

ARTIKEL

by A Manan Dr

Submission date: 22-Jan-2021 05:20PM (UTC+0700)

Submission ID: 1492094681

File name: Revisi_3_Tulisan_MPTT_ENG.docx (64.5K)

Word count: 7379

Character count: 40211

The Existence of MPTT in the Development of Islamic Ideas in Aceh

Abdul Manan

The Department of Islamic History and Culture, the Faculty of Adab and Humanities
Universitas Islam Negeri Ar-Raniry, Banda Aceh
Jl. Ibnu Sina No. 2 Darussalam, Banda Aceh, 23111
E-mail: abdul.manan@ar-raniry.ac.id

Abstrak: Majelis Pengkajian Tauhid Tasawuf sebuah lembaga keagamaan yang bergerak dalam aspek ibadah. Tujuannya untuk mendakwahkan ajaran tauhid tasawuf di tengah-tengah masyarakat khususnya di Aceh. Akan tetapi keberadaannya tidak semestika kalangan masyarakat menerimanya, namun lembaga ini tetap mensyiarkan ajarannya ke berbagai wilayah di Indonesia. Bahkan sampai ke beberapa negara di Asia Tenggara. Tujuan penelitian ini adalah untuk mengetahui keberadaan MPTT dalam perkembangan pemikiran Islam di Aceh. Penelitian ini adalah penelitian kualitatif dengan menggabungkan antara penelitian kepustakaan dan penelitian lapangan. Instrumen yang digunakan dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan Analysis Interactive dengan langkah-langkah yaitu pengumpulan data, reduksi data, dan penyajian data. Hasil penelitian menunjukkan bahwa keberadaan MPTT telah membawa perubahan ke arah yang lebih baik dalam kehidupan masyarakat Aceh terutama di wilayah Pantai Barat Selatan, baik dalam bidang ibadah, sosial dan akhlak. Telah mampu mendakwahkan kembali ajaran tasawuf dengan mengimbangi persoalan dunia dan akhirat, mendukung pemerintah dalam penerapan Syari'at Islam secara kaffah, proses dakwahnya melalui majelis ke majelis, dan rumah ke rumah. Membentuk posko disetiap cabang mengadakan muzakarah dua tahun sekali baik di tingkat nasional maupun internasional, membangun komunikasi dengan ulama Nusantara dan Timur Tengah. Perkembangan pemikiran Islam di Aceh, membangun kembali aliran tasawuf yang pernah berkembang di masa lalu, mengaitkan ajaran tasawuf amaliah dengan pendekatan tarikat Naqshabandiyah dalam bentuk zikir baik secara individu maupun secara berjamaah di tengah-tengah masyarakat khususnya di Aceh.

Kata Kunci: MPTT, Perkembangan Pemikiran Islam, Aceh

Abstract: Majelis Pengkajian Tauhid Tasawuf (Majlis of Tauhid Tasawuf) or MPTT is an organisation which is active in observance aspect. The purpose of this Majlis is to preach the teaching of *tauhid tasawuf* in the midst society in Aceh. However, its presence is not totally approved and accepted by all people. Yet, this Majlis keeps spreading its ideas in every area in Indonesia, even to some South East Asian countries. The purpose of this study is to explore the existence of MPTT in the development of Islamic teaching in Aceh. This study is qualitative study by combining the study of literatures and field

research. Research instrument⁹ used in this study was observation, interview, and documents. The technique of data analysis used in this study was analysis interactive model by Miles and Huberman (1994). The finding of this study showed that the existence of MPIT has brought the positive changes for society in Aceh, especially in the South West coast area in Aceh, in the aspects of observance, social and morals (*akhlak*). MPIT has successfully re-preached the ideas of *tasawuf* by balancing the worldly affair and afterlife, supporting the government in implementing the Syari'at Islam. The development of Islamic ideas in Aceh has been re-established by re-developing the previous teaching of *tasawuf* in the past, by correlating the ideas of *tasawuf amaliah* through the approach of *tarekat* Naqsyabandiyah in the form of *zikir* both individually and collaboratively (*jama'ah*) in the middle of Acehnese society.

Keywords: Aceh, MPIT, The Development of Islamic Ideas

Introduction

The existence of *tasawuf* had significant role toward the development of Islam in the entire world.¹ The idea of *tasawuf* has been a tradition that is continuously developed in human life.¹ The slight shift and different understanding toward *tasawuf* ideas has been experienced simultaneously by all Muslims in Indonesia throughout the era, especially in Aceh. During the empire of Sultan Iskandar Muda, the mythical and *tasawuf* ideas had developed.² This teaching was run by two great *ulama*, Hamzah al-Fansuri with the concept of *Wujudiyah*, and Syamsuddin As-Sumatrani with the concept of *Wahdat al-Wujud*. The presence of these two great *ulama* could influence the ruler of the kingdom and people and it was popularly recognised in the 16th century. Then, there were Syekh Nuruddin Ar-Raniry with the concept of *Tasawuf Wahdatul-Syuhud*, Syekh Abdurrauf al-Singkili (*Martabah Abaddiyah/la Ta'ayyun, Waddah Ta'ayyun Annwal, Wahdiyah/Ta'ayyun Tsani*) which were very popular in the society and amongst scientist.³ Since then, there were also other *ulama* in *tasawuf*, like Abu Hasan Krueng Kalee and Abuya Syekh Muhammad Waly al-Khalidi or commonly known as Abu Muda Waly and so on.

The early *tasawuf ulama* had a broad and reliable intellectual network, even in Mekkah and Madinah as the first Islamic intellectual centre that later developed to Nusantara and in Aceh. The transformation and development of ideas were later redefined in Islam, both in *tasawuf* and other disciplines.⁴ Abuya Muda Waly, one of *ulama* in Aceh who had the discipline network to Mekkah and Madinah and *ulama* in Nusantara in the 20th century. After returning in Aceh, he re-built the *dayah* which previously belonged to his parents, called *Madrasah Tarbiyah Islamiyah*. Then, he established a new *dayah* at Blangporoh village, Labuhan Haji Barat, Aceh Selatan called *Darussalam Mamba'il Ilmi Wal Hikam*. He also developed the *tarekat Naqsyabandiyah* and it was continued by his children, one of them was Abuya Syekh Amran Waly al-Khalidy thorough a council named *Majelis Pengkajian Tauhid Tasawuf* (MPIT).

MPTT is an organisation that has vision and missions to unite all people through strong relationship (*silaturahmi*), to be close to Allah SWT, and to preserve God's orders and follow the *sunnah* of Rasulullah SAW.⁵ Other vision and missions of MPTT are to preach people who were not yet preached, to develop the teaching of *tauhid tasawuf* to people in Aceh, and Indonesia generally, even to South East Asian countries in the context of the improvement of *tasawuf* ideas in the Islamic world.

MPTT is directly led by Abuya Amran headquartered in *pesantren* Darul Ihsan, Pawoh village, Labuhan Haji Tengah sub-district, Aceh Selatan, the province of Aceh.⁶ The presence of this council in the midst of society was caused by several factors based on current reality. Reviewing the process of era development that now has been giving the significantly indirect effects. There was a leap, disturbance and swifts in life pattern, the advance of science which affects people positively and negatively. Just like the needs of life, characters and thinking ways, almost all of them were changed. This was examined from daily life of most Acehnese society that has been far and started to forget the religious affairs. Consequently, it will lead to the ignorance and negligence toward observance in worshipping God.⁷ The objectives of its establishment were mainly related to current situation of people, according to Abuya Amran, that did not care toward the religious activities, so that he decided to establish the Majlis of *zikir*. In this case, Abuya Amran expected that the presence of this Majlis in the midst of society could positively affect people to be closer with Allah and improve their morals everywhere they are.⁸ The group of people that consistently participated in this *zikir* Majlis is people who came from old villagers and some from urban people that had been introduced to the basic knowledge of Islam.⁹ Later on, they started to deepen their *zikir* lesson to achieve the immerse and closeness in worshipping Allah SWT.

