

THE THOUGHTS OF ABDUR RAUF AL-SINGKILI'S HADITH ON THE FORMATION OF ACADEMIC TRADITIONS IN ACEH AT THE 17TH CENTURY

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Abstract

This study aims to analyze the hadith thought of Abdur Rauf al-Singkili and its influence on the formation of academic traditions in Aceh in the 17th century. The problem raised in this study is how the hadith thought of Abdur Rauf al-Singkili, combined with the teachings of Sufism, was able to form a moderate and distinctive Acehnese educational approach and contribute to the development of academic traditions. The method used in this study is qualitative with the type of library research. In addition, this study uses historical analysis and Karl Mannheim's theory of sociology of knowledge to reveal how the social, cultural, and political contexts of the time influenced the thoughts and intellectual activities of Abdur Rauf al-Singkili. The results of the study indicate that the hadith thought of Abdur Rauf al-Singkili played a strategic role in building academic traditions in Aceh through the dissemination of hadith knowledge that is moderate, integrative and inclusive. This contribution not only strengthens hadith studies, but is also able to address socio-political issues at that time, while forming a broader scientific network in the archipelago. The perspective of Karl Mannheim's sociology of knowledge theory emphasizes that Abdur Rauf al-Singkili's thoughts were born from the religious, heterogeneous and dynamic social conditions of Aceh, and were influenced by intellectual interactions with Middle Eastern scientific traditions and the needs of local society.

Keywords: Hadith thought; Abdur Rauf al-Singkili; Academic tradition; Aceh.

INTRODUCTION

Academic tradition has been a crucial pillar in the development of Islamic civilization, particularly through the study of religious sciences, including *Tafsir* (interpretation of the Islamic law), *Fiqh* (jurisprudence), Sufism (*tasawwuf*), and Hadith (hadith). Among these branches of knowledge, Hadith occupies a central position as a foundation for understanding the Sunnah of the Prophet Muhammad (peace be upon him). The study of Hadith not only plays a role in the development of Islamic knowledge but also significantly influences thought patterns, religious traditions, and social practices in various regions of the Islamic world. In the 17th century, Aceh was known as one of the most advanced centers of Islamic civilization in the archipelago. The Aceh region became a center for the development of science and religion and attracted many prominent scholars from various regions.

Each region has a unique approach to developing academic traditions, including the study of hadith, influenced by the social, political, and cultural contexts, and the needs of the local community. In some regions, the study of hadith has developed significantly, while in others, attention to hadith is more limited due to the dominance of other disciplines such as *Tafsir*, *Fiqh*, or Sufism. This phenomenon demonstrates that the development of academic traditions is closely related to the dynamics of local communities and the role of scholars in introducing and strengthening specific Islamic studies. Hadith holds a central position as the second source of law after the Qur'an, therefore, its transmission, memorization, study, and application are essential. As the second source of law after the Qur'an, the hadith must be preserved and maintained as a fundamental obligation for Muslims. Efforts to preserve hadith are based on two main factors: first,

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the religious urge to ensure the authenticity of Islamic teachings, and second, a historical awareness to preserve the Prophet's legacy as a guide for the community (al-Qathan, t.t., 66).

The study of hadith did not only develop in the main centers of Islam such as Haramayn but also spread to various regions including the archipelago in the early 17th century. Before that time, Islamic teachings in the archipelago were dominated by the study of Sufism, Fiqh and Aqidah. Aceh as the center of Islamic development in the archipelago became the birthplace of academic traditions involving the study of hadith such as, Sheikh Nuruddin al-Raniri, Sheikh Abdur Rauf al-Singkili, and Sheikh Muhammad Yusuf al-Maqqasari. This research focuses on the thoughts and contributions of Sheikh Abdur Rauf al-Singkili who is known as a scholar of hadith and successfully integrated the study of hadith with the study of Sufism.

Abdur Rauf al-Singkili has a great contribution in the development of Islam in Aceh, especially in teaching in the field of hadith. In addition, he played an important role in shaping the academic tradition in Aceh which then spread widely to various regions of the archipelago. One of Abdur Rauf al-Singkili's monumental works in the field of hadith science is the book *Mawa'iz al-Badi'ah* and the Book of *Syarah Lathif'ala Arba'in* Lil Imam Nawawi. The book *Mawa'iz al-Badi'ah* specifically discusses the hadiths of the Prophet. both in the form of *qudsi* and prophetic hadith, with deep and structured explanations.

At that time, boarding schools in various regions of Aceh had not fully studied hadith. One of the factors is the dominance of the study of Tafsir, Fiqh, and Sufism which is more interested by the local community. So in this situation Abdur Rauf al-Singkili tried to introduce and bring the Acehnese people closer to the study of hadith (Dzulkifli dan Awaluddin, n.d., p.2). This step not only expanded the public's understanding of hadith, but also encouraged the formation of a hadith-based academic tradition in Aceh which had a significant impact on the development of Islam in the archipelago.

Several similar studies related to the theme of this research have been conducted previously, namely: first, research conducted by La Jusu, Bahaking et al on "The Theory of the Entry of Islam in the Archipelago and the Development of Early Islam in Aceh", this article explains the entry of Islam in the Archipelago through several theories such as the Gujarat/Inia theory, the Mecca/Arabia theory, the Persian theory, the Chinese theory, and the Turkish theory. Then it explains in detail how the development of Islamic education in the early days in Aceh was pioneered by several prominent scholars of the Archipelago including Hamzah Fansuri, Nuruddin ar-Raniri, Abdur Rauf al-Singkili et al (Jusu, Rama, dan Razaq, 2023, p. 76-85).

Second, "The Transformation of Islamic Academic Traditions and Their Contribution to the Resolution of Religious Conflicts in Aceh" a study written in the form of an article by Mumtazul Fikri in which he explains the historical facts of Islamic academic traditions in Aceh has played an important role in reducing religious conflicts, starting from the era of the Sultanate of Aceh Darussalam to the post-tsunami period. His contributions include handling rebellion, spreading the spirit of jihad, developing religious institutions, and using multimedia media to maintain peace (Fikri, n.d.). Third, in addition, the article written by Muhammad Imron Rosyadi about "Abdur Rauf Al-Singkili's Thoughts in the Book of *al-Mawa'iz al-Badi'ah* " he explains how Abdur Rauf al-Singkili's thoughts in writing his work, namely *al-Mawa'iz al-Badi'ah* , and explains the methods and systematics in the book. The book of *al-Mawa'iz al-Badi'ah* was compiled in the XVII century, in the book there are several verses of the Qur'an, hadith and their explanations, which are then linked to Tawhid, morals, worship and Sufism. However, there are more hadith *qudsi* compared to hadiths whose words are from the Prophet, the companions, *hukama'* (Rosyadi 2018, p. 55-62). Fourth, A more recent study by Herlina Wati et al, "Reviewing the History of Sheikh Abdur Rauf As-Singkili and the Transformation of Islam Among Aceh Singkil 1611-1675." They revealed that Sheikh Abdur Rauf in the process of spreading Islam in Aceh was not only through direct da'wah but also through education by establishing Islamic schools. The first teaching conveyed was a Syattariah Order which then with the existence of this Order could shape religious understanding in the Aceh Singkil region (Wati, Fitri, dan Sumantri, 2023, p. 56-60).

Several studies that the author has presented above can be seen that the discussion of Abdur Rauf al-Singkili is more directed at the historical aspects of the entry of Islam, his contribution in conflict resolution, biographical roles and the study of Sufism through the tarekat as well as studies of his works, especially the book *Mawaziat al-Badi'ah*. This indicates that there is a gap in research, namely studies specifically highlighting the hadith thoughts of Abdur Rauf al-Singkili on the formation of academic traditions in 17th-century Aceh. This study is present to fill this gap by emphasizing that Abdur Rauf's thoughts not only enriched the scientific treasury of Acehnese Islamic boarding schools, but also formed a scientific paradigm that has implications for the social, spiritual and intellectual dynamics of Acehnese society at large. By understanding this influence, it can be seen how Abdur Rauf al-Singkili's intellectual legacy remains relevant in the context of Islamic education to the present day.

