iCITEd

International Conference on
Information Technology and Education

PROCEEDING

The 2nd International Conference on

INFORMATION TECHNOLOGY & EDUCATION

" Islamic Perspective on ICT and Education's "

November 11 th, 2019 in Banda Aceh, Aceh Indonesia

Organizer :

UIN AR-RANIRY

Co - Organizer :

APTIKOM ACEH

pcdi

"ISLAMIC PERSPECTIVE ON ICT AND EDUCATION'S"

**International Conference on Information Technology and Education 2019
(ICITED 2019)
11th November 2019
Banda Aceh, Indonesia**

Chief Editor
Zuhra Sofyan

Editor
Bustami Yusof
Rahmat Musfikar
Hendri Ahmadian
Khairan AR
Basrul

Ar-Raniry Islamic State University
2019

Conference Information

Conference Name   : International Conference on Information Technology and Education 2019 (ICITED 2019)

Conferece Logo   :

Dates   : November 11th 2019

Host and Organizer   : Department of Information Technology Education, Ar-Raniry Islamic State University, Indonesia

Co-Organizer   : Association of Higher Education in Informatics and Computer Sciences (APTIKOM), Chapter Aceh

Germany Alumni Association (PAJ), Chapter Aceh

Venue   : Post Graduate Seminar Hall, Ar-Raniry Islamic State University. Jalan Teuku Nyak Arief, Kota Pelajar Mahasiswa (Kopelma), Darussalam, Banda Aceh, 23111 Indonesia.

Official Language   : English and Bahasa Indonesia

Secretariat   : Department of Information Technology Education, Ar-Raniry Islamic State University.
Website https://conference.ar-raniry.ac.id/index.php/icited2019/
Email icited@ar-raniry.ac.id

FOREWORD BY REKTOR AR-RANIRY ISLAMIC STATE UNIVERSITY

Assalamualaikum warrahmatullahi wabarakatuh

Dear colleagues, professors, lecturers, teachers, researchers, IT professionals, ladies and gentlemen. On behalf of Ar-Raniry State Islamic University, I would like to express my sincere gratitude and welcome you to the first International Conference on Information Technology and Education (ICITED 2019). This conference organized by Deparment of Information Technology Education, Faculty of Education and Teacher Training. I would greatly appreciate to welcoming Professor Dr. Mohamad Fauzan Noordin from International Islamic University Malaysia as our keynote speaker.

It is my hope that ICITED 2019 would be able to achieve its objective in providing an effective forum for academician, researchers, teachers, and practitioners to advancing knowledge in Information Technology (IT) and its benefit for education. It is pleasing to note that the agenda of this conference covers a wide range of interesting topics related to all theoretical and practical aspects in IT and utilizing it for education needs.

Last but not the least, my deepest gratitude goes to the all Advisory Board, Organizing Committee, Technical Program Committee (TPC) member, institution, sponsors and volunteers who have directly and indirectly supported this conference. Although we try our best to be professional, on behalf Ar-Raniry Islamic State University, please accept our sincere apologies if there any inconveniences that occur before, during, or after the event.

Jazakallah khairan katsiiraa
Best Regards,
--
Prof. Dr. H. Warul Walidin AK, MA
Rector of Ar-raniry Islamic State University