From another side, the presence of MPTT in the midst of society has caused some debates through media, between *Fiqh ulama* and *tasawuf ulama* and also between academicians and society in general. Until today, this debate could not be resolved, so that day by day it keep being discussed and debated from either positive perspective and negative perspective. However, the current ideas of *tasawuf* performed by amongst *ulama* even shared the distinguished understanding in terms of teaching and *tarekat* developed by them. This was explained in the study report of *Respon Masyarakat Terhadap Ajaran Sufi Syeikh Abuya Amran dan Tasawuf Al-Jili (Studi Tanggapan Masyarakat di Kawasan Utara-Timur Aceh Terhadap MPTT dan Rateb Siribee)*. The study revealed that the courses and teachings of *tarekat* in Aceh until today is still developing. Throughout the era development, the role of the *tarekat* leaders' thinking and ideas of each area in Aceh.¹⁰ Simultaneously, the stream of *tarekat* and *zikir* Majlis has not been being developed in the local area, but also it played a significant influence outside of Aceh.

In 2009, was noted as the year which was fulfilled by many conflicts or contradictions toward *tasawuf* course occurred in Aceh. Interestingly, those conflicts were happened amongst the *ulama dayah* which was not expected to be happened. Such phenomenon, explained in the journal entitled *Neo-Sufisme, Syariatisme, dan Ulama Politik*,

dalam *Islam Politics and Change Abuya Syeikh Amran*, by Moch Nur Ichwan. Commonly, the differences often took place in the society between *ulama dayah* and moderate group.¹¹ This case was also discussed by *ulama dayah* with *salafiyah* group in Aceh.

In the book by T. Lembong Misbah, *Gerakan Dakwah Sufistik: Majelis Pangkajian Taubid-Tasawuf Abuya Syeikh Abuya Amran Al-Khalidi di Aceh*, the side of MPU Aceh Utara conducted a trial related to the course and teaching of MPTT was considered to be similar to the course of *Al-Jili* about *Insan Kamil* (perfect human) which MPU later considered it as illegitimate (*baram*), and also forbade the distribution of the book authored by Abuya Amran that had been spread in the society.¹² Such a firm action from MPU stating that that teaching might endanger and threat the morals (*aqidah*) for Muslims, especially for ordinary people that are still lack of information about religion.

The teaching of *tasawuf* was commonly understood by some urban people as the drawbacks for the people and to prevent them from worldly affairs. This was completely different from what *sufi ulama* experienced earlier in the seventeenth and eighteenth century where they struggled to balance the *tasawuf* teaching in social life properly. Then, it caused people to be encouraged to do the religious, social, economic and political activities based on the *syari'at*.¹³ The *tasawuf* course that had grown simultaneously with the development of the dynamic of Islamic ideas, especially in Aceh and generally in Indonesia. This kind of phenomenon has been widely glanced by the people as the effect from the presence of the era that promised the satisfaction upon the needs of life. Furthermore, it was about the activity form of *tasawuf ulama* in the midst of modern society, based on the current situation that many Acehnese people that were interested in fulfilling the mythical call and willing to abandoned their houses to visit the sacred and holy places in many areas.

From previous several literature studies, it generally described about the development of *tasawuf* teaching in the Islamic world, solidarity of *zikir rateb siribee*, the preaches in the *syari'at*, politic, and the response of *ulama dayah* and the people of Aceh Timur-Utara, the critique from MPU Aceh Utara, the understanding of *taubid tasawuf level* in the *tarekat* of *Khalidiyah Naqsyabandiyah* (TKN) through MPTT, and the controversy of *sufi* teaching of Abuya Amran in the middle of society in Aceh. Meanwhile, this study critically would focus on the existence of MPTT and the development of Islamic ideas in Aceh.

This study used qualitative research method, combining the literature study and field research. The research instrument employed in this study were document¹⁰ observation, and in-depth interview. This study used the model data analysis technique by Miles and Huberman (1994)¹⁴, data reduction, data display and verification/conclusion.

Finding and Discussion

MPTT was founded by Abuya Amran and few members who actively participated for contributing the ideas. In the beginning, Abuya Amran along with his followers (*jama'ah*) committed the ritual of *tawajjuh* as commonly done and later he formed a small

zikir Majlis in 2001 at *Pesantren* Nurul Ihsan, Labuhan Haji Tengah, Aceh Selatan.¹⁵ Yet, after several times conducting the event around *pesantren*, the followers had been gradually increased.

In 2004, Abuya Amran issued the certificate of association with No. 14, 2004 in Aceh Besar. However, in the next two years, on October 17th, 2016, another new certificate of association was released by the same notary, Cut Eva Fitriveni, and the main person who handled it was Tgk. Muhammad Idris Harahap, as the General Secretary.¹⁶ This was necessarily done to form the permanent committee that were truly responsible and actively participating. In order to form a very solid certificate and to guarantee its security, it should be based on the constitutions (*undang-undang*) the formation of religious organisation in Indonesia.¹⁷ The early formation of MPTT when there were the followers from the village, sub-district, district and in the provincial level, even the followers were already spread in other branches outside Aceh, like in Sulawesi, Java, Sumatera, Kalimantan, and Nusa Tenggara Barat.¹⁸ Later, the name of Majlis was added with “Indonesia” and it became *Majelis Pengkajian Taubid Tasawuf Indonesia*.

The branch offices and its organisational structure had been established in provincial level, district/municipal, sub-district and village (*gampong*). From this structure, its membership was already complete and supported by the post and other facilities. MPTT-I also had a symbol and logo itself, as the fundamental image by hoping the blessing from Allah and his merciful to preach all the *sufi* ideas in social life in this modern era.¹⁹ “Nine stars symbolised the 99 of *asma Allah* as the creation of the universe. Meanwhile, the colourful circle indicated the attitude, characters of human, and the reflection from the nature of Allah SWT.”

Based on the historical establishment, its membership structure is still actively existed until today in maintaining the seminar activities and *muzakarah* in national and international scale. In relation to the presence of MPTT as a religious council which has vision and missions in developing and preaching the ideas of *taubid tasawuf* in the midst of Acehese society.

The first main objective is providing the formal education and information from the basic level to higher education which directed to the religious values. Second, making plans in sector of people’s benefits that is related to the government or to other religious organisations. Third, maintaining *pengkajian* and the religious study in the governmental institutions and in universities. Fourth, conducting the national and international seminar, symposium, workshop, discussion and sharing session in relation to the Islamic sharing. Fifth, holding the monthly recitation agenda, annual training and socialisation to society. Sixth, providing information in the form of preaching (*dakwah/tabligh*) for parents, adolescents and children. Seventh, creating beneficial business opportunity for the member of MPTT-I and for society who actively participated in getting the opportunity to develop the small-scale business units. And finally, improving the spiritual and religious attitude in daily life by truly worshiping toward Allah SWT.

Another purpose was to guide people in the frame of *Syari'at Islam*, balance the worldly affair and afterlife, in order to balance with the needs of modern era, improve the religious understanding through *dakwah*, social, politic, and education; to teach the ways to understand the proper teaching of *tauhid tasawuf* that was based on the teaching from previous *ulama*.²⁰ Next was to create the *ukhuwah*, supervise and develop *ta'aruf* in the path of truth, strengthen the unity and oneness, nation and state; and to uphold the dignity as human being; and to develop the religious principle in daily life.

