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**PUBLIC RESPONSES TOWARD THE SUFI TENET OF SYEKH  
AMRAN WALY AND AL-JILLI SUFISM  
(A Study of Public Responses within Northern and Eastern  
Area of Aceh toward M.P.T.T and *Rateb Siribee*)**

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**Abstract**

*This study concerns the community's response to the Sufi teachings of Sheikh Amran Waly and Tasawuf Al-Jili (a study of community's responses in the North-East region of Aceh to M.P.T.T and Rateb Siribee). The purpose of this study is to examine the history and the rationale of Sheikh Abuya Amran Waly Khalidi about Tawheed Tasawuf; The concept of Sufism Al-Jilli teachings; Third, the foundation of the establishment of M.P.T.T .; and community response to M.P.T.T and Rateb Siribee in North-East Aceh. Data collection methods in this study use three types of methods, namely observation, in-depth interviews and documentation studies. The results of the study show that: First, Sufism thoughts of Amran Wali Al-Khalidi belong to Sufism styles developed by Sheikh Abdul Karim Al-Jilli. Previously, this Sufism was also developed in Aceh by the Archipelago's first Sufi cleric, Hamzah Fansuri and his student Syamsuddin As-Sumatrani, and was once considered heretical. Second, the concept of Sufism Shaykh Abdul Karim Al-Jilli refers to the philosophical conception of Sufism Ibn Arabi, where Al-Jilli develops the idea of being part of a mystical contemplation of philosophical Sufism, and formulating the concepts of Sufism Insan Kamil. Third, the history and foundation of the founding of the Study of Tawhid Sufism (M.P.T.T) as a social organization by Sheikh Amran Waly Al-Khalidi aims to restore the greatness and glory of the people of Aceh in the past by reconstructing the cultivation of Sufism in accordance with the times. Fourth, there are various responses to M.P.T.T and Reteb Siribee. Specifically in the North and East of Aceh, including the following: First Accept and Second Refuse. Elements that accept this teaching consider that this organization is very good as a means of practicing Sufism, educating people and will be able to become an organization that can restore the glory of Sufism in the past. While elements who refuse to assume that the teachings developed have deviated because it contains the style of Sufism Ibn Arabi and Al-Jilli with the concept of Wahdatul Wujud, and very different between the understanding of Sufism taught by his father Abuya Shaykh Mudawaly Al-Khalidi.*

**Kata Kunci:** Amran Waly, Tasawuf, M.P.T.T, dan Rateb Siribee

## KATA PENGANTAR



Thank to *Allah Swt* and *Salawat* accompanied by greetings the author presents the natural lap of the Prophet Muhammad, because with his mercy and guidance he has been able to complete the research report with the title **“PUBLIC RESPONSES TOWARD THE SUFI TENET OF SYEKH AMRAN WALY AND AL-JILLI SUFISM (A STUDY OF PUBLIC RESPONSES WITHIN NORTHERN AND EASTERN AREA OF ACEH TOWARD M.P.T.T AND RATEB SIRIBEE)”**.

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**Misri A. Muchsin**

## TABLE OF CONTENTS

<b>COVER PAGE</b>	
<b>ENDORSEMENT PAGE</b>	
<b>PAGE STATEMENT</b>	
<b>ABSTRACT</b> .....	iv
<b>FOREWORD</b> .....	v
<b>TABLE OF CONTENTS</b> .....	vi
<b>LIST OF TABLES</b> .....	vii
<b>LIST OF FIGURES</b> .....	viii
<b>APPENDIX LIST</b> .....	ix
<b>CHAPTER I INTRODUCTION</b>	
A. Background of Study .....	1
B. Research Questions .....	8
C. Research Purposes.....	8
D. Research Significances.....	8
<b>CHAPTER II THEORETICAL BASIS</b> .....	
A. Literature Review .....	10
B. Theoretical Framword .....	11
<b>CHAPTER III RESEARCH PROCEDURE</b>	
A. Research Approach .....	20
B. Location and Reasearch Period .....	21
C. Data Source .....	21
D. Data Collection Techniques .....	22
E. Teknichniques of Data Analysis .....	25
<b>CHAPTER IV RESEARCH RESULTS</b>	
A. Basic of Thingking of Sufi Sheikh Abuya Amran Waly Al-Khalidi .....	27
B. Tasawuf Al-Jilli Teaching Consept.....	37
C. History of Foundation of Establishment M.P.T.T	41
D. Community Responses to M.P.T.T and Rateb Siribee in Aceh North East Part .....	56
<b>CHAPTER V CONCLUSION</b>	
A. Conclusions .....	97
B. Recommendation.....	99
<b>REFERENCE</b> .....	100
<b>APPENDICES</b>	
<b>RESEARCH PROFILE</b>	

## **LIST OF TABLES**

1. Table of Concepts of the teachings of Tawhid Sufism Abuya Sheikh Haji Amran Waly al-Khalidi
2. Dayah Curriculum Table
3. Table of Pro and Cons Reasons for the Teachings of M.P.T.T and Rateb Siribee Sheikh Haji Amran Waly Al-Khalidi

## LIST OF FIGURES

1. Picture of Abuya Sheikh Haji Amran Waly Al-Khalidi
2. Image of the M.P.T.T Logo ( Logo Pusat Pengkajian M.P.T.T)
3. Picture of Drawings Nameplate Study Center M.P.T.T
4. Picture of Billboard Publication of Muzakarah Ulama Tauhid Sufi International Activities by M.P.T.T
5. Picture of Abuya Sheikh Haji Amran Waly Al-Khalidi in Pengkajian Tauhid Tasawuf Kabupaten Minahasa Utara, Sulawesi Utara
6. Book Cover Image Aliran-Aliran yang Menyimpang by Abuya Syeikh Haji Djamaluddin Waly Al-Khalidi
7. Picture of *Rateb Siribee* M.P.T.T Logo
8. Images of Recitation of Friday Night in Darussalam by M.P.T.T



## APPENDIX LIST

1. Abuya Syeikh Haji Amran Waly Al-Khalidi di tandu dalam Pengkajian M.P.T.T
2. Pernyataan Rekomendasi Muzakarah Tauhid Tasawuf Asia Tenggara kali ke-4
3. Resolusi Gorontalo
4. Publikasi Koran Serambi Indonesia Dari M.P.T.T ke *Rateb Siribee*
5. Kata Sambutan Majelis Permusyawaratan Ulama Kabupaten Aceh Barat Daya

# CHAPTER I

## INTRODUCTION

### A. Background of Study

Aceh is an area in Southeast Asia that has significant role upon the development and dissemination of Islam. During its glorious era, Aceh was one of great Islamic kingdom in the world, particularly between 16<sup>th</sup> and 17<sup>th</sup> century. The glory of this kingdom was not merely on economic, military, and politic, but also on religious aspects, science, and culture. In the religious aspects, the Islamic tenet developed in Aceh was not only in *aqidah* (faith) and *fiqh* (jurisprudence), but also on Islamic mystical tenet, or widely known as Sufism.

Regarding the development of Sufism in Aceh, many dynamics had been occurred. Between 16<sup>th</sup> and 17<sup>th</sup> century, there was Sufism called *Wihdatul Wujud*, which was taught by Hamzah Fansuri,<sup>1</sup> which was an adaptation of similar tenet introduced by Ibnu Arabi in 560-638 Hijri;<sup>2</sup> in Indonesia, it was introduced by Syamsuddin as-Sumatrani. During that time, the tenet was prohibited by Nuruddin Ar-Raniry as a *mufti* (advisors on religious field) of the Kingdom of Aceh during the reign of Sultan Iskandar Tsani and Sultanah Safiattuddin. Nuruddin was an Islamic scholar practiced the Sufism tenet of *Wahdatul Suhud*, as an opposition of *Wahdatul Wujud*. This tenet was introduced by Muhammad Yamani (*Ahlussunnah wal-Jamaah*), which in Aceh was developed by Nuruddin Ar-Raniry and Syeikh Abdul Rauf as-Singkily (Syiah Kuala).<sup>3</sup> As *Wahdatul Wujud* opposed *Wahdatu Suhud*, Ar-Raniry even decreed to catch and gave

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<sup>1</sup> Nobody know the exact time of his living, yet, he died before 17<sup>th</sup> century

<sup>2</sup> Musliadi, *Abuya Syeikh Muda Waly Al-Khalidy (1917-1961 M), Syaikhul Islam Aceh: Tokoh Pendidikan dan Ulama 'Arif Billah* (Banda Aceh, 2013), p. 32.

<sup>3</sup> Musliadi, *Abuya Syeikh Muda Waly...*, p. 27.

death penalty toward the follower of *Wahdatul Wujud*. Books regarding its tenet even were burnt down.

After the era of Sheik Abdurruf As-Singkili (Syiah Kuala) as the mufti, Kingdom of Aceh gradually deteriorated. there was no great Islamic scholars as Hamzah Fansuri, Syamsuddin as-Sumatrani, Nuruddin ar-Raniry, and Syiah Kuala, who could write great Islamic books in Fiqh and Sufism. In recent days, eventhough the Sufism still develops in Aceh, it is never as great as in the era of 16<sup>th</sup> and 17<sup>th</sup> centuries. While the followers of Sufism order still exists in great number, the essence and life quality of them are different to the pervious era.

The Sufism order as Naqsyabandiah, Syattariah, and any other major order, still exists within Acehnese people recently. However, they merely exist within the community of zikr. In previous time, the Sufism tenet was not limited within such ways, yet the tenet lived and became guidance for people to be acquainted to *Allah swt*. Even the literature in Aceh during previous time was influenced by such tenet, which led people to reach the condition of *Insan Kamil* (the perfect human being).

Such condition represents the great shift upon Islamic Sufism in Aceh on the tenet and practices. Nowadays, Sufism becomes a way for people to get peace and to get rid of daily bustle. In modern era, Sufism is an instant way to remember Allah. On the other hand, there are arguments among Islamic scholars regarding the practices of Sufism. Since there are many Sufism orders as the tenet is developed within the community of zikr. In Aceh, the community of zikr is established and is led by charismatic scholar, thus, each community has certain leader. Such condition sometimes leads to a debate among different followers of certain orders; the followers of an order may

argue to the existence of another one. Moreover, such community has influences toward people in Aceh.

The condition triggers the clash of people from different order in several area of Aceh. When a certain way of *zikr* is taught and is developed by certain community, the other community may oppose it. In some cases, the other communities may announce fatwa (decreed), that the other community and its practices is deviant and is prohibited. As an instance for such case was the existence of Majelis Pengajian Tauhid-Tasawuf (MPPT), which was led by Sheikh Abuya Amran Waly, who was a son of an Acehese charismatic scholar, Sheikh Abuya Muda Waly al-Khalidy. The case occurring in 2009 indicated the resistance of people toward this community of *zikr*. The Islamic scholars in Aceh even announced a fatwa prohibiting this community and its tenet, which oddly was supported by Prof. Djamaluddin Waly, who was also a son of Sheikh Abuya Muda Waly al-Khalidy. However, this tenet had been disseminated across Aceh, including in the area of western Aceh, southern Aceh, Banda Aceh, Aceh Besar, eastern Aceh, northern Aceh, Java, and Sulawesi, even in some parts of Malaysia, Brunei Darussalam, and Thailand. This order even had established an international meeting called Muzakarah Tauhid-Tasawuf for Southeast Asia.<sup>4</sup>

During that time, The Council of Islamic Scholars (MPU) in North Aceh, the organization of Islamic Traditional School Teachers (HUDA), and the Board of Islamic Scholars of Nanggroe Aceh (MUNA) opposed the MPTT led by Abuya Syeikh Amran Waly. The majority of Islamic Scholars in Aceh accused him teaching the tenet of

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<sup>4</sup><http://aceh.tribunnews.com/2017/08/14/bangkitnya-ajaran-kesufian-nusantara>

*Wihdatul Wujud* (apotheosis), which was prohibited by the majority of Sunni scholars.<sup>5</sup>

This case was one of many similar cases occurring in Aceh. Uniquely, this case occurred within the community of *dayah* (conservatives). Commonly, such conflict occurred between the conservative Islam, or known as community of *dayah*, and the moderate Islam, such as Muhamadiyah. Nowadays, the conflict occurs between the community of *dayah* and the community of *Salafi* (traditionalist). Thus, the case in 2009 became unique since it occurred within the community of *dayah*.

The conflict in 2009 was also odd since it occurred among the students of one teacher, Syeikh Muda Waly al-Khalidy. Even it occurred between siblings; Amran Waly opposed his brother Prof. Djamaluddin Waly. Abu Tumin, one of charismatic scholars in Bireun who was also a student of Syeikh Muda Waly al-Khalidy in the book of *Gerakan Dakwah Sufistik: Majelis Pengkajian Tauhid-Tasawuf Abuya Syaikh Haji Amran Waly Al-Khalidy* argued the tenet taught by Amran Waly was deviant since Syeikh Muda Waly never taught such principles. Abu Tumin claimed that the tenet, particularly about the concept of *Qulhuwallahu Ahad (marja' dhamir huwa)* for the prophet Muhammad, was deviant. Such tent was originated from concept introduced by Abdul Karim al-jilly, which was claimed deviant by the majority of Islamic scholars. Furthermore, the sons of Sheikh Muda Waly as Prof. Muhibuddin Waly and Djamaluddin Waly also denied their brother's tenet. In addition, Abu Tumin supported the decreed of MPU that the tenet was deviant.<sup>6</sup>

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<sup>5</sup> Moch Nur Ichwan, "Neo-Sufisme, Syariatisme, dan Ulama Politik" dalam *Islam, Politics And Change*, terj. Agung Mazkuriy, p. 1-2.

<sup>6</sup> T. Lembong Misbah, *Gerakan Dakwah Sufistik: Majelis Pengkajian Tauhid-Tasawuf Abuya Syaikh Amran Waly Al-Khalidi di Aceh* (Yogyakarta: UIN Sunan Kalijaga, 2016), p. 180.

Abu Tumin, as one of students of Sheikh Muda Waly, was considered really comprehend about Sufism taught by Sheikh Muda Waly. Then, when he denied the tenet of Amran Waly, the majority of Islamic Scholars agreed to his opinion. This case reminds similar case in the era of the Kingdom of Aceh, when the scholars of Fiqh confronted the scholars of Sufism; both parties tried to influence the majority of people.

Supporting the opinion of Abu Tumin, the Council of Islamic Scholars, called MPU, in north Aceh also criticized a book published by Amran Waly entitled *Sekelumit Penjelasan Tentang Ajaran Tauhid-Tasawuf Abuya Syaikh H. Amran Waly dan Penjelasan Beberapa Ucapan Abdul Karim al-Jili dalam Kitabnya al Insanul Kamil fi Ma'rifatil Awakhir wa al Awail..* The council claimed that this book distorted the real Islamic tenet.

On November 26<sup>th</sup>, 2009, MPU of North Aceh held a convention regarding the tenet of al-Jili, which led to the conclusion that it was deviant. Thus, they announced the decreed to prohibit this tenet and the book relating to it must be confiscated. They claimed that tenet of the book; particularly the classical doctrine of *Insanul Kamil* by al-Jily was deviant. This doctrine was related to the principle of *Wihdatul Wujud*, which claimed the unification of God and human. Tgk. H. Ibrahim Bardan (Abu Panton), one of charismatic scholars in East Aceh, claimed was this tenet inappropriate to Islamic tenet. Moreover he stated that Amran Waly's book, including the explanation of Abdul Karim al-Jili's statements inside it, was doubtful and could deteriorate the people's faith.<sup>7</sup>

Responding to it, Amran Waly along MPTT had clarified and had answered the claim of majority of Islamic scholars in Aceh. They

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<sup>7</sup> T. Lembong Misbah, *Gerakan Dakwah Sufistik...*, p. 175-176.

believe that the teaching of the concept was initiated by Amram Waly not opposite from which had been taught by his father. It even had been explained in the T. Lembong Misbah's book. Through a press conference, MPTT spared that Abu Tumin's claims was provocative.

"We deeply regret the efforts made Abu Panton with MPU North Aceh by immediately making a statement in the media, even to the extent called for (the book) submitted to the MPU to be destroyed. This could cause disunity and enmity of fellow Muslims, particularly the emergence of the reaction of the pupils the Waly Amran Abuya who has spread in Indonesia and Southeast Asia. It would be better if the majority of scholars clarified and discussed it with MPTT and Amran Waly first to prevent the polemic and confusion among people and Islamic scholars.<sup>8</sup>

Another relating news was published in the website of Kemajuan Rakyat. Tgk. Rajuddin as Wali Nanggroe of MPTT for the Regency of Aceh Barat Daya (Abdya) stated, "*Abuya Amran Waly did not teach the tenet of Insan Kamil for common people; he just merely answered a question of a reporter from Santri Dayah magazine, Tgk. Fahmi Arun, regarding the tenet few years ago. Amran Waly only justified that Abdul Karim al-Jily was Arif Billah (comprehend the existence of God).*"<sup>9</sup>

Interviews reported in a thesis also supported that Amran Waly and MPTT did not deviant the Islamic tenet. Risma Wati, 35 years old, stated that the MPTT was never conflicted the two sources of Islamic tenet: Holy Koran and Hadith. She also added that the

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<sup>8</sup> T. Lembong Misbah, *Gerakan Dakwah Sufistik...*, p. 178.

<sup>9</sup><https://www.kemajuanrakyat.co.id/mpu-aceh-barat-daya-majelis-pengkajian-tauhid-tasawuf-mptt-tidak-sesat/>

content and activities of the community was appropriate to those sources.<sup>10</sup>

If we look at the various events of the religious debate that occurs both in Aceh and in other parts of the world, they may not necessarily be purely religious issues. Sometimes the disputes caused by the tug of a political situation that occurred in the country. As has been alluded to above, author events a boycott of work and follower of Hamzah Fansuri by Nur ad-Din Ar-Raniry could have been caused by the scramble for influence or the desired legitimacy by the Ar-Raniry. Considering the development of philosophical Sufism hegemony was so powerful before Ar-Raniry and while he was, a mufti made him found the ways to stop the hegemony with claims of 'misguided'. Therefore, with legitimacy as grand mufti of the Kingdom of that time and discrepancy coupled views of teachings embraced, making the Ar-Raniry was able to change attitude or religious views that existed in the Kingdom of Aceh Darussalam.

In on publication of Sehat Ihsan Shadiqin there were also claims that the misguided and deviant label toward Hamzah Fansury by Ar-Raniry could not be separated to political influence. In the beginning reign era of Sultan Iskandar Muda, the scholars committed on the principles of *Wihdatul Wujud* were really close to the Sultan. Then, Ar-Raniry tried to prevent such condition by announcing a decreed that this tenet was deviant.<sup>11</sup>

Considering this perspective, the majority of Islamic scholars in Aceh are afraid that if M.P.T.T develops within society, there will be

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<sup>10</sup> Melisa Satriani, Hasil wawancara dengan Ibu Risma Wati, pada tanggal 22 Desember 2017 dalam Skripsi: *Pengaruh Majelis Pengkajian Tauhid Tasawuf Terhadap Kehidupan Sosial Keagamaan Masyarakat Kecamatan Labuhan Haji Kabupaten Aceh Selatan* (Banda Aceh: UIN Ar-Raniry, tidak diterbitkan, 2018), p. 47.

<sup>11</sup><http://sehatihsan.blogspot.com/2009/12/fatwa-sesat-dan-pentingnya-dialog.html>



political shift. Such phenomenon is never been studied by the researcher. If this condition continues, the disintegration of people may occur, thus, a deep and comprehensive study is necessary in order to find the solution for this dilemma. Therefore, this study will be conducted entitled Public Responses toward the Sufi Tenet of Sheikh Amran Waly and Al-Jili Sufism (A Study of Public Responses within Northern and Eastern Area of Aceh toward M.P.P.T and *Rateeb Siribee*).

## **B. Research Questions**

Based on the explanation on the background of the study, there are research questions formulated as in the following.

1. What are the rationale that becomes foundation of Sufism tenet taught by Sheikh Abuya Amran Waly?
2. What are the concepts of Al-Jili Sufism?
3. How do people response the existence of M.P.T.T and *Rated Siribee* in the area of northern and eastern Aceh?

## **C. Research Purposes**

Relating to the research questions, the following are purposes of this research.

1. To find rationale that becomes foundation of Sufism tenet taught by Sheikh Abuya Amran Waly;
2. To describe the concepts of Al-Jili Sufism;
3. To reveal people response toward the existence of M.P.T.T and *Rated Siribee* in the area of northern and eastern Aceh.

## **D. Research Significances**

### **1. Theoretical significance**

Theoretically, the research is expected to give contribution through theoretical studies, which can add the understanding of the problems of Fiqh and Sufism, as well as the comparison

in Islamic law. In addition, this research later also expected to be a reference material for further research in similar field.

## **2. Practical significance**

The results of this research are expected to be one of the means of the community in providing a response to the assessment model M.P.T.T and *Rateb Siribee*, which flourished during this time. This research is expected to be able to give an overview of ril for the related policy conditions the understanding and acceptance of the community against the MPTT. As is customary, this research field studies are expected to give an overview of the related problems of MPTT intact and circulating among the public, especially the north-eastern part of Aceh.

## CHAPTER II THEORETICAL BASIS

### A. Literature Reviews

Various sources of research found some studies about MPTT in Aceh. This research was conducted in the frame of Islamic law with explanations of the clergy either pro or con towards the problems in question. In addition, there are also studies that critically examine the related study of MPTT existing in some areas in Aceh. This research was conducted by academicians.

The book "*Gerakan Dakwah Sufistik: Majelis Pengkajian Tauhid-Tasawuf Abuya Syeikh Amran Waly Al-Khalidi di Aceh*" becomes the basic reference in the implementation of this research. The book is a dissertation on Postgraduate program in UIN Sunan Kalijaga, which gives important details relating M.P.T.T and its initiator, Sheikh Amran Waly.

Later, Musliadi through the book "*Abuya Syeikh Muda Waly Al-Khalidy (1917-1961 AD)*" giving a foundation relating to the phenomenon of the development of Sufism that existed in Aceh, so that illustrates how the travel development of Sufism that tinged uproar since the period of the Kingdom of Aceh Darussalam.

Sehat Ihsan Shadiqin also made a research relating this case. The result was published as a book entitled *Tasawuf Aceh*. The book, in which Ahmad Daudy gave introduction in it, explained the

development of Sufism in Aceh including neo-Sufism in recent era. The dynamic of the development of Islamic Sufism in Aceh since the era of Kingdom of Aceh until the recent time, including the implementation of Sharia, is explicitly discussed in this book.

Muhibuddin Waly, a son of the great scholars of Sheikh Muda Waly al-Khalidy, wrote a book that focuses on the journey of his father until the he was known as a great Islamic scholar having various miracles. The book noted the strong influence of the Syeikh Muda Waly in shaping and in educating shis children, including Amran Waly.

## **B. Theoretical Framework**

### **1. Responses**

The responses derive from the word *response*, which means a reply or a reaction. The response was a psychology term used to name the reaction to the stimulation received by the senses. Aspects influencing response include attitudes, perceptions, and participation. Response on process preceded the attitude someone because the attitude is a person's willingness or tendency to behave if dealing with a particular stimulus. The response is also interpreted as a behavior or attitude that takes the detailed comprehension, research, influence, refusal and utilization at a certain phenomenon.<sup>12</sup>

In terms of psychology, response is known as the process of eliciting responses and re-imagines depiction of results observation. Kartono illustrates that response is the identification of the memory of the observations.<sup>13</sup> Ahmadi mentioned response as the image of memories as the result of observation.<sup>14</sup> Based on this explanation, response occurs after the observation as the reaction.

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<sup>12</sup> Alex Sobur, *Psikologi Umum*, (Bandung: Pustaka Setia, 2003), p. 140.

<sup>13</sup> Kartono, *Pengantar Sosiologi Politik*, (Bandung: Rajawali, 1996), p. 58.

<sup>14</sup> Abu Ahmadi, *Psikologi Umum*, (Jakarta: Rineka Cipta, 1992), p. 64.

Regarding observation, Syah defined is a process of accepting, interpreting, and giving values toward stimulus gotten from senses.<sup>15</sup> Response refers to the image in a person's mind after getting stimulus. Thus, the reaction can be considered as response.

Generally, there are several factors influencing the response. The first is internal factors as attitude, motives, interest, and hope. The second is external factor as the characters of response. The third is situational factors influencing the perspectives' of people.<sup>16</sup> There are three categories of responses: (1) responses based on senses, (2) responses based on objects, and (3) responses based on environment.<sup>17</sup> Thus, it can be inferred that is a form of reaction to someone either through movement or through understanding of any kind as an impact things that effect on a person.

As for the response is in this research in people's understanding towards the M.P.T.T, which has grown in Aceh, especially on the part of the North-East as Bireun, Aceh, North and East Aceh. M.P.T.T is becoming controversial in some circles especially cleric and most Acehnese, but on the other hand thus grew rapidly until the archipelago even in some neighboring countries such as Malaysia, Brunei and Thailand.

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<sup>15</sup> Muhibbin Syah, *Psikologi Pendidikan*, (Bandung: Remaja Rosdakarya, 1995), p. 118.

<sup>16</sup> Erlina Sri Mulyani, *Metodelogi Penelitian*, (Medan: USU Press, 2007), p. 149.

<sup>17</sup> Agus Sujanto, *Psikologi Umum*, (Jakarta: Bumi Aksara, 1993), hal. 32.

## 2. Society

According to the researcher, the word *masyarakat* (society) is closely related to the word *musyarakat* (Arabic: *مشاركة*), which means cooperation. Fundamentally, society is a community, which is interconnected or interdependent. However, the term society is often used to refer to a group or people living together in one community that has rules.<sup>18</sup> In details, a society can be comprehended as the overall relationship in the social order life, which is limited by certain aspects such as territory, group, nation, and so on.