KEYNOTE SPEAKER 1

Professor Dr. Mohamad Fauzan Noordin

Islamic Perspective on Information and Communication Technology and Education

Mohamad Fauzan Noordin received his Ph.D from the University of Wales, UK in 1997, MBA from Central Missouri State University, USA in 1991, and BSc. (Computer Science) from University of Missouri-Kansas City, USA in 1989. He is a Professor in Knowledge Technology at the Kulliyyah of Information and Communication Technology. His book ICT and Islam has been adopted as the textbook at several universities. Within just over a decade, his career has spanned far and wide. Currently, he is the Head of ICT and Islam Research Cluster. He was the Dean, Centre for Postgraduate Studies, International Islamic University Malaysia (2012-2013), a visiting scholar at the University of Bahrain (2004-2005) and Jazan University, Kingdom of Saudi Arabia (2010-2011). Besides these achievements, he has been appointed as a member of the research panel for the Research Grants Scheme at the Ministry of Science Technology and Innovation since 2005, a panel member for National Dakwah Policy of Malaysia (JAKIM), and a Senior Fellow at the International Institute of Islamic Thought (IIIT). Another testimony of his capability is his appointment as the first Dean of ICT Faculty at the Al-Madinah International University Malaysia (2007-2008), Certified Lead Auditor Training ISO 9001:2008, Quality Management System (2012), Lead IT Auditor at Obeikan Investment Group, Riyadh, KSA (April 2013). He was the Principal Consultant for UMP ICT Strategic Planning (2011-2013), and a member of Board of Advisor for K-Perak, State of Perak (2013). Previously, he was the Dean for the Office of Corporate Strategy and Quality Assurance (2011-2012), Director of the Centre for Collaborative Technology (2009-2010), IIUM Director for Information Technology Division (2001a??2004), Director, Centre for IT Advancement (2004), and Director, Centre for Excellence in Continuing Education E-Learning (C-ExCEL) (1999). He was the Co-Chairman for MyAis (Malaysian Association Information System) from 2009 to 2010, and currently, the Deputy President of MyAis. He specializes in Knowledge Technology, Management Information System (MIS), ICT and Islam, Social Networking, Cloud Computing, E-Banking, Knowledge Management and Wisdom in ICT. He was invited as a speaker in System Quality Software Conference at D??sseldorf, Germany in May 2006; a speaker by JAIST for MALAYSIA-JAPAN on Advanced Technology in Information and Knowledge Sciences, Kanazawa, Japan in 2013; and a headline speaker for Cloud Asia Expo, Singapore in 2013 and 2014. He was invited as a keynote speaker at NOORIC2013 at Taiba Unversity, Madinah, Kingdom of Saudi Arabia in 2013; IMAN Conference 2014 in Amman, Jordan; and CITSM Conference in 2014 in Jakarta, Indonesia. Recently, he was invited as a resource person in Islamization of Knowledge in Malaysia, Indonesia and Thailand by IIIT. He won the Bronze Award for Animation Category entitled Al-Kahfia and Promising Award for Animation Category entitled Al-Birunia at IWFFa13 (Islamic World Film Festival 2013). He has filed a Patent: Utility Innovation WiSeMantiQ Ontology UI 2014000401 and Trademarks WiSeMantiQ Class 42 (2013017363) and Class 9 (2013017360).

KEYNOTE SPEAKER 2

Prof. Dr. H. Warul Walidin AK, MA

TABLE OF CONTENT

THE MYSTIC EDUCATION OF ULAMA APPROACHING THE COLLAPSE OF ISLAMIC AUTHORITY IN ANDALUSIA

Jasafat[1], Iskandar Ibrahim

[1]Department of Islamic Communication and Publishing, Faculty, State Islamic University (UIN) Ar-Raniry, Banda Aceh, Aceh, 23111, Indonesia.
[2]Department of Islamic Guidance and Counseling, State Islamic Institute of Lhokseumawe, Aceh 24352, Indonesia
E-mail: jasafat@ar-raniry.ac.id

Abstract

Ulama mystic education is a movement of spiritual awareness change that was promoted by Islamic mystics who had played a role in the mission of mental reconstruction in Andalusia, but no studies have been found that portray their significant role before the collapse of Islamic authority there. Islamic mystics always play a role in the process of transmitting spiritual values in conflicting Islamic territories. This study intends to understand how Islamic mysticism in Andalusia developed by Abu al-Abbas Ibn al-'Arif, Abu al-Hakam Ibn Barrajan and Ibn 'Arabi can be accepted by the local community in the formation of socio-religious through mystical education through Islamic political decline there. This qualitative data is based on literature review and field data from the Islamic Islamic Boarding School in Paya Bili, the Islamic Boarding School in Lhoksukon and the Islamic Boarding School Ma'had ulum diniyah Islamiyah in Samalanga obtained through observation, interviews and participants. The results of the study show that Islam as a socio-political force in Andalusia, was presented by an Islamic military commander Thariq bin Ziyad of the Moors from Morocco in 711 AD, therefore Islam was not initially developed by the local community. Although Islamic politics in Andalusia continued to decline, but through Islamic mystical education, the doctrine succeeded in leaving an extraordinary influence on the development of Islamic mysticism to become a mystical doctrine that has a strong influence in the East and West to this day.

Keywords: Education, mystic, ulama, dayah, tarekat.

1. INTRODUCTION

This topic has relevance to the building of historical awareness for the rise of Andalusian Islam. Because Islam was rumored by the church its role and existence had diminished after Granada fell into the hands of Alfonso and Isa Bela. However, Muslims there continue to struggle to maintain their existence to this day. Even today their existence continues to progress. In addition, Islamic mysticism lately often appears in a number of media that raises questions for a part of society, therefore this paper can be an academic contribution in understanding the other side of the socio-religious construction of Andalusian Muslims.

Islamic mysticism [1] spread by Sufis has played a significant role in preserving Islamic values in Andalusia, although it is still debated. The debate about Islamic mysticism is a longstanding theme, since the doctrine was introduced by Sufis hundreds of years ago. On the one hand there are those who oppose it, as evidenced by repressive actions carried out by the authorities at a certain period of time against them [2]. However, on the other hand there are those who make Islamic mysticism an important instrument in the spiritual formation of Muslims in order to draw closer to Allah. This study is seen as important because Islamic mysticism has always played an important role in preserving spiritual values in an Islamic region plagued by prolonged political conflicts such as Andalusia [3].