Furthermore, it also provided the understanding about how to overcome the issues in life from all challenges and tests so that people would always be kind thought toward Allah SWT and also to be protected from the *syirik jali* and *kebafi* (*syirik jali* is defined as truly defying toward the only one Allah with something else, while *syirik kebafi* is hidden in human soul). Based on the vision and missions of MPTT that tended to benefit people in religious affair, *muamalah*, and social humanity that often became the standard in daily life. Hence, through the existence of this preach (*dakwah*), at least it could help people in understanding the meaning of real life to the hereafter.

The existence of MPTT in the midst of society as one organisation has true path in achieving the objectives and *dakwah* movement that is closely related to religion. The presence of this council was once accused to spread the heresy by the forum of *mubasabah ulama* in Aceh Utara.²¹ Seeing the figure of Abuya Amran as expertise *ulama* in *tasawuf* whose thinking was closely related to the *neo-sufism* understanding. He attempted to combine the doctrine of *tasawuf wujudiyah* which so far had been related to the philosophical ideas (*tasawuf falsafi*) or *heterodox* that was misled/defected from the true lesson with the course of orthodoxy which was the true ideas and a teaching that owned the main base in Islam.

From his caring toward the teaching of *wujudiyah*, Abuya Amran interpreted or explained under the new way to spread the teaching that was based on the understandings of previous *tasawuf ulama*.²² In this case, he and his *tauhid tasawuf* teaching became the target of accusation of heresy, even so, those accusations and prohibitions that followed the MPTT were ineffective. Evidently, after the *fatwa* was officially established, surprisingly, even almost every area in the West-South coastal area of Aceh had declared themselves as the city of *tauhid*, just like Aceh Barat (Meulaboh), Abdya (Blangpidie) and Aceh Selatan (Tapaktuan).

In the movement of its preaching way, it also gained the support from several parties, especially from their own families, some of their students, societal figures, governmental institutions and also some academicians and scientists at higher education that were existed in Aceh and Indonesia generally.²³ Even though this movement was not easily accepted, but Abuya Amran along with some important figures were still consistent in running the *tauhid tasawuf* teaching in the society. The initiation of spreading this teaching has been operated since 2001, but it was officially realised in early 2004.²⁴ Then, there was a massive exploration to other areas led by Abi Shahal Tastary Waly, the son of Abuya Amran.

Regarding its journey and the teaching of MPTT which was not completely accepted by many *ulama* of *dayah* in Aceh because it was considered that the presence of that council/Majlis was not based on the true ideas of *tauhid tasawuf*. As being stated by Alm. Abuya Jamaluddin Waly in a book entitled “*Aliran-Aliran Meyimpang*”, one of them was MPTT. In 2010 the response from *Majelis Permusyawaratan Ulama Aceh Utara* also stood against MPTT, stating that the lesson and teaching developed by Abuya Amran was directed to the equalisation between human and God. Hence, the party of MPU Aceh Utara ordered all people who owned the book entitled “*Sekelumit Penyampaian Abdul Karim al-Jili*” should be handed over to MPU which later to be eliminated so that the teaching could not be developed in Aceh for any longer.

Regarding the controversy spread in the midst of society, MPTT contributed and maintained the relationship with governmental institutions in religious activities. It firstly focused on some issues, especially toward the implementation of *Syari’at Islam* in Aceh. MPTT supported the policy taken by Head of District of Aceh Barat who issued *Perbub No. 10 Tahun 2010* about The Obligation of Wearing Muslimah Attire for Women. This policy did not receive the acceptance from all people which resulted to the pro and cons. Abuya Amran viewed that the policy should be implemented with the current situation of Acehnese people who were already far from Islamic values.²⁵ In this case, he hoped that this would be the good example for other provinces, but indirectly MPTT has supported the implementation of *Syari’at Islam* in Aceh province or in districts/municipals.

As the social organisation which has the Islamic movements in the form of *amaliyah*, *ubudiyah*, and maintains the religious activities through social humanity approach based on *Sunnah Mubammad SAW*. So, this council has a special direction to achieve its development in various areas. However, this organisation should own a specific method that could direct it to achieve those objectives.

MPTT-I has several missions which are to do the socialisation in the midst of society through agenda of *zikir rateb siribe* from home to home, *masjid*, *mushalla* and around governmental institutions; and also to maintain the collaboration with other religious organisations.²⁶ and to form the posts in every branch offices even to some South East Asian countries, to deliver the knowledge related to *tauhid tasawuf*; to discuss about *syubhat* and the doubt in learning the lesson of *tauhid tasawuf*. Serving the society in doing some activities in learning religious lesson, to create the cadre in preaching the tenet of *tauhid tasawuf*, giving the explanation about the noble morals, being *taqwa*, about *aqidah*, *syara’* law and the procedures in doing the prayer appropriately based on the guidance from al-Qur’an and Sunnah.²⁷ Helping the orphan, the poor, helping each other, persuading all people to improve their awareness toward Islam and urging people who had been negligent and to return to the true path through repent.

The movement of MPTT has two aspects, namely the movement *tasawuf* and *tarekat*. These things had been developed in the midst of the people until today. In *tasawuf* aspect, it taught the good morals that were related to Allah SWT, amongst humans, animals and others.²⁸ Meanwhile, in the *tarekat* aspect, it persuaded people to deeply

understand the path to Allah through *mursyid* so that they would obtain the guidance directly and the *sanad ilmu* of *sufism* teaching. However, in this movement, Abuya Amran tended to be more *sufism* considering the current era situation that had been forgotten from the *sufism* values in social life. Therefore, it needs to be re-developed in order to balance the spiritual and physical needs in their lives.

Several studies and historical fact noted that the existence of Sufi (Islamic mysticism) and Tarekat (the order of Islamic Mysticism) had significant role toward the development of Islam in the entire of world.

In achieving the development, it does not only focus on the recitation of *zikir* Majlis, but also the development of communication amongst *ulama* outside Aceh. This effort could unite some *sufism ulama* in Indonesia in MPTT. In 2009, the meeting was held in Aceh Barat with the followers and some *ulama* of *sufi* from Aceh and from other parts outside Aceh. This agenda was followed by more than 50 followers of *tarekat* from Malaysia, Thailand, Singapore and some followers from Java Island.²⁹ Then, in 2012, the followers of MPTT from Malaysia held the *muzakarah* event in Tringganu. In that event, Abuya Amran also participated and got the opportunity to deliver a speech about the understanding of *tauhid tasawuf* teaching he developed.

In 2014, there was a similar *muzakarah* event held in Aceh Barat Daya (Blangpidie) attended by the *ulama* and *umara*.³⁰ Syekh Mehmet Fadhil Al-Jailani as the *mursyid* of *Qadiriyyah tarekat* and also as the researcher at *Turast Islam Centre, Turkey*, Syekh Rahmuddin Al-Bantany, the *mursyid* of *Asydziliyyah tarekat*, as the head of *Kerukunan Ulama Nusantara*, Syekh Ibrahim Muhammad, *mursyid* of *Syatariyyah tarekat Malaysia*, Zahid bin Sidik *mursyid* of *Naqsyabandiyah tarekat Malaysia*, Farid Wajdi Ibrahim, the former rector of UIN Ar-Raniry, Banda Aceh; Muhammad Dhaudhin Kuswandi, the leader of *Keluarga Besar Wali Songo*, and as the leader of *Majelis Tasbih Surabaya*; Abdul Manan, the director of knowledge upgrading of Uniza Tringganu-Malaysia; and Sulaiman Ibrahim El-Barruhy, lecturer from Ushuluddin Faculty of Universiti Islam Sultan Syarif Ali Brunei Darussalam.

