



THE INFLUENCE OF *TARIQAS* IN THE CONTEXT OF RELIGIOUS UNDERSTANDING AND THE STRENGTHENING OF LOCAL CULTURE MOBILITY IN ACEHNESE SOCIETY

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Abstract

Aceh is part of Indonesia's archipelagic region and stands as the initial landing place of Islam. Situated on the western coast of Sumatra Island, this region played host to the peaceful introduction of Islam through Arab traders. The Islamization process, guided by a *tasawwuf* approach, unfolded smoothly, making it easy for the people of Aceh to embrace the Islamic faith. This underscores the significant role played by the *tasawwuf* approach and *tariqa* in the Islamization process. Consequently, the prevailing Islamic thought embraced by the community is infused with the practices of *tasawwuf*. *Tariqa*, etymologically meaning a method of practice to achieve a goal, has witnessed a notable increase in its development within the Islamic community. In Sufi terminology, "*tariqa*" is a form of spiritual practice and soul training aimed at attaining *haqiqa* (the essence) and *ma'rifa* (gnosis). These practices and exercises are guided by a spiritual teacher known as a "*mursyid*" (guide) because the journey between *Sharia* and *haqiqa*, according to Sufi scholars, must traverse seven great mountains. Islam significantly influences the way of life in Aceh society, with its people adhering firmly and with a commitment to religious teachings. In essence, Islam is a way of life for the people of Aceh. Over time, Acehnese society has changed its outlook on life. Some individuals practice specific *tariqa* to draw closer to the Creator. *Tariqas* such as Qadiriyya, Shattariyya, and Naqshbandiyya are among those that have developed in Indonesia. Engaging in the practices of these *tariqas* will influence the behavioral patterns of society. Moreover, the religious understanding among the community will change. In other words, the evolving *tariqa* brings a distinctive spiritual enthusiasm to the religious life of Acehnese society.

Key words: *Tariqas, Religious Context, Culture Mobility, Acehnese Society.*



1. INTRODUCTION

In the early stages of the spread of Islam, the understanding of religious values by its followers solely adhered to Allah's Sharia based on the Quran and the *Sunnah* of the Prophet Muhammad PBUH. However, over time, the Muslim community changed their way of life. The emergence of different Islamic sects resulted from cultural transformations and intellectual struggles within the Muslim community.

Upon closer examination in connection with *tasawwuf* teachings, during the Aceh Sultanate era, *tasawwuf* teachings focused on the concept of *wujudiyah*, disseminated by Hamzah al-Fansury as the formulator of the *Wihdatul Wujud* doctrine, and Syamsuddin as-Sumatrany as the formulator of the *Martabat Tujuh* doctrine. Both played a significant role in shaping the religious thoughts and practices of the Malay-Indonesian Muslim community in the first half of the seventeenth century.¹ However, the arrival of Nuruddin Ar-Raniry sparked an Islamic reform in Aceh. According to his perspective, Islam in this region had been muddled by misunderstandings of Sufi doctrines. Consequently, he dedicated considerable effort to opposing the concept of *wujudiyah*. In Ar-Raniry's view, the doctrines of *Wihdatul Wujud* and *Martabat Tujuh* were deemed deviant or misguided, despite *Martabat Tujuh* also upholding monotheism (*Tawhid*). As a result, he issued *fatwas* aimed at eliminating deviant teachings and combating those who practiced such doctrines.

2. RESEARCH METHODS

In this study, the method used is a descriptive qualitative method. Qualitative method is a study that examines phenomena that occur and relates to both.² Descriptive qualitative research is a type of research that aims to describe or describe problems related to tariqas in the context of understanding religion and strengthening local cultural mobility in Acehnese society.

The main goal is to provide a clear and detailed picture of the object being studied based on data that is not in the form of numbers, but rather on narrative descriptions, interviews, observations, and text analysis. In descriptive qualitative research, the data obtained is not counted or calculated in the same way as quantitative research. Instead, researchers will collect data through methods such as in-depth interviews, observations, or documentary studies, which are then analyzed to find certain themes or patterns. The result of this research is a description or picture of the phenomenon being studied, which describes "what is" more than looking for cause-and-effect relationships or generalizations.