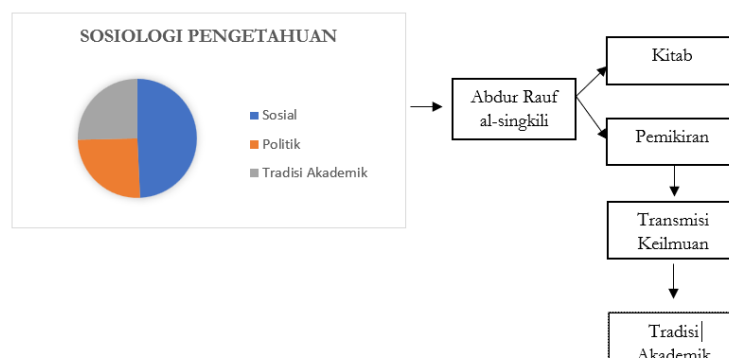
RESEARCH METHOD

This research uses a qualitative approach. Qualitative research is a research that is used to examine a problem, whether it is a human or social problem (Sugiono, 2019, p. 17–18). The purpose of this research is to describe the influence of Abdur Rauf al-Singkili's thought in depth and comprehensively. Then the type used in this research is Library Research, namely by tracing the hadith book by Abdur Rauf al-Singkili *al-Mawa'iz al-Badi'ah* and the *Lathif'ala 'Arbain lil Imam an-Nawawi's* commentary, and for secondary purposes there are the books *Mir'ah Thulab Fi Tashil Ma'rifah al-Ahkam al-Shar'iyah ila al-Malik al-Wahhab*, *'Umdat al-Muhtājīn ilā Sulūk Maslak al-Mufridīn*, *Tanvih al-Masyi*.

Meanwhile, for the data analysis technique that the author applies in this research, he uses the sociology of knowledge theory from Karl Mannheim which aims to analyze the influence of Abdur Rauf al-Singkili's hadith thought on the formation of academic traditions in Aceh in the 17th century. The sociological theory of knowledge is one of the theories that analyzes between knowledge and social life (Karl Mannheim, n.d., p. 238). Karl Mannheim as the originator and main thinker in the sociology of knowledge put forward that human knowledge is never free of value and will always be influenced by the social, cultural and historical context. One of his works entitled *Ideology and Utopia* explains how people's understanding of the world is influenced by their social situation.

Karl Mannheim divides the concept of sociology of knowledge theory into two elements. First, ideology according to Mannheim is a system of thought that influences human behavior. Ideology also leads to effective actions by groups to define events in a certain way and consolidate the situation (Karl Mannheim, n.d., p. 67). Ideology in this study through the hadith thoughts of Abdur Rauf al-Singkili, namely when he maintained social stability by emphasizing the importance of harmony and tolerance, despite facing the polemic of *Wujudiyah* teachings.

Second, Utopia according to Karl Mannheim is by reflecting a world view oriented towards social change (Karl Mannheim, n.d., p. 80). This is in line with Abdur Rauf al-Singkili's resolution of the ideological conflict about female leadership by using hadith to encourage Acehnese society towards more inclusive change and accepting the conflict peacefully. Karl Mannheim's sociology of knowledge approach in this study has several advantages. First, this sociology of knowledge theory allows research to connect social conditions, academic culture and politics in analyzing the hadith thoughts of Abdur Rauf al-Singkili, resulting in a more comprehensive analysis. Second, this theory emphasizes the importance of relevant social contexts in understanding how the social situation in 17th-century Aceh shaped the academic traditions and ideologies that developed there, and how these ideas were received and integrated into the academic and intellectual structures in Aceh. Furthermore, this theory helps explain the dynamics of conflict and harmony in Aceh, such as the polemics surrounding the *Wujudiyah* teachings and the issue of female leadership. Mannheim's approach also provides contemporary relevance, particularly in exploring how past Islamic intellectual traditions can inform the development of Islamic education in the modern era.



The concept map or image above shows how the Hadith thought of Abdur Rauf al-Singkili contributed to the formation of academic traditions in Aceh in the 17th century. Through this framework, the analysis of Abdur Rauf's figure is not only focused on theological or textual aspects, but also on how external conditions influenced the emergence of Islamic thought in the archipelago. The initial section of the concept map shows three main dimensions: social, political, and academic tradition. The social dimension encompasses the dynamics of Acehnese society, which at that time was marked by conflict, the process of integration, and social needs and stability. Then, the political dimension refers to the influence of the sultanate's power and political ideology that also shaped the direction of Islamic thought. Meanwhile, academic tradition describes the process of knowledge transmission, the interaction of scholars, and the development of scientific institutions that supported the continuity of intellectual discourse in Aceh.

Based on the three dimensions above, it is then mapped directly to the figure of Abdur Rauf al-Singkili as the main figure. From this node, two elements are born that represent his intellectual contributions. First, the books he wrote are tangible evidence of his scientific productivity and a means of disseminating knowledge in Islam. Second, his thinking emerged from interactions with complex socio-political conditions, including responding to the Wujudiyah order and the issue of female leadership in Islam. Therefore, his thinking demonstrates the transmission of knowledge through teaching and mentoring students. This transmission gave birth to a new generation of scholars who continued the dissemination of hadith while strengthening the scholarly network within Aceh's *dayah* (Islamic boarding schools). This process later developed into an academic tradition, where the study of hadith became not only a religious discipline but also served as a moral, social, and political foundation for Acehnese society in the 17th century.

Thus, this concept map confirms that Abdur Rauf al-Singkili's thought is the result of a dialectic between religious texts and the social, political, and academic realities surrounding them. Karl Mannheim's sociology of knowledge approach helps explain this relationship, enabling a comprehensive understanding of Abdur Rauf's thought. This analysis also demonstrates that the Islamic intellectual tradition in Aceh is not a static entity, but rather part of a dynamic history that continually interacts with changing times.

RESULT AND DISCUSSION

Biography of Abdur Rauf al-Singkili and His Intellectual Journey

Abdur Rauf al-Singkili was a prominent intellectual in Aceh in the 17th century AD. His full name was Abdur Rauf bin Ali al-Jawi al-Fansuri al-Singkili. The name al-Singkili is a reference to Singkil, the area where he was born and his mother's native area, which is located on the northwest coast of Aceh. Meanwhile, his father, Sheikh Ali, was an Arab who came to the archipelago and

settled in Fansur, which is located on the west coast of Sumatra. Al-Singkili was born in 1024 AH/1615 AD. According to Peunoh Daly, Abdur Rauf was an Arab who married a woman from Fansur (Barus) and then moved to Singkil, and this is where Abdur Rauf was born (Peunoh Daly, 1988, p. 15).

Abdur Rauf al-Singkili began his education in religious knowledge in his homeland, both from his own father and from other Acehnese scholars. Since childhood he has been taught various religious disciplines including Tawhid, Fiqh, Sufism and others. In addition to studying with his father, he also studied with scholars in Singkel and Banda Aceh. In 1052 H / 1642 AD Abdur Rauf al-Singkili made a scientific journey to Arabia, to study various disciplines in the fields of Fiqh, Tafsir, Hadith, and Sufism (Mulyati, 2006, p. 100). This journey was carried out while performing the Hajj pilgrimage. While in Arabia he spent approximately 19 years studying various disciplines from the leading scholars of his time.

In his book *'Umdat al-Muhtājīn ilā Sulūk Maslak al-Mufridīn'*, Sheikh Abdur Rauf wrote about 19 main teachers from whom he studied various branches of Islamic disciplines as well as 27 other scholars. He studied in a number of places, spread along the hajj route, from Dhuha (Doha) in the Persian Gulf region, Yemen, Jeddah, and finally Mecca and Medina (Damanhuri, 2019, p. 13). While at Bayt al-Faqih al-Singkili learned about hadith and several sciences related to it from one of the muhaddith and faqih, namely Ibrahim bin 'Abdullah bin Jama'an. In the final stage of his wanderings, Sheikh Abdur Rauf studied Sufism from two great Sufi figures in the Haram land who held important positions in the network of scholars in the Islamic world. The two great scholars are Sheikh Shafiuddin Ahmad al-Dajjani al-Qusyasyi (1583-1660 AD) and Sheikh Ibrahim al-Kurani (1616-1689 AD), a great scholar from Medina.