Hartomo and Aziz assert several definitions of society based on the experts' thoughts. As mentioned by Heskovits, society is a group of individuals organized and followed one specific way of life. Meanwhile, Mac Iver defines society as a system consisted of working guide and procedures. In addition, it is based on the particular authority and mutual aid covering any groups and other social divisions as well as the surveillance system of behavior and freedom. He refers the society as the relationship of those various matters. Whereas J.P. Gillin voices that society is a group of humans who have their own habits, traditions, attitudes, and feelings of fellow. According to him, the society also has small grouping systems.<sup>19</sup> Based on several definitions above, we notice that there are several main elements within a society, namely a group of people, existing in long period, residing in a particular area, having a sense of unity bounded with the local territory, and the presence of rules governing all people.

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<sup>18</sup> J Dwi Narwoko and Bagong Suyanto, *Sosiologi: Teks Pengantar dan Terapan*, (Jakarta: Prenada Media Group, 2010), p. 93.

<sup>19</sup> Hartomo and Arnican Aziz, *Ilmu Sosial Dasar*, (Jakarta: Bumi Aksara, 2008), p. 62.

In this research, the society is represented by the members of the community in the northeast Aceh namely, the society of the Bireuen Regency, the North Aceh Regency, and the East Aceh Regency. As the informants for this research, therefore, those people are categorized based on their gender, intellectual level and occupation.

### **3. Sheikh Amran Waly**

Sheikh Amran Waly is one of popular *ulama* (Islamic scholar) in Aceh at this time. His Dhikr Assembly of *Majelis Pengkajian Tauhid Tasawuf* (MPTT, the Council for the Study of Tauhid Tasawuf) and *Rateb Siribee* (one-thousand *dhikr*) is rapidly growing not only in Aceh, but also in all Indonesia islands like Java and Celebes. Even it spreads to the neighbor countries such as Malaysia, Brunei Darussalam and Thailand.

Amran Waly was born in Pawoh village, the sub-district of Labuhan Haji, the South Aceh Regency, on 21 August 1947. His father is Abuya Syeikh H. Muhammad Waly Al-Khalidy (Muda Waly) while his mother is Raudhatinnur or called Ummi Pawoh. He is the second child of two children from the couples mentioned.<sup>20</sup> This research will throw light on the role of Sheikh Amran Waly against the teaching of Tasawuf Al-Jili in his MPTT and *Rateb Siribee*.

### **4. Tasawuf Al-Jilli**

Al-Jili Sufism is a concept of Sufism that was popularized by Abdul Karim Al-Jili. The teachings and concepts of Sufism speak of *-al-Insan al-Kamil* (plenary man). According to him, *Insan Kamil* is a perfect human being who is perfect, who displays God's image as a whole. This concept is rooted in the view that in the beginning God

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<sup>20</sup> T. Lembong Misbah, *Gerakan Dakwah Sufistik...*, p. 72.

was alone. According to Al-Jilli, God wants to witness His self-image, therefore God created the universe. In general, this concept developed among Shiites. For them, those who can reach the ranks of *Insan Kamil* are only the Imam Ma'shum or the Imam who is protected from sin, namely the descendants of Ali bin Abi Talib and Fatimah az-Zahra. Al-Jili Sufism referred to in this study is Sufi *Insan Kamil* Sufism which was taught and developed by Sheikh Amran Waly. And the problem of the discussion of the *Insan Kamil* book taught by Sheikh Amran Waly became polemic among some Acehese scholars. As quoted in his book *Insan Kamil*, Sheikh Abdul Karim Ibn Ibrahim AL-Jilli explained about his school of Sufism, including the following:

According to Abdul Karim al Jaili's view that: Sufism includes inner secrets that cannot be interpreted with firm and straightforward sentences. Tasaufi's sentences are full of paradoxes and *Madluliyah* (Implicit meaning). The utterances of tasaufi are very concentrated with symbols, metaphors, signs and formulas that seem absurd and even seem distorted. The prominence of the expressions of the Sufi activists is an expression of their inner experience (Insight) with God, Here is the face of their *Uns* (intimacy) with Him. According to Al Jili the main sources of Sufi knowledge are *Dzauq* (intuition) and inspiration.

With intuitive knowledge and *Ilham Illahiyah* (divinity) that a person can define everything in essence. If the hunch goes on the path of truth, *dzauq* the pinhead of the path of Allah (*Saalik*) will be able to define the core (*dzat*) *al Haq*. In the eyes of Al Jili: The role and function of reason is very limited, logic is not feasible to be a 'tool' to reach the ultimate meaning. Logic can only reach invisible knowledge and will not come out of sensory perception. True *Makrifah* can only be reached through the way of the heart not the way of reason.



Intuitive knowledge can only be achieved by mediating that: humans who deify the mind, forever will not be able to understand the authenticity of everything.

As for the estuary of intuitive knowledge intuitive knowledge (*Dzauq al Wujudaan*) is the essence of being, especially *al Wujud al A'dzam* (the greatest form) whose *Wushul* procession through the degeneration of *Makrifah*. *Dzauq al Wujdan* will lead the Saalik to understand the authenticity of the greatest form, He can only be known by His Essence. The Eternal (Most Permanent). Likewise with the soul, the mandate of the soul has reached the peak of the spiritual throne, in this *Maqom* the soul dissolves in spirituality and the soul does not become a soul like our understanding of the soul in the lives of the visible individual. The soul is no longer a spiritual particle as philosophers commonly understand it. In the eyes of the Sufis when a person's soul has reached perfection, he will be mortal '(disappear) before *al-Haq*. Because the essence that is implied *Huduts* (new) if confronted with the essence of *Qodim* (eternity) will inevitably disappear. Another case with philosophers who require the existence of *Infishal* (Separation) between the soul and the creator of the soul. Al-Jilli denied the existence of the *Infishal*, however he strongly opposed the ideas of *Hulul* and *Tanasukh* and *Wahdat al Wujud*

Al-Jilli said: *Fana*, the soul with *al Haq*, *haram* is interpreted as *Hulul* (Pantheism). *Wahdat al Wujud* (Manunggaling Kawula Gusti) following *Tanasukh* (Reincarnation). Because Allah is the essence of the Most Holy and the Most Perfect, *haram* is characterized by the attributes of an *Naqs* (Less). The greatest being is His essence (essence) can only be uncovered with intuitive knowledge. The existence of *al-Haq* can be investigated by optimizing the sharpness of the eyes of the heart and thinking to understand His *Tajali* (manifestation) in the realm of reality, especially in the micro-cosmos

and macro-cosmos.

Al-Jilli tried to form the *degri-degri* (levels) of Makrifah, starting from the understanding of the authenticity of the most basic form of tingkast to the greatest form. When someone has reached *Maqom* (Spiritual Achievement) *Haqiqah al Haqaiq* (The essence of all essence). Namely the essence of universal form, he will understand that *al Haq* is *Ahadiyah al Jam'ah* (Unity of the many) also *al Wahdah al Mutlaq* (Absolute Excellence) manifested in "*insan Kamil*". According to al Jilli, "*Insan Kamil*" is the image of Himself. Perfect Man is a reflection of the greatest form in this reality.

In the work of "*Insan Kamil fi Ma'rifah al Awahir wa al" Awahir "*", precisely the orderly sub study (level) of form, al Jaili stressed: There is nothing essential besides *al Dzāt al Ilahiyah* (Core of Divinity) which includes the core of *al Haq* and the core of al Beings. According to al Jilli, the core (*dzāt*) *al Haq* and creatures are two different things, but are manifested in one form. Thus, *tajalli* Absolute Being in the reality of this form can be uncovered through stages of manifestation or descent. The main stage is 'fog': like pure essence covered before *tajalli*. then *al Hadiyah* (Oneness), which is the beginning of descent from the darkness of death into the light of *Tajalli*. Then *al Wahidiyah* (Oneness), he is an *Ahadiyah* and a manifestation of the nature of the characteristics in global image, there is no virtue among the qualities that exist in this *tajalli* dimension. All manifestations are the core forms of beings and these are *al Haq*.

Al Jilli termed the global image as "Nature Kabir" (macro-cosmos) while humans were called "Nature Shagir (micro-cosmos). Thus the true 'Perfect Man' is a reflection of the manifestations of *al-Haq* on *Maujudaat* (all forms). *Insan Kamil* is the true image of *al-Haq*'s birth in this reality. He is like a reflection of the face of *al Haq* in all his

creations. *Maqom's* understanding of the ethics of *Insan Kamil* like this is based on logic and in reality. When a person is able to define *Insan Kamil* through intuitive knowledge, at the same time he will find *Dzauq al Wujdaan* (find inner feelings) with *al Haq*. He will know that al-Haq is the form of all forms. And He is *Ahadiyah al Jam'ah* (many unity) without *Hulul* and *Wahdat al Wujud*.

According to Al-Jilli, when the soul is united with *Insan Kamil* and *al-Haq*, togetherness with all creatures is only artificial while the spirit merges with *Insan Kamil* and finds the 'inner feeling' with *al-Haq*. The togetherness of the uterus develops along spiritual ladder to reach the core of God Nature. In this phase sensory pasung released, *makrifah ruhiyah* united with the nature of *Isyraqiyah* (ilmuniasi), all hijab removed, be the servant's mortal (vanished) with *al Haq*.

According to al Jilli: A Sufi knows the essence of all things which in essence he only knows the basis (origin) of that thing through an *Nur al Illahiyah* (the Light of God) which is revealed. This is where the true boundary between the science of product *Dzauq* (intuition) vis avis of *Aql* (logic) products can be determined. Intusion product knowledge is based on substance and origin (Something) not based on sensory perception and accidents. The Sufi in this spiritual achievement can only be seen in his physical 'picture', while his spirituality is melting in intimacy with *al Haq*. The appearance of Sufi *lahiriyah* in this *maqom* looks calm and even impressed with eccentricity, while his mind is full of divine light. The inner beauty of the *Saalik* (safety pin of God) in this phase is full of bursts of light, attitudes and speech can not be fully understood from the meaning of birth, the real intention is often stored in the inner meaning.

In euphoria *al Uns* (intimacy) with *al Haq* like that, the behavior of the *Saalik's* birth is very contradictory to his inner behavior.

Therefore in the world of Sufi is the term *Jadzzab*. The human being who is able to balance (harmonize) his inner beauty with the beauty of his birth form is very rare, if there is that matter solely because of *Fadhil* (love of virtue) *al Haq*, and that can only be found in *Insan Kamil*. Tawazunity inner beauty and beauty born, giving birth to the essential image of humanity and universal humanity, in this term tasaufi is called "Perfect Man" or "Universal Man". Individuals will not be able to understand the universality of humanity themselves. By defining the authenticity of oneself someone will be able to understand the authenticity of *al Haq*.

Thus, according to al Jilli, it is clear: to understand the Supreme Being and the nature of this universal universe, one must understand the universality of the greatest being. Through this "*Insan Kamil*" terrorist framework, Al-Jilli tries to guide the safety of God's path to the *maqom* (spiritual achievement) of the essence of the macrifate. Especially *Wushul* (continuity) with the authenticity of *al Haq*.<sup>21</sup>

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<sup>21</sup>Lihat Syeikh Abdul Karim Ibnu Ibrahim Al-Jilli, *Insan Kamil: Ikhtiar Memahami Kesejatian Manusia dengan Sang Khaliq Hingga Akhir Zaman* (Terj. Misbah El Majid), Jkaarta: Pustaka Hikmah Perdana, 2006, pp. 493-496.

## CHAPTER III

### RESEARCH PROCEDURE

#### A. Research Approach

This study uses a qualitative approach, which is an approach that produces written or oral words from people and observed behavior, with the aim of studying the problem and obtaining a deeper meaning about the community's response to the M.P.T.T study in the North Aceh region- Timur, especially in Bireuen with a descriptive study with a qualitative approach. This research will use a qualitative method (Qualitative Research).

Qualitative research is a method that emphasizes the aspect of in-depth understanding of a problem rather than looking at the problem for generalization research. This research method prefers to use in-depth analysis techniques. In addition, one of the characteristics of qualitative research is the interaction and communication between the subject and object of research or with the phenomenon under study.

Because basically qualitative research is aimed at understanding a phenomenon in a social context naturally by prioritizing the process of deep communication interaction between researchers and the phenomenon under study. This qualitative research uses a descriptive analysis model. This research is a research aimed at describing and analyzing phenomena, events, social activities, attitudes of beliefs, perceptions, thoughts of individuals individually or in groups.<sup>22</sup> Researchers will conduct a study of community response to the study of M.P.T.T in the North-East Aceh

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<sup>22</sup> Nana Syaodih, *Metode Penelitian Pendidikan*, (Bandung: Remaja Rosdakarya, 2007), p. 60.

region, especially in Bireuen. In addition, researchers will also use phenomenological methods that are not limited to things that are empirical (sensual), but also include perceptions, thoughts, wishes, beliefs and beliefs about something outside the subject; there is something transcendent besides being oposteritoric.<sup>23</sup>

The procedure in this study includes steps with stages, namely: First, a preliminary study and preparation of a research proposal. At this stage the researcher seeks initial information about the community's response to the study of M.P.T.T in the North-East Aceh region, especially in Bireuen. Second, the preparation of research proposals for seminar. Third, enter the research location, namely the figures, especially influential figures involved in M.P.T.T, the aim is to understand deeply and accurately the research background, explore informants and begin to create familiar relationships between researchers and research subjects. Fourth, data collection in the field is based on research focus and sub-focus, and Fifth is data analysis and preparation of research report.

## **B. Location and Reasearch Period**

This research will be conducted in Bireuen, North Aceh and East Aceh Regencies, with a period of 6 (six) months.

## **C. Data Source**

The data source in this research will be chosen by purposive sampling. Purposive sampling is a method of sampling that is carefully chosen so that it is relevant to the structure of the study, where the appearance of the sample by selecting specific characteristics and certain characteristics.<sup>24</sup> In this model, the

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<sup>23</sup> Noeng Muhajir, *Metodelogi Penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 1996), p. 12.

<sup>24</sup> Djarwanto, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1998), p. 120.

researcher will determine the research sample which will then be considered as an informant based on consideration of educational, occupational and gender qualifications. This consideration aims to produce representative research results. So the segmentation of prospective informants must be determined in advance, so that the data obtained can later represent the voice of the community.

#### **D. Data Collection Techniques**

Data collection techniques used in this study were interviews, observation and documentation. The three methods are expected to complement each other so that the expected information is obtained. In accordance with the type of research approach used is qualitative research, the researcher himself is a research instrument. The characteristics of qualitative research according to Sugiyono are:

1. Performed in natural conditions (as opposed to being an experiment), directly to the data source and the researcher is a key instrument.
2. Qualitative research is more descriptive. The collected data takes the form of words or images, so that it does not press on the numbers.
3. Qualitative research places more emphasis on the process than on the product or outcome.
4. Qualitative research conducts data analysis inductively.
5. Qualitative research emphasizes more meaning (data behind what is observed).<sup>25</sup>

Researchers as the main instrument in this study use data collection techniques, including observation, interviews, and documentation studies. The three types of instruments can be explained as follows::

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<sup>25</sup> Sugiyono, *Memahami Penelitian*,...p. 1.

1. Observation, namely by making observations on the object being studied. Observation activities contain things that I want to know from the research location, the focus of observation is the Community Response to the Sufi Teachings of Sheikh Amran Waly and Tasawuf Al-Jili (Study of Community Responses in the North-East Region of Aceh Against M.P.T.T and *Rateb Siribe*). Margono said that: "Observation is defined as systematic observation and recording of symptoms that appear on the object of research."<sup>26</sup>
2. Interview, namely conducting question and answer, face to face directly with the informant specified above. Interview guidelines are outlines of questions the writer asks the informant, in accordance with the data to be obtained. Sugiyono defines that: "interview is a data collection technique that is used if the researcher wants to know things from the informant in more depth and the number of informants is small /small." In this study, researchers used in-depth interviews (in-depth interviews), namely the process of obtaining information for research purposes by way of question and answer face to face between the interviewer and the respondent or interviewee, with or without using interview guides where the interviewer and the informant are involved in a relatively long social life.<sup>27</sup> This technique is used to obtain accurate and complete information and represent the object of study under study. Some community groups that will be examined are based on their work, such as government employees, which include Islamic Sharia Service Officers, Sharia Court Employees, Satpol PP Employees, Teachers and MPU. While

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<sup>26</sup>Margono, *Metodologi Penelitian Pendidikan*, Jakarta: Rineka Cipta, 2010, p. 158.

<sup>27</sup>Sutopo, *Metodologi Penelitian Kualitatif*, (Surakarta: UNS Press, 2006), p. 87.



research is also conducted on the general public, community leaders, both from the youth, scholars, scholars and rural communities. In addition, this study also involved students and students as informants. It is hoped that this selection of information sources will provide representative data for researchers.

3. Documentation. According to Noor said that: "documentation comes from the word document, which means written goods."<sup>28</sup> In implementing this method, researchers will investigate written objects such as books, magazines, documents, regulations, minutes of meetings, daily notes and so on that can provide data / information related to research that researchers do. Documentation study, aims to study and trace data sourced from documents regarding notes and brochures by being able to check the suitability of information relating to M.P.T.T. Data collection is done carefully, selectively and completely used in accordance with data collection tools, namely observation guidelines, interview guidelines, and study documentation. The researcher will also use some references that can be used as a guide in conducting this research. In addition, researchers will also collect several documents in the study area and also look at the news reported by print and online media related to this research. This data consists of reference books, media, documents and newspaper clippings related to the discussion by the author. Written data is also used to provide theoretical power to the arguments that researchers will build in this study. In addition, the existence of written data also serves to

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<sup>28</sup> Juliansyah Noor, *Metodologi Penelitian: Skripsi, Tesis, Disertasi & Karya Ilmiah*, Jakarta: Penerbit Prenada Media Group, 2011, p. 201.

strengthen or provide a general assessment of the assumptions and temporary hypotheses that apply in the community later.

## **E. Teknikniques of Data Analysis**

The data analysis process in this study was carried out continuously from beginning to end, both in the field and outside the field. Data analysis in the field includes recording data, coding, and temporary interpretations of various information obtained at each step of the research activity. The process of data analysis in qualitative research according to Sugiyono as follows:

Data analysis is the process of systematically searching and compiling data obtained through interviews, field notes, and other materials, so that it can be easily understood, and the findings can be shared with others. Data analysis is done by organizing data, describing it into units, synthesizing, composing into patterns, choosing what is important and what will be studied, and making conclusions that can be shared with others.<sup>29</sup>

Processing or analyzing data is an important step in completing a research activity. By conducting an appropriate and appropriate data analysis, the scientific procedures can be held accountable for their scholarship. This data analysis also aims to summarize the data in a form that is easily understood and easily interpreted. These steps can be explained as follows:

1. Reduction of data, i.e. make abstractions from all data obtained from field record data.
2. Organizing and processing data in accordance with research objectives, namely Community Responses to the Teachings of Sufi Sheikh Amran Waly and Tasawuf Al-Jili (Study of

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<sup>29</sup> Sugiyono. *Memahami Penelitian...*, p. 88.

Community Responses in the North-East Region of Aceh Against M.P.T.T and *Rateb Siribee*).

3. Interpretation of data in accordance with the objectives of the study, namely compiling and assembling elements of research data and giving meaning based on the view of the researcher to reach a conclusion in accordance with the objectives of the study. In essence, the overall data in this study supports and complement each other between the data.
4. Data verification is carried out to check whether the conclusions drawn are correct or not and whether the research objectives and research objectives have been achieved.

Based on the data analysis process stated above, the stages that the authors undertake in carrying out data processing and analysis are: first, the writer records and makes abstractions from all data obtained in the field. Then the authors organize data by sorting or selecting data that is relevant to the purpose of the study. Furthermore, the authors interpret the data by analyzing and presenting data in the form of descriptive sentences and finally the authors verify the data by drawing conclusions and compiling them into research reports.

## CHAPTER IV RESEARCH RESULTS

### A. Basis of Thingking of Sufi Syeikh Abuya Amran Waly

Amran Waly in his little pocket book entitled '*The Concept of Sufism and the Answers to Allegations to Allegations of the Study of Tawhid Tasawuf Abuya Sheikh Amran Waly Al-Khalidi (Konsep Ajaran Tasawuf dan Jawaban Terhadap Tuduhan-Tuduhan Kepada Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Amran Waly Al-Khalidi)*' argued that "the concept of Sufism teachings is useful to eliminate the heart's accusations to other than Allah, so that we are the Study Unit of Tawhid Tasawuf Abuya Shaikh Amran Waly Al-Khalidi" stated that "the concept of Sufism teachings is useful to dispel the accusations of hearts to other than Allah, so that we can khusyu 'and hadhur heart to Allah in worship, after praying, believing in Allah, and understanding of the Shariah law'. Not to damage aqidah, but to make our aqidah better (*Dzuq and Ayyan*)."<sup>30</sup>

Furthermore, in his muqaddimah his little book clearly Abuya Sheikh Haji Amran Wali Al-Khalidi mentioned that some ulama in Aceh did not accept and considered Sheikh Abdul Karim Al Jilli the author of '*Al-Insan Al-Kamil fi Ma'rifah Al-Awakhir wa Al-Awaa'il*' as a great Islamic scholar of Islamic mysticism, they blamed a lot and could not accept it, even rejected it and considered the Sufism which he developed as Jewish and Christian teachings.<sup>31</sup> Therefore, in the Muqaddimah also, Abuya Sheikh Amran Waly Al-Khalidi denied

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<sup>30</sup>Lihat Syekh Amran Waly Al-Khalidi, *Konsep Ajaran Tasawuf dan Jawaban Terhadap Tuduhan-Tuduhan Kepada Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Haji Amran Waly Al-Khalidi*, Cetakan Ke-2, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf Abuya Syeikh Haji Amran Waly Al-Khalidi, 2017, p. 9.

<sup>31</sup> Lihat *Muqaddimah* Syekh Amran Waly-Al-Khalidi, dalam Buku *Konsep Ajaran Tasawuf Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Amran Waly Al-Khalidi*, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf, 2013, p. 1, dan lihat juga Syekh Amran Waly Al-Khalidi, *Konsep Ajaran Tasawuf*, pada Pengkajian Tauhid Tasawuf, Pawoh, Labuhan Haji, Kabupaten Aceh Selatan, Agustus 2013, p. 1.

and assumed what was said was not true, even he defended what was contained in the book of *Al-Insan Al-Kamil fi Ma'rifah Al-Awakhir wa Al-Awaa'il* 'is a teaching of Sufism written by Sufism scholars who were famous in their time, and this book has been studied in various parts of the archipelago in Sufism.<sup>32</sup> Furthermore, Abuya Sheikh Amran Waly Al-Khalidi also added that previously one of the authors of the book *Sirus Salikin* namely Sheikh Abdul Shamad Al-Palembangi also confirmed that the opinion developed by Sheikh Abdul Karim Al-Jilli in his book '*Al-Insan Al-Kamil fi Ma'rifah Al-Awakhir wa Al-Awaa'il*'.<sup>33</sup>

Referring to the opinion above, we can conclude that, the basis of Sufi Sufi Sufi Sufism is based on Suran Wali Al-Khalidi, which belongs to Sufi Sufi Sufi style which was developed by Shekh Abdul Karim Al-Jilli. Where before, this Sufism was also developed in Aceh by the Archipelago's first Sufi cleric, Hamzah Fansuri and his student Syamsuddin As-Sumatrani, and Sufism developed by these two scholars was once considered a propagator of *Wahdatul Wujud* and by Nuruddin Ar-Raniry considered this teaching heretical.

About how the realization of "**Tauhid**" Hamzah Fansuri which is said to have similarities with the philosophy of Ibn Arabi in

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<sup>32</sup>Syekh Amran Waly-Al-Khalidi, *Konsep Ajaran Tasawuf Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Amran Waly Al-Khalidi*, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf, 2013, p. 1

<sup>33</sup>Sheikh Abdul Shamad Al-Palembangi was one of the Nusantara scholars who was born in Palembang and lived between 1736 AD-1819 M. His work in the intellectual world could not be doubted, he studied from various renowned teachers, not only from the two holy lands of Mecca and Madinah, but also almost to various Middle Eastern Countries, became a teacher and teacher at Haramain and was active in writing and has produced many works to be a reference to date. He is known as a Sunni Sufism figure and a carrier of the Sammaniyah order to the Archipelago, especially in Palembang. He has authored various books, among the best-known books are *Sairus Salikin* and *Hidayatus Salikin*. See Choiriyah, Sheikh Abdul Shomah Al-Palembangi's Thought in the *Faidhal Ihsani Book (Review of Da'wah Purposes)* in the *Raden Fatah Journal*, 2017, p. 41 and see also in the online version at (<file:///C:/Users/Dell/Downloads/2032-Article%20Text-4622-1-10-20180425.pdf>).

*Wahdatul Wujud*, can be expressed from the description of Hamzah Fansuri in his book "*Asraarul Arifin*" as follows: "When the earth and sky 'Arasy and Kursy, surge and hell, universe all of nature does not yet exist, so what first existed? First there is Essence alone, Himself, no attribute, and no acid. That is the first. The name of the Essence is "*Huwa*." So *Huwa* is the sign of the word (guidance) to Essence, there is no attribute. The name "*Allah*" is one degree lower than the name "*Huwa*." But the name "*Allah*" is the gathering of all names. The Essence is higher than the name "*Huwa*". But the kunhi Him, the Essence is not there who comes there. Let alone lay people, saints, Prophets and Angels even Muqarrabin did not come there. "Thus Hamzah Fansuri."<sup>34</sup>

According to Muhibuddin Waly (1997), what Hamzah Fansuri has revealed about the appreciation of some of the attributes of Allah above is inseparable from the reality of the manifestation of God's form in a servant of God with the nature seen around him. This can be understood from the excerpts of Hamzah Fansuri which will be revealed as follows: "Hamzah Fansuri expresses his teachings in depth, not to the haphazard people, but specifically to *assaalikin* or *suluk* experts, where they are under his guidance at *al-mursyidul akbar*, as referred to in the term Sufism.<sup>35</sup> The teachings of Sufism Hamzah Fansuri itself are inseparable from great Sufi figures such as al-Bisthami (d. 874), Ibn Arabi (d. 1240), Sheikh Abdul Karim Al-Jilli (d.