¹ Azyumardi Azra, "The Network of Scholars in the Middle East and the Nusantara Islands in the 17th and 18th Centuries: Tracing the Roots of Islamic Thought Renewal in Indonesia" (*Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam di Indonesia*), 3rd edition, Bandung: Mizan Publishers, 1995, p. 166.

² Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. (Bandung: Alfabeta.2019), p. 56



3. RESULTS AND DISCUSSION

a. Sources of *Tasawwuf* Teachings

The belief that God is close to humans, which is a fundamental teaching in mysticism, is indeed present in the Quran and *hadith*. In Surah Al-Baqarah, verse 186, it is stated: “*And when My servants ask you concerning Me, indeed, I am near. I respond to the invocation of the supplicant when he calls upon Me.*”

The word “*da'a*” in the Arabic version of the above verse is interpreted by Sufis not as an ordinary prayer but rather as a calling or summoning. They call upon their God, and God reveals Himself to them.

Furthermore, in Surah Al-Baqarah, verse 115, Allah SWT says: “*To Allah belongs the east and the west, so wherever you [might] turn, there is the Face of Allah.*”

For Sufis, this verse implies that God is present everywhere and can be encountered wherever one turns.

In line with the development of philosophy, the rational theology pioneered by the *Mu'tazilah* became the starting point for the evolution of Islamic philosophy. The study of philosophy has expanded widely, especially in countries with extensive connections to Europe and the West. Books by Islamic philosophers from the classical era have begun to emerge and can now be easily accessed in libraries worldwide. Works by Muslim philosophers, such as Ibn Sina, Ibn Rushd, Ibn Miskawaih, and others, have been translated into various languages. However, it is acknowledged that their thoughts are not widely known, especially among traditional Muslim communities.³

Modern society today often encounters problems, including the gap between worldly values and hereafter values, resulting in human alienation and a sense of estrangement from life. *Tasawwuf* serves as a means to address this issue since *tasawwuf* represents the esoteric or inner dimension of the substance of Islamic teachings. It is Islam that can guide humans to attain a divine station (*maqam ilahiyah*) full of joy and peace.⁴

Understanding the attributes of God, for example, is not approached merely through mystical, ritual, and formal means, but rather, it manifests the spirit of self-improvement through intentional internalization processes. According to Al-Ghazali, this concept is referred to as “*al-takhalluq bi akhlaq Allah 'ala thaqah al-basyariyah*,” which means cultivating moral character following the moral character of God, aligned with human capabilities.⁵

³ Majid Fakhry, “*History of Islamic Philosophy*” (*Sejarah Filsafat Islam*), 1st edition, Jakarta: Pustaka Jaya, 1986, p. 445.

⁴ Sayyid Husein Nasr, “*Tasawwuf: Then and Now*” (*Tasawuf: Dulu dan Sekarang*), 1st edition, Jakarta: Pustaka Firdaus, 1985, p. 205.

⁵ Harun Nasution, “*Philosophy and Mysticism in Islam*” (*Falsafat dan Mistisisme dalam Islam*), 2nd edition, Jakarta: Bulan Bintang, 1983, p. 80.



b. The Essentials of *Tasawwuf* Teachings

The core substance of *tasawwuf* teachings revolves around maximizing a good relationship with Allah SWT through various means following *Sharia*. To understand this purpose, it is essential to grasp the key teachings of prominent Sufis such as Rabi'ah al-Adawiyah, Zunnun al-Misri, Abu Yazid al-Bustami, Husein bin Mansur al-Hallaj, and Abu Hamid al-Ghazali. Notable Acehnese scholars (Sufis) who have influenced Indonesia include Hamzah al-Fansury, Abdul Rauf as-Singkily, and Nuruddin as-Sumaterany.