Sheikh Abdur Rauf al-Singkili spent around 19 years studying in Arabia, the rest of the time he studied in various places such as: Dhuha (Doha) in the Persian Gulf region, Yemen, Jeddah, Mecca and Medina. During his studies, he studied with a number of prominent scholars including Ibrahim bin 'Abdullah bin Jama'an (a muhaddith and faqih), 'Abdullah bin Muhammad al-'Adami, 'Abd al-Qadir al-Barakhali, Badr al-Din al-Lahuri, 'Ali bin 'Abd al-Qadir al-Thabari, Sheikh Saifuddin Ahmad al-Dajjani al-Qusyasyi, and Sheikh Ibrahim al-Kurani (A. F. Rahman 2019, p. 51).

Sheikh Abdur Rauf al-Singkili in the process of seeking knowledge he bequeathed a significant intellectual legacy in various disciplines including the science of the Qur'an, hadith, Fiqh, and Sufism. His works reflect the depth of his knowledge and extraordinary contributions to the development of Islamic tradition in the archipelago. The following are some of the main works of Sheikh Abdur Rauf al-Singkili along with their explanations:

1. *Tarjumanal-Mustafid*. This book is the first Tafsir al-Quran written in Malay. The main purpose of writing this book is to provide a deep understanding of Islamic teachings to the Malay community and to become an important reference in the region.
2. *Mir'ah al-Thullab fī Tasyil Ma'rifah al-Ahkām al-Syar'iyyah ila Malik al-Wahhab*. This book is a guide in the field of fiqh compiled at the request of Sultanah Safiatuddin. This work aims to provide Islamic law references for Qadis in the Kingdom of Aceh.
3. *'Umdat al-Muhtājīn ila Sulūk Maslak al-Mufridīn, Kifayat al-Muhtājīn, and Daqa'iq al-Huruf*. These three books focus on aspects of Sufism, discussing dhikr, guidance for followers of the order, and various spiritual dimensions in Islam.
4. *BayanTajalli*. This book expresses Abdur Rauf's views on the relationship between God and creatures. In this work, he also explains his critical view of the concept of *wahdatul wujud (wujudiyah)*, providing a moderate Sufism perspective.
5. *Tanbihal-Masyi*. This book discusses guidance on Sufism and morality, and emphasizes the spiritual journey of a servant towards Allah. This book also highlights the role of the Syattariyah Order, where Sheikh Abdur Rauf al-Singkili is one of the main figures in its spread in the archipelago.

6. *Syarh Latif'ala Arba'in lil Imam Nawawi*. This work in the field of hadith was written at the request of Sultanah Zakiyatuuddin and contains explanations of selected hadiths collected by Imam Nawawi.
7. *Al-Mawa'izal-Badi'ah*. This book is a work in the field of hadith that contains a collection of hadiths qudsi and some of the words of Allah, accompanied by in-depth explanations (Amirul Hadi, 2008, p. 115).

Through these works, Sheikh Abdur Rauf al-Singkili not only enriched the Islamic intellectual tradition in Aceh, but also made a major contribution to the development of Islamic sciences in the archipelago as a whole.

Social, Political and Cultural Conditions of Academic Affairs in Aceh in the 17th Century

Social conditions in Aceh have always been continuous from the 16th-17th centuries. At that time there were several Sultans and Ulama who became figures in the development of Islam in Aceh at every time. Here are some sultans and Ulama who had fought at that time such as, Sultan Riayah Syah IV Saiyidil Mukammil (158-1604), Sultan Iskandar Muda John Pahlawan Meukuta Alam (1607-1636), Sultan Iskandar Tsani (1636-1641), and the leadership of the Queen, namely, Sultanah Saifatuddin, Sultanah Naqiatuddin, Sultanah Zakiatuddin, and Sultanah Kamalatuddin.

In the 17th century, the Sultanate of Aceh Darussalam was at the peak of its glory and became one of the most influential Islamic kingdoms in Southeast Asia, starting with Sultan Riayah Syah IV Saiyidil Mukammil. At the end of Sultan Riayah Syah's tenure, he appointed Sheikh Hamzah Fansuri as the Sultan's advisor in religious affairs and gave lessons to the community about the steadfastness of their faith in God, as well as the goodness based on religious teachings. Sheikh Hamzah Fansuri was known as the greatest scholar of his time in the archipelago, in the 16th-17th century which was the beginning of Sultan Iskandar Muda's reign (B. A. Rahman 2016, p. 29). As time went on Sheikh Hamzah Fansuri began to introduce the *Wujudiyah* Order to the people of Aceh with the support of the two Sultans, so that many people embraced the understanding (*wahdat al-wujud*) one of his students was Sheikh Syamsuddin as-Sumatrani.

During his lifetime, Sheikh Hamzah Fansuri was little known, even hated by many, because his teachings and doctrines were considered heretical and deviant. It is Hamzah Fansuri's understanding of *Wujudiyah* that later gave rise to endless polemics among Muslims; there are some scholars who actually give appreciation, support, follow it, and develop it, but there are also some scholars who mock, even consider the understanding of *Wujudiyah* developed by Hamzah Fansuri to be misguided so that he is also considered a *Zindiq* person and a *kafir*. Sheikh Hamzah Fansuri passed away at the end of Sultan Iskandar Muda's tenure in the Singkil area (Iskandar, 2018, p. 80).

During the early reign of Sultan Iskandar Muda (1607-1636), Aceh experienced a significant phase of civilizational progress. This progress included aspects of customs, culture and trade systems that supported the improvement of the people's welfare. One important aspect of Sultan Iskandar Muda's government was attention to the development of Islamic da'wah, especially in the interior. He also established various large mosques, including the Baiturrahman mosque, which became the center of religious and intellectual activities in Aceh. In an effort to strengthen the spread of Islam, Sultan Iskandar Muda appointed Sheikh Syamsuddin as-Sumatrani as an advisor and Qadi. Sheikh Syamsuddin was not only tasked with spreading Islam to the remote areas of Aceh but also played an important role in international relations. His ability to master various languages, including European languages, made him a key figure in diplomacy and foreign relations of the Sultanate of Aceh (Gazali, 2016, p. 175).

After the death of Sheikh Hamzah Fansuri, Sheikh Syamsuddin as-Sumatrani continued to develop the *Wujudiyah* Order, an order that he had previously learned from Hamzah Fansuri. The spread of this order was supported by Sultan Iskandar Muda, who provided space for the teaching of Sufism among the people of Aceh. Support for the *Wujudiyah* Order not only strengthens the Islamic identity in Aceh, but also creates a wider space of tolerance between various religious

movements. However, the social-religious dynamics at that time were not without tension. The debate between *Wujudiyah* adherents and the more conservative Sharia group became a prominent issue. This tension reflects the tug-of-war between Sufism and Sharia in the religious life of the Acehese community. However, this period is remembered as one of the golden times in the history of Aceh. A strong intellectual tradition was successfully developed, giving birth to great scholars, as well as expanding the scientific network with the outside world. The intellectual and religious heritage from this time continues to influence the development of Islam in the archipelago.

Wujudiah is a Sufism teaching that requires deep understanding and complex spiritual experience. This understanding is difficult for the general public to understand because it requires high philosophical reasoning and Sufi experience that cannot be reached by all circles (Nafisah, 2021, p. 164). As long as Sheikh Hamzah Fansuri and Sheikh Syamsuddin as-Sumatrani were alive, the teachings of *Wujudiyah* were relatively controlled and did not cause significant conflict, however, after the death of these two figures, these teachings experienced deviations that were considered to deviate from their original essence, causing controversy and considered misguided by some parties.