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<sup>34</sup>Muhibuddin Waly, *Maulana Teungku Syeikh Haji Muhammad Waly Al-Khalidy: Ulama Besar Aceh dan Peranannya dalam Pembangunan Pendidikan*, Jakarta: Penerbit Intermasa, 1997, p. 33. Lihat juga pernyataan yang sama Muhibuddin Waly, *Ayah Kami Syeikh Islam Abuya Muhammad Waly Al-Khalidi: Bapak Pendidikan Aceh*, Labuhan Haji: AL-Waaliyyah Publishing, 1997, p. 42.

<sup>35</sup>Lihat Muhibuddin Waly, *Maulana Teungku Syeikh Haji Muhammad Waly Al-Khalidy...*, pp. 35-36.

1420), and Nur al-Din Jami '(1414-1492). Where, Jami 'is the great Persian Sufi closest to Hamzah Fansuri.<sup>36</sup>

Therefore, Abuya Sheikh Amran Waly Al-Khalidi also argued that Sufism developed by previous scholars namely Hamzah Fansuri and Syamsuddin As-Sumatrani was one of Sufi concepts that was quite good in his time, so the concept of Sufism developed had been able to bring Aceh to the peak glory in the days of Sultan Iskandar Muda. So according to Amran Waly, it is time to restore the glory of Aceh like the time of Sultan Iskandar Muda by returning *Wahdatul Wujud's* understanding like the Acehese ulama Hamzah Fansuri and Syamsuddin As-Sumatrani,<sup>37</sup> and these two figures may also be said to be Sufism figures from Aceh with the thought -Thought developed follows the concepts of Ibn Arabi so that their Sufism is developed as a reference for scholars in the archipelago.<sup>38</sup>

Even the Islamic Encyclopedia (*Ensiklopedia Islam*) states that the writings of Hamzah Fansuri and his student Syamsuddin As-Sumatrani can be said as laying the foundation for the role of Malay as the fourth language in the Islamic world after Arabic, Persian and Ottoman Turkish, and the works of these scholars are spread thanks to the services Sultan Iskandar Muda who sent Hamzah Fansuri's books to Malacca, Kedah, Brunei Darussalam, Singapore, West

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<sup>36</sup>Menurut Ramli (2017) jika betul Hamzah Fansuri meninggal tahun 1527 maka Jami; (yang dikutip pendapatnya dalam kitab Mntahi') boleh dikatakan sejaman dengan dia, dan jika analisis ini benar, maka artinya Hamzah Fansuri sangat mengikuti perkembangan dunia tasawuf di belahan bumi lainnya, seperti Persia. Lihat Ramli Cibro, *Aksiologi Ma'rifat Hamzah Fansuri*, Banda Aceh: Pade Books, 2017, p. 68.

<sup>37</sup>Lihat Majelis Pengkajian Tauhid Tasawuf: Akankan Diterima Ulama, dalam Media Dakwah Santri Dayah Edisi: VI/MD.SD/03/2010, p. 3.

<sup>38</sup>Lihat, Hasan Muarif Ambary, *Hamzah Fansuri: Ulama Besar dan Kualitas Intelektualnya*, Paper Presented in the International Seminar Tracing Bck the Paths of Hamzah al-Fansury: an Intellectual, a Sufi, and a Man of the Letters, Singkil, Aceh-Indonesia, 15-17 January 2002, p.2.

Sumatra, Kalimantan, Banten, Gresik, Kudus, Makassar, and Ternate.<sup>39</sup>

Furthermore, in Muyaaddimah Abuya Sheikh Amran Waly Al-Khalidi on the translation of the Book of *Manazil As-Sairin* published by the Study of Tawhid Sufism Study (MPTT) in 2014 it was written that: Sufism is a spirit of Shari'a, without Shari'a Sufism can not be upheld properly and *istiqamah* , both in carrying out the Shariah law and strong aqeedah and noble character and also obediently carry out the Sunnahs of the Prophet. <sup>40</sup> Then, in the *muqaddimah* of other works, Abuya Sheikh Amran Waly Al-Khalidi also expects assistance to defend Sufism scholars so that they are always in the care and love of God, because those who are hostile to *Allah's* guardians are the same as hostile to God. <sup>41</sup>

Amran Waly wants to restore classical Sufism which was once seen as something that has been able to develop Islam and its people as in the times of Hamzah Fansuri, Syamsuddin As-Sumatrani and Abdurrauf As-Singkili, and try to explain it in the context of contemporary Islam, and redefine the philosophy of *Wahdatul Wujud* in simple language. Because, according to Amran Waly's observation, that the problem faced by contemporary Muslims today is the problem of Tawhid and Sufism. Therefore, according to Amran Waly that to restore the greatness of Islam must be done by re-understanding the most basic teachings of this Islamic religion, namely '*Tawhid*.'

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<sup>39</sup> Lihat Ichtiar Baru, *Ensiklopedi Islam*, Jakarta: PT. Ichtiar Baru, 1994, p. 79.

<sup>40</sup> Abuya Syeikh Amran Wali Al-Khalidi, *Terjemahan Kitab Manazil As-Sairin*, Cetakan 1, Darul Ihsan, Labuhan Haji Tengah, Kabupaten Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf, Jumadil Akhir 1434 H/ April 2014 M, p. i.

<sup>41</sup>Lihat *Muqaddimah* Syekh Amran Waly-Al-Khalidi, dalam Buku *Konsesep Ajaran Tasawuf...*, p. 1



Because, *Tawhid* itself is the main foundation in religion in order to achieve the journey to *Allah*. Therefore, it is important for Muslims to perfect their '*Tawhid*'. Because, the perfection of Islam and Islam is always measured by the perfection of the '*Tawhid*'. Then, to reach the '*Tawhid*' which is pure and in accordance with its intrinsic meaning, it also requires the knowledge of 'Sufism.' Because Sufism is a science that can open the veil between God and the servant, and at the same time will perfect the '*Tawhid*' of a servant.<sup>42</sup> Because Sufism can act as a deterrent against the occurrence of bad influence of the community, building the soul of the community to achieve perfect good and as a solution in solving problems that occur.<sup>43</sup> This condition has been achieved by the Companions of the Prophet and pious people, like the previous scholars, where they had cleansed their hearts of the various lusts of the world, guarded their hearts from various desires and dependence on property ownership that disturbed the relationship between humans and *Allah swt.*<sup>44</sup>

Furthermore, Amran Waly also mentioned that *Tawhid* and Sufism are 2 (two) inseparable words, because they both aim to restore the true teachings of Islam, which is in accordance with what *Allah* has commanded and His prohibitions, both at the level of *zahir* and inner. Because, according to Amran Waly, it is only by this way that humans regain their identity, that is, a perfect human being, or

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<sup>42</sup>Lihat Lembong Misbah, *Gerakan Dakwah Sufistik...*, p. 79.

<sup>43</sup>Lihat, Damanhuri Basyir, *Tasawuf dalam Kerangka Iman, Islam, dan Ihsan*, Makalah Seminar Internasional dalam rangka Muzakarah Ulama Tauhid Sufi Internasional ke-IV di Auditorium Ali Hasjmy Universitas Islam Negeri Ar-Raniry Banda Aceh, 22 Syawal 1439 H/6Juli 2018, p. 8.

<sup>44</sup> Lihat Amran Waly, *Konsep Tasawuf dan Insan Kamil*, Makalah Pengajian Tauhid dan Tasawuf, Pawoh, Labuhan Haji Tengah, Kabupaten Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Amran Waly Al-Khalidi, 3 Januari 2013, p. 2.

*Insan Kamil*.<sup>45</sup> Referring to the explanation above, the researcher can conclude that the basis of Sufi thoughts and concepts developed by Sheikh Amran Waly Al-Khalidi is clearly patterned on classical Sufism teachings, the material of which is the tendency towards understanding *Wahdatul Wujud* and re-understanding the teachings of Sufism and the path of Sufis towards *Allah swt* by taking some of the concepts of Sufism developed by Sufism and classical Sufi thoughts which are quite well known in the Islamic world.

The reinterpretation of the teachings of Sufism and the way of Sufis towards Allah is seen from several teachings and concepts of Sufism studied by Abuya Sheikh Amran Wali Al-Khalidi through the famous classical Sufi books such as: 1) The Book of '*Al- Insan Al-Kamil fi Ma'rifah Al-Awakhir wa Al-Awaa'il*' by Sheikh Abdul Karim Al Jilli; 2) Kitab *Al-Hikam* by Ibn Athai'llah as-Sakandari; 3) The Book of *Manazil al-Sairin* by Abu Ismail al-Harawi; 4) Thought of Sufism Hamzah Fansuri; 5) Sufism of Sufism Abdul Rauf As-Singkili which was used as an inspiration to bring up the classical Sufi ideologies that are considered at this time Aceh was in glory.

This was also explained by Abuya Sheikh Amran Waly Al-Khalidi in his pocket book "The Concept of Sufism Teaching Sufism Study Council: *Konsep Ajaran Tasawuf Majelis Pengkajian Tauhid Tasawuf*" by dividing the lessons of Sufism into 3 (three) levels along with our reference books. Where, the study of Sufism is referred to based on the book '*Sairus Salikin*' by Abdul Shamad al-Palembangi Juz 3 pages 176-184 including the following:<sup>46</sup>

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<sup>45</sup> Lihat Amran Waly Al-Khalidi, *Konsep Insan Kamil*, Makalah Pengajian Tauhid dan Tasawuf, Pawoh, Labuhan Haji Barat, Aceh Selatan: Majelis Pengkajian Tauhid dan TAsawuf Abuya Syekh Amran Waly Al-Khalidi, 2015, p. 1.

<sup>46</sup> Lihat, Amran Waly Al-Khalidi, Pelajaran Ilmu Tasawuf, dalam *Konsep Ajaran Tasawuf...*, pp. 6-7.

1. For *Mubtadi*, who is still diseased by passions such as: envy, arrogant, happy in practice, 'ujub and love of the world. For *Mubtadi*, the books he referred to were: *Hidayatus Salikin*, *Siirus Salikin*, and *Ihya 'Ulumuddin*;
2. For *Mutawashith*, people who have cleansed their hearts of lusts, and those who are walking and have reached the middle of the road, by getting the light of faith and *ma'rifat* in their hearts with '*ainul yaqin* and *haqqul* convinced. The books that are useful for them are like: *Al-Hikam* Ibn 'Athailah Al-Iskandari, and his sharia such as *Iqhadhul Himam* by Al'Arif Billah Ahmad bin Muhammad' Ajibah Al-Husni.
3. *Martabat Muntahi's*, Al-Arif Billah, a person who has cleansed his inner view from other than *Allah*, someone who has reached his *ma'rifat* to *Khawasul Khawas* who has gained *Ladunni's* knowledge. The books that are useful for them are: *Futuhut Makkiyah* by Ibnu Arabi and '*Al-Insan Al-Kamil fi Ma'rifah Al-Awakhir wa Al-Awaa'il*' by Sheikh Abdul Karim Al-Jilli *Fi Ma'rifatil Alkhiri Wal-Wal* Start and so on.

According to Amran Waly, for *Mutawashits* who have cleansed their hearts of diseases of lust, and for *Muntahi* who has cleansed her inner view from other than *Allah*. So for those required to *thariqat* and practice the *Tariqat-Tariqat*. Because the purpose of *tariqat* is to attain *ma'rifat*, eliminate *ananiyah*, have noble morals and draw closer to *Allah*. Our predecessor scholars strongly prioritized Sufism in terms of worship and *mua'malah* and encouraged to perform good worship and *ubudiyah*. Sufism is concerned with the heart to God Almighty, after knowing God by way of '*Aqeedah* and obediently carry out orders and stay away from His prohibitions.

Therefore, Amran Waly argues that the science of Sufism should not be limited to knowing and getting it. Because, that is a stupidity and cheating on the sciences related to Islam. Even Amran Waly also appealed to the scholars in the archipelago and especially Aceh to no longer hold opinions restricting such Sufism, because it is obligatory for us to understand the science of Sufism so as not to be in vain of its aqedah and the practice of the law it studies (which it practices), as well as Sufism is useful to cleanse the heart to other than *Allah* and *khuyu'* in worship and draw closer to *Allah* by way of prayer, and the journey of *tariqat* such as *mahabbah*, *ma'rifat*, *fana*, *baqa*, *taahqiq*, and so forth.

Then Sufism and Sufism became the spirit that caused the life and development of Islam on this earth. because Sufism and Sufiism are the cause of *ma'rifat* and love *Allah* Almighty. For this reason, it is time to return to the true teachings of Islam and try to clarify the philosophy of *Wahdatul Wujud*, which is often an accusation of Sufism, as something that is tried to be reinterpreted in the context of contemporary and simple language. For Amran Waly, the teachings of *Wahdatul Wujud* need to be developed because they have brought Islam to the glory, and according to Amran Waly, as Muslims must prejudge both the great ulemas in Aceh, namely Hamzah Fansuri and Syamsuddin As-Sumatrani, as with the Islamic morals that have been taught *Rasulullah saw*. Because, the action regarding the enforcement of the law by the authorities, whether the killing or burning of the books written by the fatwa of Sheikh Nuruddin Ar-Raniry is actually just blaming the followers of the two great scholars, not the personalities of the two scholars.

His opinion has also been expressed by Muhibuddin Waly (1997) who said that the appreciation of '*Tawhid*' Hamzah Fansuri emphasized the ongoing *Ma'rifat*, while his sharia view remained

unchanged. Likewise, the attitude of Syamsuddin As-Sumatrani was his student. Nuruddin Ar-Raniry did not deny it. However, that he denied and exterminated was a person who understood his Ma'rifat had not yet reached the level described by Hamzah Fansuri. Nuruddin Ar-Raniry actually only blamed the followers of the two great ulemas, not to personally blame the two ulamas themselves.

Muhibuddin Waly (1997) also believes that it is obligatory for us to be prejudiced to the great Acehnese Ulema, in accordance with Islamic morals taught by the Prophet. Related to this case also, further Muhibuddin Waly (1997) also to invite the kind thought to Allah and the great Acehnese Ulema, so that we do not recklessly decide ha; who is uneasy towards the saints. Because, the problem of faith and the nature of deep monotheism is not an easy matter. However, the problem is difficult and even difficult.<sup>47</sup>

Therefore, according to Amran Waly people who are Sufi or Sufi are people who have been given a secret and *ma'rifat tajalli Allah swt* Almighty in their hearts.<sup>48</sup> Then it can be concluded also, if the servants of *Allah swt* have reached that level, then they do not pray, do not fast, and the other Shari'a are "*reasonable*." great, can even be punished as an infidel. Whoever has not been drunk (*mabuk*) or *mahwu* (lost consciousness) or has not *junun* (mad) who came from *Allah* Almighty, if leaving prayer, fasting and eating unclean, is wicked and *'aashii* (ungodly). This was quoted based on what Muhibuddin Waly had stated in his writing '*Tawhid of Sheikh Hamzah Fansuri*.'

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<sup>47</sup>Lihat Muhibuddin Waly, Kericuhan dalam Teologi Islam di Kalangan Ulama Aceh, dalam *Maulana Teungku Syeikh Haji Muhammad Waly Al-Khalidy: Ulama Besar Aceh dan Perannya dalam Pembangunan Pendidikan*, Jakarta: Penerbit Intermasa, 1997, pp. 42-43

<sup>48</sup>Lihat Amran Waly, *Hukum Syara' Belajar Tasawuf...*, p. 12.

It can also be concluded, regarding the basis of thought and concepts of the Sufi teachings of Abuya Sheikh Amran Waly Al-Khalidi, according to researchers, it was found that the ideas and concepts of Sufi teachings that were developed were more inclined to understand *Wahdatul Wujud* which had previously been developed by major ulemas and Sufis like Al-Jilli, Hamzah Fansuri, Syamsuddin Sumatrani and others. This can be seen also from some of the teachings and studies conducted by Sheikh Amran Waly Al-Khalidi following some of the teachings of the classical Sufi scholars through the reinterpretation of previous Sufi teachings in the direction of *Allah*, among them the practice and interpretation of the teachings of various sources and books of classical Sufism concerning with *Tawhid* and Sufism or the interpretation of *Aqeedah* and *Hakikat* to be able to believe in *Allah* Almighty.

### **B. Tasawuf Al-Jilli Teaching Concept**

The concept of Sufism Sheikh Abdul Karim Al-Jilli has been very clearly stated in a work entitled '*Al-Insan Al-Kamil fi Ma'rifah Al-Awakhir wa Al-Awaa'il*', where in the book, he has poured the concepts of the concept of Sufism by formulating a concept of *Insan Kamil* which refers to the philosophical conception of Sufism Ibn Arabi, where Al-Jilli developed this idea to be part of a mystical contemplation of philosophical Sufism. As for the book, Sheikh Abdul Karim Al-Jilli has described it in several chapters which contain a combination of various subjects which include: the philosophy of God (monotheism), nature, the essence of worship, and so forth. However, what seems to be the focus of attention is the human concept specifically discussed in a chapter entitled '*Al-Insan*

*Al-Kamil*' and he also mentions that in the chapter '*Al-Insan Al-Kamil*' is the subject of the chapters other.<sup>49</sup>

The book '*Al-Insan Al-Kamil fi Ma'rifah Al-Awakhir Wa Al-Awaa'il*' is the famous work of Sheikh Abdul Karim Al-Jilli. He unfurled the concept of '*Al-Insan Al-Kamil*' which attracted much attention from Sufi figures afterwards, so that many books gave sharih to this book, such as: *Muwadhahat Al-Hal* by Ahmad Al-Anshari, *Kasyf Al-Bayan* by Al-Nabilisi, and so on. According to Aceng Kosasih (2012) Sheikh Abdul Karim Al-Jilli emphasized in his book that the idea of '*Al-Insan Al-Kamil*' which according to him that '*Al-Insan Al-Kamil*' was Muhammad peace be upon him, because it had the characteristics of *Al-Haq* ( God) and *Al-Khaliq* (Creatures) at once. And indeed the '*Al-Insan Al-Kamil*' is the Spirit of Muhammad who was created in the Prophets, saints and pious people. '*Al-Insan Al-Kamil*' is a reflection of 'God' created in His name, as a reflection of the description of His names and attributes.<sup>50</sup>

Sheikh Abdul Karim Al-Jilli formulated the concept of '*Al-Insan Al-Kamil*' by referring to the Prophet Muhammad as an example of a perfect human being, a perfect human being, an ideal human being. The identity of Muhammad saw (*Al-Haqiqah Muhammad*) is not only understood in the sense of Muhammad saw as the messenger of God, but also the messenger of the spirit/divine light or in the Sufi view known as the *Nur Ilahi* who became the base

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<sup>49</sup>Lihat Suteja, Pemikiran Sufistik Al-Jilli, dalam *Tokoh Tasawuf dan Ajarannya*, Cetakan ke-2, Cirebon: Nurjati Press, 2015 p. 77.

<sup>50</sup>Lihat.Aceng Kosasih, *Konsep Insan Kamil Menurut Al-Jilli*, Makalah dalam file.upi.edu, Bandung: Univeritas Pendidikan Indonesia, 2012, p. 3. Lihat juga, Abdul Manan dan Rahmad Syah Putra, Perkembangan Pemikiran Tasawuf, dalam *Sejarah dan Perkembangan Tarekat Syattariyah Abu Habib Muda Seunagan, Gampong Peuleukueng, Kecamatan Seunagan Timur, Kabupaten Nagan Raya*, Paper International Seminar on *Tasawuf Nusantara Aceh-I (ISTANA-I)*, Kontribusi Tasawuf dalam Membangun Peradaban Modern, Banda Aceh: Fakultas Ushuluddin dan Filsafat Universitas Islam Negeri Ar-Raniry, 13 November 2017, p. 10.

of the axis of life in the universe.<sup>51</sup> This. *Nur Ilahi* became known as *Nur Muhammad* by the Sufis, besides being found in the Prophet Muhammad was also transmitted by *Allah* to the Prophet Adam. Then Al-Jilli began his conversation by identifying *Insan Kamil* with 2 (two) meanings, namely: First, *Insan Kamil* in terms of the concept of knowledge about perfect human beings. In this sense, *Insan Kamil* is related to the view of something that is considered absolute, that is *Allah*, and that which is absolute is considered to have certain qualities, which are good and perfect. It is this perfect quality that is worth imitating by humans, the more someone who resembles himself from the absolute perfect nature, the more perfect he is.

Secondly, *Insan Kamil* is related to identity which idealizes the unity of the names and attributes of God (*Allah swt*) into his essence or essence. In this sense, the essential names and divine attributes basically also belong to perfect human beings by the existence of fundamental rights, namely as a necessity and inherent in their essence. This is stated in an often heard phrase that 'God functions as a mirror for humans and humans become a mirror for God to see Himself.'<sup>52</sup>

For Al-Jilli, humans can attain their perfect identity through spiritual practice and mystical ascent, along with the absolute descent into humans through various levels. This spiritual practice begins with humans meditating on the names and attributes of God (*Allah*), and begins to take part in divine attributes and gain extraordinary powers. Then Third, he crosses the area of the name and nature of God (*Allah*), enters into the atmosphere of absolute nature, and then becomes '*Human God*' or *Insan Kamil*. 'His eyes became God's eyes, he

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<sup>51</sup>Lihat Konsep *Insan Kamil* yang ditelaah dari Buku *Insan Kamil* Karya Syekh Abdul Karim Al-Jilli

<sup>52</sup> *Ibid*;



said became God's words, and his life became God's life (*Nur Muhammad*).'

Then, in further development this concept is known as a *Wahdatul Wujud* concept, a teaching that talks about the form and oneness of Allah, which is related to nature and His creation. The definition of *Wahdatul Wujud* itself in language consists of 2 (two) words, namely: *Wahdat* which means itself, and *Wujud* means there. Thus it can be interpreted *Wahdatul Wujud* means the unity of being. However, in terms of *Wahdatul Wujud* can be interpreted as a teaching that contains concepts and ideas that share the unity of the form of God with His creation.<sup>53</sup>

Sufism Al-Jilli is one of Sufism in the development (Sufi practices) with *Wahdatul Wujud* (which considers that there is only one Absolute God), Dada Meruaxa (1973) states that *Wahdatul Wujud* is a teaching that states that there is only one equivalent that is *Allah swt. Wujud* being is a form of *al-khalik*. This teaching was previously pioneered by Ibn Arabi, a prominent scholar, where problems cannot be done by all humans, and he argues that God is everywhere or God encompasses everything. The *Wahdatul Wujud* understanding includes: "There is only one Essence of God in power, other than that there is none. All beings are images (*mir'ah*) of the power of the Great. So between God and creature there is no difference, because all of that is God's light too."<sup>54</sup> This understanding was later adopted by

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<sup>53</sup> Lihat Abidin Nata, *Ahlak Tasawuf dan Karakter Mulia*, Jakarta: Raja Grafindo Persada, 2014, p. 215. Lihat juga, Yulya Sari, *Konsep Wahdatul Wujud dalam Pemikiran Hamzah Fansuri*, Laporan Penelitian Tugas Akhir, Lampung: Fakultas Ushuluddin Universitas Raden Intan, 2017, p. 3.

<sup>54</sup> Lihat Dada Meuraxa, *Sejarah Masuknya Islam ke Bandar Baru Sumatera Utara*, Medan: Penerbit Sasterawan, 1973, pp 58-59. Lihat juga Hamka, *Tasawuf Perkembangan dan Pemurniaanya*, Jakarta: Pustaka Panjimas, 1984, pp. 153-155. Lihat juga Asywadi Syukur, *Ilmu Tasawuf-I*, Surabaya: PT. Bina Ilmu, 1982, pp. 66-67. Lihat juga A.E. Afifi, *Filsafat Mistis Ibnu Araby* Terjemahan Shayril Mardi dan Nandi Rahman, Surabaya: PT. Bina Ilmu, 1989, p. 27-31.

scholars Hamzah Fansuri and Syamsuddin As-Sumatrani in Aceh, and Sheikh Siti Jenar in Java, which was later considered to be heretical and misleading teachings.

The thought of *Wahdatul Wujud* is an interesting phenomenon in the treasures of Islamic thought, the person who triggered that thought was Ibn Arabi, who in other views was considered dangerous and could damage the Muslim aqeedah and religion. However, on the contrary other mystical thinkers such as Sheikh Abdul Karim Al-Jilli, Sayyed Hossein Nasr, Hamzah Fansuri, Syamsuddin As-Sumatrani and other Sufi and Sufism figures including Sheikh Amran Waly Al-Khalidi appeared in the 21st Century with Sufi movements through the organization that was named the Sufism Study Council of Sufism (M.P.T.T) tried to develop Sufism Ibn Arabi with a comprehensive explanation of what was understood by classical Sufi earlier as a teaching in Sufism.

### **C. History of Foundation of Establishment M.P.T.T**

The history and foundation of the founding of the Study of Tawhid Tasawuf (M.P.T.T) as a social organization originated from concerns about the various imbalances faced by contemporary Muslims, especially in Aceh. According to Amran Wali, the current condition of Aceh is seen to be inversely proportional to the condition of Aceh in the past.<sup>55</sup> The glorious condition of Aceh's past was believed to be nothing but because the scholars, umara and the people at that time understood and practiced the teachings of monotheism and Sufism.<sup>56</sup>

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<sup>55</sup>Masa lampau yang dimaksud disini adalah pada masa Kerajaan Aceh Darussalam di bawah kepemimpinan Sultan Iskandar Muda, dimana masyarakat Aceh pada masa ini mengamalkan ajaran Islam dan Tasawuf, dan dimasa ini pula telah para guru dan mufti Kerajaan Aceh telah meletakkan pondasi tasawuf sebagai sumber ajaran Tasawuf pertama di Nusantara.