In Africa, Islamic mysticism through the Sanusiyyah order rose up against the French occupation and built a number of educational sites for the spiritual formation of society. In the Malay world the tarekat plays an important role in spreading mystical doctrine. Likewise in the archipelago, Islamic mysticism not only appeared to provide moral and spiritual support, but also actively contributed in social-education. Even in Aceh, mystical practice through the rising suluk provides healing and soul force for people who are traumatized by the ongoing conflict.

The focus of the writing is the presence of Islamic mysticism in Andalusia in the formation of socio-education ahead of the decline of Islamic politics there to become a mystical doctrine that has a strong influence in the east and west to this day. The significance of this paper lies in looking at the chain of transmission of educational values through the mystical education of ulama to the public ahead of the decline of Islamic politics in Andalusia. The outcome of the education was marked by the rise of Islamic mysticism which developed into a social-educational force that helped determine the color of the history of local Islamic travel in the future.

2. METHODOLOGY

This paper takes the field of social-education with the scope of Islamic mysticism including figures, the spread of doctrine, social adjustment, models, the role of the Murshid and the tarekat, both context and social-setting about the special characteristics of Islamic mysticism in Andalusia. This paper is based on qualitative data and literature review. Field data from 3 Dayah leaders was obtained through observation, interviews and participants. Dayah Darussalam in Paya Bili, Dayah Darut Thaibah in Lhoksukon and Dayah Ma`had Ulum Diniyah Islamiyah in Samalanga.

3. RESULT AND ANALYSIS

Islamic Mystic as a social-educational force in Andalusia

In Andalusia, Islam as a socio-political force was first presented by an Islamic military commander, Tariq bin Ziyad of the Moors from Morocco in 711 CE, therefore Islam was not initially developed by the local community. Islam in Andalusia is a development of the Islamic mission carried out by the Caliph Al-Walid of the Umayyad dynasty centered in Damascus through Morocco. Andalusian Islam gave birth to a number of famous scientists such as the philosopher Ibn Rusdy of Cordova (1126) and Abbas Ibn Firna, the inventor of the concept of an airplane.

Although politically Islam in Andalusia was rejected, a number of works of Islamic scientists including mystical thoughts such as Ibn 'Arabi and a number of other Sufis still have a significant influence on the development of mysticism to this day. In contrast to the spread of Islam in the Malay world, Islam was developed by wandering

Sufis which was continued by a number of local Sufis. Therefore, the existence and validity of Islam is not a problem and even becomes the main foundation for the Malay cultural paradigm.

The contribution of a number of Islamic scientists in the formation of socio-cultural especially in scientific aspects in Andalusia is an important chain for the development of European progress and the modern world today [4]. Among a number of important scientists in Andalusia, Ibn Rusyd and Ibn 'Arabi have contributed to the scientific influence which is widely influential in their respective fields to this day. Ibn Rushd was a figure of Islamic philosophy who was influential in the development of science and European progress. While Ibn 'Arabi contributed in building theoretical mystical doctrine that made the foundation for mystical development in the East and West in the future [5].

The spread of Islam in the Malay world, Islam developed by the Sufi traveler who passed by a number of local Sufis. Therefore, the existence and validity of Islam is not questioned even become the main platform for cultural paradigm. Academically, it is important to observe the process of mystical dissemination of the ulama movement in Andalusia as it also determines the future development of Islamic thought and travel.

The influence of education on the mystical doctrine of scholars

The model and characteristics of Ibn Arabi's mystical doctrine need to be seen from a broader framework, both context and social-setting, so that the relevance and significance of Islamic mysticism in the context of education and leadership, especially in the context of the Islamic political transition in Andalusia. Ibn 'Arabi gave a great attention to the spiritual life and mystical practices in Andalusia even though later his teachings also had wide influence in the East and West. His attention to mysticism is evidenced by his efforts to formulate mystical doctrine as written in a number of his works. The main teachings of the mystic Ibn 'Arabi are wahdatul wujud (monistic pantheism) and human beings who are achieved through the path of kenabiyan.

The influence of Ibn 'Arabii was seen in the efforts of Osman Yahya who had published Ibn 'Arabi's bibliography of more than 400 book titles. From this explanation it is known that the spiritual path of Ibn Arabi was most influential in the mystical world of Islam. Mystical ideas spread throughout the Muslim world, especially in Persia and Turkey. His views were adopted by Shiite mystic thinkers. Its influence is increasingly rooted in the world of Islamic mystical education because of its contribution in composing a number of mystical theories which form an important foundation and legacy for the development of Sufi spiritual education behind the day. During his stay in Mecca he visited a number of places in the Middle East and settled in Damascus until his death. Theologically he is more inclined towards Sunni Asy` Ariyah. The main teachings are *wahdah al-wujud* (although he himself never mentions *wahdah al-wujud al-insan al-kamil* [6].