Sheikh Syamsudin as-Sumatrani died in 1630 AD, and six years later, Sultan Iskandar Muda died in 1636 AD. The leadership of the Aceh Sultanate was then succeeded by Sultan Iskandar Tsani, his son-in-law. Sultan Iskandar Tsani's reign was relatively short, lasting only five years (1636-1641). Despite this, he established Aceh as a center for the development of Islam in the archipelago and gave birth to several reformers in the 17th century.

As part of his vision to make Aceh the center of the spread of Islam and education, Sultan Iskandar Tsani appointed Sheikh Nuruddin ar-Raniry, a scholar from Gujarat and of Arab descent, as Qāḍī Mālik al-ādil (Imawan, 2022, p. 124). This position required Sheikh ar-Raniry to assist the sultanate in enforcing Islamic law, similar to the roles previously held by Sheikh Hamzah Fansuri and Sheikh Syamsuddin as-Sumatrani.

Before being appointed as Qāḍī Mālik al-Adil, Sheikh ar-Raniry had been active in the world of science and politics, he had visited the palace of the Aceh Sultanate during the time of Sultan Iskandar Muda, but his arrival was not well received, this was due to differences in understanding the tarekat. Sheikh ar-Raniry adhered to the Rifa'iyyah Tarekat which was contrary to the *Wujudiyah* teachings which were adhered to and supported by Sultan Iskandar Muda.

After serving as Qadi Malik al-Adil, Sheikh ar-Raniry used his position to enforce Islamic law and preach practically. During the reign of Sultan Iskandar Tsani, he led efforts to cleanse Islamic law from the influence of the *Wujudiyah* teachings which were then widespread in Acehese society. According to ar-Raniri (d. 1637-1644 AD) the *Wujudiyah* teachings are heretical teachings because they blur the boundaries between God and creatures, in one of his books he stated that the teachings are wrong because they consider "*wujud Allah itu makhluk dan wujud makhluk itu wujud Allah*" (A. Rahman, 2021, p. 137) criticism of *Wujudiyah* by Sheikh ar-Raniry reflects the socio-religious dynamics in Aceh at that time, although ar-Raniry's approach caused debate, his efforts also strengthened the application of Islamic law in Aceh and strengthened Islamic traditions in the region.

Nuruddin al-Raniri issued a fatwa that adherents of *wujudiyah* are apostates. However, it does not disbelieve Fansuri and al-Sumatrani but the problem is about understanding the teachings of *Wujudiyah*. Many followers of *Wujudiyah* were killed and their works were burned, including the works written by Hamzah Fansuri (d. 1600 AD) and al-Sumatrani (d. 1630 AD) because this was against ar-Raniri, until finally the political and social problems at that time had subsided and ended. Then politically he got support from Sultan Iskandar Tsani, until from here he was crowned as a figure of reform in the 17th century. The political relationship between Sultan Iskandar Tsani and Sheikh Nuruddin ar-Raniry only lasted for a short time, because after Sultan Iskandar Tsani died in 1641 ar-Raniry's role began to fade, until finally he did not continue his political adventure in the reign of Sultanah Saifatuiddin and he chose to continue his life by returning to his hometown, which

is in India. Sheikh Nuruddin ar-Raniry died on September 21, 1685 (Mastori, Arifin dan Safar 2023, p. 52).

After the death of Sultan Iskandar Tsani, one of the sons-in-law of Sultan Iskandar Muda, at that time the daughter or wife of Sultan Iskandar Tsani, namely Sultanah Saifatuiddin (1641-1675), was adopted as the Queen of the kingdom in Aceh, this was the first time in history where a woman became a leader of the royal palace. The social conditions in Aceh during the reign of the Saifatuiddin sultanate were full of conflicts, including those regarding adherents of the understanding of Wahdatul Wujud (Wujudiyah), as well as differences of opinion regarding the position of a woman as a leader (Fikri, n.d.). Although this problem has subsided, many people are discussing the problem.

The problems that occurred during the reign of Sultanah Saifatuiddin were known to Abdur Rauf al-Singkili, but at that time he did not provide a direct response or action because he felt that his knowledge was not sufficient to address the complex issues being faced. Therefore, in 1642 AD he decided to continue his studies to the Arabian Peninsula which became the beginning of his long journey in seeking knowledge. As previously explained, Sheikh Abdur Rauf al-Singkili studied from 19 main teachers in various Islamic disciplines, while he also had personal relationships and intellectual contacts with 27. The final stage of his scientific journey took place in Medina, where he met two great figures, namely Ahmad al-Qusyasyi (d. 1660) and Ibrahim al-Kurani (d. 1690). Through the guidance of these two scholars, al-Singkili studied the "inner sciences" (*ilmu al-bathin*) such as Sufism and tarekat, as well as other Islamic disciplines comprehensively. The relationship between al-Singkili and Ahmad al-Qusyasyi and Ibrahim al-Kurani was very close, this is proven by the trust given by Ahmad al-Qusyasyi to al-Singkili by recommending him as the caliph of the Syattariyah and Qadiriyyah orders. Al-Singkili's relationship with Ibrahim al-Kurani also remained intact, even after he returned to Aceh, showing an intellectual continuity between them (M. Thalal, F. Saleh, Jabbar Sabil dkk, 2010, 79).

Abdur Rauf al-Singkili returned to Aceh in 1661 AD, one year after the death of Ahmad al-Qusyasyi. Before returning, al-Kurani gave al-Singkili a diploma to disseminate the knowledge and teachings he had received while in Medina. Upon his arrival in Aceh, he headed to Bandar Aceh Darussalam, which at that time was still under the leadership of Sultanah Safiatuddin. The position of *Qāḍi Mālik al-Adil* was Saif al-Rijal (M. Thalal, F. Saleh, Jabbar Sabil dkk, 2010, 90). While in Aceh, al-Singkili began his da'wah by encouraging the community to do good deeds and contribute to the moral development of the community. In addition, in understanding social dynamics, especially related to women's leadership, al-Singkili used various approaches such as teaching in educational institutions and mingling with the community. One of the unique approaches he took was to disguise himself as a pawang pukot (a fisherman's handler in order to catch fish at sea) to better understand the community's views on the leadership of Sultanah Saifatuiddin.

The arrival of Abdur Rauf al-Singkili had a positive impact in easing the conflict that was previously related to female leadership and the issue of Sufism during the transition of power in Aceh. However, al-Singkili remained cautious, considering that both issues had sparked political tension in Aceh. During his interactions with the community, his reputation as a scholar skilled in Islamic knowledge began to be widely known, until finally attracting the attention of Sultanah Safiatuddin. After learning of his expertise and intellectual greatness, Saif al-Rijal, as *Qāḍi Mālik al-Adil*, finally invited al-Singkili to the palace and introduced him to Sultanah Safiatuddin. Shortly after the meeting, al-Singkili received a visit from the Katib Seri Raja Ibn Hamzah al-'Asyi, who asked for consultations on Sufism and spiritual preparation for facing the *sakarat al-maut*.

With great care, al-Singkili answered the questions he asked, realizing the sensitivity of the religious issues related to the debate between the Wujudiyah and Syuhadiyah schools in Aceh in his response he humbly stated that some of the views in the books presented were not in accordance with the hadith references, Fiqh, and Sufi works that he had studied. As a form of intellectual contribution al-Singkili responded to the problems raised by Ibn Hamzah al-'Asyi by writing three treatises with the aim of correcting the perceived erroneous understanding of the issue of Sufism

and spiritual conditions when facing the suffocation of death. This treatise was written in a letter containing:

The first treatise, an explanation of the spiritual view when approaching death, the second, a discussion on predicting the time of death, and the third, teachings to recite the dhikr "*La Ilaha Illa Allah*" when facing the suffocation of death. These three treatises then received approval from his teacher, Ibrahim al-Kurani, then this treatise was submitted to Sultanah Saifatuiddin. Thanks to the breadth of his knowledge and ability to deal with complex religious issues, al-Singkili succeeded in answering the questions posed by Sultanah. As a reward Sultanah Saifatuiddin offered him the *Qāḍi Mālik al-Adil* at the Palace. Even though he initially rejected the offer, al-Singkili finally reconsidered and he accepted the position with the aim of benefiting the people, maintaining religious stability and supporting the continuity of government in Aceh (Adan, 2013, p. 221).