Later, in 2016, there was another *muzakarah* in Jawa Barat (Bogor), and 2018 *muzakarah* in Lapangan Tugu, Darussalam, Banda Aceh attended by *ulama*, *umara*, academicians, scientists, students, youths and society in general.³¹ Regarding to this, Abuya Amran also collaborated with some municipal/district and provincial government to reform the whole Aceh as the city of “*tauhid tasawuf*”. The aim showed that the movement of MPTT was not a personal movement or just a group of people, but also it became a *dakwah* movement together to form Aceh as Islamic area.³² Based on the explanation above, in every event conducted by MPTT could gain many supports from many parties. It certainly was from the several governmental officials, religious figures, societal figures and the followers, were also supporting and donating the funds or providing the facilities to run every agenda in Aceh or in other provinces across Indonesia.

During the development of *taubid tasawuf* teaching, the relation and participation from the family party of Ummi Nailis, as the first wife who stayed in the sub-district of Labuhan Haji Tengah and the second wife, Ummi Ros Siti stayed in the sub-district of Blangpidie, Aceh Barat Daya. They both established the branches in almost every area in Aceh which was later called as *Persatuan Perempuan Taubid Tasawuf* of P2T. This has proven that the support from family member in preaching and spreading the influence of *taubid tasawuf* was actively significant.

To enhance the continuity of every agenda, there were also several committees in every branch established in sub-district, district and provincial level. In sub-district level, there were 50 members including the chief and its main member, in district level, there were 200 members including the chief of the branch called Wali Nanggroe. However, in provincial level, the management has not yet established because its administrator was still assisted by the management in sub-district and district level in maintaining the seminar or *muṣṭakarab* in national and international event.³³ The posts had also been built in every branch in Aceh and they were supported by complete equipment and facilities in order to carry out every activity in seminar event or in *zikir berjamaah* (*rateb siribee*).

The followings are the strategies used for developing the MPTT and the forms of its events held in the middle of the society:

First, providing the input and contributing along with the government's performance, the *ulama*, academicians, students and society in general. *Second*, supporting the programs such as religious recitation, education, teaching, coaching, counselling, and worship implementing. *Third*, preserving the *aqidah* of *Ablus Sunnah Waljama'ah*, strengthening the implementation of *Syari'at Islam*. Fourthly, preserving and nurturing the *sunnah* of *Rasulullah SAW* through *taubid tasawuf*, being *ubudiyah* toward Allah, and showing the caring and mercy amongst human for creating peace and welfare and for achieving the happiness in *dunya* and *akhirat*.³⁴ The process of the development¹² of MPTT in Aceh has been carried out from Labuhan Haji Tengah to Blangpidie, Nagan Raya, Aceh Barat, Aceh Jaya, Banda Aceh, Bireuen, Bener Meriah and Gayo Lues. The purpose is to inaugurate the administrators in both sub-district and district level, and also to strengthen the teaching of *taubid tasawuf* in society. The development of MPTT so far has been showing some progresses through the increase of its followers that have directly joined in *tarekat*, *suluk*, *tawajjuh*, or those who haven't joined but they were already active in participating in every agenda.

So far, its progress in Aceh, especial⁶ in West South coastal area, in Aceh Singkil, Subulussalam, Aceh Tengah, Gayo Lues, Aceh Selatan, Aceh Barat Daya, Nagan Raya, Aceh Barat¹¹, Aceh Jaya, Aceh Besar, Banda Aceh throughout the East North areas like in Bireuen, Pidie, Pidie Jaya, Aceh Utara, Aceh Timur and Langsa. Even outside Aceh, like Sumatera Utara (Medan), Sumatera Barat (Padang), Pekanbaru, Riau, Batam, Jawa Barat (Bogor), Jawa Timur, Banten, Nusa Tenggara Barat, Sulawesi (Gorontalo), Manado, Malaysia (Johor, Tringganu, Selangor), Singapore, Brunei Darussalam, Thailand, Cambodia and Philippines.³⁵ Its influence has been shown in the figure of its leader

coming from the great *ulama* family, and his teaching that bring human to the better path, its way of *dakwah* which raises the love and caring amongst human, persuading people to repent by giving the picture that Allah will always forgive their sins.

Moreover, in the form of its implementation, understanding *taubid tasawuf* which was rooted from the law of *syari'at*, on the aspect of worship which was reciting the *zikir* of *La Ilaha Illa Allah*, participating in religious recitation in routine. In the social aspect, by doing some beneficial activities, not hurting people, keeping the social values in daily life, obeying the order of the leader (if there is still in the noble way), avoiding the enmity, and creating unity without seeing the tribes and position.

Based on the findings above, it can be concluded that the existence and the development of MPTT have been recognised in almost entire Indonesia. Its existence has been welcomed nicely and received positive responses by some of *ulama* abroad like from Malaysia, Singapore, Brunei Darussalam, Thailand, Cambodia, Philippines, China, and Turkey. This achievement could not be realised without the effort from its leader, family and other important figures that were loyal in spreading, preaching and developing the teaching of *taubid tasawuf* in society.

Various sources of study found some studies about MPTT in Aceh. This study was conducted in the frame of Islamic thinking and the explanation from *tasawuf ulama* who owned more knowledge about the development of the teaching of *tasawuf* in Islamic world. Moreover, there were also several studies which critically examined the related topic of the existence of MPTT, especially in Aceh.

Plenty researchers have studied the development of Islam especially in the sector of *tasawuf* course which was able to be recognised in other parts of the world. The first arrival of Islam in *Nusantara*, the ideas of *tasawuf* started to colour the life of people whom previously were subscribed to Hindu-Buddha.³⁶ Western historian, A.H. John mentioned that *sufism ulama* were easier to spread the teaching of Islam in society through *tasawuf* approach.³⁷ This phenomenon was caused by the close relation of perspective from *tasawuf ulama* about God and some other understandings which were easily accepted by most of people.

In the book called *Tasawuf Aceh*, Shadiqin explained the reality of thinking from Acehne *ulama* about the issues of religion in socio-religious life which often caused the polemic from the history of Aceh until today. Islam in Aceh was not just Islam as *syari'at*, but also Islam was connected to the teaching of *tasawuf*.³⁸ This argument revealed that the *ulama* in Aceh had a great impact in spreading the ideas and teaching of Islam for the society.

Next, Musliadi in his book entitled *Abuya Syekh Muda Waly Al-Khalidy (1917-1961 M) Syekhbul Islam Aceh: Tokoh Pendidikan dan Ulama 'Arif Billah*. The phenomenon and development of *tasawuf* teaching in Aceh from the past had caused the conflict and contradiction in the empire of Aceh Darussalam during the regime of Sultan Iskandar Tsani and later on, the conflict still continues until today.³⁹ On another side, the

development of *tasawuf* teaching could embellish the islands of *Nusantara* and was easily welcomed in the midst of society, especially in Aceh.

Similar event also once happened in the following era in Aceh about the critique toward the teaching of *salik buta* which was discussed in the journal "*Salik Buta Aliran Tasawuf Aceh Abad XX*", explained that the response of Abdullah Ujong Rimba towards the existence of *tasawuf salik buta* was stated in his works. This thought received the harsh critique about the comprehension about desire, *i'tiqad* and symbolism of the use grouped letter in that *salik buta*. From that observation, it could become the *syari'at* as the foundation in confirming it, and concluding that the thought of *salik buta* was misled and misguided.⁴⁰ The teaching of *salik buta* had received many followers in Nagan Raya (Beutong Ateuh) which was developed from local people until they became fanatic on it. Based on that phenomenon stating that the practice of this *salik buta* was definitive from its *sanad mursyid tarekat*, so they made it up based on their own experience in worshipping Allah SWT. This kind of action was not justified in Islam, because it could lead to the misleading actions without any basis from al-Qur'an and Sunnah.