<sup>56</sup> Wawancara dengan Syeikh Amran Waly Al-Khalidi

That is why Sheikh Amran Waly Al-Khalidi emerged a desire to restore the greatness and glory of the people of Aceh in the past by establishing an organization for efforts to conduct religious social activities, namely efforts to raise awareness of the community to re-understand the teachings of Tauhid and Sufism as the influence and power of Aceh in the days of Aceh then. The presence of M.P.T.T is also expected later to improve and carry out good deeds and noble morals, by improving lust and giving to *Allah swt* with true monotheism. Not just monotheism '*Aqeedah*', but feel, get *Allah* in his heart and witness Allah in his end, so that people can change and practice the teachings of Islam as a mercy in achieving happiness in the world and the hereafter.<sup>57</sup>

Furthermore, Amran Waly said that to perfect monotheism, Sufism is needed. Because, monotheism can only eliminate *shirk jali* (visible), while Sufism eliminates *shirk khafi* (hidden). The point of Sufism itself is as an effort to train the soul to persevere in worship and return it to divine laws. This means that monotheism and Sufism should be collected into one, not separated as is often believed and practiced by Islamic scholars.<sup>58</sup>

With confidence as above, Lembong (2016) suggested that Amran Waly tried to reactualize the understanding of classical Sufism doctrines that were considered to be able to boost the progress of Aceh in the past. The philosophy of '*wahdat al-wujud*' which stands out in guarding the progress of the Kingdom of Aceh which was

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<sup>57</sup>Lihat Syeikh Amran Waly Al-Khalidi, *Aceh dan Masyarakatnya & Langkah-Langkah yang Diperjuangkan dalam Ajaran Tauhid Tasawuf Bagi Masyarakat*, Makalah dalam Rangka Maulid Nabi Besar Muhammad Saw 1437 H/2016, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid dan Tasawuf Abuya Syech. H. Amran Waly Al-Khalidi, 2016, p. 3-4.

<sup>58</sup>Lihat T. Lembong Misbah, *Gerakan Dakwah Sufistik: Majelis Pengkajian Tauhid dan Tasawuf Abuya Syeikh Amran Waly Al-Khalidi di Aceh*, *Disertasi Doktor Ilmu Agama Islam*, Program Pascasarjana UIN Sunan Kalijaga Yogyakarta, 2016, p. 7.

exhibited by Hamzah Fansuri and Syamsuddin as-Sumatrani, tried to be revived by Amran Waly, even though this understanding often became the accused as the basis of Sufism. He even wrote a number of papers as study material in two forms, namely, in one sheet of paper and in the form of a small pocket book containing the main points of his thoughts to be conveyed in the study of M.P.T.T in various places, and distributed during the recitation.<sup>59</sup>

Where, the contents of the paper describe the understanding of *Wahdat al-Wujud* about the concept of *Insan Kamil* developed by al-Jilli,<sup>60</sup> translating the book of *Manazil as-Sairin* by Abu Ismail Abdullah al-Ansari al-Harawi,<sup>61</sup> and several other writings about Sufism.

The ideas of the re-actualization of classical Sufism teachings were then carried out by Amran Waly by establishing an organization to develop his movement on the teachings of Tawhid Sufi. The organization was named the Tawhid Tasawuf Study Council or abbreviated as M.P.T.T. The Organization of the Study Unit of the Tawhid Tawhid of Abuya Sheikh Haji Amran Waly Al-Khalidi was established on Friday 21 May 2004 based on the Aceh Besar Notary Legal Entity Mukhsin. SH with Notarial Deed No. 14 of 2004. In Notarial Deed also mentioned that MPTT is one of the

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<sup>59</sup>T. Lembong Misbah, *Gerakan Dakwah Sufistik...*, pp 7-8.

<sup>60</sup>Al-Jilli adalah salah seorang tokoh sufi terkenal yang identik pemikirannya dengan pemikiran Ibnu Arabi. Ia adalah komentator terhadap beberapa karya Ibnu Arabi. Ia bernama lengkap Abdul Karim al-Jilli, dilahirkan di Jilan sebuah Provinsi di Iran pada Muharram 767 Hijriah/1360 Masehi, dan dalam sebuah catatan juga dituliskan bahwa ia memiliki hubungan darah dengan Syeikh Abdul Qadir al-Jailani. Lihat. Ghazi, Wahdat al-Wujud Abd al-Karim al-Jilli, *dalam Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Volume 3 Nomor 1 Juni 2013, 3 dan 17.

<sup>61</sup>Abu Ismail Abdullah al-Ansari al-Harawi adalah murid dari Syeikh Abdul Qadir al-Jailani Qaddasaallahusrirrahuma, ia hidup pada tahun 291-481 H atau pada tahun 1006-1089 Masehi. Beliau adalah salah seorang ulama tasawuf yang ternama pada masanya. Lihat Syeikh Amran Waly Al-Khalidi, *Muqaddimah: Terjemahan Kitab Manazil Al-Sairin*, Cetakan 1, Pawoh, Labuhan Haji: Majelis Pengkajian Tauhid Tasawuf (MPTT), 2014, p. i.

'Organizations' domiciled in Aceh Province, South Aceh District, Labuhan Haji Tengah District and can have branches or representatives in other places throughout Indonesia with Islamic principles, the philosophy of the State of Pancasila and the 1945 Constitution.<sup>62</sup>

The organizational function of the Sufism Study Council of Sufism, among others, is as a forum, organization or Sufism study assembly that brings together the ulemas, umara from various elements and groups, the ummah or the Islamic community. Maintain and preserve the unity and integrity of the nation through cooperation and partnerships with the government, community organizations, other organizations or community organizations, educational institutions, and all levels of society.<sup>63</sup>

The Organization of the Study of Tawhid Sufism is also led by a General Chairperson, in this case, Abuya Sheikh Haji Maran Waly Al-Khalidi.<sup>64</sup> Also recorded as an official organization which is a legal entity of the government, at the Ministry of Law and Human Rights of the Republic of Indonesia (Kemenkumham RI) with AHU Number. 0076441. AH. 91. 47. 2016 concerning Ratification of the Establishment of the Legal Entity of the Association of the Study of Tawhuf Tasawuf Indonesia Abuya Sheikh Haji Amran Waly Al-Khalidi.<sup>65</sup>

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<sup>62</sup> Lihat Akta Notaris Nomor 14 Tahun 2004 tentang pendirian Majelis Pengkajian Tauhid Tasawuf Abudya Syekh Haji Amran Waly Al-Khalidi, pp. 3-4.

<sup>63</sup>Lihat Akta Notaris Nomor 14 Tahun 2004 tentang pendirian Majelis Pengkajian Tauhid Tasawuf Abudya Syekh Haji Amran Waly Al-Khalidi, pp. 9-10.

<sup>64</sup>Abuya Syekh Amran Waly Al-Khalidi saat ini adalah Pimpinan Pondok Pesantren Darul Ikhsan, Gampong Pawoh, Kecamatan Labuhan Haji Tengah, Kabupaten Aceh Selatan.

<sup>65</sup>Lihat Keputusan Menteri Hukum dan Hak Asasi Manusia Nomor AHU. 0076441. AH. 91. 47. Tahun 2016 dan Lampiran Keputusan Menteri Hukum dan Hak Asasi Manusia Nomor AHU. 0076441. AH. 91. 47. Tahun 2016 tanggal 21 Oktober 2016.

With the legalization of M.P.T.T at the Ministry of Law and Human Rights of the Republic of Indonesia, the Tasawuf Tawhuf Study Council has been legally established as a social organization with a focus on concentration in the fields concerning study, education, teaching, coaching, counseling, disseminating, practicing *Aqidah Islamiyah* in *Kaffah* in accordance with the Shari'a of *Allah Subhanahu wata'ala* and *Sunnah Rasul* through *tawhid tasawuf* in the framework of *'ubudiyah* to *Allah swt*, as well as the love of fellow human beings in order to realize the welfare of society as well as the whole or the Muslims especially to achieve the happiness of life in the world and the hereafter.<sup>66</sup>

With the formation of the Organization of the Study of Tawhid Tasawuf or abbreviated as M.P.T.T. Abuya Sheikh Haji Amran Waly Al-Khalidi has an unrelenting strong commitment to strive to unite the people who are deeply in love with the hereafter. The target is not only young people, but also adults and adults. With the method and style of propaganda that is communicative and moderate Abuya Sheikh Haji Amran Waly Al-Khalidi is accepted by many circles. M.P.T.T is one of the unifying media and attracts people to go to the afterlife by practicing monotheism and Sufism.<sup>67</sup>

He and the team have also formulated the symbol and logo of the Sufi Study Unit of Sufism for use in various forms of Sufism Study of Sufism in a round shape in the form of colorful lines and surrounded by nine-star stars with the meaning of "the path to the pleasure and mercy of *Allah Subhanallah Ta 'ala*," and its ratification has officially been established in the Legal Entity and Notarial Deed. As for the shape and image of the logo include the following.

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<sup>66</sup> Lihat Akta Notaris Nomor 14 Tahun 2004 tentang pendirian Majelis Pengkajian Tauhid Tasawuf Abudya Syekh Haji Amran Waly Al-Khalidi, pp. 3-4.

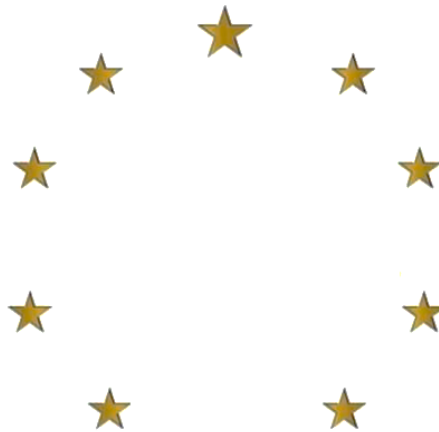
<sup>67</sup> Lihat Serambi Indonesia Edisi 2017 Menyatukan Ummat Melalui Tauhid dan Tasawuf.



Picture 01. Coat of Arms and Logo of the Tawhid Study Council Tasawuf Abuya Sheikh Haji Amran Waly Al-Khalidi

The explanation of the meaning of the logo is as follows:

1. Nine stars symbolize 99 (Ninety-Nine) Asmaul Husna causes the existence of the universe.



Picture 02. Nine stars in the M.P.T.T logo

2. Colorful round circles indicate the characteristics and behavior of humans rather than the attributes of Allah *Subhanallah Ta'ala*.



Picture 03. Colorful outline in the M.P.T.T logo

With the establishment of the M.P.T.T logo and symbol as the official logo of the organization by the Notarial Deed Legal Entity. So officially too, the logo and symbol image has also been officially used in various forms of activities and activities of the Tawhid Sufism Study Council as an organizational attribute, both local, national and international. With the formation of this organization, a number of ulemas also appreciated the religious ideas that were initiated by Abuya Sheikh Haji Amran Wali Al-Khalidi.





Picture 04. The Center for the Study of Tawhid Sufism in Pawoh, Labuhan Haji Tengah, South Aceh District



Picture 05. Nameplate of the Tawhid Study Center of Sufism Abuya Sheikh Haji Amran Wali Al-Khalidi in Pawoh, Labuhan Haji Tengah, South Aceh Regency written in Malay Arabic (Jawi Arabic)



Picture 06. One of the Billboards Publication of the 4th International Ulama Muzakarah Activity initiated by M.P.T.T. Abuya Sheikh Haji Amran Waly Al-Khalidi which was fully supported by the Government of Aceh in 2018.

Clear evidence of appreciation for the ideas initiated by Abuya Sheikh Haji Amran Wali Al-Khalidi can also be seen from the implementation of Muzakarah Ulama in the Southeast Asian Tawhid Study Unit of Tawhuf Tasawuf. First, in Meulaboh which is supported directly by the West Aceh Regency Government; Second, in Selangor, Malaysia; Third, in Southwest Aceh District which is supported directly by the Aceh Jaya Regency Government and opened directly by Aceh Mayor Teungku Malik Mahmud Al-Haytar; and Fourth, namely in the city of Banda Aceh which is supported directly by the Government of Aceh and the Government of the city of Banda Aceh by presenting international Sufi scholars, namely: Brunei Darussalam, Malaysia, Thailand, Singapore, Turkey and others. The successful implementation of a large series of events, namely the implementation of *Muzakarah* M.P.T.T on an international

scale, according to some experts also considered it to be evidence and a sign of the revival of religious teachings presented by Abuya Sheikh Amran Wali Al-Khalidi.

According to Amran Waly (2017) that the basis for the need to redevelop the religious teachings is also based on most scholars do not consider that Sheikh Abdul Karim al-Jilli is a great scholar in 'ketashawufan'. They even blame a lot and cannot accept and blame and cannot accept and assume that Sheikh Abdul Karim al-Jilli is a heretic cleric. Though Sheikh Abdul Karim Al-Jilli in his book "*al-Insan al-Kamil fi Ma'rifah al-Awakhir wa al-Awaaa'il*" has made Sufism so important, and this book has even been studied everywhere throughout the Archipelago.<sup>68</sup>

Therefore, Amran Waly considered it was important to re-do the monotheistic purification movement so that people understood and understood the problem. Because, the effect of wrong understanding of monotheism will have an impact on the practice of Islam that is flawed, and then give birth to wrong actions that are contrary to religious and humanitarian norms. With the presence of the M.P.T.T organization, Amran Waly intends to develop religious knowledge through a container that is named by the Sufism Study Council of Sufism (M.P.T.T) to align monotheism with Sufi monotheism or what is often referred to as Tawhid-Tasawuf. Although in the initial development there were many obstacles and obstacles, including false accusations. However, all obstacles that need to be fought for even though many people are against it, and the opposition must be resisted.<sup>69</sup>

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<sup>68</sup>Lihat Syekh Amran Waly Al-Khalidi, *Konsep Ajaran Tasawuf dan Jawaban Terhadap Tuduhan-Tuduhan Kepada Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Haji Amran Waly Al-Khalidi*, Cetakan Pertama, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Haji Amran Waly Al-Khalidi, 2013, p. 1-2.

<sup>69</sup> T. Lembong Misbah, *Gerakan Dakwah Sufistik...*, p 10.

The foundation of the establishment of M.P.T.T is none other than to refine all the teachings of monotheism and Sufism, unite the people and dance from worldly temptations, and revive remembrance among the Ummah. Because, according to Amran Waly (2017), if the Ummah is close to Allah and His Messenger, other things in worldly affairs will feel easy. Good when a leader in the government, community leaders, leaders in the company, even household leaders.<sup>70</sup> Because Sufism is very useful for treating or eliminating the diseases of passion. Because, there is no good lust / no illness except the lust of the Prophets and His Messengers. Diseases of lust that are ugly like: malice, arrogance, love of the world, wearfulness, *riya*, said and others that cause a person can not do good and noble. For this reason, it needs to be eliminated, and to eliminate it can only be done by self-cleansing to clean the heart of the hooks other than *Allah swt.*<sup>71</sup>

The presence of the Sufism Study Council of Sufism to bring Muslims to quality and who witness their blessings is in the *Qudrah* of Allah, feared and loved only by God, can have good morals, get along well with others, always worship and worship by using the eyes of the heart, *istiqamah*, trusting the law, they can see and witness between the *Haq* and the *Fatal*.<sup>72</sup> This is in accordance with the word of God in the Qur'an *surah Al-Anfaal* verse 29 which means: "O you who believe, if you are devoted to Allah, we will give you *Furqaan* (instructions that can distinguish between Haq and void)."

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<sup>70</sup> Lihat Serambi Indonesia *Dari MPTT Hingga Ketua Rateb Siribe* p.3.

<sup>71</sup>Lihat Syekh Amran Waly Al-Khalidi, *Hukum Syara' Belajar Tasawuf*, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Amran Waly Al-Khalidi, 2016, p. 9.

<sup>72</sup>Syekh Amran Waly Al-Khalidi, *Ma'rifat dalam Pandangan Tasawuf*, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Amran Waly Al-Khalidi, 2016, p. 5.

According to Amran Waly that whoever practices the commands of Allah swt and obeys all prohibitions sincerely, then Allah will bring *Nur*/Light that can separate the Haq from the void. Currently the authorities/governments, experts, scientists, intellectuals only think and do to get the blessing of prosperity/ welfare in worldly life only. However, they are less concerned about getting inner favors or secrets/*makrifat* that causes good morals, compassion, obedience to *Allah* and His Messenger and *Ulil Amri*/who take care of their affairs. Because these inner favors are not found in them, there will be a variety of chaos, disputes, bad prejudice, the cause of terrorism, violence, corruption, drugs, sexual harassment and others in our country and society, and there is no better way to do it. for such shallow, except for obedience and faith which leads to *haqiqat*, meaning that it is purified with true and pure monotheism.<sup>73</sup>

Thus, for Amran Waly, it is very important to invite and convey wisely and compassionate dialogue in all ranks of Muslims both as scholars, rulers, the rich, businessmen, scholars, cultural figures, political figures (party leaders), youth and the general public to be able to practice the teachings of monotheism Sufism and religious. Because Sufism and Sufism is a spirit that causes the life and development of Islam on this earth. Without it all, then science and other charities are not useful. Because Sufism and Sufism are the cause of ma'rifat and love Allah Almighty. Knowledge and charity that are not based on ma'rifat and love Allah will not be useful, both in terms of worship, mu 'amalah and build the country. If this can be understood and practiced, then science and other practices will come by themselves without the need to think seriously. Because,

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<sup>73</sup>Lihat Syekh Amran Waly Al-Khalidi, *Islam dan Perkembangannya, Hukum Syara, Belajar Tasawuf*, Pawoh, Labuhan Haji Tengah, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Haji Amran Waly Al-Khalidi, 2016, pp, 6-7.

*bertaswuf/bertariqat* is useful to eliminate the bad character and lust to be able to have good morals, eliminate lust with the light of nature to love.<sup>74</sup>

Amran Waly also stressed the importance of studying Sufism and Sufism for all groups, because this knowledge is very useful for the life of the world and the hereafter. Do not consider this knowledge useless especially if we consider heresy.<sup>75</sup> According to Amran Waly, in the current development of the ulemas in Aceh and generally in the archipelago only raised the *Aqeedah Ahlussunnah* and *syara* law (*fiqh*) of the Shafi'i School to trace the teachings of the *Mu'tazilah* and *Wahabiyah* which are between the *Mazhab* and Shi'ite understandings that have been began to develop in Aceh and the archipelago in general. Even in various activities such as seminars both local, pesantren or government, the Ulama Consultative Council (MPU) in Aceh, and other organizations do not raise and are very less concerned with religious teachings.<sup>76</sup> In fact, did you know that Sufi scholars under the grave of the Prophet's glory, not *aqeedah* and *fiqh* scholars, as explained in the book *Tanwir al-Qulub* by Sheikh Muhammad Amin al-Kurdi.<sup>77</sup> Sufism is a science that can be known for the cause of the soul, which is praiseworthy and despicable, how

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<sup>74</sup>Syekh Amran Waly Al-Khalidi, *Islam dan Perkembangannya...*, p. 13.

<sup>75</sup>Syekh Amran Waly Al-Khalidi, *Ma'rifat dalam Pandangan Tasawuf*, Pawoh, Aceh Selatan: Majelis Pengkajian Tauhid Tasawuf Abuya Syekh Amran Waly Al-Khalidi, 2016, p. 18.

<sup>76</sup>Syekh Amran Waly Al-Khalidi, *Islam dan Perkembangannya, Hukum Syara' Belajar Tasawuf, & Ma'rifat dalam Pandangan Tasawuf*, (Makalah) Majelis Pengkajian Tauhid Tasawuf, Darul Ikhsan, Pawoh, Labuhan Haji Tengah, Aceh Selatan pada tanggal 7 Maret 2016, p. 19.

<sup>77</sup>Kitab *Tanwir al Qulub fi Mu'amalati Allami al- Ghuyub* merupakan salah satu kitab yang banyak dipelajari di Pesantren Nusantara. Kitab ini dikarang oleh Syekh Muhammad Amin al-Kurdi yang dilahirkan di Kota Irbil, Irak pada paruh kedua Abad ke-13. Kitab ini membahas 3 (tiga) pembahasan sekaligus yaitu Aqidah, Fiqh dan Tasawuf. Kitab ini juga banyak dijadikan rujukan bagi ulama di Nusantara dan Asia Tenggara.

to purify it from the despicable, fill it with praiseworthy qualities and how to walk and go to God Almighty and rush to Him.

Because the teachings of Sufism are the Spirit (life) of other teachings including Aqeedah and Shariah law '. Because, the main topic of discussion is ma'rifat and loving Allah. Whatever knowledge and practices are carried out without ma'rifat basis is of no use. For this reason, Amran Waly through his institution called M.P.T.T continues to carry out its mission to develop the teachings of monotheism Sufism and to invite Muslims in Aceh in particular and generally in the archipelago to be serious and able to understand this teaching for the sake of strength and strength Islam returned to how it was before. Because, Sufism or Sufism according to Amran Waly is a pearl that has long been lost and must be endeavored to be achieved in order to get it back.<sup>78</sup>

Through the institution he founded, Amran Waly has also carried out various activities for the development of the science of monotheism in Sufism, while the activities carried out include lectures, studies, research and studies, especially in the field of monotheism and Sufism. M.P.T.T Abuya Sheikh Haji Amran Waly Al-Khalidi is a Study Unit of Tawhid Tasawuf who wants to restore the glory of Aceh as in the days of Sultan Iskandar Muda by restoring the ideology of '*Wahdatul Wujud*' like the Acehnese cleric (Syaikul Islam) formerly Hamzah Fansuri and Syamsuddin As-Sumatrani who was misled by Nuruddin Ar-Raniry during the reign of Sultan Iskandar Tsani.<sup>79</sup>

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<sup>78</sup>Lihat Syekh Haji Amran Waly Al-Khalidi, *Ma'rifat dalam Pandangan Tasawuf...*, pp. 19-20.

<sup>79</sup>Lihat Majelis Pengkajian Tauhid Tasawuf Akankan Diterima Ulama? dalam *Media Dakwah Santri Dayah* Edisi VI/MD.SD/03/2010, p. 2.

The Sheikh of Islam who was known at the time of Sultan Iskandar Muda (1636 AD) was a pious figure who was believed to be the Sultan's right hand man, known as Qadhi Mufti. The person has been chosen according to the criteria and wisdom of several ulama, and has become the foundation in several spheres responsible for running the wheels of government covering the fields of religion, social, diplomacy, state and even including politics.<sup>80</sup>

During the period of Sultan Iskandar Muda (1607-1636 AD), he had permitted and legalized the teachings of Hamzah Fansuri, and expressed sophisticated Sufi ideas in the form of prose and poetry full of parables. Then it was further developed by Syamsuddin As-Sumatrani (w 1630 AD), the first Nusantara cleric to elaborate on the teachings of seven digits, an adaptation of his emotion theory Ibn 'Arabi. However, on the contrary the teachings of *Wahdatul Wujud* were prohibited during the time of Sultan Iskandar Tsani (1636-1641 AD) on the fatwa of Nuruddin Ar-Raniry which was more inclined to the moderate concept of Sufism of akhlaqi. However, in the book of *Tibyan* by Nuruddin Ar-Raniry, *Wujudiyah's* understanding is not categorized as a deviant sect or heresy. However, it is classified into Sufi groups totaling 13 (thirteen), although according to Nuruddin Ar-Raniry it is misguided and wrong, unfortunately Nuruddin Ar-Raniry does not discuss in detail the thirteen groups in the entire book (the text). Therefore, according to Amran Waly, do not say the knowledge of monotheism and Sufism "we need not learn it or practice it." But, in fact, at this time "we are too late to learn it and practice it."<sup>81</sup>

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<sup>80</sup> Lihat Hermansyah, Syaikh al-Islam dan Peranan Ulama, dalam Aliran Sesat di Aceh: Dulu dan Sekarang, Cetakan 1, Banda Aceh: Lembaga Penelitian IAIN Ar-Raniry Banda Aceh dan Ar-Raniry Press, 2011, pp. 8-9.

<sup>81</sup> Lihat Majelis Pengkajian Tauhid Tasawuf Akan Diterima Ulama? dalam *Media Dakwah Santri Dayah* Edisi VI/MD.SD/03/2010, pp. 2-3.



It can also be concluded that the history of the establishment of the M.P.T.T was started by Abuya Sheikh Amran Waly Al-Khalidi with his team in 2004, by registering the name of the organization at the Notary Public with the name of the Tawhid Tasawuf Study Council Sheikh Hajj Amran Wali Al-Khalidi, with the intent and purpose of making an organization socio-religious oriented in the da'wah activities and studies in the field of Tawhid Recitation Tasawuf. It can also be concluded that the foundation for the establishment of the M.P.T.T was also based on the desire of Abuya Sheikh Hajj Amran Waly Al-Khalidi to restore and purify the Islamic monotheism, which according to Amran Waly at this time the teachings of the Islamic religion which had developed in Acehese society had far deviated from the teachings of Islam, especially the understanding of what is meant by the teachings of true religion.

Therefore, Amran Waly is determined to restore the purity of Islam through the understanding of the most basic teachings of Tawhid and Sufism, because only then will humans get their identity as plenaries or *Insan Kamil*, and re-deepen the classical Sufi teachings in the view of Amran Waly has been able to develop Islam and society in the past, namely Sultan Iskandar Muda as developed by the great scholars Hamzah Fansuri and Syamsuddin As-Sumatrani to be understood and reinterpreted especially the *Wahdatul Wujud* concept in the present context and in a simple language for the strong and strong Islam back as it is before

#### **D. Community Responses to M.P.T.T and *Rateb Siribee* in Aceh, North East Part**

M.P.T.T which is an abbreviation of the Council of Study of Tawhid Sufism is an assembly established by Abuya Sheikh Hajj Amran Waly Al-Khalidi. This assembly is an organization to study Tawhid and Sufism in the form of lectures, studies and studies

conducted in various regions in order to restore and purify the unity of Muslims. Until 2017 it was noted that this organization has grown tremendously, there are at least 6 (six) provinces in Indonesia which have established M.P.T.T.T. Abu. Sheikh Amran Waly Al-Khalidi branches namely 1) Jakarta (Kali Malang); 2) Sulawesi (Manado); 3) Gorontalo; 4) Padang (Stone Cage); 5) East Java (Surabaya) and Riau (Bangkinang/Batu Basurat).