Al-Qunawi; main student, interpreter. Writing about 30 books. Make systematic and rational arguments. His teachings were studied specifically in Konya, Turkey and became a gateway to knowing the mystical teachings of Ibn 'Arabi. Rumi is both a friend and a student (1274 AD). Rumi knew the thoughts of Ibn Arabi through al-Qunawi. Afifuddin at-Tilimsani (1291 AD) pupil of Ibn 'Arabi and al-Qunawi's friend, Mu`ayyiddin al-Jandi (1291) student of al-Qunawi.

Abdul Haqq Ibn Ibrahim Muhammad Ibn Nasr better known as Ibn Sab`in (1217-1271 AD) Sufis nobility from Mursia, Andalusia who lived during al-Qunawi and died in Mecca. In Ceuta erected a shrine (zawiyyah) for his followers Sab`iniyyah. He was entrusted by the then Islamic government (Muwahhiddin Abdul Wahid) to provide

answers to philosophical questions about the immortality, purpose and principles of metaphysics, the ten categories and the immortality of the emperor Frederick II of Hohehnstafen, king of Sicily. He wrote the answer in al-Kalam `ala al-Masa`il as-siqiliyyah. It was his work that later made Ibn Sabin the most prominent in the West. He writes of the problems of the Sufism and the orders of the monks. It uses the term wahdatul to exist explicitly.

Abdul Karim al-Jili was from Jilan, Iran (1366-1429 AD) he was also a student of Syarafuddin Isma`il al-Jabarti (1403 AD) in Zabid, Yemen and India. His specialty is to explain Ibn `Arabi's doctrine in a systematic and comprehensive manner. Abd Rahman Jami` (1414-1493M) was born in Jam, Iran. the full text is Nuruddin Abd Rahman Ibn Ahmad Ibn Muhammad an important commentator on Ibn `Arabi and the Persian narrator. His mystical experience began with the Naqsyabandiyyah order in Muhammad Pasa and then continued with Sa`duddin Kasygari in the same order. He draws on Sufi metaphysics based on Ibn `Arabi's doctrine and criticizes the arguments of rationalist theologians who rely only on knowledge and perception, while Sufis complement their knowledge of metaphysics with mystical experience and vision (kasyaf). Abdul Ghani an-Nabulusi (1640-1730 AD) was born and died in Damascus, Syria. The Sufis are of the opinion of Ibn `Arabi of Naplus, Palestine. He followed the Qadriyyah and the Naqsyabandiyyah. He focused for seven years on the doctrine of Ibn Arabi and other Sufi thought.

In the Arab world, Abdul Wahab ash-Shay'rani, Abdul Ghani an-Nubulusi, in North Africa Muhammad at-Tadili, Ahmad al-Alawi from Algeria. Today two figures who study Ibn 'Arabi's doctrine are Mahmud al-Ghurab, Syrian scholar and Su'ad al-Hakim female scholar from Lebanon. Turkey, The influence of Ibn 'Arabi in Turkey is the same as the influence in Persia. Among Yunus Emre (w 1320 AD) Sultan Muhammad II conqueror of Istanbul or known as al-Fatih.

In India, in the XIII century Ibn `Arabi's mystical doctrine influenced the mystical theory of a number of people like Iqbal. Syed Ali Hamdani (d. 1384 CE), Shah Wali Allah of Delhi and special Burhanpuri work has been translated into Javanese and Malay which became a number of important text for the development of mystical thought in the archipelago in the 17-18 century AD developed by Hamzah Fansuri (1607M), Syamsuddin as-Sumatrani and Abd Rauf of Aceh as well as Muhammad Yusuf al-Makassari (1699 AD), Abdus al-Palimbangi Samas (1789 M), Muhammad al-Nafis Banjari [7].

In the West, in the 70's the attention of Western scholars on the thought of Ibn 'Arabi got a special portion. In 1977 the organization of The Muyhiddin Ibn Arabi Society was founded which was founded by a group of scholars from Oxford with seminars presenting papers on Ibn Arabi's thoughts in various aspects in various places. This organization publishes the Journal of The Muhyiddin Ibn 'Arabi Society published twice a year since 1991. The famous European thinker Dante was also influenced by the spirit of Ibn' Arabi mystic thought. Henry Corbin, Louis Massignon and Father Nwnya and Mulla Sadra to this day are still very visible in Iran. Mulla Sadra and Imam Khomeini (W.18989 CE) are two important mystics in social change in Iran [8].