Sultanah Saifatuiddin tended to choose to entrust more moderate scholars and could act as a balance in the midst of religious polemics that could one day turn into civil war by choosing Sheikh Abdur Rauf al-Singkili *Qāḍi Mālik al-Adil* because with his seriousness he could demonstrate and maintain the balance of the internal political stability of the sultanate. When al-Singkili was officially appointed as *Qāḍi Mālik al-Adil* replacing Saif al-Rijal, he did not find or hear public protests against the leadership of Sultanah Saifatuiddin, likewise the issue of the Wujudiyah Order brought by Sheikh Hamzah Fansuri and Syamsuddin as-Sumatrani had subsided.

However, the influence of the polemic was still felt and became a topic of discussion among some people in Aceh. Therefore, al-Singkili was very careful in addressing these two issues and he began to take a middle path in resolving the above problems. Al-Singkili did not blame the Wujudiyah ideology. According to him, such an understanding is very dangerous if conveyed to the layman, because in his Sufism work, the book *Daqaiq al-Huruf al-Singkili*, he took a hadith of the Prophet SAW which reads:

"Do not let a Muslim call another Muslim an infidel, because if he does so and it is true, then what is the benefit, whereas if he wrongly accuses then the accusation will be turned against him" (Syukur, 2015, p. 78).

From the hadith above, it can be concluded that the nature of al-Singkili is very peaceful, he takes a middle path to not blame the community who adheres to the Wujudiyah ideology. He also strongly condemns the treatment of ar-Raniry who sentenced them to death. This attitude was taken after receiving advice from his teacher Ibrahim al-Kurani (d. 1690 AD) (A. F. Rahman, 2019, p. 52). Then in the book *Tanbih al-Masyi al-singkili* clearly and firmly wrote:

فَنَقُولُ هَذَا مُرَادَهُمْ بِوَجْدَةِ الْوُجُودِ لِأَنَّ الْمُرَدَّ بِهَا أَنَّ أَعَالِمَ لَيْسَ مَوْجُودًا ثَانِيًا مَعَ الْحَقِّ مُسْتَقِيلًا وَأَنَّ الْحَقَّ سُبْحَانَهُ وَتَعَالَى هُوَ الْوَجْدُ لِأَحَدٍ الَّذِي لَيْسَ مَعَهُ كُلُّ شَيْءٍ وَهُوَ مَعَ كُلِّ شَيْءٍ أَوَّلٌ وَأَخِيرًا....

"In our opinion, this is what is meant by the existence of being, because what is meant by the existence of being is that nature is not a second existence that stands alone with al-Haqq, and that in fact al-Haqq Swt, He is the Almighty, there is nothing that is equal to Him, but He always accompanies everything both at the beginning and at the end" (Rivauzi, 2017, p. 310).

During Abdur Rauf al-Singkili's career as a scholar and *Qāḍi Mālik al-Adil* in the Sultanate of Aceh, there was a debate among the community regarding the legitimacy of women's leadership in Islam. At that time, the Sultanate of Aceh was led successively by four Sultanahs until the end of the 17th century, namely first, Sultanah Saifatuiddin who replaced her husband Sultan Iskandar Tsani. Second, Sultanah Nur al-Alam al-Din. Third, Sultanah Zakiatuiddin. Fourth, Sultanah Kamalatuddin. The main issue that arose at that time was the question of the compatibility of women's leadership with Islamic law. As a prominent mufti and scholar, Abdur Rauf al-Singkili was responsible for providing a religious view on the issue. In his monumental work, *Mir'āt al-Thullāb*, he took a middle ground by stating that women's leadership was allowed in Islam, as long as certain conditions were met. This approach demonstrated his ability to integrate religious texts with the social and political context of Aceh at that time, while also relieving tensions in society (Darmawan, 2020, p. 43).

Abdur Rauf al-Singkili's views provide a theoretical basis for accepting women's leadership. The controversy in Acehese society continues, as many still debate the legitimacy of women as leaders based on Islamic law. Nevertheless, Sultanah Safiatuddin successfully demonstrated her capacity as a leader by creating a new paradigm of transformative leadership based on the values of local Acehese wisdom. Sultanah Saifatuddin's transformative leadership was characterized by several key characteristics, namely a strong leadership spirit, an inclusive collaborative pattern, and effective communication. During her reign, she issued policies and regulations that not only protected women's rights but also reflected social justice and Islamic principles. Her leadership proved that women could fulfill their leadership roles without violating religious values. Initially, some Acehese viewed women as illegitimate leaders because they were considered to be in conflict with Islamic law.

However, Sultanah Safiatuddin's leadership, known for her firm adherence to Islamic principles, successfully demonstrated that women have equal rights and responsibilities as men in carrying out leadership roles. Thus, the era of Sultanah Safiatuddin's leadership was not only a milestone for the role of women in politics, but also opened a new space for religious discourse on women's leadership in the Islamic world.

In the 16th-17th century, the Aceh region began to develop and become a center for the development of science, there were three educational institutions founded by each Sultan such as the Baiturrahman Mosque built by Sultan Alaidin Mahmud Syah I in 1292 AD, the second Baiturrahim Mosque built by Sultan Iskandar Muda Meukuta Alam in 1607 AD, the third *Baitul Musyhadad* Mosque built by Sultan Iskandar Tsani in 1637 AD. The existence of the Baiturrahman Mosque in Aceh has provided a social color for the community with Islamic academic traditions, at that time various *dayah* (Islamic boarding schools) began to emerge from elementary to 'aliyah levels. Pesantren (*dayah*) is very important for society because *dayah* functions as a transmission of Islamic knowledge, maintenance of Islamic traditions, and reproduction of scholars.

In the 17th century there were several important aspects of the academic tradition in Aceh such as the center for Islamic studies, the emergence of *dayah* and a curriculum that included various disciplines such as Tafsir, hadith, Fiqh and Sufism. The influence of well-known Sufi scholars during the Aceh sultanate such as Hamzah Fansuri, Syamyuddin as-Sumatrani, Nuruddin ar-Raniry and Abdur Rauf al-Singkili made a major contribution to Islamic literacy and thought in Aceh. Each work produced by each of the scholars above not only discusses Sufism but also other religious issues that are relevant to the condition of Malay society.

The Kingdom of Aceh reached its golden peak during the reign of Sultan Iskandar Muda in the development of science. During the leadership of Sultan Iskandar Muda, he produced several political parties, along with the level of education in the Kingdom of Aceh. first, Meunasah, one of the places found in all villages (*gampong*) functions as an elementary school for the people of Aceh. Second, Rangkang is located in each mukim as a junior elementary school (*tsanawiyah*). Third, *dayah* is usually located in each uleebalang (*hulubalang*) area as a high school ('*aliyah*). Fourth, *Dayah* Teungku Chik or can be called an educational institution at the same level as a university (Fikri, n.d., 547).

Then, during the leadership of Sultanah Saifatuddin, she also established a higher education that was open to all groups, including women, because during her reign, many people were pros and cons regarding the leadership of a woman. The establishment of *Jami'at Bait al-Rahman* as a center for higher education that was open to all groups also encouraged the development of Bandar Aceh Darussalam at that time to become the center of Islamic civilization in Southeast Asia, a strategic trading center, and a center of science. The motivation behind the establishment of *Jami'at Bait al-Rahman* was also related to the polemic about women's leadership as the highest leader in society with the aim of calming the polemic, as Sultanah Safiatuddin implemented an educational approach as the basis for the social change she carried out.

Abdur Rauf al-Singkili, a *Qāḍi Mālik al-Adil*, was known as a scholar with profound and extensive knowledge. To implement this knowledge, he went into the community, acting as a

preacher and teacher. The depth and breadth of his knowledge led him to become a renowned scholar. His students came not only from the areas surrounding the kingdom but also from other parts of the Indonesian archipelago, such as Burhanuddin from Ulakan. Due to the large number of people who studied with him, he began to contribute to an educational institution (*dayah*) located in the Peunayong area, close to the *Dar al-Dunya* palace (Adan, 2013, p. 223).

