatry, namely: idolatry is born, where a salik exiles himself from the hustle and bustle of a crowded society, and an inner hallucination where a salik always musyahadah sees the power and greatness of Allah Swt even though he is in the midst of a replete society. This teaching became the primary method in the naqsabandiyah order. This method proves that remembering god can be done in any condition, not just in the quiet. By doing khalwat in the middle of the crowd as a form of discipline and defending yourself from worship, remembering god in every activity (Yusuf, 2020).

Fifth, "Ya Dakrad" is obliged to perform zikir, either zikir ismu zat by worshipping Allah, or zikir nafi isbat with the phrase lailaha Allah, until the one mentioned in dhikr is present. The Naqsabandiyah order has a dhikr teaching with solitude called suluk. Suluk is a routine practice carried out during certain times and moments, such as thinking, fasting, and reducing sleep time. Usually, suluk is performed for 10, 20, and 40 days guided by mursyids (Zahra, 2020).

Sixth, "Bas Kasyat" is a dhikr nafi isbat performed by Salik by reciting his breath and chanting a noble sentence. *Seventh*, "Nakah Dasyat" i.e. a salik must maintain feelings, thoughts and deeds to match the zikir tauhid performed. *Eighth*, "Bad Dasyat" is the tawajuh or the State of a salik in prayer to witness the greatness, vilification, and glory that Allah gives. *Ninth*, "Wuquf Zamani" is the ability of a salik to remember and not Allah Swt. If in a state of 2-3 hours in a state of remembering, the salik is grateful. But on the contrary, if salik forgets means being in a state of ungratefulness and having to ask Allah for mercy, then returning the position of oneself to remember god. *Tenth*, "Wuquf Adadi is keeping an odd number when ending the

dhikr nafi isbat. *Eleventh*, Wuquf Qalbi" i.e., the State of a salik in diving into the makrifat of god. By presenting god every second in the mind, heart, and five senses so that you can laugh with the eyes of the actual seat. However, his soul is in sleep or neglects to remember God (Estuningtiyas, 2019).

The Naqsabandiyah order has two types of dhikr: 1) Zikir Ismudz al-dzat, which means remembering Allah by concentrating the pronunciation repeatedly in the heart hundreds or even thousands of times, focusing on focusing attention on Allah Swt. 2) zikir tauhid i.e. zikir remembering the oneness of Allah Swt. Zikir is done by chanting the phrase La illaha illa illa Allah slowly accompanied by the regulation of the breath and then imagining it entering the flow of direction in the body. In its implementation, there are two models of zikir: thinking about the heart, meditating on the nature and principles of Allah, and thinking of members (jawarrih). This model of zikir by drowning oneself in obedience (Shahri & Hamzah, 2019). manners of performing dhikr ismudz dzat of the Naqsabandiyah order, as follows, 1) In a state of holiness (ablution), 2) Prayer of two rakaats, 3) Facing the Qibla on a lonely tempat, 4) Sitting between two prostrations, 5) Reading istigfarr 5, 15 or 25 times, 6) Reciting al-Fatihah one time, surah al-ikhlas three times by gifting it to Rasulullah and the great teachers of the order, 7) Begin to think by closing his eyes, mouth closed and tongue placed on the mouth so that the Salik gets to the khusu' an, 8) Rabitah of the tomb as if the Salik were in the realm of the tomb there is nothing to accompany but the charity of his worship, 9) Gather all the sensory by removing all the promptings that are in the heart and mind facing the god, then read the prayer that the teacher had taught, 10) When it was done with the teacher he should salik stopped after the command.

The world of psychology knows the Gestalt School as the pioneer of the birth of the theory of learning. In this theory, catharsis is a form of detachment or purification from the past. This is done through transcendent experiences (Wahyuningsih, 2017). The dhikr carried out by Naqsabandiyah in the view of psychology is a form of implementation of the psychological theory of personality initiated by Carl Gustav Jung: catharsis and insight. Catharsis is the release of hidden emotions that can have a positive impact when carried out by individuals who experience a psychological disorder. One example is anxiety. Dhikr is a means of drawing closer to Allah to obtain

His blessings. The individual who feels the pressure in his life can go on the spiritual path.

The theory of learning recognizes insights as an essential part of human life. It is an insight that arises in certain situations and conditions due to certain stimuli (Indrawati, 2019). The existence of insight builds one's knowledge and understanding of something that can be used as a solution to a problem. Insight is a form of an individual's awareness of something that can happen suddenly. In the Islamic religious view, Allah has the will to regulate the course of human life. Everything can happen to man, including sadness and suffering. Through dhikr, the individual is invited to achieve the State of talking when performing tawajjuh, that is, to open his heart to the power of god. With awareness, the individual can no longer exercise self-defense before god. Through insight, individuals will open their hearts to draw closer to god by carrying out commands and avoiding His prohibitions.

A new finding in this study is the conformity of the purpose of dhikr in the Naqsabandiyah order with the concept of existential psychology pioneered by Victor E Frankl, where humans need happiness and meaningfulness in their lives. For this reason, every human needs an activity to maintain his existence. Through dhikr, the individual discovers the existence of his existence in the world, both as a caliph and an Abdullah. The soul that is always filled with dhikr is a soul that escapes from the emptiness of consciousness of existence. The meaning of life itself is a differentiator between beings in understanding the meaning of their existence in this world (Riyanda & Ahmad, 2020). This meaning of life then gives birth to a spiritual intelligence that can encourage humans to live a life according to religious teachings. Thus man knows what is being done and its effects in this life.

CONCLUSION

The activities of the Naqsabandiyah order are not centered on several public spaces (mosques and Islamic boarding schools) but extend to various places, up to residential areas. Its activities are not carried out daily but are regularly scheduled and have been running for many years. The main activity of Naqsabandiyah is dhikr, where the concepts of psychology are contained in its implementation, namely: catharsis and insight. Dhikr itself is the activity of remembering and saying the name of Allah, both

inwardly and in the heart, as an effort to purify oneself in birth and inwardly. In existential psychology, it can also be seen that the soul as the essence of man requires the fulfillment of rights, one of which is happiness and tranquility. This concept of the Naqshabandiyah order is obtained through closeness to god, which can give birth to a self-concept of the meaningfulness of life.

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