The spread of Islam through mystical education of scholars in the Malay world

a. Mistik Islam

Mystical comes from the Greek word *myein* which means mysterious cannot be achieved with intellectual effort, it is an awareness of a single reality and can be

understood only through gnosis (sharpening of spiritual reason). A spiritual experience that is not dependent on the senses or mind is required. In the spiritual journey and the guidance of the soul's intelligence towards the final reality. An inner experience to the nature of being illuminated by spiritual light that frees itself from the pseudo-bonds of the world.

Mysticism can also be defined as an experience of love for God, with the love of someone who takes the mystical path willingly accepting all of God's tests. Love leads him to the presence of God. Mystics sometimes also express their inner experiences through certain movements as Rumi does and symbolize spiritual experiences through certain symbols which have a load of mystical values. Islamic mysticism means searching for God according to God himself and also means effort to liberate oneself through true monotheism.

Thomson in writing Islam in Andalusia also alluded to the important contribution of Islamic mystics in providing a theoretical basis for the direction of the development of Islamic spiritual education. Lethargic spirituality of Muslims in Andalusia again received the support of the spirit of the Sufi masters who guide the people to maintain their identity as Muslims [9].

Almeria was an important place for Sufi and Sufism activities in Andalusia in the early 12th century [10]. Islamic mystic activity here is guided by Abu al-Abbas Ibn al-`Arif student of Abu al-Hakam Ibn Barrajan. While in Sevilla a similar activity was led by Abu al-Hakam Ibn Barrajan who held a congregation of over 100 villages. The Sufis spread their doctrine and influence on the people of Sevilla. After a year of Ibn al-'Arif's death came another Ibn Qashi who not only spread mystical doctrine but also made political changes. Among the three Andalusian sages, Ibn al-`Arif's doctrine provided an important foundation for the development of Ibn`Arabi's mystical thinking in the future. By Ibn `Arabi the mystical formulation of Ibn al-`arif's view of the spiritual path was comprehensive and Ibn` Arabi viewed Ibn al-`Arif as his teacher.

b. Religious Social Conditions and Mystical Figures

Islamic intellectual activity in Andalusia succeeded in building the identity and characteristics of independent Islamic science in various aspects, both in methodology and the scope of study [11]. In the mystical aspect is found the figure of Abu al-`Abbas al-Mursi of Mursia who upholds the mystical traditions of Abu al-Hasan asy-Syadzili and Abu Mthough Syu`ayb are the sages of the established family. A large number of Andalus Sufis had family background from the nobility, causing them to be treated by the community as usually those with high social strata. These conditions are of added value to the Sufis in spreading their doctrine to the public [12].

It seems that because of being supported by religious elites, Islamic mysticism was widespread and became a spiritual trend among the Andalusian Muslim elite during Ibn-'Arabi's time. A number of Ibn 'Arabi's writings refer to earlier Islamic mystics, such as Ibn Musarrah (931 CE) and Ibn Qashi (1151 CE). Therefore, the tradition of writing does not only live among the fuqaha, mutakallimin, philosopher, but is no less a surge in the mystics.

This condition is inseparable from the influence of mystical thought from a number of Sufis that flourished in Andalusia at that time which later helped deliver Ibn 'Arabi to become a great Sufi in the future. The existence of a number of mystic teachers in a number of places in Andalusia who became a reference and Ibn 'Arabi teacher in studying as stated by a number of Islamic mystic researchers further strengthens the argument about the existence of Islamic mysticism in coloring local Islamic social and religious thought and behavior.

Muhiddin Abu Abdullah Muhammad bin Ali bin Muhammad bin Ahmad bin Abdullah Haimi at-Ta`i or better known as Ibn 'Arabi was born in Mursia on 7 August 1165 to coincide with 27 Ramadan 560 H. He was also held with Muhyi al-Din [13] religious life) and Shaykh al-Akbar (head teacher). His father was Ibn Rusyd's best friend. As a child moving to Sevilla, in this city he acquired spiritual knowledge of two female Sufis known as Yasamin from Maechena and Fatima from Cordova. After recovering from illness he moved to Sufi by becoming a pilgrim in Andalusia at 16 and deepened his knowledge of a number of spiritual leaders who estimated that they had reached tens of people at that time.

In 1193 Ibn 'Arabi carried out a spiritual test of some of his mystical knowledge and at the same time spread the mysticism he professed by wandering to a number of places outside Andalusia, such as to Tunis (590), Fes (591), Sevilla (592), Cordova (592), 595), Morocco (597), Musria (598). In 598 he also made consecutive visits to Cairo, Jerusalem, Mecca and a number of other places [14].