Furthermore, in Wirianto, "*Abuya Muda Waly Al-Khalidy*", (*Agama dan Social Humaniora*), the process of taking the *sanad ilmu* of Abuya Muda Waly from *ulama* from Mekkah, Madinah and others in *Nusantara*, it was also explained the patterns of the thinking in the sector of *tauhid tasawuf* in developing the *Naqsyabandiyah tarekat* in the midst of Aceh.⁴¹ Here was also explained the figure of Abuya Muda Waly during his journey for learning the knowledge to every corner of the countries followed by the complete *sanad*. In this case, we also could see that the thinking pattern about *tasawuf* which later he developed the *Naqsyabandiyah tarekat* through various forms of worship practices like *suluk*, *taajjub* and *samadiyah*. Later, it was continued by his son, Abuya Amran through MPTT until today. The movement of *dakwah* of MPTT does not only focus on the *tarekat*, but also in the development of *tauhid tasawuf* in society.

Similar statement was also stated in his thesis "*Pendidikan Tasawuf Syekh Muhammad Muda Waly Al-Khalidy*". The education of *tasawuf* in educating people to become kind people at *Pesantren Blangporoh*, Labuhan Haji Barat, Aceh Selatan which was capable in producing many great *ulama* to become the pioneer to develop this teaching in Aceh.⁴² Abu Muda Waly succeeded to educate the next generations to carry the next teaching of Islam for the society. His way of teaching should be imitated and exemplified through many evidences that he kept developing in the Islamic *dakwah* either in establishing the *pesantren* or religious organisations in order to transform the ideas and knowledge of Islam.

Moreover, MPTT was also discussed in the book of Misbah, *Gerakan Dakwah Sufistik: Majelis Pengkajian Tauhid-Tasawuf Abuya Syekh Amran Al-Khalidi di Aceh*.³ The presence of MPTT had led to the pro and cons, especially for the brotherhood of Alm. Abuya Muhibuddin Waly, Alm. Abuya Jamaluddin Waly and with MPU Aceh and other *ulama* at *dayah* also followed to respond.⁴³ In early movement of MPTT, the understanding of *tauhid tasawuf* which directed to the book of *Insan Kamil* authored Syekh

Abdul Karim al-Jili was directly criticised by Alm. Abuya Jamaluddin Waly as his step brother of Abuya Amran through a book entitled “The Misleading Thoughts (*Ajaran-ajaran menyimpang*)” until today it was still being discussed by many people in Aceh. However, as the time passed by, this Majlis is still developing and getting its popularity in Indonesia.

Besides getting the responses from family members, the similar thing also came from few *ulama dayah* and western-northern people in a study report conducted by research centre of UIN Ar-Raniry entitled “*Respon Masyarakat Terhadap Ajaran Sufi Syekh Abuya Amran dan Tasawuf Al-Jili (Studi Tanggapan Masyarakat di Kawasan Utara-Timur Aceh terhadap MPTT dan Rateb Siribee)*”. An extraordinary phenomenon occurred in the middle of Acehnese society toward the ideas introduced by Abuya Amran had received such responses from *ulama* of *dayah* or from people in Aceh.⁴⁴ In this phenomenon, the thought about *tasawuf*, Amran was influenced from the idea of *tasawuf* which led to the *tasawuf* of *falsafi Hamzah al-Fansuri* and Syamsuddin al-Sumaterani in the context of *wahdat al-wujud*. This statement could not be fully trusted, because if we study and understand truly so it will show the similarities towards other thoughts of other *ulama*. Hence, there should be further investigation towards the derivation and the relationship with the understanding of *ulama's* thoughts previously in Aceh about the idea of *tasawuf*.

During the tense circumstances about the ideas of Amran's *sufi*, there was also response from MPU Aceh Utara explained in an article, “*Fatwa Sesat dan Pentingnya Dialog*”. The response from MPU Aceh Utara which revealed that that ideas were *haram* towards the book authored by Abuya Amran. The book was entitled as: *Sekelumit Penjelasan tentang Ajaran Taubid-Tasawuf Abuya Syekh H. Abuya Amran dan Beberapa Ucapan Abdul Karim al-Jili dalam kitabnya Al-Insanul-Kamil fi Ma'rifatul-Awakhir wal-Awa'il* (Shadiqin, 2009). In this case, MPU Aceh Utara considered that the content of the book could cause the misleading actions (*aqidah*) of Islamic people in Aceh, especially people who still had a limited knowledge about religion. Here also suggested that the distinguished understanding about courses of *tasawuf* has begun since in the past. Consequently, there were conflicts and contradictions which led to the murder which was accused to be deviated from *Syari'at Islam*. Even so, that understanding still could be understood or interpreted by others that are experts, so that it could not be easily wrong or led to the misleading actions.

Regarding to the phenomenon described above, another opinion was also delivered by Shadiqin in a journal, “*Tasawuf di Era Syari'at: Tipologi Adaptasi dan Transformasi Gerakan Tarekat dalam Masyarakat Aceh Kontemporer*”. This article explained the pattern of adaptation from few Acehnese people in following the movement of MPTT led by Abuya Amran. The movement mostly developed in a more mature society of a village or urban elderly people who had a traditional educational background. They commonly had a basic knowledge about the teaching of Islam before, so what they needed was a concrete spiritual practice which could mediate them to get closer spiritually to Allah SWT.⁴⁵ This obtained a great influence toward people following MPTT carried by Abuya

Amran. This kind of phenomenon could be seen from the enthusiastic level of villagers and urban people to seek the religious values and the peaceful soul.

Similar finding was also revealed in a journal from Ichwan, entitled “*Neo-Sufisme, Syariatisme, dan Ulama Politik Abuya Syekh Abuya Amran dan Gerakan Taubid-Tasawuf di Aceh*”. The movement of MPTT had similar approach to the ideas of Neo-Sufism which was pioneered by Abuya Amran as its leader. This teaching tended to focus on the worldly affair which later balanced with the afterlife matter, because it emphasised on the spiritual reflection in form of *zikir* that was often practiced in congregation both in Aceh and other areas.⁴⁶ The influencing level of MPTT in various elements, either in the governmental institutions or in local parties in Aceh. This could not be separated from the cooperation to gain the support and security in preaching the teaching of *taubid tasawuf* in the midst of society. The understanding of this teaching is similar to the previous *tasawuf* teachings, but it shared a different procedure and practice and the way it was understood and balanced with the current development. In controlling this teaching, Abuya Amran kept maintaining the approach of worship in form of *zikir* done in groups or commonly recognised as *rateb siribee* held in the event of *muzakarah* in national and international level.

In addition, regarding to the worship approach in form *zikir*, there was also a discussion about the meaning and the level of *taubid zikir* explained in a journal from Rahmawati entitled “*Makna Zikir bagi Jamaah Tarikat Naqsyabandiyah Khalidiyah Majelis Pengkajian Taubid Tasawuf di Kota Gorontalo*”. The level of understanding toward *zikir* amongst the followers of TNK MPTT could be variative.⁴⁷ This journal also revealed that the understanding toward *taubid zikir* consisted of two forms, namely *taubid aqidah* and *taubid tasawuf* which owned different meanings in every mention when doing the *zikir*. In the first level, it was started by emphasising some points, which were Allah as the mightiest and highest form, most powerful, and the creator and controller of all His creatures. Human was created just to worship Allah. Then, in *taubid tasawuf*, it emphasised that every worship activity must be clean from any dirt, either in term of *syari'at* (*najis*) or in *akhlak* (*tasawuf, tazkiyatun nufus*, heart and other morals).