The *tasawwuf* teachings developed by Rabi'ah al-Adawiyah are known as “*al-mahabbah*,” emphasizing placing love for Allah SWT above all else. This pure and sacred love surpasses fear and hope. Living a life of *zuhud*, she seeks only to be close to God. Rabi'ah engages in abundant worship, repents, rejects material assistance offered by others, and distances herself from all worldly pursuits.⁶

According to Al-Qushayri, as cited by Harun Nasution, there are three faculties that Sufis can utilize to connect with God: *al-qalb* (heart) to understand the attributes of God, *al-ruh* (spirit) to love God, and *al-sir* (conscience) to see God. *Al-sir* (conscience) is finer than *al-ruh* (spirit), and *al-ruh* (spirit) resides in *qalb* (heart). *Al-sir* can receive illumination from God. If *qalb* and *ruh* are purified completely, that is the moment when God bestows light upon the respective Sufi, and at that moment, all they perceive is Allah SWT, reaching the level of *ma'rifa*.⁷

The *tasawwuf* doctrine developed by Al-Hallaj is known as “*al-hulul*,” which is an evolution and another form of the *Ittihad* doctrine of Abu Yazid, as mentioned above. According to his perspective, both God and humans share divine and human attributes. To reach the level of *hulul*, Sufis must first annihilate their human attributes, leaving only divine attributes within themselves. At that moment, the words “*Ana al-Haq*” (I am the Truth) come out of Al-Hallaj's mouth. This statement does not refer to himself but to God.

According to Al-Ghazali, *ma'rifa* (spiritual knowledge) and *mahabbah* (divine love) are the highest levels attainable by a Sufi. He believes that the knowledge acquired through *ma'rifa* is of higher quality and surpasses that obtained through reason. Al-Ghazali has also expressed many words of wisdom admired by later Sufis. For instance, Al-Ghazali states: “*When a servant has silenced his external senses, the journey of the outer sense ceases, and the inner senses awaken. Continue the remembrance with the heart, mention and remember Him, and do not let go. Nothing controls the inner self except the Almighty God. The door of spiritual striving (mujahadah) is now open.*”⁸

The notes above constitute the core teachings of *tasawwuf* that have existed in the history of Islamic thought. From these teachings, the subsequent development

⁶ Hamka, “*Tasawwuf: Its Development and Purification*” (*Tasawuf: Perkembangan dan Pemurniannya*), 11th edition, Jakarta: Pustaka Panjimas, 1984, p. 79

⁷ Harun Nasution, “*Philosophy & Mysticism in Islam*” (*Falsafat & Mistisisme dalam Islam*), 3rd edition, Jakarta: Bulan Bintang, 1983, p. 77.

⁸ Hamka, “*Tasawwuf: Its Development and Purification*” (*Tasawuf: Perkembangan dan Pemurniannya*), 11th edition, Jakarta: Pustaka Panjimas, 1984, p. 135.



of *tasawwuf* emerged, which was applied in the practices of various *tariqas* that grew and flourished within Islamic societies.

c. The Development of *Tariqas* in Aceh

Aceh is a part of the Indonesian region where Islam first took root. This area is located on the western coast of Sumatra Island. Islam entered Aceh through Arab traders, and the process of Islamization occurred peacefully. With the *tasawwuf* approach, the people of Aceh easily embraced Islam. This reality indicates that the *tasawwuf* approach and *tariqa* played a crucial role in the process of Islamization. Therefore, the Islamic thought prevalent among the community in Aceh is colored by *tasawwuf*.

The emergence of Islamic scholars in Aceh accelerated the development of *tasawwuf* teachings in the community. *Tariqa*, as organizations within the realm of *tasawwuf*, spread throughout the life of the Acehnese people. *Tariqa* represents a practical and straightforward way, especially when connected to the religious practices prescribed by Islam. Through *tariqa*,

its practitioners can bring themselves closer to Allah SWT as closely as possible when conducted with profound understanding and humility. As a path to approach Allah SWT, *tariqa* cannot be separated from the study of monotheism (*Tawhid*), jurisprudence (*fiqh*), and *tasawwuf*, which are the foundations of Islamic teachings.

In Aceh society, various *tariqas* have developed. This development is an effort made by scholars during the reign of the Islamic kingdom in Aceh. Hamzah al-Fansury, Syamsuddin as-Sumatrany, Nuruddin Ar-Raniry, and Abdurrauf as-Singkily are examples of scholars who propagated *tariqas* during the Islamic kingdom era in Aceh.