In 1202 when he lived in Mecca Ibn 'Arabi was received by Sufis from Isfahan and Majduddin Ishaq from Matalia, Turkey. At the age of 30 he left Europe for the Middle East. Two years of meditating at the Ka'ba to clarify his mystical experience of theology. The doctrine of mystical theology influenced Islamic and Christian theologians. In 1223 he settled in Damascus while continuing to complete a number of his works which had not yet been written. He had a good relationship with the authorities of Damascus even among those who became his followers, such as al-Malik al-Ashraf Muzaffaruddin Musa (1238). Ibn 'Arabi left the world on 16 November 1240 in Damascus.

c.   Dayah Ulema and Islamic Mystical Education

The involvement of mystical Islamic communities in social-social dynamics is a longstanding phenomenon in the Islamic Malay world. In Aceh, Ulama from the mystical community (dayah) in the social-community structure have a strategic position, because they are active in responding to various social issues that arise in his day. The dayah ulama is one of the movements of the ulama from several shades of the ulama movement, such as the tarekat ulama, the renewal ulama and the purifying ulama. Ulama pondok actively conducted socialization about political practices in the community both by changing their perspective and physically. They mobilized the community by functioning of the hut, meunastah and making up a number of stories that could arouse the spirit of jihad in the community.The emergence of Islamic dayah scholars has become a worldwide concern because of the role they play in social dynamics, especially in responding to various political issues of their time through the institutions they lead. Some literature informs about their existence and role in Africa in building Islamic political power to burden their homeland. The same thing also appeared in Java and in Aceh when the Dayah scholars came forward as a symbol of resistance against the Dutch colonial. The political practices of this cleric have helped to determine the color of the history of Islamic travel in various places to this day

This is possible because they occupy two important posts at the same time. First, as a dayah leader who has full authority in managing his dayah. The management of dayah is a central activity in producing generations who will have an adequate understanding of Islam in the future.

Without this relay process it is likely that Aceh's future generations of understanding of Islam will be increasingly dim. This is an important mission in saving the existence of Islam in the future. Second, as a reference in understanding various Islamic issues for a part of the community. This position conditions them to become

public figures. The consequence is that they protect the dayah community they lead and the general public that supports it. This phenomenon raises two forms of responsibility both internally, namely to the dayah they lead and externally, to the public. These two forms of responsibility certainly have very different characteristics. The difference is not only in the object of the problem at hand but more complex in accordance with the demands of the issues of the era.

The response of the ulama became very important, both for the ulama as a measure of its credibility and for the color of the Islamic journey there. In Aceh, when the community was hit by a political crisis the pondok ulama also took on a greater role, not only focused on the internal scientific transformation within the pondok, but appeared to reconstruct the community into a religious religion to face various forms of colonialism. Ulama provide a definition of Islam and infidels, between animosity and brotherhood to safeguard Muslim identity.

An Acehnese Ulama, Muhammad Saman [15] ained appreciation as a scholar. Customs of the people of Aceh are still appreciate the existence of scholars rooted among the people of Aceh, especially against those who are believed to have reached the level of Aulia. This view of society is also one of the teachings in Islam where the ulama are said to be the heirs of the prophets [16].

It's just that in practice there are a number of people who behave disproportionately in positioning their respect for *Aulia* (friends of God). such as begging for something to his [17]monotheism. Although the basic principle is to respect ulema, the practice is seen as deviant by monotheistic ulema.

In the Islamic tradition there are various forms of appreciation to the ulama such as pilgrimage to them, either during their life or after their death. praying in the cemetery, paying vows in their graves, performing feasts in hopes of blessing and practicing the wizards and prayers of the scholars. Similarly, the mysticism which is one among the many relics of Aceh Ulama is not only appreciated by the general public but also scholars. Therefore, the customs that still honor the Scholars have been an important ground for some people to respect them. The appreciation of the Scholars never ends either in life or after death [18] . The tomb of the saints is a mystical gateway to spiritual awareness, a peaceful place for those who are restless in the midst of the world's uproar. In fact, sometimes they are far more respected after death than during his lifetime [17].

The paradigm and perspective of the community provide a special portion for the implementation of mystical practices and respect for the position of Ulema dayah in society. The cultural characteristics of the Acehnese people thus provide the foundation for the creation of awards for a number of Ulama affiliated with mystical Islamic teachings. thus allowing the role of Ulama to continue to exist in the midst of society. This is supported by the conformity between the values contained in Islam which gives an appreciation of the existence of mystical values in the life of a Muslim with the values contained in the cultural system of local communities that tend to be mystical. The suitability of the two value systems has implications for further strengthening the position of the Ulema as a role model for a part of the community.