In article entitled “*Islam dan Tasawuf di Indonesia: Kaderisasi Pemimpin melalui Organisasi dan Matan*”. During the independence of Indonesia, the *ulama* of *tasawuf* played a significant role in strengthen the position of Islam in society. The various roles, namely: *tasawuf ulama* as the forming factor and the model of state function, as the guide of the path to the development of economy and as the fortress in defending country from colonialists.⁴⁸ In early freedom, the *tasawuf ulama* often contributed in deciding the destiny of the nation. Many *ulama* coming from many areas were invited directly by the president Soekarno. One of representatives from Aceh was Abuya Muda Waly was believed to stabilise the leadership values in Islam and to strengthen the sense of nationalism and love for nation.⁴⁹ To conclude, the *tasawuf ulama* were not just preaching and spreading their *sufism*, but also had a nationalism concept in defending Indonesia.

The correlation to this was also explained in an article that *tasawuf ulama* and their cadres had been provided with the spiritual lessons and love their country, so that they had nationalism and patriotism soul in combating the Dutch colonialism. The determination of heroic figures for national independence did not come for nothing. Eventually on August 17th 1945, Indonesia was proclaimed as independent country.⁵⁰ From the explanation above, it can be concluded that there was a great and massive role and influence coming from *ulama* in defending and preserving the integrity of NKRI.

Conclusion

MPTT has brought changes in people's lives, especially in the South West areas, in terms of worship aspect, social and moral. It also persuaded people to do the worship truly, guide people in frame of *syari'at Islam*, balance the worldly affair and hereafter, so it will not stand against the current development. MPTT also collaborated with governmental institutions and student organisations, to fully support the implementation of *syari'at Islam* in Aceh, to propose the programs such as religious study, education, teaching, mentoring, coaching, counselling, strengthening the *aqidah* of *ablus sunnah waljama'ah* and celebrating the birth day of prophet Muhammad SAW every year through *zikir* and *samadiyah*. The development of Islamic ideas in Aceh has re-charged the spirit of *tasawuf* teaching that once had been developed by previous *tasawuf ulama*, connecting the *tauhid* teaching with the *tasawuf amaliyah* through the approach of *tarekat* in form of *zikir* done in congregation in the middle of society in Aceh, Indonesia even in some South East Asian countries.

References

- Al-Harawi, Abu Ismail Abdullah, Manzil As-Sairin, terj. Abuya Amran, (Penerbit, MPTT, Darul Ihsan Aceh Selatan, Cetakan Pertama Edisi Lengkap, Dzulqaidah 1435 H, Darussalam: Labuhanhaji, 2014.
- Azwad, Ridwan. dkk, *Aceh Bumi Iskandar Muda*, Pemprov, Aceh Darussalam, 2018.
- Erns, Carl W, *Ajaran dan Amaliyah Tasawuf*, terj. Arif Anwar, dkk, Yogyakarta: 2011.
- Farhan, *Islam dan Tasawuf Di Indonesia: Kaderisasi Pemimpin Melalui Organisasi dan Matan*, "Jurnal Akhlak dan Tasawuf", ISSN 2460-7576 Vol. 2, No.1, 2016.
- Hamzah, *Peranan Dakwah Para Ulama Sufi Abad Ke 17 dan Abad ke 18 Masehi di Nusantara*, Tesis, Universiti Utara Malaysia, 2011.
- Ichwan, Moch Nur, *Neo-Sufism, Shari'atism, and Ulama Politics: Abuya Shaykh Abuya Amran and Taubid-Tasawuf Movement in Post-Conflict Aceh*, in C. van Dijk and N. Kaptein (Eds.), *Islam, Politics and Change: The Indonesian Experience After the Fall of Suharto*, Leiden University Press, 2016.
- Manan, Abdul, "The Influence of Tarekat Syattariyah toward Political and Social Aspects in the Regency of Nagan Raya, Aceh-Indonesia" in International Journal of Advanced Research, (Int. J. Adv. Res). 5 (7), 258-267, 2017.
- Muchsin & Manan, "Respon Masyarakat Terhadap Ajaran Sufi Syeikh Abuya Amran dan Tasawuf Al-Jili (Studi Tanggapan Masyarakat Di Kawasan Utara-Timur Aceh Terhadap

- MPTT dan Rateb Siribee*),” Laporan Penelitian Puslit UIN-Ar-Raniry, Banda Aceh: 2019.
- Muchsin, Misri A, *Potret Aceh Dalam Bingkai Sejarah*, Banda Aceh: Ar-Raniry Press, 2007.
- Muchsin Misri A, *Salik Buta Aliran Tasawuf Aceh Abad XX*, IAIN Sunan Kalijaga, “Jurnal”, Yogyakarta: dikeluarkan oleh: *Al-Jami'ah*, Vol. 42. 1, 2004.
- Misbah, T. Lembong, *Gerakan Dakwah Sufistik: Majelis Pengkajian Taubid-Tasawwuf Abuya Syekh Abuya Amran Al-Khalidi di Aceh*, Yogyakarta: UIN Sunan Kalijaga, 2016.
- Milles & Huberman, *Analisis Data Kualitatif*, Jakarta: Universitas Indonesia Press, 1992.
- Musliadi, *Abuya Syekh Muda Waly Al-Khalidy (1917-1961 M) Syekhul Islam Aceh: Tokoh Pendidikan dan Ulama 'Arif Billah*, Banda Aceh: Yayasan PeNA, 2017.
- Rahmawati, “Makna Zikir Bagi Jemaah Tarekat Naqshabandiyah Khalidiyah Majelis Pengkajian Tauhid Tasawuf di Kota Gorontalo”, *Teosofi: “Jurnal” Tasawuf dan Pemikiran Islam*, Volume 8, Nomor 2: p-ISSN 2088-7957:e-ISSN 2442-871X: 325-350, Desember 2018.
- Satriani, Melisa, *Pengaruh Majelis Pengkajian Tauhid Tasawuf Terhadap Kehidupan Sosial Keagamaan Masyarakat, Kecamatan Labuhan Haji Kabupaten Aceh Selatan*, Fakultas Ushuluddin Jurusan Sosiologi Agama, Darussalam Banda Aceh, “skripsi”, tidak diterbitkan, 2018.
- Shihab, Alwi, *Akar Tasawuf di Indonesia: Antara Tasawuf Sunni dan Tasawuf Falsafi*, Jakarta: Pustaka Iman, 2009.
- Shadiqin, Sehat Ihsan, “Jurnal”. *Tasawuf Dalam Syari'at: Tipologi Adaptasi dan Transformasi Gerakan Tarekat Dalam Masyarakat Aceh Kontemporer*, Fakultas Ushuluddin, UIN Ar-Raniry, Jln. Lingkar Kampus, Kopelma Darussalam Banda Aceh, Substantia, Volume 20 Nomor 1, April, 2018.
- Shadiqin, Sehat Ihsan, “Fatwa Sesat dan Pentingnya Dialog”, “Artikel” Harian Serambi Indonesia, edisi, Serambi, 26/11/2009.
- Tim Penulis IAIN Ar-Raniry, *Pengantar Editor Ensiklopedi Pemikiran Ulama Aceh*, Banda Aceh: Ar-Raniry Press, 2004.
- Wirianto, Dicky, “Abuya Muda Waly Al-Khalidy,” “Jurnal” Kalam, Agama dan Sosial Humaniora, Vol. 5. Nomor. 1, 2017.
- Yuzanisma, *Rateb Siribee: Spiritualitas dan Solidaritas Religius Masyarakat Pedesaan di Aceh Modern*, Fakultas Ushuluddin dan Filsafat Prodi Sosiologi, Universitas Islam Negeri Ar-Raniry, “skripsi” tidak diterbitkan, Banda Aceh: 2017.