Hamzah al-Fansury was a Sufi figure who embraced and propagated the Qadiriyya Tariqa. He traveled to the Middle East, visiting several centers of Islamic knowledge, including Mecca, Medina, Jerusalem, and Baghdad. Consequently, he was initiated into the Qadiriyya Tariqa. Hamzah al-Fansury developed religious teachings through treatises as well as prose works rich in mystical ideas.

The mystical doctrine of *Wihdatul Wujud* was propagated by Hamzah al-Fansury during the Aceh Sultanate. He formulated the teachings of *Wihdatul Wujud*, while Syamsuddin as-Sumatrany formulated the teachings of *Martabat Tujuh*. Both shared similar religious philosophical views and played a crucial role in shaping the religious thoughts and practices of the Malay-Indonesian Muslim community in the first half of the seventeenth century.⁹

Nuruddin Ar-Raniry's arrival in Aceh coincided with the passing of Syamsuddin As-Sumatrany and Iskandar Muda. Besides being a religious scholar, Ar-Raniry was also a Sufi figure. In his role as a Sufi, he received teachings from

⁹ Azyumardi Azra, "The Network of Scholars in the Middle East and the Nusantara Islands in the 17th and 18th Centuries: Tracing the Roots of Islamic Thought Renewal in Indonesia" (*Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam di Indonesia*), 3rd edition, Bandung: Mizan Publishers, 1995, p. 166.



the Rifa'iyyah Tariqa from Ba Syayban and the Aydarussiyah Tariqa from Sayyid 'Umar al-Aydarus. Ba Syayban appointed Ar-Raniri as his successor (*khalifa*) in the *tariqa*, making him responsible for spreading it in the Malay- Indonesian region.

As a prominent Sufi figure, he founded the Rifa'iyyah, Aydarussiyah, and Qadiriyyah Tariqas within the Acehnese community. Delving deeper into the realm of *tasawwuf* teachings during the Aceh Sultanate, the doctrines had evolved to center around the concept of *wujudiyah*. However, the arrival of Nuruddin Ar-Raniry marked a significant reform of Islam in Aceh. In his view, Islam in the region (Aceh) had become entangled in misunderstandings regarding Sufi doctrines, particularly the concept of *wujudiyah*. Consequently, he dedicated considerable efforts to oppose the notion of *wujudiyah*. He took a firm stance, considering *Wihdatul Wujud* and *Martabat Tujuh* as deviant or misguided teachings, despite *Martabat Tujuh* also emphasizing the concept of monotheism (*Tawhid*). As a result, he issued a *fatwa* that instigated a pursuit of those deemed deviant, endorsing the killing of individuals who refused to abandon their beliefs and practices.¹⁰

Abdurrauf al-Singkili was a key figure in disseminating the Shattariyya Tariqa, alongside being an expert in religious matters. He received his education in the Middle East, covering the pilgrimage route from Dhuha (Doha) in the Persian Gulf region to Yemen, Jeddah, Mecca, and Medina. Upon returning to Aceh, he authored approximately 22 works that addressed several topics, such as jurisprudence (*fiqh*), exegesis (*tafsir*), theology (*kalam*), and Sufism (*tasawwuf*). In the realm of mystical teachings, As-Singkili advocated for the transcendence of God over His creation. He rejected the perspective of *Wujudiyyah*, which emphasizes the immanence of God within His creation. Through his writings on *tasawwuf*, he demonstrated that *tasawwuf* should align with *Sharia*. Adherents of the mystical path can only attain true *haqiqa* (reality) experiences through absolute obedience to *Sharia*.

During the Islamic kingdom era, As-Singkili was entrusted by Sultanah Safiyatuddin to serve as the Qadi Malik al-Adil, a religious leader responsible for various social and religious issues. Consequently, he found it easier to disseminate his religious ideas and act as a mediator in religious conflicts arising from controversies between the followers of the doctrines of *wahdat al wujud* or *wujudiyyah* by Hamzah al-Fansuri and Syamsuddin as-Sumatrany, and Nuruddin Ar-Raniry. The formulation of his Shattariyya Tariqa tended to be conciliatory, always striving to reconcile the conflicting tendencies.¹¹

The Naqshbandiyya Tariqa continues to exist in Aceh to this day. Initially, before its introduction to Aceh, it was introduced to Indonesia in the latter half of the 17th century by Sheikh Yusuf Makassar from the Islamic Kingdom of Gowa in South Sulawesi. He acquired the teachings of this *tariqa* in Mecca and Medina. The *tariqa* originated in Central Asia, subsequently spreading to Turkey, Syria,