Contribution of dayah scholars and values and Islamic mysticism have become beliefs and traditions in the culture of the community appreciated the north coast of Aceh. These views are increasingly rooted in historical facts that provide data and facts about the involvement of Scholars in various social-social aspects there. The Dutch informing war against the government of Aceh to wage jihad. It revives the spirit of martyrdom among the youth in Aceh through sya`ir Sabi war saga. Muhammad Saman's great service in fighting the Dutch government gave him a national hero award.

Then another Acehnese Ulama, Muhammad Hasan [19] responding to the Dutch occupation of Aceh by forming the mujahideen troops consisting of the students and the local community in order to combat the invaders there. Selanjudnya on October 15, 1945 Muhammad Hasan issued the "Information Across Aceh Ulama" expressing support for the independence of Indonesia. Information was signed by a number of leading scholars of Aceh that contains a call to jihad Fisabilillah maintain the independence of Indonesia. Finally, after signing an MOU Helsinky-land between the government of the Republic of Indonesia (RI) with the Free Aceh Movement (GAM) in Aceh Ulama respond to some political phenomenon by establishing a local political party with the name PDA (Aceh Sovereignty Party) as an instrument for expressing their political views.

d.   Contribution of Orders

In Islam, the tarekat and social change have close relations as happened in a number of places. Word tarekat means the way to truth in Sufism, ways or rules of life [20] way, a line, a position, a belief and a religion [20]. The word tarekat is mentioned 9 times in the Qur'an which has several meanings. In the chapter *an-Nisa* means road (QS. 4: 168), chapter an-*Nisa* (QS. 4:169. chapter *Thoha* means position (QS. 4:169), chapter *Thoha* means straight path (QS. 20: 77), chapter *Thoha* means straight path (QS. 20: 104), chapter *al-Ahkaf* means road (QS. 46: 30), chapter *al-Mukminin* means road (QS. 23: 17), chapter *al-Jin* means the path (QS. 72: 11) and chapter *al-Jin* means the religion of Islam (QS. 72: 16).

That is, the tarekat is the path taken by Sufis, and is described as a path based on shari'a, because the main road is called shari'i while the brance is called tariq. Tariq or narrower sized road and more difficult to experience compared to shar'i. Therefore, in the wandering of the tarekat and suluk have to go through several tombs (levels) that are difficult to get to the destination, namely perfect monotheism, an experience of faith that God is One [21].

The existence of the tarekat is closely related to the presence of suluk as a mystical education format in the Islamic world. Because, suluk is indeed an important instrument in a part of the tarekat to improve the quality of mystical awareness for its congregation. This phenomenon was then socialized by Sufis by using tarekat as the main media, so that suluk was widespread among Muslims [22]. The author considers the presence of suluk more easily accepted by people who are being unstable in their spiritual life or for those who use suluk as an alternative way to find meaning in worship practices. This can be traced from some literature and field findings, that the presence of suluk or other mystical practices always begins with a spiritual crisis or serious conflict that befalls a person or society.

The contribution of the tarekat community in the spiritual formation of the community by applying suluk as a method of mystical training in the Islamic world is undeniable. They play a role in almost all aspects of social-community with the support of Sufism as a scientific foundation. In many countries, the contribution of the tarekat community to the community in a critical situation has made the presence of the tarekat bring new hope and change in a direction that is more in line with the monotheistic truth of the values of Islamic teachings. [23] They played a role in restoring the trauma of the Muslims in Bagdad who were devastated by the Mongol army. Led jihadists in various areas to this day, as the Mujahidin did in Afghanistan. Launching a preaching in Africa [24] and fighting against colonial rule in Indonesia [25].

The leaders (*syaikh*) of the orders formulate the model based on the principles they adhere to, whether it is time, the form of the repair process, the arrangement of the wires or the model of the model, so that there is a diversity of embroidery models

developed by the ulama. Naqsyabandiyyah's teachings made the cornerstones a fundamental part of their mystical practice that was incorporated into the practice of local cultural elements to develop persuasive and aesthetic aspects. Alawiyyah's teachings make retreat a method of achieving mystical consciousness [26].

Suluk is an alternative for some people who are still concerned with maintaining the purity of the quality of faith and the influence of various cultures or views of life that are seen as negative, whether seen or not. Therefore, they feel they need a fortress of faith to defend it. This view is found in a number of suluk places that I managed to visit on the north coast. In a broader context, such a view is also found in areas which are subject to continuous conflict or conflict. This happened after the fall of Baghdad due to the Mongol army attack which was followed by the rise of the Sufi spiritual contribution to the Muslims there.

4. CONCLUSION

The style of Islam that is present and accepted by local Andalusian people in socio-cultural formation so that it becomes an influential social force before it eventually disappears. Islam and scientific progress have contributed to the progress of the Western world and the globalization of modern society's science today. The presence of Islam in Andalusia experiences a clash of perspectives with the style of Islam that is present in the Malay world. The characteristics of the Islamization process in Andalusia show two different approaches in presenting Islam. The presence of Islam in Andalusia not only introduces a system of government and culture based on Islam which has strategic significance for the development of human civilization, but also has implications for the development of modern science today.