Picture 07. Abuya Sheikh Haji Amran Waly Al-Khalidi in the Study of Sufism in Tasawuf in North Minahasa Regency, North Sulawesi Province

From some of the data that researchers have met, in recent years in Aceh and several regions in Indonesia have shown remarkable developments related to the purification of *Tawhid Tasawuf* movement developed by Abuya Sheikh Haji Amran Waly Al-Khalidi. Even the Tawawuf Tawhid movement has also reached several regions in Southeast Asia, such as Malaysia, Singapore and Thailand. While in Aceh itself, the development of branches has been almost all of Aceh. It's just that in the North-East region of Aceh that seems still a bit slow progression, where this problem is strongly

suspected that the scholars in this region are more understanding of *Fiqh* (Shari'a), so that the teachings developed by M.P.T.T with Sufism or Sufi patterns are seen as incorrect, misguided and misleading.

Regarding the response to the M.P.T.T began with a few surahs of understanding about '*Tawhid Science*' explained by Abuya Sheikh Amran Wali Al-Khalidi who was questioned by the ulama about explaining the description of the understanding, then the scholars did *Muzakarah* to discuss the problem in the Bujang Salem Mosque, the results of which say that the sect is misguided and misleading.<sup>82</sup> Then along the way the issue reappeared in the midst of society that the sentence '*Huwa*' (he) contained in one of the verses in the *Surah Al-Ikhlās* (*Qul huwallahu ahad*), the first verse of the surah returned its dhamir (pronouns) to Muhammad peace be upon him (*Insan Kamil*), and regarding the explanation, *Allah Rabbun, Muhammad 'Abdun Fi Syari'ah Allah Zhatun, Muhammad Shifatun Fi Thariqah, Allah Ruuhon, Muhammad Shifatun Fi Itself and Allah Muhammad Fi Ma'rifah*, etc. and this is one of the questions regarding the clarity of the suras by the Aceh charismatic scholars.<sup>83</sup>

In addition, Abu Tumin Blangbladeh also commented related to the teachings developed by Abuya Sheikh Haji Amran Waly Al-Khalidi, he also questioned the sources of Sufi teachings developed through the organization formed by the M.P.T.T, especially about the discussion on the letter *Al-Ikhlās Qul huwallahu ahad* (he *Marja 'Dhamir' Huwa*) returned to Muhammad, for Abu Tumin this kind of thinking had deviated from the Islamic' Aqeedah ', and Abu Tumin argued that the teachings developed by Abuya Sheikh Haji Amran Waly Al-Khalidi led to *Ittihad* and *Hulul* from the Sufi concept of

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<sup>82</sup>Lihat Majalah Majelis Pengkajian Tauhid Tasawuf: Akankan Diterima Ulama, dalam Media Dakwah Santri Dayah Edisi: VI/MD.SD/03/2010, p. 2.

<sup>83</sup>Lihat Majalah Majelis Pengkajian Tauhid Tasawuf: Akankan Diterima Ulama, dalam Media Dakwah Santri Dayah Edisi: VI/MD.SD/03/2010, pp. 3-4.

Shaikh Sheikhuf Abdul Karim Al-Jilli is considered heretical and misleading in the science of Sufism.<sup>84</sup>

Meanwhile Abu Yusuf Ali said that the *dhamir "huwa"* in *Surah Al Ikhlas* has two meanings, namely *Isyari* and *Iltifai'i*. *Isyari* implies that *dhamir huwa's* return to Allah Almighty created "*Nur Muhammad*." So *dhamir huwa* also addressed *Nur Muhammad*. In essence, all of this returns to God. While the meaning of *iltifai* is *huwa* this is the place where all the verses in front of it return, namely *Al Ahad, Al Shamad, lam yalid, lam yulad, lam yakun lahu kufuan ahad*.<sup>85</sup>

Related to the incident, Abuya Sheikh Amran Waly Al-Khalidi in his little book entitled "A Little Explanation of the Taawid Teaching of Sufism Abuya Sheikh Amran Wali Al-Khalidi and Explanation of Some Speeches of Abdul Karim Al-Jilli in the Book of *al-Insan al-Kamil fi al -Ma'rifatil Awakhir wa al-Awa'il*" explained that what he explained was one of the contents contained in a book that is '*Insan Kamil*' which was composed by a prominent scholar in Sufism, Sheikh Abdul Karim Al-Jilli, namely to page 31 in the Book '*al-Insan al-Kamil fi al-Ma'rifatil Awakhir wa al-Awa'il*' returns *dhamir* (pronouns) '*Huwa*' in *Surah Al-Ikhlas* to '*Anta*' in the words '*Qul*' namely *Insan* as an interpretation of '*isyari* to explain *Haqiqat*.<sup>86</sup>

However, scholars in North Aceh criticized the book, the Chairman of HUDA (Aceh Dayah Ulama Association) at the time in Aceh Province, namely Abu Ibrahim Bardan (2009) asserted that according to his study, there were surahs whose dreaded understanding could formulate the Ummah in his misunderstanding and ultimately lead to misdirection. '*Aqeedah*' as described above, and

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<sup>84</sup>Lihat Lembong Misbah, Gerakan Dakwah Sufistik ..., p. 180.

<sup>85</sup>Wawancara dengan Abu Yusuf Ali, Wakil Ketua MPU Kota Lhokseumawe

<sup>86</sup>Lihat Syekh Amran Waly Al-Khalidi, *Konsep Ajaran Tasawuf...*, p.1

also several other reasons.<sup>87</sup> So, Sufism is not good to be taught to ordinary people, feared can damage the 'Aqeedah' and misunderstood by ordinary people.<sup>88</sup>

Then, the Ulama Consultative Assembly (MPU) of the North Aceh District through a hearing on November 26, 2009 later stated that what Abuya Sheikh Amran Waly Al-Khalidi wrote about what was written in his little book entitled "A Little Explanation of the *Taawid* Teachings of Abuya Sheikh Hajj Amran Wali Al-Khalidi and Explanation of Some Speeches of Abdul Karim Al-Jilli in the Book-*Insan al-Kamil fi al-Ma'rifatil Awakhir wa al-Awa'il*" has deviated from the true teachings of Islam, and invoked "haram" and misguided teachings delivered by Sheikh Abdul Karim Al-Jilli and at the same time emphasized that the North Aceh Regency MPU banned the circulation of the book, and withdrew all books that had been distributed to the public, with the affirmation that the books written by Abuya Sheikh Hajj Amran Waly Al-Khalidi were understood the origin of the explanation is from the words of Sheikh Abdul Karim Al-Jilli as the author of *Kitab al-Insanal-Kamil fi al-Ma'rifatil Awakhir wa al-Awa'il* is feared to be misunderstood by ordinary people and the teachings are dangerous to the faith of the people, especially the ordinary people.<sup>89</sup>

In addition to the HUDA cleric, the Lhokseumawe City Ulama Consultative Council (MPU). As said by the chairperson of the MPU that institutionally the Lhokseumawe MPU has not taken a position related to the fatwa of the teaching of Sufism of Abu Amran.

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<sup>87</sup>Lihat Majelis Pengkajian Tauhid Tasawuf: Akankan Diterima Ulama, dalam Media Dakwah Santri Dayah Edisi: VI/MD.SD/03/2010, pp. 2-5.

<sup>88</sup>Lihat Syekh Amran Waly Al-Khalidi, *Tuduhan-Tuduhan Terhadap Perkembangan Pengkajian Tauhid Tasawuf, dalam Konsep Ajaran Tasawuf...*, p. 9.

<sup>89</sup> Lihat Majalah Santri, Serambi Indonesia, MPU Larang Peredaran Buku Syekh H. Amran Waly, Edisi 26 November 2009 dan lihat juga Lembong Misbah, Gerakan Dakwah Sufistik..., p. 176.

Specifically related to the contents of the book compiled by Abu Amran. According to him, according to the rules, the Regency/City MPU has no right to issue a fatwa on a religious issue. The right to issue a fatwa is the Provincial MPU. However, his party has submitted a request to the Aceh MPU to explain the challenge of the fatwa against Sufism Amran and until now there has been no response from the Provincial MPU. Because there is no fatwa from the provincial MPU at this time the activities of M.P.T.T and *Rateb Siribee* dhikr are not banned, even in 2018 a great dhikr was made at the Lhokseumawe City Islamic Center facilitated by the mayor of Lhokseumawe.<sup>90</sup>

For ordinary people, both in Bireuen District, North Aceh, Lhokseumawe City and Langsa, the influence of the controversy on the teachings of Sufism of Abuya Sheikh Haji Amran AL-Khalidi was not felt. Ordinary people generally, follow the opinion of the recitation teacher. If the teacher is pro to the teachings of Sufism of Abu Amran they are also pro, and vice versa if the teachers they follow contra /do not accept the teachings of Sufism of Abu Amran they also do not accept it.<sup>91</sup>

The contents of the booklet are some of the classical Sufi doctrines, especially about *Insan Kamil's* understanding which was developed by Sheikh Abdul Karim Al-Jilli, where the **Insan Kamil's** understanding is as a form of *Wahdatul Wujud*, which mentions the union between *Khalik* (God) and Creature. The classical doctrine according to Ahmad Syalabi in Muhibuddin Waly (1997) states that among the comprehension of *Wahdatul Wujud* according to Sheikh Abdul Karim Al-Jilli, many are related to *Wahdatul Wujud's*

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<sup>90</sup> Wawancara dengan Tgk. H. Abu Bakar Ismail, Ketua MPU Kota Lhokseumawe

<sup>91</sup> Wawancara dengan Tgk Sya'bi (Bireun), Tgk. Zulkarnaini (Aceh Utara), dan Tgk Jamaluddin (Kota Langsa).

understanding from Ibnu Arabi, a great Imam of Sufism in the Arab world who wrote essays reaching 500 pieces.

The *Wahdatul Wujud* understanding includes: 'this nature is the khariji of Allah. In other words, that in nature we see God and we see God in him. Nature was not created from nothing, but nature already exists in the Essence of *Allah*, which is positive, coming from Allah and returning to *Allah*. Although in reality (*Khariji*) is new. Therefore, in the appreciation of the Wahdatul Sufis the unity between the Essence of Allah and His attributes. This means that they see in the appreciation of the oneness between Allah and this world. Based on this, the divinity of Allah in the description of the teachings of *Tawhid* in *tajalli* in humans as creatures that exceed other creatures. And because of that, the Prophet Muhammad, was *Al-Insan Kamil*, a perfect human being.<sup>92</sup>

Referring to that understanding too, according to Abu Ibrahim Bardan, the view is actually not in line with Islamic Sharia, and some explanations written by Abuya Sheikh Haji Amran Waly Al-Khalidi in his book which outlines some of the opinions of Sheikh Abdul Karim Al-Jilli, author of the book *al-Insanal-Kamil fi al-Ma'rifatil Awakhir wa al-Awa'il* is very doubtful, it can even damage the aqeedah of ordinary people and be misleading.<sup>93</sup>

However, Abuya Sheikh Amran Waly Al-Khalidi said that the opinion he explained was not without foundation, but had a strong enough foundation that is sourced from the contents contained in a book written by a prominent scholar in the field of Sufism, Sheikh Abdul Karim Al-Jilli is the ulama '**Hakikat**' *Arif Billah*, and has been recognized by the Islamic world. Reportedly the book of *al-Insanal-*

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<sup>92</sup> Lihat Ahmad Syalabi dalam Muhibuddin Waly, *Kericuhan dalam Theologi Islam di Kalangan Ulama Aceh...*, pp 26-27

<sup>93</sup> Lihat Lembong Misbah, *Dakwah Sufistik...*, p. 176.

*Kamil fi al-Ma'rifatil Awakhir wa al-Awa'il* written by him has reached dozens of shariah books from other scholars. He died in 889 AH, this is as explained in the book *Al-Kahfu Wa Arraqimu*, printed Al-Azhar, Egypt.<sup>94</sup>

According to Abuya Sheikh Haji Amran Waly Al-Khalidi Tawhid Tasawuf which he developed is not like what is understood by Abu Ibrahim Bardan, Tawhid Tasawuf is very useful to eliminate the heart's connection to other than Allah, so that we can *Khuyyu'* and *Hudhur* days to *Allah swt* in worship, after having *aqidah*, believe in *Allah* and understand the sharia law'. Not damage *aqidah*, but make our *aqidah* better (*Dhul* and '*Ayyan*). Layman is a person who does not understand 'aqeedah and syaria law' which is *fardhu ain*. As for people who have understood, it is obligatory for him to understand the sciences of Sufism, so that aqeedah and the practice of law are not in vain are learned / practiced.<sup>95</sup>

The importance of re-understanding the teachings of *Wahdatul Wujud* like the previous scholars, where in Aceh also had been developed by the two major scholars namely Hamzah Fansuri and Samsuddin As-Sumatrani, which has brought Aceh to the peak of glory during the reign of Sultan Iskandar Muda. It is important to re-actualize the teachings of classical Sufism, because the Islamic community currently does not understand what is meant by religious teachings correctly. Therefore, to restore the greatness of Islam must be done by re-understanding the most basic teachings in this religion, namely '*Tawhid*', and to understand '*Tawhid*' which is pure and in accordance with essential meaning, the need for Sufism, and is

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<sup>94</sup> Lihat Jawaban Syekh Amran Waly Al-Khalidi terhadap yang dikirimkan kepada Abu Tumin Blangbladeh terhadap Ajaran Tauhid Tasawuf dalam Lembang Misbah, *Dakwah Sufistik...*, poin (g), p. 182.

<sup>95</sup> Lihat Syekh Amran Waly Al-Khalidi, *Konsep Ajaran Tauhid Tasawuf, ...*, pp. 9-10.



obligatory for us to understand the science of Sufism so as not to be in vain aqeedah and practice the law learned (which is practiced), and Sufism is useful to cleanse the heart to other than *Allah* Almighty and *Khuyu'* in worship and get closer to God Almighty by means of berariqat. The ideas of the actualization of *Wahdatul Wujud's* philosophy in classical Sufism teachings according to Amran Waly need to be re-interpreted in simple language and the context of contemporary Islam, to perfect the monotheism of a servant as the main foundation in religion.

Tabel 1. *Konsep Ajaran Tauhid Tasawuf Abuya Syekh Haji Amran Waly Al Khalid*

<b>KONSEP TAUHID TASAWUF ABUYA SYEKH HAJI AMRAN WALY AL-KHALIDI</b>			
<p>Tawhid and Sufism are two things that can not be separated. Both aim to return the true teachings of Islam.</p>	<p>The purpose of Tawhid is to purify the faith. While the goal of Sufism is to eliminate the heart's connection to other than Allah, we have a heart to God when worshipping.</p>	<p>In accordance with the teachings of Tasawuf Al Jilli with his <i>Insan Kamil</i> concept, and the concept of Sufism Ibn Arabi with <i>Wahdatul Wujud</i> in interpreting the meaning of dhamir (pronoun) "<i>Huwa</i>" in Surat al-Ikhlās refers to the interpretation of Al-Jilli.</p>	<p>Sufism is the spirit of Shari'a, without Sufism of Shari'a it cannot be implemented properly and istiqamah.</p>



Referring to the explanation of Abuya Sheikh Haji Amran Waly Al-Khalidi, Tgk Mahfudh said that in substance the teachings of Sufism developed by Abuya Sheikh Haji Amran Waly Al-Khalidi did not contradict the essence of Islamic teachings, but according to the opinion of some charismatic scholars of the north and east regions Aceh, the teachings of Sufism that lead to the concept of human beings are open to the public and ordinary people, all of whom do not have a deep understanding of the concept of Sufism so that they are afraid of being trapped in an improper interpretation of the nature of God.<sup>96</sup>

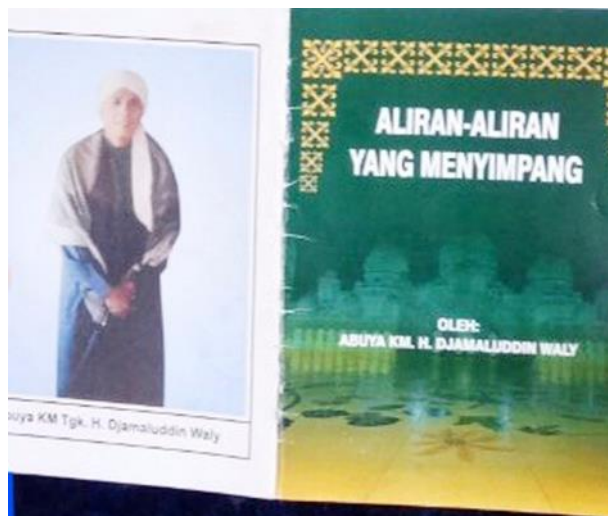
Not only that, besides Abu Panton, one of the siblings of Abuya Sheikh Amran Waly Al-Khalidi namely Abuya Sheikh Djamaluddin Waly Al-Khalidi<sup>97</sup> also took out his fatwa regarding the teachings developed by his younger brother. So, in Aceh at that time it became a great issue because there had been a fatwa of heresy accusations between the brothers. The accusations made by 'heretics' by Djamaluddin Waly to his younger brother Amran Waly include those related to the teachings developed by the Study Unit of Tawhid Tasawuf (M.P.T.T) about *Tawhid Tasawuf* which is indicated using the concept of *Insan Kamil* and *Wujudiyah* in Aceh study. So that there is a heated debate among scholars in Aceh. In fact, according to Djamaluddin Waly, the Tawhid Sufism developed by Amran Waly can cause idolatry or apostasy, even exceeding Jews and Christians. To explain that the teachings were deviant, Djamaluddin Waly even

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<sup>96</sup> Wawancara dengan Tgk Mahfudh, MA sebagai Guru MI di Kabupaten Pidie Jaya

<sup>97</sup> Abuya Syekh Djamaluddin Waly Al-Khalidi adalah salah seorang Ulama kharismatik Aceh tutup usia pada usia 71 tahun, di Rumah Sakit Umum Daerah Teuku Pekan, Aceh Barat Daya. Kamis, 21 juli 2016, sekitar pukul 23.00 Waktu Indonesia Barat. Dimakamkan di pemakaman keluarga besar Abuya Syekh H. muda Waly Al-Khalidy dalam komplek Dayah Darussalam Labuhan Haji Barat, Kabupaten Aceh Selatan pada hari Jum'at 22 Juli 2016 selesai shalat jum'at. Djamaluddin Waly juga merupakan mertua dari Alm. Ustad Arifin Ilham.

wrote a book entitled "*Ajaran-Ajaran yang Menyimpang*" addressed to the Study Unit for the Study of Tawheed Tasawuf (M.P.T.T) Abuya Sheikh Haji Amran Waly Al-Khalidi. The book also circulated widely among the people of Aceh.



Picture 08. Book with the title 'Deviant Streams: Aliran-Aliran yang Menyimpang' the work of Abuya Sheikh Haji Djamaluddin Waly Al-Khalidi.

With the circulation of the book, there has been a disharmony between Muslims in Aceh, even to the extent of criminal acts in several places such as: Matang region, Bireuen Regency, infidelity aimed at ulemas and some Muslims in Aceh who love religiousness also occur. . Not only that, in various studies, Abuya Sheikh Haji Djamaluddin Waly also conveyed to the entire community to anticipate the teachings or the flow of blind salik (without guidance) that is still developing in a number of districts/cities in Aceh. While from Tgk Sayuti representing M.P.T.T himself commented on the circulation of the book, they really regretted the attitude of Abuya Sheikh Haji Djamaluddin Waly who accused M.P.T.T of having deviated by equating the Prophet Muhammad with Allah swt.

Whereas MPTT only confirms the explanation of Sheikh Abdul Karim Al-Jilli, a great Sufi who is recognized by the Islamic world in his book *Insan Kamil* whose truth is recognized by the great scholars, including by Sheikh Abdussamad Al-Palembangi (author of *Sirus Salikin*) Juz 3 pages 183.<sup>98</sup>

The effect of the fatwa of Abuya Shaykh Haji Djamaluddin Waly, resulted in part of the community, especially dayah alumni, view that the Sufi tasya of Abuya Shaykh Amran Waly Al-Khalidi needed to be limited. One of the cases concerning this was the limitation of the participation of M.P.T.T followers in religious activities, because it was considered not in line with the general public, for example a preacher in the Bireuen area had once been canceled as a Khatib and also became a prayer leader, because he was considered heretical.<sup>99</sup>

Regarding the community's response to Sufism Abuya Sheikh Haji Amran Waly Al-Khalidi with the activities of dhikr and *Rateb Siribee*, the people of Lhokseumawe city were pros and some cons. Pro society is generally cloud society and part of Labuhan Hajj alumni where the leader of the dayah is now Abuya Sheikh Haji Amran Waly Al-Khalidi himself. Whereas the people considered to be contra are generally dayah-based people found in Pidie, Pidie Jaya, Bireuen, North Aceh, Lhokseumawe and East Aceh. So, most of them chose to join the TASTAFI initiated by Abu MUDI.<sup>100</sup>

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<sup>98</sup>Lihat Pernyataan Tgk Sayuti Abdurrahman (Pencinta Tauhid Tasawuf) dalam [www.acehprtal.com](https://www.acehprtal.com) (MPTT Menghimbau agar Ulama dan Masyarakat tidak Membaca Buku Abuya Djamaluddin Waly) <https://www.acehportal.com/2017/12/08/mppt-i-menghimbau-agar-ulama-dan-masyarakat-tidak-membaca-buku-abuya-jamaluddin-waly/> diakses pada 10 Juli 2019 pukul 15.06 WIB

<sup>99</sup> Wawancara dengan Tgk Sya'bi salah seorang tokoh masyarakat Bireun

<sup>100</sup> Wawancara dengan Fakhurrazi, MA. Akademisi IAIN Malikussaleh Lhokseumawe.

Research conducted by Lembong Misbah (2017) shows that in order to counteract the influence of Abuya Shaykh Haji Amran Waly Al-Khalidi and his MPTT organization, Abuya Shaykh Haji Djamaluddin Waly Al-Khalidi also helped establish affiliations with various dayahs in Aceh to the region of Aceh. East-North Aceh province such as: 1) Dayah Al-Aziziyah Samalanga, led by Tgk. Hasanoel Basry; 2) Dayah Madinatuddiniyah Babussalam, Blangbladeh, Jeumpa District, Bireuen District, led by Abu Tumin Blangbladeh, and others to prevent the influx of M.P.T.T in the community.

Even to prevent the rapid development of M.P.T.T, a rival organization was also established which was pioneered by Tgk Hasanoel Basry (Abu Mudi) under the name of the Sufism *Tawhid* Council and *Fiqh* (TASTAFI). According to Tgk Aminullah, TASTAFI is a study that tries to combine Sufism, Tawhid and Fiqh, where these three sciences are the trilogy of religion. Whereas M.P.T.T. is one of the movements that tries to combine *Sufism* and *Tawhid*. The axiologically the two approaches are good and not contradictory, which in the final goal is to want to educate the servant to be a devout and pious human / believer (*Insan Kamil* and *Ma' rifatullah*).

Related to what was revealed by his biological brother Abuya Sheikh Haji Djamaluddin Waly Al-Khalidi to Abuya Sheikh Haji Amran Waly Al-Khalidi and his M.P.T.T organization as a heresy of Sufism developed and considered the Tawhid Tasawuf 'heretical', and these teachings could lead to polytheism or heresy. apostasy, even consider it to exceed Christian Jewish teachings. Abuya Sheikh Amran Waly also responded in the form of an answer to the statement. In fact, according to him, about what is accused by Abuya Djamaluddin Waly Al-Khalidi against him and his organization is something that is caused by them-they are less able to understand the

basic terms in the nature of "this (us (us))" katasawufan in essence is a form Allah, in ta'yinnya is a creature (nature). "As in the book *Jauharul Haqaiq* by Shaykh Syamsuddin As-Sumatrani page 69.<sup>101</sup>

Amran Waly also explained that, Itself is to talk about being. Or the Being (we / beings) is a form of *istifadhah*/abundance from the form of Allah. The form of Allah is *istiqlal*/standing by itself / Form of *Dzati*. When we confront our form with the form of God, then our form is lost, the eternal form of God. As for our form *ma'dum* on *azal'* / not at all.

Furthermore, Amran Waly also said that most pesantren leaders refused and were displeased with the existence of Tawhid Sufism because also in most pesantren in Aceh, only taught about fiqh and aqeedah, while Sufism discussing Shari'a, *Tariqat* and *Haqiqat* was less discussed. Thus, the unity and relationship between the ulama to bring the *Ummah* to the path of *Allah*, did not go well and right.<sup>102</sup> Because the purpose of *Tariqat* is to attain ma'rifat, eliminate ananiyah, have noble morals and draw closer to *Allah swt*. Most *Tariqat* leaders are not able to understand the stations in the *Tariqat* journey, such as: *mahabbah*, *ma'rifat*, *fana. baqa*, *tahqiq*, and so on.

The reasons from the pesantren are that the books taught in the pesantren have covered everything, both monotheism, fiqh and Sufism. This is evidenced by the curriculum taught at dayah. For fiqh, it is taught from *Matan Taqrib* to *Mahalli*, *Tawhid* from *Aqidah Islamiah* to *Dusuqi*, Sufism, starting from the *Akhlak*, *Muraqi Ubudiah* to *Ihya Ulumuddin* and *al-Hikam*. The following is one example of a dayah curriculum in which there are subjects of Sufism.

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<sup>101</sup> Jauharu Haqaiq adalah salah satu kitab. Lihat Amran Waly Al-Khalidi, *Konsep Ajaran Tauhid Tasawuf...*, p. 13.

<sup>102</sup> Lihat Amran Waly Al-Khalidi, *Konsep Ajaran Tauhid Tasawuf...*, p. 12..