¹⁰ *Ibid*,...p. 177

¹¹ Oman Fathurrahman, "Shattariyya Tariqa: Strengthening the Teachings of Neo-Sufism" (*Tarekat Syattariyyah: Memperkuat Ajaran Neosufisme*) in "Understanding and Embracing Recognized Tariqas in Indonesia" (*Mengenai dan Memahami Tarekat-Tarekat Muktabarah di Indonesia*), 1st edition, Jakarta: Kencana, 2005, p. 162.



Afghanistan, and India.¹⁴ This *tariqa* has proliferated across all provinces in Indonesia, making its way into and flourishing within Acehnese society. The development of this *tariqa* in Aceh was spearheaded by Sheikh Muhammad Waly al- Khalidy. He revitalized the *tariqa* at the Darussalam Islamic Boarding School in Labuhan Haji, South Aceh, which is now part of Southwest Aceh Regency.¹²

d. Religious Understanding and Cultural Strengthening in Aceh

The province of Aceh is an area where the majority of its population adheres to the Islamic faith. Throughout history, the people of Aceh have embraced Islam as a guiding principle in their lives. The vision and experience of Islamic teachings over a considerably long period since the 7th century AD have shaped the Islamic atmosphere in Acehnese society and culture. The culture and customs of Aceh, born from the contemplation of scholars, are then practiced, developed, and preserved. In a wise saying, it is mentioned, “*Adat bak Poteu Meureuhom, Hukom bak Syiah Kuala, Qanun bak Putroe Phang, Reusam bak Laksamana*,” reflecting that Islamic *Sharia* has integrated and become a way of life for the people of Aceh through the role of scholars as heirs of the prophets.¹³

The Acehnese community as a whole follows the Shafi'i school of thought, despite adhering to the *Ahlu Sunnah Wal Jama'ah* doctrine; it turns out that in the practice and religious understanding of the people of Aceh, this is not entirely uniform. According to historical records regarding *fiqh*, initially, there were no differences in Aceh. All scholars adhered to the Shafi'i school of thought, but regarding creed (*aqidah*), there were two streams in Aceh in the past. Firstly, the *Wihdatul Wujud* stream, pioneered by Hamzah al-Fansuri and Syamsudin as-Sumatrany (referred to as Syamsu Din Van Pasai by Dr. C.A.O. Van Niewwenhuijze). During the reign of Sultan Iskandar Muda, the *Wihdatul Wujud* stream was widely embraced because the scholar accompanying him was Syamsudin as-Sumatrany. Only during the time of Sultan Iskandar Thani did the *Ahlussunnah Wal Jama'ah* become the government's adopted stream, as the scholar accompanying him was Nuruddin Ar-Raniry. The same was true during the reign of Sultanah Syafiatuddin, where the accompanying scholar was Abdur Rauf Syiah Kuala.¹⁴

Until the 19th century, the Muslim community in Aceh adhered to the tradition of traditionalism. With the onset of the 20th century, this trend continued to play an active role through the persistent efforts of Acehnese scholars to preserve the earlier traditions. The revival of the Muslim community in Aceh is marked by the messages of scholars, urging people to abandon blind imitation (*taglid*) and forsake misguided teachings by returning to the teachings of the Quran and *Sunnah*, developing Islamic sciences, and reviving *ijtihad*.

¹² Hasan Basri, “*The Drink of Love: Delving into the Essence of Tasawwuf Teachings*” (*Minuman Cinta: Menyelami Esensi Ajaran Tasawuf*), Jakarta: Paramarta, 2004, p. 39.

¹³ Compilation of Laws, Presidential Decrees, *Qanun* (Regional Regulations), Governor's Instructions, and Governor's Circulars Regarding the Implementation of Islamic Sharia.

¹⁴ Abdullah Ujung Rimba and Abdullah Arif, “*Sheikh Nuruddin Ar-Raniry in the Book of Memories of the 1st Anniversary of Jamiah Ar-Raniry*” (*Syekh Nuruddin Ar-Raniry dalam Buku Kenang-kenangan Dies Natalis ke I, Jamiah Ar-Raniry*), Banda Aceh, 1969, pp. 9 – 13.