REFERENCES

[1] S. A. Fuad, Hakikat Tarikat Naqsyabandiah, Jakarta Pusat, 2003.

[2] A. Azra, "Jaringan Ulama: Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII Akar Pembaharuan Islam Indonesia," Jakarta, Jakarta Prenada Media, 2004, p. 212.

[3] M. M. Waly, in *Adab Zikir Ismu Zat dalam Tariqat Naqsyabandiyyah*, Banda Aceh , Tawfiqiah , 2002, p. 15.

[4] A. Lebor, "A Heart Turned East: Among the Muslims of Europe and America.," New York , Martin Press, 1998, p. 102.

[5] P. K. Hutti, "History of the Arab.," New York, 2002, p. 558.

[6] K. A. Noer, in *Ibn Al'Arabi, Waĥdatul wujūd dalam Perdebatan*, Jakarta, Paramadina, 1995, p. 17`.

[7] "Ibnu Arabi," in . *Futuhat al Makkiyyah, ed Ustman Yahya.* , Kairo, Al Hayat Al Mishiriiyat Al Amma Al-Kitab, 1972, p. 235.

[8] S. Annamarie, in *Mystical Dimensions of Islam.*, Jakarta , Pustaka Firdaus, 2003, p. 335.

[9] A. Thomson, in *Islam Andalusia Sejarah Kebangkitan dan Keruntuhan*, p. 128.

[10] C. Addas, in *Quest For The Red Sulphur, The Life of Ibu 'Arabi,* , Cambridge , The Islamic Texts Society, 1963, p. 85.

[11] F. Ajami, in *The Other 1492: Jews and Muslim in Columbus's Spain*, New

Republick, p. 22.

[12] M. Nakosteen, in *History of Islamic Origins of Western Education a.d. 800-1350 with an Introduction to Medieval Muslim Education* , Colorado, University of Colorado, 1964, p. 271.

[13] A. Atjeh, in *Wasiat-Wasiat Ibn 'Arabi; Kupasan Hakikat dan Ma'rifat dalam Tasawuf Islam*, Jakarta, Lembaga Penyelidikan Islam , 1976, p. 3.

[14] M. A. D. I. Aarabi, in *al-Futuhat al-Makiyyah, edit. Ahmad Shamsuddin*, Dara Al Kutub, 7, 2006, p. Beirut.

[15] M. AR, Tengku Chik Ditiro Ulama, Pejuang dan Pahlawan Nasional Indonesia, Banda Aceh : Ar Riniry Press, 2004, p. 45.

[16] "Kurdish Muliadi," in *the High Islamic Studies, Nanggroe Aceh Darussalam: Privileges and Welfare* , Bureau, 2008.

[17] C. G. &. Henri, in *Prakata*, Jakarta, Serambi, 2007, p. 5.

[18] M. Chodkiewicz, in *Konsep Ibn`Arabi Tentang Kenabian dan Aulia* , Jakarta, Raja Gafindo Persada, 2002, p. 13.

[19] F. Razali, in *Tengku Haji Muhammad Hasan Krueng Kalee: Dari Tarekat Al Haddadiyyah Hingga Fatwa Syahid Membela Kemerdekaan*, Banda Aceh, Ar Rainiry Press, 2004, p. 75.

[20] H. F. Said, in *, Hakikat Tarikat Naqsybandiah* , jakarta, Pustaka Al Husna Baru , 2004, p. 1.

[21] A. Schimmel, in *Dimensi Mistik Dalam Islam*, Jakarta, Pustaka Firdaus, 1986, p. 101.

[22] A. U. ismail, in *Tasawuf. Lihat dalam Ensiklopedi Tematis Dunia Islam. Jilid 3* , Jakarta, Baru Van Hoeve, 2002, p. 319.

[23] S. H. Nasr, in *Signifikansi Spiritual Dalam Kebangkitan Dan Perkembangan Tarekat-Tarekat Sufi* , Bandung, 2003, p. 4.

[24] N. A. Ziadeh, in *Tariqat SanusiyyahPenggerak*, p. 163.

[25] A. Thohir, in *Gerakan Politik Kaum Tarekat: Telaah Historis Gerakan*, p. 140.

[26] U. Ibrahim, in *Thariqqah Napak Tilas*, p. 49.

[27] Y. Saby, *The Ulama in Aceh: A Brief Historical Survey,* no. Journal of Studika Islamika, p. 1, 2001.

[28] T. Penyusun, in *Kamus Besar Bahasa Indonesia*, 903, 1988, p. Jakarta.