Tabel 2. *Dayah Curriculum*

No	Study / Class	I	II	III	IV	V	VI
1	<i>Fiqh I</i>	√	√	√	√	√	√
2	<i>Fiqh II</i>	-	-	-	√	√	√
3	<i>Nahwu</i>	√	√	√	√	√	-
4	<i>Sharaf</i>	√	√	√	√	√	√
5	<i>Tasawwuf</i>	√	√	√	√	√	√
6	<i>Tauhid</i>	√	√	√	√	√	√
7	<i>Tajwid</i>	√	-	-	-	-	-
8	<i>Tafsir</i>	-	√	-	√	√	√
9	<i>Hadits</i>	√	√	√	√	√	√
10	<i>Tarikh</i>	√	√	√	√	-	-
11	<i>Ushul Fiqh</i>	-	√	√	√	√	√
12	<i>Mantiq</i>	-	-	√	√	√	√
13	<i>Faraidh</i>	-	√	√	√	-	-
14	<i>Ilmu Hadits</i>	-	√	√	√	√	√
15	<i>Balaghah</i>	-	-	√	√	√	√
16	<i>Qawaed Fiqhiyyah</i>	-	-	√	√	√	√
17	<i>Ilmu Tafsir</i>	-	-	√	√	-	√
18	<i>Ilmu 'Arudh</i>	-	-	√	√	-	-
19	<i>Ilmu Falaq</i>	-	-	√	√	-	-
20	<i>Tarikh Tasyri</i>	-	-	-	-	√	√
21	<i>Ayatul Ahkam</i>	-	-	-	-	-	√
22	<i>Hadits Ahkam</i>	-	-	-	-	-	√
23	Jumlah	8	11	16	18	14	16

From the tabel above, it is clear that Sufism is taught in dayahs from the first to the fifth grade. This shows that in dayah science of Sufism received a great position in order to educate the students'

morals.<sup>103</sup> In addition to teaching through the books of Sufism, in the dayah also held the practice of Khalut practice with the tomb of khulwatiah. This practice is usually carried out during the month of Ramadan.<sup>104</sup>

Apart from the pro and contra discourse above, Hasan Muarif Ambary (2002) thoughts about religious issues, especially about humans and God (*Hablum Minallah*) which in the religious understanding of thoughts developed by Al-Jilli, Hamzah Fansuri and Syamsuddin As-Sumatrani as developed by Sheikh Amran Waly Al-Khalidi was placed in the *Wahdatul Wujud* category.<sup>105</sup> However, to understand the meaning of Sufism (mystic) developed by Abuya Sheikh Amran Waly Al-Khalidi through his organization M.P.T.T and his practice of remembrance called *Rateb Siribee*,<sup>106</sup> and need to do Tariqat and enter into the *Tariqat* to practice the teachings in an attempt to climb to a climb called 'aqabah with the ultimate goal to become a mysticism expert. This can also be seen from the appeal in various books by M.P.T.T that in the practice it is mandatory to learn from the teacher in this case the murshid of the *Tariqat*.<sup>107</sup>

From the above description also, we can conclude that those who are pros and cons to the teachings of Sufism of Abuya Shaykh Haji Amran Wali Al-Khalidi have their respective reasons as shown in the following chart:

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<sup>103</sup> Dokumentasi Kurikulum Dayah Mudi Samalanga Kabupaten Bireun

<sup>104</sup> Wawancara dengan Tgk Rasyidin salah seorang warga Aceh Utara

<sup>105</sup> Lihat Hasan Muarif Ambary, p.11.

<sup>106</sup>Rateb Siribee berasal dari dua kata yaitu Rateb (Bahasa Aceh) yang artinya Zikir, dan *Siribee* (Bahasa Aceh) yang artinya adalah Seribu. Dari kedua makna tersebut juga dimaknai dengan Zikir sebanyak-banyaknya.

<sup>107</sup> Lihat Himbauan pada *Kitab Manazir As-Sairin*

Tabel 3. Alasan Pro dan kontra terhadap Ajaran M.P.T.T dan *Rateb Siribee* Abuya Syekh Haji Amran Waly Al-Khalidi

PRO	KONTRA
<ol style="list-style-type: none"> <li>1. The expected goal of practicing Sufism is to draw closer to <i>Allah</i> Almighty.</li> <li>2. Means to educate people to be obedient in Dhikr and worship</li> <li>3. Abuya Sheikh Amran Waly Al-Khalidi is one of the great ulemas of Aceh today and he is the son of an Acehnese Charismatic Ulama of the past</li> <li>4. With the presence of M.P.T.T Abuya Sheikh Haji Amran Waly Al-Khalidi, the scientific discourse in Aceh is vibrant and growing</li> <li>5. With the existence of M.P.T.T, the glory of Sufism in Aceh revived</li> <li>6. Look at the charisma of Abuya Sheikh Amran Waly Al-Khalidi</li> <li>7. Abuya Sheikh Haji Amran Waly Al-Khalidi is the Head of Labuhan Haji Dayah Darussalam, South Aceh Regency.</li> </ol>	<ol style="list-style-type: none"> <li>1. Assuming to deviate from Sufism taught by his father, who was a role model of Islamic dayah scholars in Aceh</li> <li>2. The teachings of Sufism are too philosophical, so they are not suitable for ordinary people</li> <li>3. There is no genealogy from Abuya Mudawaly</li> <li>4. Many charismatic scholars of Labuhan Haji alumni refuse</li> <li>5. In his teachings embracing Wahdatul Wujud Ibn Arabi, the concept of ittihad Abu Yazid al-Bustami and <i>Insan Kamil</i> AL-Jilli</li> <li>6. Most people reject it, because according to the fatwa of the scholars who become their role models.</li> </ol>

Tawhid Sufism is a Sufi teaching that is the culmination of the teachings of tariqat with the practice of correct suluk, to get to the goal, destroyed rasam themselves into '*Ahadit Jama.*' The purpose of this teaching is to uphold God's commands and prohibitions, noble morals, willing to get closer to the '*Ahadit Jama.*' ourselves to Him God by severing the relationship with nature, including ourselves, so that we can connect to God who must form after being cut off from contact with other God so that we can hold on to a sturdy rope that does not break forever.<sup>108</sup>

Tawhid Sufism *Wahdatul Wujud* or *ma'rifat* in zuk, have long been abandoned by Muslims in Aceh and are considered to have not originated from the *Qur'an* and the *Hadith* or true Islamic teachings, many scholars who disagree because of their assumption that this teaching has been leave the Shari'ah and *i'tiqad Jabariah*. The accusations as above cannot shake the sail boat of Tawhid Sufism, even with the policies of some Sufism scholars from ASEAN such as Sheikh Rahimuddin Nawawi Al-Bantany<sup>109</sup> and Muhammad Dhiauddin Kuswandi,<sup>110</sup> after being introduced to Mr. Jufri Hasanuddin, then, Jufri Hasanuddin is ready to facilitate the Third Seminar and Muzakarah of Tawawuf Tasawuf in Blang Pidie, Southwest Aceh District on 6-8 June 2014 by presenting scholars representing 7 (seven) ASEAN countries and 1 a scholar from Europe,

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<sup>108</sup> Lihat Penjelasan Tauhid Tasawuf pada halaman website resmi M.P.T.T (<http://mptti.com/profil-mptt/sejarah/>), diakses pada 16 Juni 2019 pukul 13. 38 WIB,

<sup>109</sup>Syekh Muhammad Nawawi al-Jawi al-Bantany dilahirkan di Bekasi pada 8 Oktober 1965. Ia adalah Pimpinan Kerukunan Ulama Nusantara, dan beralamat di Pesantren Al-Ajhariyah Cager Kaum Ds. Muktiwari Cibitung Bekasi, Jawa Barat.

<sup>110</sup>Muhammad Dhiauddin Kuswandi adalah Pimpinan Keluarga Besar Wali Songo.

the grandson of Qutub Rabbani Sheikh Abdul Kadil Al-Jailani namely Sheikh Mehmet Fadhil Al-Jailani,<sup>111</sup>

setelah diperkenalkan kepada Bapak Jufri Hasanuddin,<sup>112</sup> maka, Jufri Hasanuddin siap memfasilitasi Seminar dan Muzakarah Tauhid Tasawuf Ke III di Blang Pidie, Kabupaten Aceh Barat Daya pada tanggal 6-8 Juni 2014 dengan menghadirkan ulama-ulama perwakilan dari 7 (tujuh) negara ASEAN dan 1 orang ulama dari Eropa, cucu dari Qutub Rabbani Syekh Abdul Kadil Al-Jailani yaitu Syekh Mehmet Fadhil Al-Jailani, and make a decision or recommendation about the truth of the teachings of Tawheed Tasawuf and it is necessary to further develop the teachings of Tawheed Tasawuf in the era of globalization of thought today which is not necessarily the direction and place of return as taught by the Prophet Muhammad.<sup>113</sup>

Abuya Shaykh Amran Wali Al-Khalidi has an unrelenting strong commitment to strive to unite the Ummah who is deeply in love with the hereafter. The goal is not only for young people, but also for adults to mature. To gather all that, then Sheikh Amran Wali Al-Khalidi also initiated the formation of a da'wah program through *Rateb Seribee* throughout the region in order to invite people to do Sufism.

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<sup>111</sup>Pimpinan Al-Jilani Centre Istanbul Turki dan Syekh Tariqat Qadiriyyah

<sup>112</sup>Jufri Hasanuddin adalah Bupati Aceh Barat Daya Periode 2012 s.d 2017.

<sup>113</sup>Lihat Puncak Perkembangan Tauhid Tasawuf, dalam website resmi M.P.T.T (<http://mptti.com/profil-mptt/sejarah/>) yang diakses pada 16 Juni 2019 pukul 14.20 Wib.



Picture 09. Logo *Rateb Siribee* Study Council of Tawhid and Sufism  
Abuya Sheikh Haji Amran Waly Al-Khalidi

According to Abuya Sheikh Haji Amran Wali Al-Khalidi, the importance of *Rateb Siribee* being done is as one of the unifying media and attracting people from worldly negligence to be able to remember Allah, because the world is a terminal towards the hereafter. Therefore, so that humans will never forget their nature, it is very important to do *Rateb Siribee* activities, namely dhikr in order to remember *Allah* and realize that all that is owned by humans is God's trust.<sup>114</sup>

*Reteb Siribe* is a religious solution that was initiated by Sheikh Amran Waly Al-Khalidi through his organization of the Study of Tawheed Tasawuf (M.P.T.T) which makes a way to eliminate anxiety and make people aware that it is not too negligent in worldly matters. *Rateb Sirebe* is a media of solitude in interacting directly with the Creator, namely *Allah*, through a religious ritual called *Rateb Siribee*. The meaning of *Rateb Siribe* is remembrance as much as possible,

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<sup>114</sup> Wawancara dengan Abuya Syekh Amran Waly Al-Khalidi

blessing *Allah* through the sentence *Lailahaillah* with as much as possible so as not to forget *Allah* Almighty forever. Because all worship is determined in a certain time except 'remembrance'. According to Abuya Sheikh Haji Amran Waly, there is no time for dhikr to do it and we can do it at all times, to enter into the great door of His life. The breath is as a guardian to guard our hearts so that they can always remember *Allah* Almighty. This is in accordance with the word of *Allah swt* in QS. *Al-Ahzab*: 41) which means: "O you who believe, remember by you *Allah* a lot of memor: Hai orang-orang yang beriman, ingat olehmu akan *Allah* ingatan yang banyak."

Furthermore, Abuya Sheikh Haji Amran Waly Al-Khalidi also said that it is very important to do the remembrance to remember *Allah*, and to tell a lot about remembrance, both in the Qur'an and the Hadith. According to Sheikh Amran Waly Al-Khalidi in his activities *Rateb Seribe* stated that dhikr is divided into 4 (four) categories including:

- 1) *Zikir Ma'al Ghafiah/lalai*, that is the tongue of remembrance but the heart does not remember the *mazkur* (*Allah*). Remembrance like this is good, because members of the tongue can still recite;
- 2) *Zikir Ma'al yaqdhah*, this is namely remembrance and remember the meanings of the remembrance. This is better than the first (remembrance for ordinary people);
- 3) *Zikir Ma'al hudhur*, that is remembrance and present his heart to what is thought (remembrance for the *khawas*); and
- 4) *Zikir Ma'al ghaibah*, this is namely lost remembrance and remembrance on *mazkur* (remembrance for *khawazul* people *khawas/washil*).

This is the meaning of returning dhamir to the letter *Al-Ikhlās* to *Muhammad / Insan Kamil*, missing *Muhammad / Insan Kamil* in the form of *Haq / mazkur* form that is the dhikr of the arif and the Muslim to eliminate *ananiyah / ego*. As for what people say 'wise' 'your form is sin for you'. Because the *zikir* (one who dhikr) has drowned in *Nur*, so that the disappearance other than *mazkur* (thought) in the view of *ma'rifat*.<sup>115</sup> In the perspective of Abuya Shaykh Haji Amran Waly Al-Khalidi, with remembrance it will be able to have good morals and disappear *ananiyah*, grow compassion both towards God and fellow servants of *Allah / His creatures*. This is a disease of Muslims that can not be like the above category that must be fought for in M.P.T.T so that the relationship is good, not bad-mouthing each other, misleading, misleading, humiliating fellow Muslims. For this reason, it is necessary to develop *Rateb Seribe* both at home and abroad. The implementation of the *Rateb Seribe* include:

- 1) *Istighfar (Astaqfirullah hal adzim)* 3x
- 2) Read the prayer 10 times
- 3) Recite Surah *Al-Fatihah* 3 times and intend it to
  - Rasulullah saw, family and friends
  - Shaykhs, especially our murabbi

The intention to open the door of the heart so that it can be the light of *ma'rifah*/light of *Allah* and *Rasulullah*, anytime and anywhere in all the work that we do, both in the household and community, both as governments, scholars and ordinary people. This is the intention and purpose of holding the Sufism Study Council of Sufism (M.P.T.T) so that we can recite the *hudhur ma'al* and the *ma'al ghaibah*.

*Rateb Siribee* or often referred to as the Recitation of Tawhid Sufism is a practice to cleanse the inner self from *hudud* (seeking self-

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<sup>115</sup> Hal ini merujuk pada kitab iqazhul himam, hal 103.



gain), and cleanse the heart from feeling proud of what God has entrusted to humans such as knowledge, wealth, position and other positions. Because in this understanding "all that belongs to *Allah* alone is bestowed on human beings to be used in accordance with His pleasure by giving thanks and using it to benefit our brothers and sisters as *Allah's* servants on earth."<sup>116</sup> Because of that, according to Abuya Sheikh Haji Amran Waly Al-Khalidi said that 'humans can hunt down or become people who excel, but never forget that God remains number one to remember at all times.'<sup>117</sup>

Furthermore, Abuya Sheikh Haji Amran Waly Al-Khalidi also explained that there are many benefits from dhikr, one of which will be dealt with in our affairs. If our remembrance has reached the third level, then all of our wishes or requests will be granted by *Allah*. Even if remembrance is done on the fourth level, then Allah will grant our intentions. Therefore, before we ask for something from Allah, the Muslims are urged to always remember Allah with remembrance and increase remembrance to *Allah* gradually, so that they become qualified human beings and believe in *Allah*.<sup>118</sup>

Then, Abuya Shaykh Amran Wali Al-Khalidi also stated that before dhikr, we must believe (faith: *itikaf*) that we are abject slaves, many sins and mistakes, and should feel the ugliest of all creatures, even with those who do error. To hope for *Allah's* forgiveness and regret the sins we have committed and do not want to do it again, and do not despair to always remember God. According to Abuya Sheikh Haji Amran Waly Al-Khalidi, remembrance is also one of the vehicles or planes that take us flying away from the mortal realms (*khalqiyah*) of this world and ourselves, towards the *Ululiyah* realm.

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<sup>116</sup> Wawancara dengan Abuya Syekh Haji Amran Wali Al-Khalidi

<sup>117</sup> Wawancara dengan Abuya Syekh Haji Amran Wali Al-Khalidi

<sup>118</sup> Wawancara dengan Abuya Syekh Haji Amran Wali Al-Khalidi

On various occasions and assemblies, Abuya Sheikh Haji Amran Waly Al-Khalidi also conveyed and appealed for the importance of Tawhid and Sufism. Through communicative and moderate propaganda style, preaching was very accepted by the wider community. Tawhid Sufism Study Council (M.P.T.T) is an organization that is presented for religious solutions as a way to eliminate the interests of the Ummah for a worldly concern, with one of the media solemnity in it namely remembrance, as much as possible or in other terms known as *Rateb Seribe*.<sup>119</sup> Through the assembly also, Abuya Sheikh Haji Amran Waly Al-Khalidi said that with the remembrance of monotheism and the right Sufism then we will be free from thinking of doing something that is contrary to the qadar of *Allah's* provisions, so that we can be meaningful, have true monotheism, because we have got the light of the nature and nature to let go of our *khafi* and inner shirk."<sup>120</sup>

Through the Study of the Study of Monotheism of Sufism (M.P.T.T) also, Abuya Sheikh Haji Amran Wali Al-Khalidi very politely pulled his people from worldly negligence and deviated from the sacred as a human being of God. This is quite apparent when he initiated the dhikr by the name of *Rateb Siribee*. The religious teachings were increasingly felt down to the ground when tens of thousands of people were always involved in the *Rateb Siribee* grand remembrance event which was carried out in various regions and regions in Aceh. Even the religious teachings are also increasingly grounded in the Archipelago and even Southeast Asia. So according to observers and researchers say that the efforts of Abuya Sheikh Haji Amran Waly Al-Khalidi in developing religious activities in the

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<sup>119</sup> Lihat serambinews.com dengan judul Menyatukan Ummat Melalui Tauhid Tasawuf, <http://aceh.tribunnews.com/2017/08/14/menyatukan-ummat-melalui-tauhid-tasawuf>.

<sup>120</sup> Wawancara dengan Abuya Syekh Haji Amran Wali Al-Khalidi

archipelago and parts of the world have produced sweet results. In fact, the movement for the Study of the Study of Tawhid Sufism (M.P.T.T) has become a hot topic in various circles about what is *Rateb Siribee*.<sup>121</sup>

However, from various conversations circulating among the people besides the pros, there are even some people who are counter to the understanding brought by Abuya Sheikh Haji Amran Waly Al-Khalidi, where even those who are counter to this teaching also assume that the study and *Rateb Seribe* led by murshid Abuya Sheikh Haji Amran Waly Al-Khalidi considers heresy and misleading.

Related to various accusations made against the M.P.T.T's religious movement through one of the propaganda media in it namely *Rateb Siribe*. Abuya Sheikh Haji Amran Waly Al-Khalidi also commented and explained the *Rateb Seribe*. The explanation is as follows:

1. *Siribe* is not the name of the new tarekat which is accused by some leaders of Islamic boarding schools in Aceh;
2. *Reteb Seribe* means as much remembrance as possible and there is no limit;
3. The meaning of '*Seribe*' is just a name, and is called '*Seribe*' because there are many, that is, thousands. If *Rateb* is said to be thousands of times less beautiful, then he is given the name *Seiribee*;
4. If there are those who still do not understand, Abuya Sheikh Haji Amran Waly Al-Khalidi also suggested to meet him directly, so as not to say very quickly that what is not shared with him is misguided and accuses heresy.

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<sup>121</sup> Wawancara dengan Azhar Abdurrahman (Gubernur M.P.T.T) Aceh Jaya.

In the interview of the researcher, Abuya Sheikh Haji Amran Waly Al-Khalidi also stated that do not ever say that people who disagree with us are misled, without knowing the teachings properly. That is in accordance with the word of God which is emphasized in *Surah Al-Isra: 84* “*Katakanlah (hai Muhammad): Biarlah setiap orang berbuat menurut keadaannya masing-masing. Karena Tuhanmu lebih mengetahui siapa yang lebih lurus (jalan yang ditempuhnya).*” In addition, in the Hadith of Al-Bukhari's History V/2247/5698 also explained that: “It is not a person who throws accusations at others with wickedness or disbelief, but it will come back to him if the accused is apparently not so: *Tidaklah seseorang melempar tuduhan kepada yang lain dengan kefasikan dan tidak pula kekafiran, melainkan hal itu akan kembali kepadanya apabila yang dituduh ternyata tidak demikian.*” (HR. Bukhari).

The Ulama Consultative Council (MPU) in Aceh actually has a different understanding of the teachings of Abuya Shaykh Haji Amran Waly Al-Khalidi. Even the Aceh MPU has issued Fatwa Number 11 of 2017 concerning 'Prevention of Heretical Flow.' Wherein in some of the points of the Aceh MPU fatwa it was stated that for the district/city MPU to form an integrated team to monitor and evaluate (monev) any study or religious activities others, and the Aceh MPU must immediately form a Team to research and resolve the pros and cons of problems that occur in the community regarding the activities of the Study of Tawheed Tasawuf (MPTT) in Aceh. With the issuance of the Aceh MPU fatwa number 11 of 2017 which coincides on 28 Dhu al-Hijjah 1438 H / 19 September 2017 M. So it is very clear that some of the points are clearly addressed to the Study Unit of the Tawhid Taawid (M.P.T.T) Abuya Sheikh Amran Waly Al-Khalidi.

To address this, the Ulema Consultative Assembly (MPU) of Southwest Aceh District took part in taking a stand against the fatwa

issued by the Aceh Province MPU. Even Tgk Muhammad Dahlan (Chairperson of Southwest Aceh Regency MPU) participated in refuting the statement issued by the Aceh MPU, and clarified the fatwa of the Aceh MPU by issuing a Message from the Chairperson of the Ulema Consultative Assembly of Southwest Aceh Regency on October 9, 2017.

According to Tgk Muhammad Dahlan that his party has been conducting studies related to the contents of the book of Sheikh Abdul Karim Al-Jilli and a little study of Tawheed Tasawuf developed by Abuya Sheikh Haji Amran Waly Al-Khalidi to various regions and countries. For him, the Study Unit for the Study of Tawhid Sufism (M.P.T.T) under the leadership of Abuya Sheikh Haji Amran Waly Al-Khalidi is an official organization registered in the Republic of Indonesia Ministry of Law and Human Rights No. 007.6441. AH. 01.07 2016, and concerning the study of Tawhid Sufism which refers to the opinion of Sheikh Abdul Karim Al-Jilli, then he gave information that Sheikh Abdul Karim Al-Jilli was one of the largest Sufi descendants of Sheikh Abdul Qadir Al-Jailani written in the books The books and books of *Muktabar* include:

1. Book *Tasawuf Menuju Irfan*, page 61, Publisher Pustaka Zahra;
2. Book of translation of the *Insan Kamil*, Publisher Pustaka Hikmah Perdana;
3. *Qamus Al-Munjid* Volume 2, page 367, Bairut printouts;
4. Book of *Sirus Salikin* Juz. 3, page 182, printings Toha Putra;
5. Book of *Jami'u Kuramatil Auliya* Juz.1, page 366, printed by Darul Fikri;

6. Book of *Hasyiatu Ahs-Shawy*, Juz.1, page 44, printed of Al-Haramein, Singapura, Jeddah, Indonesia Tafsir Surah Al-Baqarah verse 37.<sup>122</sup>

Furthermore, Tgk Muhammad Dahlan also mentioned that from a handful of these books, the books are a science that cannot be separated from the contents of the book of *Bayan Science* as written in the book *Shawy Dardiri fi Ilmil Bayani*, page 8, printed Bengkulu Indah.<sup>123</sup> The study also refers to the *Muktabarah* books that were studied in various Salafi Ahlus Sunnah Waljama'ah Islamic boarding schools in the archipelago, especially in Aceh. He also added that "The teachings of Tawhid Sufism do not weaken Aqeedah as a group of people allege, precisely the Teachings of Tawhid Sufism is to strengthen Aqeedah. Not not being sharia, but rather to strengthen the sharia. Because Tawhid is meant in this teaching is true. Itself is the light of God. Sufism is meant is Tariqat. Tariqat is the heart and feel close to God and get the light of God. So that we can carry out the Shari'a, not with our passions, but with Allah. The teachings of Tawhid Sufism are useful for eliminating ananiyah/ego which causes us to be utter, jealous, cold, arrogant, and other liver diseases.<sup>124</sup>

In this case also, Tgk Muhammad Dahlan as the Chairperson of Southwest Aceh Regency MPU argued that after paying attention to the contents of the study and the book used in the Study of Tawhuf Tasawuf Abuya Sheikh Haji Amran Waly Al-Khalidi, the Southwest Aceh MPU stated there were no matters contradicts some heretical

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<sup>122</sup> Lihat Kata Sambutan Ketua Majelis Permusyawaratan Ulama (MPU) Kabupaten Aceh Barat Daya, 9 Oktober 2017.

<sup>123</sup> Lihat Kata Sambutan Ketua Majelis Permusyawaratan Ulama (MPU) Kabupaten Aceh Barat Daya, 9 Oktober 2017.

<sup>124</sup>Lihat Pernyataan Tgk Muhammad Dahlan (Ketua MPU Aceh Barat Daya) [www.kasadar.com](http://www.kasadar.com) (MPU-Abdya Majelis Pengkajian Tauhid Tasawuf Tidak Sesat) <https://www.kasadar.com/mpu-abdya-majelis-pengkajian-tauhid-tasawuf-mptt-tidak-sesat> diakses pada 16 Juni 2019 pukul 14. 48 WIB

criteria which have been claimed by the Ulama Consultative Council (MPU) of Aceh Province. Even Tgk Muhammad Dahlan as the Chairperson of the Southwest Aceh Regency MPU stated that the Tasawuf Tawhid Study Council (M.P.T.T) Abuya Sheikh Haji Amran Waly Al-Khalidi were the Ahlus Sunnah Waljama'ah Sufiyah that must be supported by all parties.<sup>125</sup>

Not long after, exactly 1 (one) month after the statement was issued by the Chairperson of the Southwest Aceh Regency MPU, then on 4 Rabiul Awal 1439 H or to coincide with November 23, 2017 AD, the Aceh Provincial MPU again issued a fatwa Number 4 of 2017 concerning 'The Most Holy Books of Monotheism in Aceh. 'With the issuance of the Aceh MPU fatwa number 4 of 2017 enacted on 4 Rabiul Early 1439 H or to coincide with 23 November 2017 AD, it is very clear that some of the contents of the fatwa have been addressed to the Review Council Tawhid Tasawuf (MPTT) Abuya Sheikh Haji Amran Waly Al-Khalidi. With the issuance of the fatwa also by the Aceh Province MPU, there were pros and cons among the people.