Online Sources

- MpttNusantara, <http://www.mptt-nusantara.com>, 15 Oktober 2018.
- Dokumen MPTT, Pengesahan Pendirian Badan Hukum Perkumpulan MPTT, 2016.
- Tribunnews.com-tribunnews.com-ulama-sufi-di-pekalongan-menhan-minta-ulama-jaga-keutuhan-nkri.
- Dokumen Mptt, Struktur Pengurus, Darussalam Labuhanhjai Aceh Selatan, 2017.

- ¹ Erns, Carl W, *Ajaran dan Amaliyah Tasawuf*, terj. Arif Anwar, dkk, (Yogyakarta: 2011). p.3. See also Manan, Abdul, "The Influence of Tarekat Syattariyah toward Political and Social Aspects in the Regency of Nagan Raya, Aceh-Indonesia" in International Journal of Advanced Research, (Int. J. Adv. Res). 5 (7), 258-267, 2017. P. 258.
- ² Muchsin, Misri A, *Potret Aceh Dalam Bingkai Sejarah*, (Banda Aceh: Ar-Raniry Press, 2007). p.42.
- ³ Azwad, Ridwan. dkk, *Aceh Bumi Iskandar Muda*, (Pemprov, Aceh Darussalam, 2018). p.152.
- ⁴ Wirianto, Dicky, "Abuya Muda Waly Al-Khalidy," "Jurnal" Kalam, Agama dan Sosial Humaniora, Vol. 5. Nomor. 1, 2017). p.137.
- ⁵ MpttNusantara, <http://www.mptt-nusantara.com>, 15 October 2018.
- ⁶ MpttNusantara, <http://www.mptt-nusantara.com>, 15 October 2018.
- ⁷ Satriani, Melisa, *Pengaruh Majelis Pengkajian Taubid Tasawuf Terhadap Kebidupan Sosial Keagamaan Masyarakat, Kecamatan Labuhan Haji Kabupaten Aceh Selatan*, (Fakultas Ushuluddin Jurusan Sosiologi Agama, Darussalam Banda Aceh, "skripsi", tidak diterbitkan, 2018). p. 3.
- ⁸ Yuzanisma, *Rateb Siribee: Spiritualitas dan Solidaritas Religius Masyarakat Pedesaan di Aceh Modern*, (Fakultas Ushuluddin dan Filsafat Prodi Sosiologi, Universitas Islam Negeri Ar-Raniry, "skripsi" tidak diterbitkan, (Banda Aceh: 2017). p. 10.
- ⁹ Shadiqin, Sehat Ihsan, "Jurnal". *Tasawuf Dalam Syari'at: Tipologi Adaptasi dan Transformasi Gerakan Tarekat Dalam Masyarakat Aceh Kontemporer*, (Fakultas Ushuluddin, UIN Ar-Raniry, Jln. Lingkar Kampus, Kopelma Darussalam Banda Aceh, Substantia, Volume 20 Nomor 1, April, 2018). p. 2.
- ¹⁰ Muchsin & Manan, "Respon Masyarakat Terhadap Ajaran Sufi Syeikh Abuya Amran dan Tasawuf Al-Jili (Studi Tanggapan Masyarakat Di Kawasan Utara-Timur Aceh Terhadap MPTT dan Rateb Siribee)," Laporan Penelitian Puslit UIN-Ar-Raniry, (Banda Aceh: 2019). p. 3.
- ¹¹ Ichwan, Moch Nur, *Neo-Sufism, Shari'atism, and Ulama Politics: Abuya Shaykh Abuya Amran and Taubid-Tasawuf Movement in Post-Conflict Aceh*, in C. van Dijk and N. Kaptein (Eds.), *Islam, Politics and Change: The Indonesian Experience After the Fall of Subarto*, (Leiden University Press, 2016). p. 1.
- ¹² Misbah, T. Lembong, *Gerakan Dakwah Sufistik: Majelis Pengkajian Taubid-Tasawuf Abuya Syeikh Abuya Amran Al-Khalidi di Aceh*, (Yogyakarta: UIN Sunan Kalijaga, 2016). p. 180.
- ¹³ Hamzah, *Peranan Dakwah Para Ulama Sufi Abad Ke 17 dan Abad ke 18 Masebi di Nusantara*, (Tesis, Universiti Utara Malaysia, 2011). p.2.
- ¹⁴ Milles & Huberman, *Analisis Data Kualitatif*, (Jakarta: Universitas Indonesia Press, 1992).
- ¹⁵ Interview with Khairul Adnan, Preacher of MPTT Pantai Barat Selatan on March 1st, 2020.
- ¹⁶ Dokumen MPTT, Pengesahan Pendirian Badan Hukum Perkumpulan MPTT, 2016. p. 3.
- ¹⁷ Interview with Abi Yusri, administrator MPTT, Labuhanhaji Aceh Selatan on March 5th, 2020.
- ¹⁸ Interview with Abi Sahal Tastari, Chairman of MPTT, Labuhanhaji Aceh Selatan on March 6th, 2020.
- ¹⁹ MpttNusantara, <http://www.mptt-nusantara.com>, 15 October 2018.
- ²⁰ Dokumen Mptt, Struktur Pengurus, Darussalam Labuhanhaji Aceh Selatan, 2017.
- ²¹ Interview with Abu Syukri Daud, administrator MPTT Aceh Besar on June 9th, 2020.
- ²² Ichwan, Moch Nur, *Neo-Sufism, Shari'atism, and Ulama Politics: Abuya Shaykh Abuya Amran and Taubid-Tasawuf Movement in Post-Conflict Aceh*, in C. van Dijk and N. Kaptein (Eds.), *Islam, Politics and Change: The Indonesian Experience After the Fall of Subarto*, (Leiden University Press, 2016). p. 15.
- ²³ Interview with Bapak Halimi Mahmud, administrator of MPTT Aceh Besar on June 10th, 2020.
- ²⁴ Ichwan, Moch Nur, *Neo-Sufism, Shari'atism, and Ulama Politics: Abuya Shaykh Abuya Amran and Taubid-Tasawuf Movement in Post-Conflict Aceh*, in C. van Dijk and N. Kaptein (Eds.), *Islam, Politics and Change: The Indonesian Experience After the Fall of Subarto*, (Leiden University Press, 2016). p.17.
- ²⁵ Shadiqin, Sehat Ihsan, "Jurnal". *Tasawuf Dalam Syari'at: Tipologi Adaptasi dan Transformasi Gerakan Tarekat Dalam Masyarakat Aceh Kontemporer*, (Fakultas Ushuluddin, UIN Ar-Raniry, Jln. Lingkar Kampus, Kopelma Darussalam Banda Aceh, Substantia, Volume 20 Nomor 1, April, 2018). p.73.
- ²⁶ Interview with Bapak Damanhuri Basyir, head of MPU Banda Aceh on April 9th, 2002.
- ²⁷ Interview with Abi Suryadi, administrator MPTT, Labuhanhaji Aceh Selatan on March 9th, 2020.
- ²⁸ Interview with Tgk. Rajuddin, administrator MPTT, Labuhanhaji Aceh Selatan on June 4th, 2020.
- ²⁹ Dokumen MPTT, Pengesahan Pendirian Badan Hukum Perkumpulan MPTT, 2016. p. 5.
- ³⁰ Al-Harawi, Abu Ismail Abdullah, Manzil As-Sairin, terj. Abuya Amran, (Penerbit, MPTT, Darul Ihsan Aceh Selatan, Cetakan Pertama Edisi Lengkap, Dzulqaidah 1435 H, (Darussalam: Labuhanhaji, 2014).