In its development, the Sufi movement and *tariqa* groups in Aceh exhibit variations. Alongside those with an international nature, there are also local *tariqa* movements. These local *tariqas* often face challenges, both from the Acehnese community and from larger *tariqa* groups. In the world of *tariqa*, there are several terms, such as *tariqa mu'tabarah* (recognized, respected, and legitimate *tariqas*) and *tarekat ghairu mu'tabarah* (unrecognized and illegitimate *tariqas*). These terms are developed by dominant *tariqa* groups to marginalize smaller *tariqa* groups. Similarly, the emergence of small *tariqa* groups in Aceh has not significantly influenced the general thinking of Acehnese society. For instance, the teachings of Makrifatullah in Banda Aceh and the teachings of Ahmad Arifin in Southeast Aceh are considered deviant, misleading, and extremely dangerous for the faith (*aqidah*) of the Muslim community.

Since Muhammadiyah was established in Aceh, a renewal of religious understanding has colored the Acehnese community. In the field of creed (*aqidah*), for example, Muhammadiyah introduced a creed called “*Ahl al-Haq wa al-Sunnah*.” This creed seems to emphasize the purification of belief, the removal of innovation (*bid'ah*), superstitions (*khurafat*), and irrational beliefs (*takhyul*), but it has not reached the level of altering the pattern of creed or theology embraced by the Muslim community previously. Consequently, rationalism and modernism in Islam have become the guiding principles in practicing religious life in Aceh.¹⁵

The Naqshbandiyya Tariqa

The Naqshbandiyya Tariqa, developed at Darussalam Islamic Boarding School in Labuhan Haji, was introduced by Sheikh Muhammad Waly al-Khalidy (who passed away in 1961). He acquired this *tariqa* from his teacher—Sheikh Abdul Rani al-Kampari Riau. In its development, this *tariqa* gained a positive reception in the Islamic community in Aceh, especially among his students, who were also scholars of Aceh, most of whom run *Dayahs* or *Pesantren* (Islamic boarding schools).

Through these *Dayahs*, the teachings of this *tariqa* continued to flourish. In its practice, a disciple is guided by a *tariqa* teacher known as *al-mursyid*. *Al-mursyid* is assisted by *munafis*, and these *munafis* are further assisted by *saidul khulafa*. The lowest-ranking teacher is the *khalifah*. To attain the status of *khalifah*, disciples must undergo a lengthy process of practicing the *tariqa* and delving into the relevant knowledge associated with the *tariqa*.¹⁶

For practitioners of the Naqshbandiyya Tariqa, it is also recommended to practice daily *dhikr* (remembrance of God) with the same *kaifiyat* (spiritual state) as *tawajjuh*, but performed individually. The timing can be determined individually, for example, after the obligatory prayers or during the *tahajjud* prayer. The *dhikr*

¹⁵ *Ibid*

¹⁶ Institute for Research and Study of Islam (LPPI), “*The Danger of Islam Jama'ah*, LEMKARI, & LDII” (*Bahaya Islam Jama'ah*, LEMKARI, & LDII), Jakarta: LPPI, 1998, p. 144.



performed is the silent remembrance of the Divine Name (*zikir khafi ismu zat*): Allah, Allah, Allah.

The Qadirun Yahya Tariqa

The Naqshbandi Tariqa was popularized by Muhammad bin Muhammad Bahauddin al- Uwaisi al-Bukhari Naqshbandi. He was born in Qashrul 'Arifin, Bukhara, Uzbekistan, in the year 717 – 791 H/1318 – 1389 AD, later known as Bahauddin Naqshbandi. The leader of the *tariqa* is called a *sheikh mursyid*. The genealogy of the *sheikh mursyid* must be clear and continuous. A *sheikh mursyid* receives authorization from the preceding *sheikh mursyid*, making them eligible to receive the status of *Waliyyam Mursyida*, a perfected *sheikh mursyid* (*kammil mukammil*). The position of Prof. Dr. H. Saidi Syaikh (S.S.) Kadirun Yahya, M.Sc., in the Naqshbandi Tariqa, is the 35th *sheikh mursyid* (Prof. Dr. KH. Djamaan Nur, “*Tasawuf dan Tarekat*” (*Tasawwuf and Tariqa*), 2004, pp. 180 – 186).