As for some of the core points in fatwa Number 4 of 2017 concerning 'The Book of Monotheism in *Muktabarah* in Aceh'<sup>126</sup> The Aceh MPU stipulates several books of monotheism in *Ghairu Muktabar*,<sup>127</sup> as well as the law of studying, teaching studying, studying and examining the book of Monotheism in Ghuktu

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<sup>125</sup> Lihat Kata Sambutan Ketua Majelis Permusyawaratan Ulama (MPU) Kabupaten Aceh Barat Daya, 9 Oktober 2017.

<sup>126</sup> Yang dimaksud dengan kitab *Muktabarah* adalah kitab dan buku Tauhid yang sesuai dengan Aqidah sesuai dengan Aqidah Ahlus Sunnah Waljamaah. Lihat Keputusan Sidang Paripurna Majelis Permusyawaratan Ulama Aceh Nomor 4 Tahun 2017, p. 4.

<sup>127</sup> Kitab *Ghairu Muktabar* adalah kitab atau buku Tauhid yang memuat ajaran tidak sejalan dengan Aqidah Ahlu Sunnah Waljamaah atau memuat pernyataan-pernyataan yang hanya dipahami oleh sebagian kecil dan bertentangan dengan kebanyakan ulama. Lihat Keputusan Sidang Paripurna Majelis Permusyawaratan Ulama Aceh Nomor 4 Tahun 2017, p. 4.

*Muktabar* for people who are not proficient and haram. As for some of the criteria of the book of Tawheed *Ghairu Muktabar* which was proclaimed by the MPU Aceh include:

1. Not referring to the Qur'an and the Hadith;
2. Contains teachings of *aqidah* besides *Ahlu Sunnah Waljama'ah*;
3. Contains teachings of *musyabbihah* and *mujassimah (wahabiyah)* such as the book of *Majmuk Fatawa Ibn Taimiyah*, *Fathun Majid Syarah Book of Tawhid* by Abdurrahman bin Hasan bin Muhammad bin Abdul Wahab, *Fatawa Al-Bani*, *At-Tauhid Muhammad ibn Abdul Wahab*, *Syarah Al-Aqidah al-Wassathiyah* Muhammad Shaleh al-Utsaimin and similar books;
4. Contains teachings that give rise to hulum understanding and such as the book of *Insan Kamil fi Makrifat al-Awakhiri wa al-Awa-ily* by Sheikh Abdul Karim bin Ibrahim Al-Jilli, *Fushush al-Hikam* and *Al-Futuhah Al-Makkiyah* Mahyuddin Ibnu Arabi, *Kasyf Al-Asrar* (Malay) Sheikh Muhammad Shaleh bin Abdullah Al-Minangkabawi, and similar books;
5. Contains interpretation of the Qur'an which violates the interpretation of the majority of *Ahlu Sunnah Waljama'ah* scholars such as interpreting the "*Qul Huwallahu Ahad*" dhamir "*huwa*" returned to *Al-Insan (Muhammad PBUH)*;
6. Contains statements such as: "*Allah is delicious Muhammad is fi al-Tariqat.*" *Allah is the soul of Muhammad jasad fi al-Haqiqat*, "*Allah Muhammad fi al-Makrifat*" and similar statements;
7. Contains teachings that are hostile to friends (Shia teachings) such as the book of *Man Ia Yahdhur al-Faqih* and the book of *al-Imamah wa Tabshirah min al-Hirah* by Muhammad bin Baqwai al-Qummi and the like;
8. Contains the teachings of *usul al-Tsalasah (rububiyah, uluhiyah*



*and asma wa shifat*) such as: the book of *Qutul al-Qulub* by al-Hasan bin al-Huzaini. The Book of *Kaifa Nafhamu al-Tauhid* by Muhammad Basyamil and the like;

9. Contains teachings that deny the nature of *Ma'ani (muktazilah)* such as *Syarah al-Ushul al-Khamsah* by Abdul Jabbar bin Ahman and the like;
10. Contains teachings that disbelieve believers who have committed grave sins, may not pray with husnul khatimah for other than saints (khawarij) such as: *Jawabat al-Imam al-Salimi* by Nur-al-din-al Salami and the like; and
11. Contains the teachings of all religions equal to the truth (Liberal) and other teachings that are in conflict with *Ahlus Sunnah Waljama'ah*.

In its fatwa, the Aceh MPU appealed to the whole community not to follow every recitation of the Tawheed books categorized as *Ghairu Muktabar*, and expected the instructors and preachers not to teach and convey the contents of the *Ghairu Muktabar* books. Even the MPU also appealed to the people who had already participated in the study of the contents of the book of *Tawhid Ghairu Muktabar* in order to repent and return to the teachings of *Ahlus Sunnah Waljama'ah*, and expect the Government to discipline the teachings and preaching in line with the *Aqidah Ahlus Sunnah Waljama'ah*.<sup>128</sup>

Related to some of the provisions of the Aceh Province MPU fatwa, then again the Tasawuf Study Council (M.P.T.T) again denied it. Even the M.P.T.T regrets the statement of the Aceh MPU which issued its fatwa Number 4 of 2017. Supposedly, they should first ask the M.P.T.T related study conducted by the M.P.T.T institution to the Muslims in Aceh, not instead directly convicting even heresy.

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<sup>128</sup> Lihat Bagian Keenam: Taushiyah Fatwa Majelis Permusyawaratan Ulama Aceh Nomor 4 Tahun 2017 tentang Kitab-Kitab Tauhid yang Muktabarah di Aceh, p. 6.

Because, M.P.T.T is an official institution or Islamic organization founded by Abuya Shaykh Haji Amran Waly Al-Khalidi for teaching that brings the Ummah to the Makrifat as it is known in *Masail Mubtadi's* book that "*Awwaluddin Makrifatullah*" which means the beginning of religion is to know *Allah swt.*<sup>129</sup>

According to Moch Nur Ichwan, Abuya Sheikh Haji Amran Waly Al-Khalidy wanted to try to synthesize the Wujudiyah Sufism doctrine with orthodox understanding, this desire which had caused him and his followers to be accused of being heterodox. However, the fact is that despite this accusation, the M.P.T.T which he leads still survives to this day and even spreads not only in Aceh, but also elsewhere in Indonesia and Southeast Asia.<sup>130</sup>

There was quite a big conflict in Aceh between the Islamic dayah scholars in Aceh and the M.P.T.T movement, which was developed by Abuya Sheikh Haji Amran Waly Al-Khalidi. It was interesting to study. According to Hamzah, why is there a difference of opinion between Sufi scholars and Sharia scholars in Aceh? this is certainly an indication of the struggle for influence over the authorities. Because in Aceh itself there have been two groups of scholars, namely: Islamic Ulama and Sufi Ulama. So it is not wrong why in various activities in Aceh, Islamic scholars dominate more in every activity, especially close to the authorities. This also happens because of the dominant role of Islamic scholars, rather than Sufi scholars. As can be seen in compiling several qanuns and other policies in Aceh, for example, the role played by Islamic scholars is very real, even they hold strong positions in the Islamic Sharia

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<sup>129</sup> Wawancara dengan Tgk Tarmizi (Anggota M.P.T.T)

<sup>130</sup> Moch Nur Ichwan, Noe-Sufisme, Shariatism, and Ulama Politics: Abuya Syakh Amran Waly and the Tauhid-Tasawuf Movement in Aceh, dalam *Islam, Politics, and Change: The Indonesian Experience after the Fall of Suharto* (Ed. Kees Van Dijk and Nico J.G. Kaptein), Leiden University Press, 2016, p. 221-245.

Service and the Ulama Consultative Council (MPU) in Aceh. Their role in compiling and ratifying the draft qanun has quite a strong influence, especially regarding Islamic Sharia Law in Aceh. Not only that, Islamic scholars themselves also have an influence especially on other state sharia institutions, such as the Syar'iyah Court, *Wilayatul Hisbah* (WH / Sharia Police), and Baitul Mal Aceh. While Sufi scholars are very small given their influence, and even in each of their big agendas they are hardly involved.<sup>131</sup>

Therefore, as a cleric who has the position of occupying a state institution that has the authority to issue a fatwa, the MPU in Aceh will determine the condition of the development of Islam in the region, and can issue decisions on the type (understanding) of Islamic teachings to be adopted by government authorities. . So by holding the role of the MPU, it is certain that the MPU can issue any fatwa, and can socialize the Sharia Ulama orientation view to secure its political interests, and have the authority to determine which group claims are in accordance with 'true Islam' and which are not , and which groups should be supported and which groups should be removed.

Looking at the case experienced by M.P.T.T, it is very clear according to the observations of the researchers themselves closely related to the struggle for the influence of power, especially in conquering the hearts of the authorities. This can be seen from a variety of activities in raising the issue of heretical flow among fellow scholars in Aceh itself.<sup>132</sup> This was also evident when the MPTT

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<sup>131</sup>Wawancara dengan Hamzah Pengamat Sosial Budaya Provinsi Aceh

<sup>132</sup> Di Aceh terdapat dua organisasi sosial keagamaan yang mewadahi Ulama Syariah dan Ulama Sufi Ortodoks diantaranya ialah HUDA (Himpunan Ulama Dayah Aceh), dan MUNA (Majelis Ulama Nanggroe Aceh). Meski ada perbedaan pendapat antara Ulama HUDA dan MUNA dan diantara keduanya ialah MPU (Majelis Permusyawaratan Ulama) Aceh, 3 (tiga) organisasi ini bahu membahu dalam menghadapi M.P.T.T Abuya Syekh Haji Amran Waly Al-Khalidi dan

organization wanted to hold a meeting of its ulemas (muzakarah ulama) in 2010. Whereas, previously the MPTT had asked the MPU through a normal procedure where all public events in Aceh needed recommendations from the MPU and the police to recommend places in the context of *Muzakarah Tauhid Tasawuf* activities throughout Southeast Asia in Banda Aceh. However, the Aceh MPU through his letter on July 23, 2009 refused. Even the Sharia Ulama through the Aceh MPU and involved the Aceh Governor and the police to intervene and block the granting of a permit for the meeting place. Then they changed the M.P.T.T conference to a meeting of Islamic orientation circles. This of course, departs from the MPU's lack of confidence in the teachings developed by Abuya Sheikh Haji Amran Waly Al-Khalidi in the Study of Tawhid and Sufism.<sup>133</sup>

After the appearance of the fatwa stating that views were distorted. So Abuya Sheikh Haji Amran Waly Al-Khalidi actively sought political support and expanded the network. Then, due to the similarity of ideas with the Regent of West Aceh Regency namely Ramli, MS. Finally, the activities of *Muzakarah Ulama* in Southeast Asia were successfully carried out in West Aceh successfully. The implementation of *Muzakarah Ulama* in Southeast Asia carried out in Meulaboh-West Aceh is a form of full support from the Regent of West Aceh politically and financially. In fact, thanks to the success of the activity, the Regency also succeeded in putting up the slogan as "Meulaboh City of Tawhid Tasawuf", which officially opened the gate officially by Abuya Sheikh Haji Amran Waly Al-Khalidi. This was certainly done by the West Aceh Regent to seek religious legitimacy from Abuya Shaykh Haji Amran Waly Al-Khalidi and M.P.T.T to support his Islamization policy to be carried out. Then, Abuya Sheikh

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membangkitkan isu-isu aliran sesat. Lihat Moch Nur Ichwan, *Noe-Sufisme, Shariatism...*, p. 276.

<sup>133</sup> Nur Ichwan, *Noe-Sufisme, Shariatism...*, pp. 296-297.

Haji Amran Waly Al-Khalidi also expanded the network with several other districts in Aceh, such as: Southwest Aceh Regency, South Aceh Regency, Aceh Jaya Regency, Nagan Raya Regency, Gayo Lues Regency, Aceh Singkil Regency, Subulussalam City and Pidie District. Thanks to the harmonious relationship established with the authorities in the districts / cities in Aceh, politically, the Tauhid Tasawuf movement which he developed has received great support and influence from the political elite, and has protected himself and his M.P.T.T organization from the possibility of the influence and consequences of fatwa and other negative things.<sup>134</sup>

During his first term as Irwandi Yusuf as Governor of Aceh from 2007 to 2011, Abuya Sheikh Haji Amran Waly failed to get support from the Aceh Government. Likewise with the next period namely Zaini Abdullah as the Governor of Aceh for the period 2012 to 2017. This can be understood because Irwandi Yusuf and Zaini Abdullah as former GAM combatants were closer to Abuya Professor Muhibuddin Waly Al-Khalidi and his organization MUNA as a clerical organization founded by former GAM combatants. However, Teungku Haji Malik Mahmud Al-Haytar as Wali Nanggroe Aceh (Traditional Leader in Aceh since 2013) is not like both. He even became a unifier of these two scholars.

This can be seen where he participated in fulfilling the invitation of Abuya Sheikh Haji Amran Waly Al-Khalidi to officially open the Third Southeast Asian Ulama Muzakarah activity which took place in Southwest Aceh District in 2014. Where, the activity was fully supported by the Government Southwest Aceh Regency under the leadership of the Southwest Aceh Regent, namely Ir. Jufri Hasanuddin, where the activity cost around 1.2 billion Rupiah. This is of course with the influence and political success played by Abuya

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<sup>134</sup> Nur Ichwan. *Noe-Sufisme, Shariatism...*, pp. 298-299

Sheikh Haji Amran Waly Al-Khalidi so that gaining a large amount of support, both political, moral and financial support obtained cannot be denied. So that the Tawhid Sufism movement can survive until now and has even spread throughout Aceh and abroad.

In the second period Irwandi Yusuf served as the Governor of Aceh for the period of 2017 to 2022. The success of M.P.T.T in playing his Sufism movement has gained an extraordinary position, where previously in the first period Irwandi Yusuf as Governor, M.P.T.T failed to get support from the Government of Aceh. However, in the second period of leadership Irwandi Yusuf as Governor, M.P.T.T had received extraordinary support from the Government of Aceh. The manifestation of this support was evident when the Aceh Government fully supported all costs for the implementation of the Fifth *Muzakarah Ulama Internasional Sufi* Study Council on Tasawuf Abuya Sheikh Haji Amran Waly Al-Khalidi which was carried out on the 13th to 16th of July 2018.<sup>135</sup>

Not only that, even the Fifth International Sufi Muzakarah Tauhid activity was also organized by the cooperation of the Tasawuf Study Council of Abuya Sufi Sheikh Haji Amran Waly Al-Khalidi with the Government of Aceh, the Government of Banda Aceh City, and the Ar-Raniry State University of Banda Aceh (College High Islamic Religious in Aceh) and also received positive response from the TNI, Polri, Politicians, Pondok/Dayah Leaders, Scholars, Academics, Experts, Traditional Leaders, Community Leaders, Youth and Students.

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<sup>135</sup> Kegiatan Muzakarah Tauhid Sufi Internasional ke-V diselenggarakan di 3 (tiga) lokasi yakni Pembukaan di Lapangan Tugu Darussalam, Kajian Sufi (Muzakarah) yang berlokasi di Auditorium Ali Hasjmy Universitas Islam Negeri Ar-Raniry Banda Aceh, dan Penutupan dan Zikir Akbar (*Rateb Seribe*) yang dilakukan di Masjid Raya Baiturrahman, Banda Aceh. Peserta yang hadir dari berbagai wilayah dan daerah di Indonesia diperkirakan mencapai 30 ribu orang, serta juga diikuti oleh perwakilan dari 17 negara.

Sufi Ulama from various parts of the world gathered in the Veranda of Mecca in order to jointly strengthen the ties of friendship while discussing finding solutions to various problems faced by Muslims today. The Sufi clerics (*masayikh*) who attended the Muzakarah Ulama Tauhid Ulama International event include: Abuya Sheikh Haji Amran Waly Al-Khalidi (Indonesia), Sheikh Ahmad Al-hadi At-Tijani (Tunisia), Sheikh Dr. Mahmoud Abd Al-Huda (Syria), Sheikh Dr. Aziz Al-Khubaithi Al-Idrisi (Morocco), Sheikh Ibrahim Mohammad (Malaysia), Mr. Guru Mohammad Saleh (Malaysia), Sheikh Dr. Muhammad Dhiauddin Kuswandi (Indonesia), Syek K.H. Zein Djanuzi (Bogor-Indonesia), Dr. Wan Abdul Qodir Wan Mustafa (Thailand), Syekh Dr. Rohimuddin Nawawi (Indonesia), Baba Lie (China) and Prof. Dr. Farid Wajdi Ibrahim, MA and Dr. Damanhuri Basyir, M.Ag (Indonesia).

The issues raised in *Muzakarah* include the issues of radicalism, terrorism, moral decadence, drug abuse to tolerance between religious communities, which are of concern to Sufi scholars. During the meeting, Abuya Sheikh Haji Amran Waly Al-Khalidi called on Muslims throughout the world, especially Aceh-Indonesia, to return to the teachings of religious and practicing religious in daily life. Where, the teaching which always rests on the *Al-Qur'an* and *As-Sunnah*, if practiced properly will give birth to people who have noble character. Full of peace and affection between fellow human beings. Abuya Sheikh Haji Amran Waly Al-Khalidi said that with this Muzakarah it was hoped that a strong friendship would be built between scholars, scholars, Islamic experts, political figures and Islamic organizations. So that cooperation can be established to advance Islam on the world stage. *Muzakarah Tauhid Sufi International* is expected to be able to re-establish a bond of affection between Muslims throughout the world. So that it can realize programs or jobs

that benefit the people, nation and state. Muslims should not be easily provoked by vague issues, let alone hoaxes (false/untrue news). Get used to always *tabayyun*, so you can understand various issues well. Abuya Sheikh Amran Waly Al-Khalidi also believes that in Sufism should always use the compassion approach, as Islam is the *Rahmatal Lilalamin*. In accordance with the teachings of the Prophet, or in other terms 'invite people to be caressed not to be slapped, to be persuaded not to be cursed and to be prayed with a sincere heart.' *'ajaklah umat dengan dibelai bukan ditampar, dengan dibujuk bukan dicaci serta didoakan dengan hati yang tulus.'*

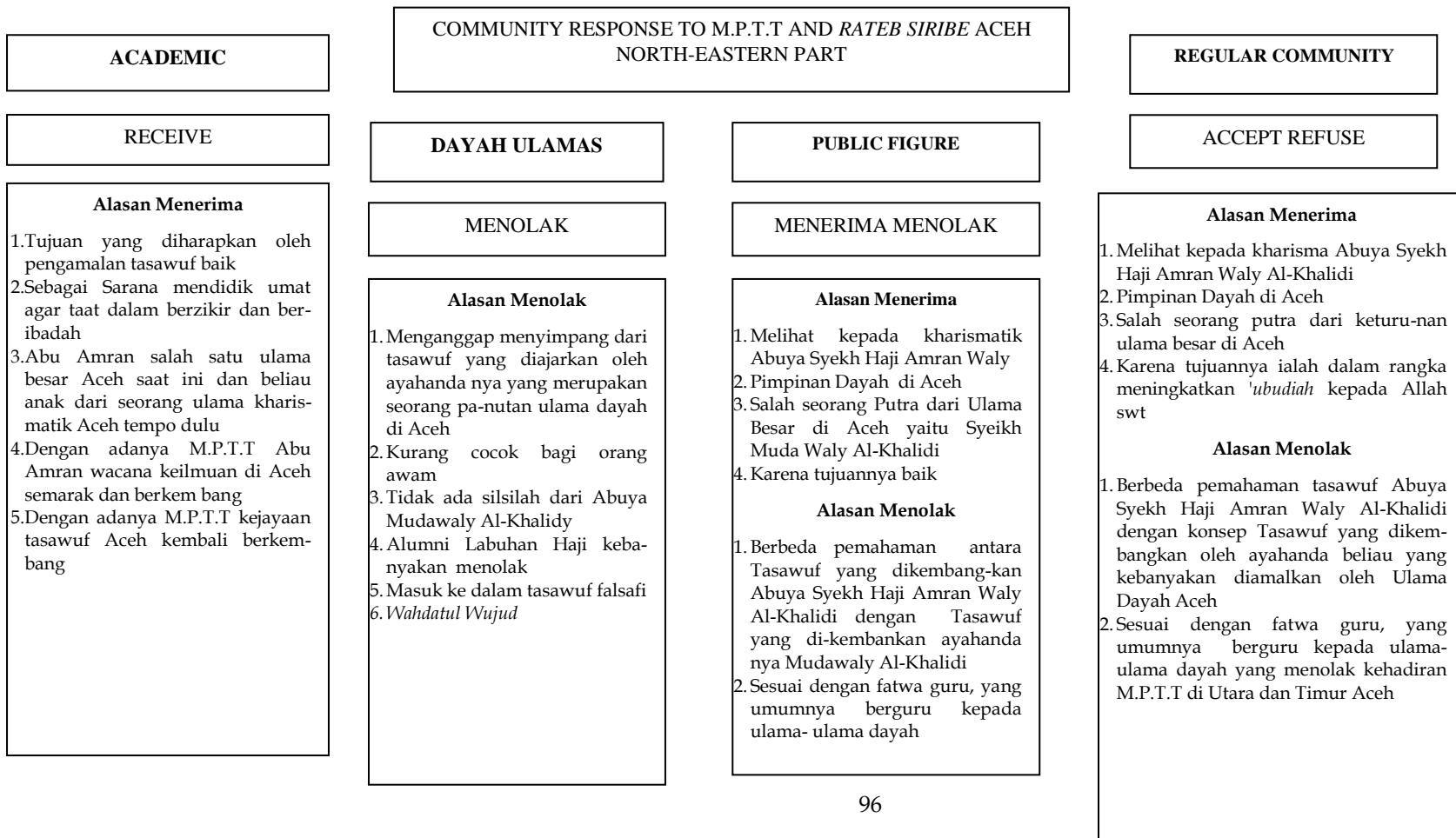


Picture 10. The atmosphere of the opening of *Rateeb Siribee* 13 July 2018 in Banda Aceh

From the results of in-depth studies through documentation studies and interviews with various respondents from the Bireuen region, North Aceh, Lhokseumawe City and Langsa City to the Community's Response to the Teachings of the Study of Tawheed Tasawuf (M.P.T.T) and *Rateeb Siribee* initiated by Abuya Sheikh Haji Amran Waly Al-Khalidi. Then it can be concluded as in the following chart:



Bagan 1. Hasil wawancara mengenai Respon Masyarakat terhadap M.P.T.T dan *Rateb Siribee* Abuya Syekh Haji Amran Waly



## CHAPTER V CONCLUSION

### A. Conclusions

1. The basis of Sufi Sufism Sufi thoughts of Amran Wali Al-Khalidi belongs to the Sufi Sufism style developed by Sheikh Abdul Karim Al-Jilli. Where before, this Sufism was also developed in Aceh by the Archipelago's first Sufi cleric, Hamzah Fansuri and his student Syamsuddin As-Sumatrani, as well as Sufism developed by these two scholars was once considered a propagator of *Wahdatul Wujud* and by Nuruddin Ar-Raniry considered this teaching heretical . Sheikh Haji Amran Waly Al-Khalidi tried to reconstruct the context of the development of the times through the reinterpretation of the earlier Sufi teachings in the direction of Allah, among them the practice and interpretation of teachings from various classical sources and Sufism books with Tawheed and Sufism or meaning of Aqeedah and Itself to be able to believe in *Allah swt.*
2. The concept of Sufism Shaykh Abdul Karim Al-Jilli has been very clearly stated in a work entitled '*Al-Insan Al-Kamil fi Ma'rifah Al-Awakhir wa Al-Awaa'il*', where in the book, he has poured his Sufism concepts by formulating a concept of *Insan Kamil* which refers to the philosophical conception of Sufism Ibn Arabi, where Al-Jilli developed this idea to be part of a mystical contemplation of philosophical Sufism.
3. The history and foundation of the founding of the Study of Tawheed Tasawuf (M.P.T.T) as a social organization originated from concerns about the various imbalances faced by contemporary Muslims, especially in Aceh. The current condition of Aceh is seen to be inversely proportional to the condition of

Aceh in the past. That is why Sheikh Amran Waly Al-Khalidi emerged a desire to restore the greatness and glory of the people of Aceh in the past by establishing an organization for efforts to conduct religious social activities, namely efforts to raise awareness of the community to re-understand the teachings of Tauhid and Sufism as the influence and power of Aceh in the days of Aceh then and refine all the teachings of monotheism and Sufism to unite the people and dance from worldly temptations, and revive dhikr among the ummah.

4. There are various responses to M.P.T.T and Reteb Siribee, especially in the North and East parts of Aceh, including: First Receiving and Second Rejecting Responses. This element that accepts M.P.T.T's teachings considers that this organization is very good, namely as a means of practicing Sufism, educating people to be obedient in dhikr and worship, and scientific discourse in Aceh is flourishing, and it is hoped that the presence of M.P.T.T will be able to become an organization that can restore the glory of Sufism in the past. Moreover, who initiated the presence of this organization was a great Acehnese scholar, Abuya Sheikh Haji Amran Waly Al-Khalidi (Son of Abuya Sheikh Mudawaly Al-Khalidi, Labuhan Haji South Aceh). While the element that rejects M.P.T.T considers that the teachings developed by Abuya Sheikh Haji Amran Waly Al-Khalidi deviate, and the sting is different between the understanding of Sufism taught by his father Abuya Shaykh Mudawaly Al-Khalidi who was a role model of the dayah scholars in Aceh . Sufism developed has the style of Sufism Ibn Arabi and Al-Jilli with their *Wahdatul Wujud* concept, Sufism developed by M.P.T.T is a philosophical Sufism, so it is not suitable for ordinary people, and many alumni of the dayah reject it in accordance with their teacher's fatwa which generally rejects

the presence of M.P.T.T in the North and Timur Aceh because it was considered heretical, containing *Wahdatul Wujud* teachings.