Abdur Rauf al-Singkili served as *Qāḍi Mālik al-Adil*, replacing Saif al-Rijal, since 1661, during his tenure al-Singkili's busyness increased, however, the activities that had been previously developed, namely teaching and *tabligh*, were continued as usual, in the midst of his busy schedule, Abdur Rauf al-Singkili's tendency to write began to be realized thanks to the full support of the Sultanah. The academic tradition in Aceh in the 17th century reflected a golden era in which Islamic education developed rapidly through formal educational institutions such as *dayah* and large mosques with the support of leading scholars and a comprehensive education system, Aceh succeeded in becoming an influential intellectual center in the Southeast Asian region during that period.

The Hadith Thoughts of AbdurRauf al-Singkili

During the 17th century, during the reign of four queens, the scholar Abdur Rauf al-Singkili produced numerous works with the support of each sultan. Some of his works were more Sufi than hadith-based. In each of his works, al-Singkili consistently used hadith as a basis for his thinking and problem-solving within the scientific contexts discussed, such as Sufism, Fiqh, and Tafsir. One of al-Singkili's works is the book *Tanbih al-Masyi al-Mansub ila Thariq al-Qusyasyi* which is of Sufism nature in which he includes a hadith which reads:

"I have two things left for you, namely the book of Allah and my Sunnah, so, explain the Qur'an with my Sunnah, because your eyes will not be blind, your feet will not slip, and your hands will not be cut off as long as you hold fast to both" (al-Singkili, n.d., p. 5).

The hadith above has clearly shown that Abdur Rauf al-Singkili always made the evidence of the Qur'an and hadith as the main basis in his Sufism thoughts, which are reflected in various works related to the science of Sufism. In addition, al-Singkili also has contributions in the field of hadith through his two works, namely *Mawa'iz al-Badi'ah* and *Syarah Lathif'ala Arba'in lil Imam Nawawi*. The characteristics and contents of the chief book of hadith will be explained in detail in the following section:

Mawa'iz al-Badi'ah

The book *Mawa'iz al-Badi'ah* is an important intellectual heritage in the treasury of Islamic scholarship, especially in the fields of hadith and morals. This work was written in the socio-religious context of the Aceh Sultanate in the 17th century, namely during the reign of Sultanah Saifatuuddin when the tradition of Islamic scholarship reached its peak in the region. As a prominent scholar who also served as *Qāḍi Malik al-Adil* Abdur Rauf al-Singkili wrote this book with the aim of providing ethical, spiritual and character-building guidance to the community, in line with the values of sharia and Sufism.

The book *Mawa'iz al-Badi'ah* contains a collection of advice aimed at shaping the character of individual Muslims in Aceh to align with the teachings of sharia and the principles of spirituality taught in the Sufism tradition (Basyir, 2019, p. 58). Structurally, this book consists of fifty teachings (chapters). Each teaching contains several words of Allah, hadith of the Prophet, sayings of friends, *hukama'*, and advice from ulama. However, some of the teachings contain twenty quotations, but there are also those which only consist of one quotation.

In the first teaching to the thirty-second teaching consists of quotations of the Word of God and begins with "Allah Swt said, O children of Adam..." or some begin with "Allah Swt said, O those who..." (al-Singkili, n.d., p. 43). While the part that includes the hadith of the Prophet SAW. starts from the thirty-third to thirty-eighth teaching which begins with "The words of the Prophet Saw..." or "The Prophet Saw said...." (al-Singkili, n.d., p. 57). However, in this section there is no mention

of the narrator of the hadith, the companions who narrated it, or information regarding the quality of the hadith quoted. In addition, in the group of hadith of the Prophet Saw, Abdur Rauf also inserted several hadith qudsi which are specifically marked with the word "hadith qudsi".

In fact, there is a quotation of the word of God taken from the Torah in the thirty-fourth teaching and a saying of Ka'ab al-Ahbar in the thirty-sixth teaching. It should be noted that the words of Allah quoted in this book are not accompanied by information as to whether they are from the Qur'an or hadith *qudsi*. After analysis, all of the quotes of Allah's words turned out to be hadith qudsi, although no information was given about their quality. Furthermore, in teachings thirty-nine to fifty, these quotes are based on the words of scholars. These quotes usually begin with phrases such as "All scholars say," "The scholars say," or "The hukama say" (al-Singkili, n.d., p. 52). However, in some teachings, Abdur Rauf al-Singkili explicitly mentions the names of certain figures, such as Abu Yazid al-Bistami and Ibrahim bin Adham (teaching thirty-nine), Luqman al-Hakim (teaching forty-seven), Ibn al-Mubarak and Abu Sa'id (teaching forty-ninth) and the Prophet Isa As (teaching fiftieth).

This structure demonstrates that the *Mawā'iz al-Badī'ah* not only contains spiritual elements and practical ethics, but also demonstrates the integration of the tradition of hadith science, the wisdom of the *hukama'*, and moral teachings passed down by great figures in Islam. This emphasizes the role of Abdur Rauf al-Singkili as a scholar who was able to harmonize sacred texts with local traditions and the practical needs of Acehnese society at that time.

In the introduction, Abdur Rauf al-Singkili wrote as follows:

Keep this teaching close to you, do not let it go far away and look at it once a day or once a Friday or once a month. Do not neglect it, hopefully your hearts will be softened. O son of Adam, if you believe in this teaching and practice it, then you are the chosen servants of Allah and if you deny it and do not practice it, then you are the creatures of Allah who are in loss, and even if you memorize a thousand books. And whoever wants victory in this world and the hereafter, then he should put this book and regularly look into it because this book is a book of several teachings (al-Singkili, n.d., p. 42).

According to Azyumardi Azra's statement, the work is a collection of hadith Qudsi and this book is written in Malay, and the contents of the book *Mawā'iz al-Badī'ah* are a number of verses of the Qur'an and hadith with their explanations which in the explanation are associated with Monotheism, morality, worship and Sufism (Azra, 2005, p. 55). Meanwhile, Wan Shaghbir Abdullah believes that the book *Mawā'iz al-Badī'ah* is not the work of Abdur Rauf al-Singkili, but the result of someone else's writing. He based this view on two printed manuscripts of the book that are in his collection, from the results of his analysis, Wan Shaghbir initially suspected that the name "al-Mansuri" listed in the book was a misprint of "al-Fansuri." However, after comparing two manuscripts printed in different places and finding that both include the name "al-Mansuri" consistently, he finally concluded that this was not a misprint.

Wan Shaghbir stated, "*I used to think that perhaps 'Mansuri' was a misprint, and that what was actually meant was 'Fansuri.'* However, I now boldly assert that this is not a misprint." This opinion shows that he bases his argument on the logic that two different printers could not have made the same mistake. Unfortunately, Wan Shaghbir does not include information regarding the location and time of printing of the two manuscripts. Furthermore, he also admits that he has not yet found knowledge about Abdur Rauf associated with the name "al-Mansuri." This makes Wan Shaghbir's argument cannot be considered final or conclusive. On the contrary, based on existing data and analysis, many parties continue to believe that the book *al-Mawā'iz al-Badī'ah* is the work of Abdur Rauf al-Singkili. This view is supported by Abdur Rauf's literary tradition which focuses on moral teachings, hadith, and Sufism which are in accordance with the characteristics of the book's contents. The following are several examples in the book *Mawā'iz al-Badī'ah* both from the Qur'an and hadith. Firstly, the second teaching is the nature of the word of Allah which reads "Allah Swt says. I stand as witness for myself that there is no God but I alone, even though there is one I have no partner. And that Muhammad is My slave and My Messenger and whoever is not

pleased with all My laws and is not patient with all My gifts and is not grateful for all My blessings and is not sufficient for My gifts, then you will come out of My earth and sky, then you will demand a God other than Me" (al-Singkili, n.d., 43).