Some peculiarities of Prof. S.S. Kadirun Yahya’s Tariqa teachings can be outlined as follows (See M. Amin Djamaluddin, “*Melacak Kesesatan & Kedustaan Ajaran Tarikat Naqsyabandiyah Prof. DR. Kadirun Yahya, M.Sc.*” (*Tracking the Misguidance and Fallacy of the Naqshbandiyya Tariqa by Prof. Dr. Kadirun Yahya, M.Sc.*), Jakarta: LPPI):

1. The energy of Allah SWT is likened to electricity, and the intermediary/conductor between humans and Allah SWT is through the *mursyid* and his spiritual lineage, resembling an electrical wire. This is Kadirun Yahya’s delusion that connecting with Allah SWT requires an intermediary (*tawassul*).
2. For specific purposes, he uses a staff similar to the staff of Prophet Moses, believed to hold power.
3. *Tawajjuh* water can supposedly be used to cure all diseases and perform spectacular feats like stopping the eruption of Mount Galunggung in 1982.
4. Kadirun Yahya addresses his followers as “*O my people, people of faith, especially Muslims whom I love throughout the world.*” Such a call is usually made by prophets and messengers to their communities.

4. CONCLUSIONS AND RECOMMENDATIONS

Upon examining the development and influence of *tariqa* and various religious teachings in the province of Aceh, it is disheartening to observe the weakness of the Islamic community’s resources in understanding religious teachings derived from the Quran and *Sunnah*. Consequently, several conclusions need to be highlighted, as follows.

- a. The history of *tariqa* development from the Middle East to Aceh reveals the existence of a global network for spreading Islam. Subsequently, many



religious ideologies and *tariqas* are influenced by dominant cultural factors, sometimes overshadowing and marginalizing *Sharia* substance.

- b. The development of *tariqa* in Nanggroe Aceh Darussalam (NAD) Province needs to be re-evaluated, including the essence of its teachings and their impact on society, emphasizing a return to the foundations of the Quran and *Sunnah*.
- c. The Naqshbandiyya Tariqa led by Prof. Dr. Kadirun Yahya still holds mysteries that remain undisclosed. There are ongoing disagreements, particularly between former members and explanations provided by their *khalifah* (their term: *pototo*) (leader) and their followers.
- d. Controversies persist in the teachings of Andi Ampun Pane and Ayah Daud, with individuals claiming to have followed these teachings conflicting with their respective mentors, who seemingly lack a detailed understanding of the fundamental principles of Islamic law.
- e. Islamic Da'wah Institute of Indonesia (*Lembaga Dakwah Islam Indonesia* [LDII]) is an alternative name for *Islam Jama'ah* and *LEMKARI*, with its doctrinal core focusing on the worship of the principles of community, leadership, allegiance, and obedience to their appointed leaders.
- f. The teachings of Millata Abraham, which emerged in Aceh after the tsunami, were declared deviant from *Sharia*, requiring efforts to raise awareness among its followers.
- g. The government, particularly the Ulama Consultative Council of Aceh and the Department of Islamic Sharia, should promptly monitor and provide accurate explanations to the public to maximize the alignment of local cultural values with *Sharia* regulations.

Recommendations

- a. The local government should expeditiously undertake data collection and engage in discussions on diverse forms of religious understanding and *tariqa* teachings prevalent in Aceh Province. This process should involve both leaders and followers.
- b. The local government must promptly disseminate basic understanding to the public concerning various religious doctrines and *tariqas* that deviate from the creed (*aqidah*) of *Ahl as-Sunnah wa al-Jama'ah*. Additionally, it is crucial to enhance the supervision of *tariqa* practices in their respective areas. Moreover, the local government needs to organize guidance sessions for knowledgeable members of *tariqas*, with a focus on the sciences of theology (*tawhid*), jurisprudence (*fiqh*), and ethics (*akhlaq*).
- c. The local government needs to initiate legal proceedings against individuals disseminating teachings suspected of deviating from *Sharia* provisions.



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