## **B. Recommendation**

The phenomenon of religious conflict has long occurred in Aceh, especially concerning the problem of understanding Sufism. Therefore, the phenomenon of religious based conflict lately has become a concern for all of us, especially Aceh. Where, religion, which should be a drive or guide to a friendly, harmonious and peaceful life among human beings, actually triggers violence and terror. Therefore, it is suggested to students, researchers, the community, and practitioners in Aceh to continue to study the concept of Sufism and various religious movements in Aceh to be used as a reference. Moreover, over time, and if there is no in-depth study, new conflicts will arise between religions. especially in Aceh. Very vulnerable to religious conflicts, especially through fatwas - misguided and misleading. without enough foundation and references.

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## WAWANCARA

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Wawancara dengan Azhar Abdurrahman (Gubernur M.P.T.T) Aceh Jaya).

Wawancara dengan Abu Yusuf Ali (Wakil Ketua MPU Kota Lhokseumawe).

Wawancara dengan Abuya Syekh Amran Waly Al-Khalidi (Pimpinan M.P.T.T)

Wawancara dengan Fakhrurrazi (Akademisi IAIN Malikussaleh Lhokseumawe).

Wawancara dengan Hamzah (Pengamat Sosial Budaya Provinsi Aceh dan Sumatera Utara).

Wawancara dengan Tgk Aminullah salah (Akademisi di Kabupaten Bireuen)

Wawancara dengan Tgk Rasyidin (warga Aceh Utara)

Wawancara dengan Tgk Sya'bi (Tokoh Masyarakat Kabupaten Bireuen).

Wawancara dengan Tgk. Zulkarnaini (Tokoh MAsyarakat Kabupaten Aceh Utara).

Wawancara Tgk Jamaluddin (Tokoh Masyarakat Kota Langsa).

Wawancara dengan Tgk Tarmizi (Anggota M.P.T.T).

Wawancara dengan Tgk. H. Abu Bakar Ismail (Ketua MPU Kota Lhokseumawe).

## APPENDICES



(1)



(2)

Keterangan: Pada gambar (1) dan (2) Abuya Syekh Haji Amran Waly Al-Khalidi ditandu saat menghadiri *Rateb Siribee* sebagai mufti besar dalam Tasawuf dan Pimpinan M.P.T.T



(3)

(3)



(4)

(4)

Keterangan: pada gambar (3) dan (4) Abuya Syekh Haji Amran Waly Al-Khalidi ditandu saat menghadiri *Rateb Siribee* di Aceh Jaya sebagai mufti besar dalam Tasawuf dan Pimpinan M.P.T.T



(5)



(6)

Keterangan: pada gambar (5) Abuya Syekh Haji Amran Waly Al-Khalidi ditandu saat menghadiri *Rateb Siribee* di Minahasa; dan (6) Abuya Syekh Haji Amran Waly dipayungi dengan kain putih saat tiba di Bandara Gorontalo menghadiri M.P.T.T

**PERNYATAAN & REKOMENDASI  
MUZAKARAH TAUHID TASAWUF SE ASIA TENGGARA KALI KE 4**

**BISMILLAHIRRAHMANIRRAHIM**

Muzakarah Tauhid Tasawuf Se Asia Tenggara kali ke 4 dengan Tema "*Menyongsong Generasi Baru, Memberkahi Nusantara*" pada 25 hingga 27 Agustus 2016 di Pondok Pesantren Raudhoh Al-Hikam, Cibinong, Bogor, Jawa Barat, Indonesia.

Setelah bermuzakarah selama 3 hari 3 malam yang turut di isi dengan majlis zikir, khatamul Qur'an serta bacaan Manaqib telah bersepakat menyatakan bahwa:

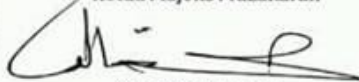
Ajaran Tauhid Tasawuf (Tauhid Sufi) adalah suatu ajaran yang benar berdasarkan Manhaj Ahlu Sunnah wal Jamaah. Tauhid Tasawuf memfokuskan kepada pemurnian Tauhid yang bisa menyucikan syirik-syirik yang halus, ananiah diri, yang merupakan akar segala dosa, masalah dan kerusakan pada diri, masyarakat dan umat sedunia. Natijah/hasil dari ajaran Tauhid sufi adalah jiwa yang bertaqwa, Cinta pada Allah dan Rasul, ibadah yang khushyuk, akhlaq yang bagus, kasih sayang sesama insan, negara yang aman serta dunia yang damai dan makmur.

Maka Muzakarah juga merekomendasikan:

1. Semua pihak khususnya para ulama, penguasa, hartawan, cendekiawan Islam di sarankan untuk mendapatkan Tauhid Sufi yang benar dari para Masyaikh yang ahli agar segala amal dan ilmu mereka terjaga dari fitnah-fitnah bathin yang merusakkan.
2. Semua murabbi Tauhid Sufi harus menebarkan ajaran Tauhid Sufi, agar sinarnya ajaran ini dapat menyinari seluruh Bani Adam supaya dapat kembali sebagai hamba yang di redhai Allah.

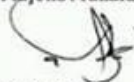
Cibinong, Bogor, Jawa Barat - Indonesia, Sabtu 27 Agustus 2016

Ketua Majelis Muzakarah



KH. Zein Djarnuzi

Sekretaris Majelis Muzakarah



Hj. Razali Daud

Narasumber:

1. Abuya Syekh H. Amran Waly Al-Khalidi  
(Indonesia)
2. Dr. KH M. Diaudin Kuswandi  
(Indonesia)
3. Tokku Hj. Ibrahim Bin Mohamad  
(Malaysia)
4. Syekh Rohimuddin Nawawi Al-Bantani  
(Indonesia)
5. Dr. Wan Abdul Qadir  
(Pattani Thailand)



## RESOLUSI GORONTALO

PADA ACARA MUZAKARAH PENGKADERAN TAUHID TASAWUF ASIA TENGGARA KE-I  
GORONTALO, 14 s/d 16 NOVEMBER 2017 M (25 s/d 27 SAFAR 1439 H)

Menyadari dan meyakini bahwa Tauhid Tasawuf :

1. Adalah termasuk bahagian Ihsan yang sangat penting sebagai penyempurna bagi Iman dan Islam.
2. Sebagai fondasi kepada segala ilmu yang lain, tanpanya maka segala ilmu yang lain tidak bermanfaat di sisi Allah.
3. Sebagai kunci bagi menyelesaikan segala masalah insan, keluarga, masyarakat, Negara bahkan bani Adam seluruhnya.

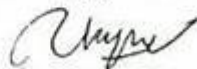
Maka, Muzakarah Pengkaderan Tauhid Tasawuf Asia Tenggara Ke - I, bertempat di Gorontalo pada tanggal 14 s/d 16 November 2017 M (25 s/d 27 Safar 1439 H) mendeklarasikan :

1. Para ulama, ustadh, murabbi dan pencinta Islam mesti mengkhadam ilmu Tauhid Tasawuf serta menjalaninya untuk menghilangkan ananiah diri serta mendapatkan Tauhid yang hakiki di bawah bimbingan Mursyid yang benar.
2. Seterusnya memperjuangkan Tauhid Tasawuf agar Cahaya Allah dan Rasul masuk ke dada-dada ummat yang telah lupa dan lalai, secara sabar dan berhikmah.
3. Mengajak semua pihak agar dapat bersama bergabung memperjuangkan Tauhid Tasawuf demi membawa Rahmatan Lil'Alamiin (Kerahmatan Sejagat).

Gorontalo, 16 November 2017

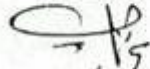
### Panitia Muzakarah Pengkaderan Tauhid Tasawuf Asia Tenggara Ke-I

Ketua,



H. Khairunnas

Sekretaris,



Abi Razali Daud

### Nara Sumber :

1. Abuya Syekh H. Amran Waly Al-Khalidi (Indonesia)
2. Tuan Guru Muhammad Saleh (Malaysia)
3. Syekh Dr. Rohimuddin Nawawi Al-Bantani (Bandeng/Indonesia)
4. KH. Zein Djarnuzi (Bogor/Indonesia)
5. KH. DR. M. Dhyauddin Kuswandhi (Surabaya/Indonesia)
6. Dr. H. Burhanuddin Umar (Gorontalo/Indonesia)
7. Wan Abdul Qodir Wae Mustofa (Pattani/Thailand)



b/p = [Signature]



# Dari MPTT Hingga Ketua *Rateeb Siribee*

**KEHADIRAN** MPTT (Majelis Pengajian Tauhid Tasawuf) bukan hanya untuk mempersatukan ummat serta menariknya dari godaan duniawi, tapi juga membangkitkan kembali zikir-zikir di kalangan ummat.

Zikir yang dihidupkan oleh MPTT adalah *Rateeb Seuribee*, yang punya magnitude luar biasa, dengan landasan keikhlasan. Karenanya perkembangan *rateeb seuribee* saat ini sangat pesat. Abuya Amran Wali pernah membuat kegiatan *Rateeb Seuribee* di Masjid At-tin Taman Mini Indonesia Indah, Jakarta. Saat itu dihadiri sekitar tujuh ribuan umat Islam.

Lalu diadakan secara kolosal di Masjid Raya Baiturrahman, Banda Aceh serta juga secara akbar dilakukan di Pulo Kayu, Susoh Abdya. Serta kembali di Masjid Raya Baiturrahman.

Saat di Baiturrahman, Abuya Amran Waly memberikan amanah kepada Ir Jufri

Hasanuddin MM untuk menjadi Ketua *Rateeb Seuribee* se Aceh. Bagi seorang Jufri, terasa berat untuk mengemban posisi ketua itu. Karena ia menyadari kekurangan dirinya sebagai seorang umat. "Akan tetapi karena sudah diamanahkan oleh seorang ulama besar, saya harus menjalankannya. Saya istiqamah dan bismillah saja," ujar Jufri.

*Rateeb Seuribee* juga menjadi bagian dari konsolidasi ummat, jadi digunakan menjadi media untuk menyatukan umat. Karena ketika umat dekat dengan Allah dan Rasulnya, hal hal lain dalam urusan keduniawian akan terasa lebih gampang.

Baik ketika seseorang menjadi pemimpin di pemerintah, pemimpin masyarakat, pemimpin di perusahaan hingga pemimpin di rumah tangga sekalipun.

"Sebagai pemegang amanah, saya akan terus berupaya meningkatkan ranah kehidupan bermasuk

meyakinkan Pemerintah Aceh dan DPRA untuk memfasilitasi terselenggaranya muzakarah MPTT dan *rateeb seuribee* sedunia tahun 2018 di Banda Aceh.

MPTT pernah melakukan muzakarah empat kali, pertama di Meulaboh, lalu di Selangor Malaysia, serta yang terbesar saat yang ke tiga di Blangpidie, Abdya, seperti diakui sendiri oleh Abuya Amran Waly dan pengunjung. Serta terakhir di Cibinong.

Saat seminar dan Muzakarah Tauhid Tasawuf Ke III di Blang Pidie Aceh Barat Daya, tanggal 6-8 Juni 2014, menghadirkan ulama-ulama perwakilan dari 7 negara Asean dan 1 orang ulama dari Eropa, cucu dari Qutub Rabbani Syekh Abdul Kadil Al-Jailani yaitu DR. Syekh Mehmet Fadhil Al-Jailani (Pimpinan Al-Jilani Centre Istanbul Turki dan Syekh Tariqat Qadiriah) mengambil satu keputusan atau rekomendasi dengan kebenaran Ajaran Tauhid Tasawuf. (\*\*)

 [www.facebook.com/serambinews](http://www.facebook.com/serambinews) —

## Menyatukan Ummat Melalui Tauhid Tasawuf

SEBAGAI seorang ulama besar, Abuya Syech H Amran Wali Al-Khalidi, punya komitmen kuat yang tiada henti untuk berjuang menyatukan ummat dan sangat cinta akhirat. Sasarannya bukan hanya untuk kalangan muda, tapi juga kalangan dewasa hingga mapan. Dengan gaya dakwah yang komunikatif serta moderat, Abuya Amran diterima banyak kalangan.

Salah satu media pemersatu itu adalah melalui tauhid tasawuf. Abuya Amran dengan sangat santun menarik umatnya dari kelalaian duniawi dan melencong dari kudrat selaku insan Allah. Dan itu menjadi bekal bagi umatnya untuk menuju alam akhirat.

Abuya Amran sangat total dalam penyampaian itu, dengan senantiasa mengingatkan pada manusia selaku makhluk Allah, bahwa dunia hanyalah sebuah terminal menuju akhirat.

Jadi semua manusia

jangan pernah lupa dengan kodratnya. Manusia bisa saja memburu atau menjadi orang berprestasi, tapi Allah jangan pernah dilupakan. Allah tetap dinomorsatukan dengan menghadirkan Allah di setiap saat.

Abuya yang juga anak dari guru bagi semua ulama besar di Aceh, Tgk Mudawali Al Khalidi itu sangat cerdas membaca tentang kegelisahan ummat yang banyak kehilangan pegangan. Lalu menyodorkan sebuah solusi agamis melalui Majelis Tauhid Tasawuf yang menjadi jalan untuk menghilangkan kegelisahan itu. Namun di sisi lain dengan tidak menghilangkan kepentingan ummat akan sebuah persoalan keduniawian.

Saya melihat Abuya bukan hanya sebagai seorang pendakwah, pemikir, tapi juga seorang penulis. Tapi juga mampu menghadirkan rasa ukhuwah yang luar biasa diantara para jamaah-



*Rateeb Siribee* di Masjid Attiin Taman Mini Indonesia Indah, Jakarta.

nya yang berjumlah ribuan orang pada setiap kegiatan MPTT dan *rateeb seuribee*. Karena para jamaah itu bukan orang-orang yang *loss job* atau tanpa pekerjaan. Tapi termasuk orang-orang yang mampu dan mapan secara ekonomi.

Lebih dari itu, salah satu yang menjadi entri point, saya masuk ke Majelis Pengajian Tauhid Tasawuf (MPTT), adalah karena kekuatan Abuya Amran Waly yang begitu terasa dalam melakukan dakwah

dengan tidak pernah menyinggung perasaan orang-orang lain.

Terakhir bahkan, Abuya menghadirkan sebuah media kekhuyukan dalam beinteraksi secara langsung dengan Sang Maha Pencipta, lewat ritual yang bernama *Rateeb Seuribee*. *Rateeb* itu adalah zikir yang dari sejak Islam hadir senantiasa meng-asmakan Allah. Itu adalah hal yang paling mendasarkan dan Abuya Amran mengaplikasikan itu lewat *Rateeb Seuribee*. (\*\*)

# Bangkitnya Ajaran Kesufian Nusantara

**SEORANG** Abuya Syekh Haji Amran Wali al-Khalidy menempuh jalan terjal dan berliku untuk membunikan Tauhid Tasawuf di Aceh dan seantero Nusantara.

SEMPAT dianggap sebagai aliran sesat dan menyesatkan, oleh sebagian dari MPU Aceh dan ulama-ulama pesantren yang besar di Aceh, baik di Aceh Selatan, Aceh Utara, Pidie, dan Aceh Timur, kini ilmu kesufian Tauhid dan Tasawuf yang digagas dan disyarkan oleh Abuya Amran Wali telah diakui oleh ulama dari negara tetangga.

Bahkan saat saat awal itu, fitnah yang dilemparkan terhadap Abuya Amran Wali dan pengikut ajaran Tauhid Tasawuf itu sangat berbahaya dalam perjalanan kehidupan Umat Islam di Aceh.

Abuya mengembangkan ilmu Kesufian melalui wadah yang diberi nama Majelis Pengajian Tauhid Tasawuf. Dalam perkembangan awal itulah, terjadi banyak hambatan dan rintangan, termasuk tuduhan sesat, seperti di atas.

Namun dengan semangat keikhlasan serta demi akidah umat, akhirnya kini ilmu ke-

sufian dalam wujud tauhid dan tasawuf telah diterima di seantero nusantara. Bukan hanya umat Islam secara general, kaum ulama dari dalam dan luar negeri juga kini telah mengapresiasi ilmu kesufian yang digagas oleh Abuya Amran Wali.

Bukti nyata dari apresiasi dan kecintaan ilmu kesufian Abuya Amran Wali itu, adalah terlaksananya Muzakarah Majelis Pengajian Tauhid Tasawuf (MPTT) sebanyak empat kali. Ini adalah bukti kecintaan umat Islam terhadap kesufian makin kental.

Kebangkitan ajaran kesufian Abuya Amran Wali ditandai dengan rangkaian sukses besar pelaksanaan Muzakarah MPTT, dan salah satu kegiatan yang paling fenomenal adalah Muzakarah Tauhid Tasawuf se-Asia Tenggara yang ke-3 pada 6-8 Juni 2014.

Pertemuan para ulama ini menghadirkan pemateri dari Turki, Malaysia, Thailand, Brunei Darussalam,



Muzakarah ke-3 MPTT di Blangpidie, Abuya

Singapura, Surabaya, Jakarta, dan Aceh. Sedangkan pesertanya berasal dari berbagai negara, di antaranya Thailand, Kamboja, Malaysia dan Indonesia.

Muzakarah tersebut dibuka Wali Nangroe Malik Mahmud Al-Haytar di halaman Kantor Bupati Aceh Barat Daya, di Blangpidie.

Selama tiga hari, perhelatan besar tersebut diikuti ratusan ulama dari dalam dan

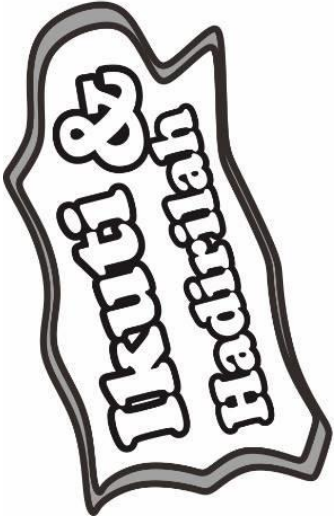
luar negeri. Di antaranya, 400 pimpinan dayah se-Aceh, 80 ulama nasional (Medan, Padang, Pekanbaru, Lampung, Surabaya dan Sulawesi), serta 70 ulama dari luar negeri (Malaysia, Thailand, Brunei Darussalam, Singapura dan Turki).

Ratusan ulama ini tergabung ke dalam Majelis Pengajian Tauhid Tasawuf (MPTT).

Ajaran kesufian itu makin

terasa membunikan ketika Abuya Syekh Amran Wali mengagagas zikir dengan nama *Roteeb Siribee*. Puluhan ribu umat senantiasa terlibat saat perhelatan zikir akbar *Roteeb Siribee*, di berbagai daerah.

Kini upaya Abuya Amran Wali telah membuahkan hasil manis. Ajaran kesufian makin membunikan di Nusantara dan belahan dunia luar sana. (\*\*)



**PENGAJIAN TAUHID TASHAWUF  
DAN RATEB SIRIBE AKBAR  
SE - PANTAI BARAT SELATAN**



**BERSAMA**

**ABUYA SYECH H. AMRAN WALY AL-KHALIDY**

Dengan Rateb Siribe Mari Kita Tingkatkan  
Jalinan Silaturahmi Antara  
Ulama Dan Umarah Serta Seluruh Masyarakat  
Pantai Barat Selatan Aceh

**DI LAPANGAN WORKSHOP PU PAYA PEUNAGA  
KEC. MEUREUBO KABUPATEN ACEH BARAT  
27 OKTOBER 2019  
MULAI, PUKUL 20.00WIB s/d SELESAI**

PENGKAJIAN TAUHID TASAWUF  
&  
ZIKIR AKBAR (RATEB SIRIBEE)



MAJELIS PENGKAJIAN TAUHID TASAWUF INDONESIA  
ABUYA SYEKH H. AMRAN WALY AL-KHALIDI

PANITIA PELAKSANA PENGKAJIAN TAUHID TASAWUF  
&  
ZIKIR AKBAR (RATEB SIRIBEE)

Meureubo, 18 Oktober 2019

Hal : Undangan  
Pengkajian Tauhid Tasawuf & Zikir Akbar (Rateb Siribee) Sepantai Barat Selatan

Yang Terhormat Abu/Tgk/Bpk/Ummi/Ibu/Sdr(i)  
di - Tempat

Assalamualaikum Warahmatullahi Wabarakatuh..

Sehubungan dengan akan diselenggarakannya

1. **Pengkajian Tauhid Tasawuf & Zikir Akbar (Rateb Siribee)**

**Bersama Abuya Syekh H. Amran Waly AL-Khalidi**

Yang Insya Allahu Akan Diaksanakan Pada :

Hari/Tanggal : Minggu Malam Senin, 27 Oktober 2019

Pukul : 20.00 WIB / Bakda Isya s/d Selesai

Lokasi : Lapangan Workshop PU Paya Peunaga  
Kec. Meureubo Kab. Aceh Barat

2. Berknaan dengan hal tersebut di atas, kami minta kesediaan  
Abu/Tgk/Bpk/Ummi/Ibu/Sdr(i) untuk dapat hadir  
pada acara dimaksud.

3. Demikian kami sampaikan kerjasama yang baik dan  
kehadirannya kami ucapkan terimakasih.

Ketua Panitia

**PANITIA PELAKSANA  
PENGKAJIAN TAUHID TASAWUF  
& ZIKIR AKBAR  
ABUYA SYEKH H. AMRAN WALY AL-KHALIDI**

**AHMAD BAIHAQI**

Panitia Pelaksana

**PANITIA PELAKSANA**

Mengetahui,

Wali MPTT Kab. Aceh Barat



**TGK. H. YUSRAN NAS**

Sekretaris

**AZHARY/RACHMAN**

Wali MPTT Kec. Meureubo



**ZAINAL ARIEFIN**

**MOHD. AMIN. SH**

Pembina Tingkat I  
NIP. 19560890 199401 1 002

Hadiri dan Syiarkanlah

# TABLIQH & DZIKIR AKBAR

**(Ratib Seribu)**

Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I)

**SULUT BERDZIKIR**

**"Berdzikir, Meneguhkan Iman, Menyatukan Umat"**

Kamis, 22 Maret 2018  
Pukul 19.00 Wita Ba'da Isya - Selesai  
Tempat: Lapangan Sparta Tikala Manado



## المجلس الاستشاري للعلماء

MAJELIS PEMUSYAWARATAN ULAMA  
KABUPATEN ACEH BARAT DAYA

Jalan Muslimin No. 15 Meudang Ara Telp./Fax (0659) 92352 email : setmpu.abdaya@yahoo.co

BLANGPIDIE

### KATA SAMBUTAN KETUA MAJELIS PERMUSYAWARATAN ULAMA KABUPATEN ACEH BARAT DAYA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي رفع أهل طاعته بفضله وخفض أهل المعصية والغفلة بعد له والصلاة والسلام على من نصب الله للرسالة العامة وعلى آلِهِ واصحابه الذين تابعوه حرياً وسلماً مع امتلاء قلوبهم بالمحبة التامة. وبعد

Maka penerbitan sekelumit penyampaian Syeikh Abdul Karim Al-Jily tanggal 27 Juli 2017 sampai 25 September 2017 tentang *قل هو الله احد* dan lainnya oleh Majelis Pengkajian Tauhid Tashawuf Indonesia dibawah Pimpinan Abuya Syeikh H. Amran Waly Al- Khalidi dengan resmi Kemenkumham Nomor : 007.6441.AH. 01.07. Tahun 2016, dan Ketua Majelis Permusyawaratan Ulama Kabupaten Aceh Barat Daya menambahkan keterangan sedikit tentang Syeikh Abdul Karim Al-Jily, beliau adalah salah seorang shufi terbesar, keturunan Syeikh Abdul Qadir Al Jailani yang tertulis didalam kitab-kitab dan buku yang Muktabar, antara lain :

1. Buku Tashawuf menuju Irfan hal. 61, Pustaka Zahra
2. Buku terjemah Kitab Insan Kamil, Pengantar Penerbit, Pustaka Hikmah Perdana
3. Qamus Al-Munjid Jilid. 2 hal. 367, cet. Bairut
4. Kitab Sirus Salikin Juz. 3 hal. 182, cet. Toha Putra
5. Kitab Jami'u Karamatil Auliya Juz. 1 hal. 366 cet. Darul Fikri
6. Kitab Hasyiatu Ahs-Shawy Juz. 1 hal. 44 cet. Al-Haramein Singapur Jeddah Indonesia Tafsir Surat Al-Baqarah ayat 37

Dan sekelumit buku tersebut merupakan sebuah ilmu yang tidak terlepas dengan isi kitab ilmu bayan sebagaimana yang tertulis dalam kitab Shawy Dardiri fi Ilmil Bayani hal. 8 cet. Bengkul Indah.

فيه اشارة الى ان العيد لا يستحق على الله تعالى شيئاً في نظير عمله على انه لا عمل له في الحقيقة والله خلقكم وما تعملون.

Dalam hal ini Ketua Majelis Permusyawaratan Ulama Aceh Barat Daya setelah memperhatikan isi buku tersebut namun tidak terdapat hal-hal yang bertentangan dengan Tiga Belas Kriteria Aliran Sesat yang telah di Fatwakan oleh Majelis Permusyawaratan Ulama Aceh serta Tiga Puluh Empat Kriteria Aqidah Ahlussunnah wal Jama'ah, maka Majelis Pengkajian Tauhid Tashawuf ini adalah Kaum Ahlussunnah wal Jama'ah Shufiyah yang wajib didukung oleh semua pihak, semoga hati dan roh kita semua menghadap Allah dalam berbagai aktifitas dan mendapat husnul khatimah.

Demikian yang dapat kami sampaikan, atas segala kekurangannya mohon maaf,

Blangpidie, 09 Oktober 2017

Ketua Majelis Permusyawaratan Ulama  
Kabupaten Aceh Barat Daya,



**TdK MUHAMMAD DAHLAN**