From the above hadith explanation, it is explained that al-Singkili in addressing the Wujudiyah conflict, took his opinion from a hadith that was included in his work about being neutral and not taking sides with certain groups. Third, the thirty-eighth teaching "The words of the Prophet Saw. A learned person without deeds is like a dim light without rain. A rich person without charity is like a tree without fruit. A poor person without patience is like a sunagai without water. A king without justice is like a sheep without a shepherd. A young person without repentance is like a house without a roof. A woman without shame is like food without salt" (al-Singkili, n.d, p. 60).

Thus are some quotes from the book *Mawa'iz al-Badi'ah*, from the quote it can be seen that several aspects of its scope are covered, but the most extensive is about the formation and development of faith in Allah Swt. The fruit of faith is a righteous deed whose source is the building of good morals towards God (*hablum minallah*) and good relations with fellow human beings (*hablum minanas*).



Figure 1: cover of the book *Mawa'iz al-Badi'ah* written in Pasai Javanese

Based on the explanation above, it can be concluded that the concept of Abdur Rauf al-Singkili's thought in the book *Mawazi'zt al-Badi'ah* reflects a combination of elements of hadith *qudsi* and prophetic, leading to the verses of the Qur'an. This book is composed with a prominent Sufi approach and style so that it can show a focus on the spiritual and ethical dimensions of life. In addition, the writing in this book only includes the matan hadith without providing an explanation regarding the quality or status of the hadith narration, so that it focuses more on the practical aspects and substance of the teachings compared to critical studies of the sanad or takhrij of the hadith, because seeing the conditions of Acehnese society at that time were more interested in Sufism than hadith.

Commentary on the Arbain by Imam Nawawi

According to Arkoun, there are still aspects of Islamic studies that need to be continuously explored. Modern Islamic epistemology can be used in place of classical Islamic epistemology for critical evaluation. Consequently, an intellectual analysis of Islamic history is required. ¹³. As a result, Islamic studies in the future needs to be flexible enough to integrate modern social and cultural studies. Arkoun acknowledged the need for a fresh perspective on secularisation. Secularisation does not imply a political division of power between religion and state; rather, it is an endeavour to actualize Islamic principles throughout space and time, along with the necessity of adapting to the ever-changing demands of the context (epistem) of the moment. As a result, going back to traditional religion is not a viable option. In opposition to Muslims' secular thinking, or Makkiyyah an sich (humanistic reasoning), Arkoun offers an alternative middle path in Islamic politics based on the Prophet's deeds (Makkiyyah model of spiritual authority and Madaniyyah model of political power). in addition to Madaniyyah Islam and political fundamentalism (theocratic thinking).

The book *Syarah Lathif 'ala Arba'in lil Imam Nawawi* is a work by Abdurrauf al-Singkili written at the behest of Sultanah Zakiyatuddin. In its composition, Abdur Rauf al-Singkili largely refers to the work of Sa'duddin al-Taftazani as one of his main sources. This book reflects Abdurrauf's efforts to support the development of Islamic scholarly traditions in the Sultanate of Aceh by adapting Islamic teachings, especially the science of hadith and Sufism, to the local context of Acehnese society. This work not only enriches the Islamic insight of the Acehnese people through explanations of important hadiths, but also deepens their understanding of the spiritual aspects of Sufism. With this approach, Abdur Rauf al-Singkili successfully integrated Islamic scholarly traditions from the Arab world into local Acehnese traditions, making religious teachings more relevant and easily understood in Pasai Javanese.

Abdur Rauf al-Singkili through this book shows his commitment to disseminating religious knowledge in an inclusive and contextual manner. This is in line with the vision of Sultanah Zakiyatuddin who seeks to strengthen and modernize the Aceh kingdom through a deep and comprehensive understanding of religion. This book is a clear proof of how the Islamic intellectual tradition can develop dynamically while still respecting local wisdom.

The book *Syarah Lathif 'ala Arbain Lil Imam Nawawi* contains 103 hadiths. Of these, 79 hadiths have references that can be found, while 24 hadiths do not have clear references. In addition, of the 79 hadiths found, the analysis of the quality of the hadiths in this book shows that 63 hadiths are of Sahih quality, 7 hadiths are hasan, 7 hadiths are weak and 2 hadiths are included in the maudhu' category (Hidayatullah, Ave, 2015, p. 31–32). When writing this book, al-Singkili wrote his text correctly even though the aspect of his sanad was not mentioned in its entirety. Then in this book he mentions the narrator of the hadith and cuts to the companions. Meanwhile, the explanation he included in his book was of a Sufism style, because seeing the condition of society at that time, they were more interested in discussing Sufism.

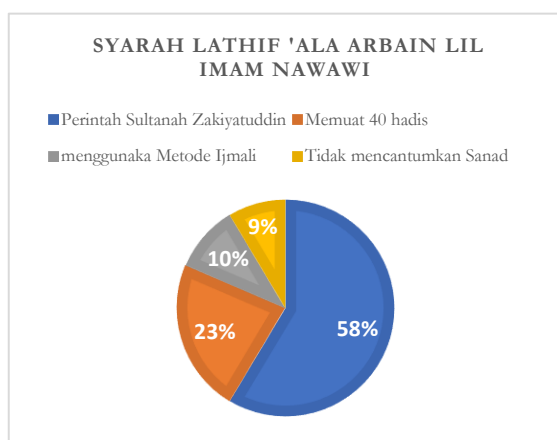


Figure 2: The book of Syarah Latif 'ala Arbain Lil Imam Nawawi which was written due to the order of Sultanah Zakiyatuddin

From the explanation above, it can be concluded that Abdur Rauf al-Singkili's concept of thought in the book *Mawa'iz al-Badi'ah* consists of hadith qudsi and nabawi which lead to verses of the Quran, using the style and approach of Sufism, written only from his perspective and also not discussing the quality of the hadith.

The Influence of Abdur Rauf al-Singkili's Hadith Thought on the Formation of Academic Traditions in Aceh

The academic tradition in Aceh in the 17th century, especially during the time of Abdur Rauf al-Singkili, reflected the integration of Islamic scholarship in the field of hadith and the social, political, and academic cultural life of the religious Acehnese people, who were connected to the Islamic world network. Karl Mannheim's sociological theory of knowledge regarding ideology and utopia explains how knowledge is influenced by the social conditions and ideologies of certain

groups. Ideology refers to ideas that maintain the existing social order, while utopia reflects a vision of change that challenges or alters the social structure (Karl Mannheim, 1954, p. 173).

The concept of Abdur Rauf al-Singkili's hadith thought can be used to understand his role in shaping the academic tradition in Aceh in the 17th century. As Abdur Rauf al-Singkili became a scholar who used hadith as the main basis in integrating the teachings of Sufism and sharia that were relevant to the socio-cultural conditions of the Acehnese people. The intellectual tradition he built not only maintained existing values (ideology), but also created a new vision or thought (*utopia*) about an inclusive and harmonious Islamic society through education and religious understanding such as in the field of in-depth hadith. In his works in the field of hadith such as *Mawa'iz al-Badi'ah* and *Syarah Lathif 'ala Arba'in lil Imam Nawawi*, Abdur Rauf presents selected hadiths with an applied approach, thus facilitating the public's understanding of religious teachings.

Abdur Rauf al-Singkili succeeded in harmonizing classical Islamic traditions with the local needs of the Acehnese people and he integrated the writing tradition from the Middle East, facilitated dynamic intellectual continuity by contributing to educational institutions, he also helped Aceh become a center of culture and science during the glory of the Aceh Sultanate. In addition, Abdur Rauf al-Singkili combined the understanding of hadith with the teachings of Sufism, creating a moderate and distinctively Acehnese educational approach. For example, in the book *Mawa'iz al-Badi'ah* he often uses *qudsi* hadiths which emphasize the spiritual dimension, such as the words of the Prophet as narrated in the *qudsi* hadith: O son of Adam, do not curse all creatures, then the curse will return upon you. Namely, don't say that *sifulan* is a curse from Allah or that this animal is a curse from Allah. that is, far from God's grace (al-Singkili, n.d).