- ³¹ Satriani, Melisa, *Pengaruh Majelis Pengkajian Taubid Tasawuf Terhadap Kehidupan Sosial Keagamaan Masyarakat, Kecamatan Labuhan Haji Kabupaten Aceh Selatan*, (Fakultas Ushuluddin Jurusan Sosiologi Agama, Darussalam Banda Aceh, "skripsi", tidak diterbitkan, 2018). p.3.
- ³² Shadiqin, Sehat Ihsan, "Jurnal". *Tasawuf Dalam Syari'at: Tipologi Adaptasi dan Transformasi Gerakan Tarekat Dalam Masyarakat Aceh Kontemporer*, (Fakultas Ushuluddin, UIN Ar-Raniry, Jln. Lingkar Kampus, Kopelma Darussalam Banda Aceh, Substantia, Volume 20 Nomor 1, April, 2018). p. 73.
- ³³ Interview with Tgk. Saidan, administrator of MPTT, Labuhanhaji Aceh Selatan on June 16th, 2002.
- ³⁴ Interview with Abuya Amran, Leader of MPTT, Labuhanhaji Aceh Selatan on March 24th, 2002.
- ³⁵ Dokumen Mptt, Struktur Pengurus, Darussalam Labuhanhaji Aceh Selatan, 2017. p.5.
- ³⁶ Tim Penulis IAIN Ar-Raniry, *Pengantar Editor Ensiklopedi Pemikiran Ulama Aceh*, (Banda Aceh: Ar-Raniry Press, 2004). p. 11.
- ³⁷ Shihab, Alwi, *Akar Tasawuf di Indonesia: Antara Tasawuf Sunni dan Tasawuf Falsafi*, (Jakarta: Pustaka Iman, 2009). p. 30.
- ³⁸ Shadiqin, Sehat Ihsan, "Jurnal". *Tasawuf Dalam Syari'at: Tipologi Adaptasi dan Transformasi Gerakan Tarekat Dalam Masyarakat Aceh Kontemporer*, (Fakultas Ushuluddin, UIN Ar-Raniry, Jln. Lingkar Kampus, Kopelma Darussalam Banda Aceh, Substantia, Volume 20 Nomor 1, April, 2018). p. 20.
- ³⁹ Musliadi, *Abuya Syekh Muda Waly Al-Khalidy (1917-1961 M) Syekhul Islam Aceh: Tokoh Pendidikan dan Ulama 'Arif Billah*, (Banda Aceh: Yayasan PeNA, 2017). p.27.
- ⁴⁰ Muchsin Misri A, *Salik Buta Aliran Tasawuf Aceh Abad XX*, IAIN Sunan Kalijaga, "Jurnal", (Yogyakarta: dikeluarkan oleh: *Al-Jamiah*, Vol. 42. 1, 2004). p. 176.
- ⁴¹ Wirianto, Dicky, "Abuya Muda Waly Al-Khalidy," "Jurnal" Kalam, Agama dan Sosial Humaniora, Vol. 5. Nomor. 1, 2017). p.138.
- ⁴² Wirianto, Dicky, "Abuya Muda Waly Al-Khalidy," "Jurnal" Kalam, Agama dan Sosial Humaniora, Vol. 5. Nomor. 1, 2017). p. 7.
- ⁴³ Misbah, T. Lembong, *Gerakan Dakwah Sufistik: Majelis Pengkajian Taubid-Tasawuf Abuya Syekh Abuya Amran Al-Khalidi di Aceh*, (Yogyakarta: UIN Sunan Kalijaga, 2016). p. 178.
- ⁴⁴ Muchsin & Manan, "Respon Masyarakat Terhadap Ajaran Sufi Syekh Abuya Amran dan Tasawuf Al-Jili (Studi Tanggapan Masyarakat Di Kawasan Utara-Timur Aceh Terhadap MPTT dan Rateb Siribee)," Laporan Penelitian Puslit UIN-Ar-Raniry, (Banda Aceh: 2019). p. 8.
- ⁴⁵ Shadiqin, Sehat Ihsan, "Jurnal". *Tasawuf Dalam Syari'at: Tipologi Adaptasi dan Transformasi Gerakan Tarekat Dalam Masyarakat Aceh Kontemporer*, (Fakultas Ushuluddin, UIN Ar-Raniry, Jln. Lingkar Kampus, Kopelma Darussalam Banda Aceh, Substantia, Volume 20 Nomor 1, April, 2018). p. 4-5.
- ⁴⁶ Ichwan, Moch Nur, *Neo-Sufism, Shari'atism, and Ulama Politics: Abuya Shaykh Abuya Amran and Taubid-Tasawuf Movement in Post-Conflict Aceh*, in C. van Dijk and N. Kaptein (Eds.), *Islam, Politics and Change: The Indonesian Experience After the Fall of Suharto*, (Leiden University Press, 2016). p. 2.
- ⁴⁷ Rahmawati, "Makna Zikir Bagi Jemaah Tarekat Naqshabandiyah Khalidiyah Majelis Pengkajian Tauhid Tasawuf di Kota Gorontalo", (Teosofi: "Jurnal" *Tasawuf dan Pemikiran Islam*), Volume 8, Nomor 2: p-ISSN 2088-7957:e-ISSN 2442-871X: 325-350, Desember 2018). p. 348.
- ⁴⁸ Farhan, *Islam dan Tasawuf Di Indonesia: Kaderisasi Pemimpin Melalui Organisasi dan Matan*, "Jurnal Akhlak dan Tasawuf", ISSN 2460-7576 Vol. 2, No.1, 2016. p. 23.
- ⁴⁹ Interview with Bapak Asauti Wahid, Dosen Sejarah Universitas Serambi Mekkah, Banda Aceh on April 22nd, 2020.
- ⁵⁰ [Tribunnews.com-ulama-sufi-di-pekalongan-menhan-minta-ulama-jaga-keutuhan-nkri](http://tribunnews.com-ulama-sufi-di-pekalongan-menhan-minta-ulama-jaga-keutuhan-nkri).

ARTIKEL

ORIGINALITY REPORT

4%

SIMILARITY INDEX

4%

INTERNET SOURCES

1%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

pingpdf.com

Internet Source

1%

2

jurnal.uinsu.ac.id

Internet Source

1%

3

digilib.uin-suka.ac.id

Internet Source

<1%

4

Submitted to Universiti Sains Malaysia

Student Paper

<1%

5

garuda.ristekbrin.go.id

Internet Source

<1%

6

tuluscargobandung.com

Internet Source

<1%

7

journal.unj.ac.id

Internet Source

<1%

8

zombiedoc.com

Internet Source

<1%

9

jurnal.radenfatah.ac.id

Internet Source

<1%

10

Submitted to Bloomsbury Colleges

Student Paper

<1 %

11

pt.scribd.com

Internet Source

<1 %

12

www.researchsquare.com

Internet Source

<1 %

13

r2kn.litbang.kemkes.go.id

Internet Source

<1 %

14

rapaisamann.blogspot.com

Internet Source

<1 %

15

idristarbiyah.blogspot.com

Internet Source

<1 %

16

paulprima.blogspot.com

Internet Source

<1 %

17

jurnal.ar-raniry.ac.id

Internet Source

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On