Based on the hadith above, it can be analyzed using Karl Mannheim's sociology of knowledge theory, which emphasizes that knowledge is always influenced by the social and historical context in which it develops. Looking at the social, political, and academic conditions in the 17th century, Abdur Rauf's thoughts emerged as a response to the social needs of Acehnese society to strengthen the tradition of Islamic scholarship.

During the time of Abdur Rauf al-Singkili, Aceh faced a fairly sharp conflict of religious understanding, especially regarding the *Wujudiyah* teachings pioneered by Hamzah Fansuri and Syamsuddin as-Sumatrani. This teaching integrates aspects of Sufism which assume that God is multifaceted, even stating that "the form of Allah is creatures and the form of creatures is the form of Allah." However, this understanding received strong opposition from Sheikh Nuruddin ar-Raniry, who considered it heretical and even declared its followers to be infidels. Sheikh ar-Raniry's approach caused social and religious tensions among the Acehnese people, because many *Wujudiyah* followers were ostracized and even persecuted (Imawan, 2022, p. 167). As a preacher, Abdur Rauf al-Singkili took a moderate position in addressing this issue. In contrast to Sheikh ar-Raniry's approach, he chose a middle path that was more inclusive and did not accuse followers of *Wujudiyah* teachings of infidels. His approach was based on a Sufi understanding that combined Sufism and sharia, based on the hadith as the main guide in resolving problems, in the book *Daqaiq al-Huruf* he quoted the hadith of the Prophet Muhammad. which reads, "Don't let it happen that a Muslim calls another Muslim an infidel, because if he does so and it is true, then what is the benefit, whereas if he accuses wrongly then the accusation will be turned against him" (al-Singkili, n.d., p. 145-53). Based on this hadith, Abdur Rauf al-Singkili instilled the values of tolerance and avoided conflicts that could damage the harmony of Acehnese society.

Furthermore, while serving as a *Qadi Malik al-'Adil* or religious judge under the leadership of four queens successively from Sultanah Saifatuiddin, Naqiatuiddin, Zakiyatuddin and Kamalatuiddin, Abdur Rauf al-Singkili was responsible for resolving issues of sharia law, including those related to female leadership, marriage, inheritance, and other political issues. The political conditions in the 17th century showed the rejection of the Acehnese people towards female leadership that took place successively in Aceh. Abdur Rauf al-Singkili as a cleric who served as *Qādi Malik al-A>dil* played an important role in resolving this conflict by reconciling the

community through an approach based on religious knowledge. In the book *Mir'atu Thullab* he sets the criteria for prospective judges as follows: "For a leader, he wants to be Muslim, 'aqil mature and free, fair, and hear, see and know what to say and be adequate in legal work and mujtahid, namely the person who knows all the laws of the Koran and hadith and qias in all their parts and who knows everything, the person who narrates the hadith in its strength and dhaif and the person who knows will be honest in his nahwu and nerves and *balaghah*" (al-Singkili, n.d., p. 145–53).

From several conditions that have been stated by Abdur Rauf al-Singkili, it does not appear that these conditions are for a man, so from this statement al-Singkili allows a woman to become Sultanah. This argument is strengthened by the hadith contained in the book *Mawaiz al-Badi'ah* in the forty-fifth teaching "Allah does not look at a person's gender, but at his deeds and piety" (al-Singkili, 2015, p. 35). Abdurrauf al-Singkili's approach reflects the influence of hadith thought on the formation of academic traditions in Aceh, which prioritize the integration of religious values and social needs. He also emphasized the importance of understanding hadith not only from a textual perspective, but also within the context of Acehnese customs, so that this integration forms a harmonious academic tradition between Islamic values and local culture. This perspective aligns with Karl Mannheim's sociology of knowledge theory, which emphasizes that knowledge does not stand alone, but is shaped by the social and cultural context of society. Abdur Rauf's thinking shows how hadith was used as a basis for responding to the social and political challenges of his time, while simultaneously encouraging the creation of an academic tradition that functions as a tool for creating social harmony and political legitimacy (Rahmawati, Bandarsyah, dan Sulaeman, 2024, p. 446–88).

Then, as a teacher, Abdur Rauf al-Singkili established a teaching institution that became the center of Islamic studies in Aceh. This institution provided education in various disciplines, including the science of hadith, jurisprudence, and Sufism. Abdur Rauf al-Singkili used the book *Mawaiz al-Badi'ah* and *Syarah Lathif'ala 'Arbain lil Imam Nawawi* as the main reference in teaching hadith. Meanwhile, for teaching Sufism, it was based on the book *Tanbih al-Masyi*. While teaching in the field of Fiqh was taught through the book *Mir'at al-Tullab fi Tafsii li Ma'rifati Ahkami al-Shari'ati li al-Wahhab* (Marzuki, 2011, p. 221–33). These works, although not fully discussing hadith specifically, Abdur Rauf al-Singkili inserted the hadiths of the Prophet as the basis for his thinking and teaching.

The book *Mawaiz al-Badi'ah* and *Mir'at al-Thullab* have had a great influence to this day. The book *Mawaiz al-Badi'ah* is a hadith book that contains advice for daily life that is relevant to the needs of society. Meanwhile, the book *Mir'at al-Tullab fi Tafsii li Ma'rifati Ahkami al-Shari'ati li al-Wahhab* is an important reference in Fiqh and Sufism. This book is written using the Malay language with Jawi-Pegon script which was written at the request of Sultanah Saifatuiddin. This book raises many issues of Fiqh science including the political, social, economic and religious life of Muslims both in the fields of mu'amalah, munakahat, jinayat and court (al-Singkili, 2015, p. 15). As a judge in the Aceh sultanate, this book is a reference and is even highly recommended to be studied to see the political situation in Aceh at that time. One of the hadiths contained in the book *Mir'at al-Tullab fi Tafsii li Ma'rifati Ahkami al-Shari'ati li al-Wahhab* is "Whoever is given the burden by Allah to lead his people and then dies while deceiving the people, Allah will forbid him from entering Paradise" (al-Naisaburi, n.d., p. 1460).

During Abdur Rauf al-Singkili's time as a teacher, he had many students such as Abd al-Muhyi from West Java, Sheikh Abdul Malik Abdullah from the Malay Peninsula and Buhanuddin Ulakan, Dawud al-Jawi al-Fansuri bin Ismail bin Agha 'Ali al-Rumi, Muhammad Baba Daud Rumi (Masailal Mukhtadi) (Subhan, 2011, p. 19–22).

The influence of Sheikh Abdur Rauf al-Singkili in the formation of academic traditions in Aceh can be seen with the establishment of a Tanoh Abee Islamic boarding school (dayah) located in Gampong Ujong Mesjid, Gampong Tanoh Abee, Seulimum, Aceh Besar in the 17th century. Dayah Tanoh Abee was founded by Sheikh Nayyan after obtaining permission from Sheikh Baba Daud, a direct student of Sheikh Abdur Rauf al-Singkili (Fakhriati, 2016, p. 179). As an Islamic

educational institution, *Dayah Tanoh Abee* plays a significant role in producing cadres of scholars who contribute to religion and the nation. This *dayah* implements a Salafi education system, which maintains the classical teaching method in the form of *halaqah*. Each student learns to recite the Koran, memorize lessons in their respective rooms, and in the past, they also copied manuscripts under the direction of the teacher. This copying tradition is one of the factors in the large number of ancient manuscripts stored in this *dayah*. In addition, the collection of manuscripts is also the result of the efforts of local scholars who actively studied and collected books in their time.

Paying attention to the learning in the field of Sufism practiced at the *dayah Tanoh Abee*, most of the Sufism books by Abdur Rauf al-Singkili contain the teachings of the hadith of the Prophet Muhammad. In fact, al-Singkili's works are still stored in this *Dayah*, such as *Mawaiz al-Badi'ah*, *Syarah Lathif'ala 'Arbain lil Imam Nawawi*, Tanoh Abe's version of *Tanbih al-Masyi* and the *Mir'at al-Thullab* Manuscript at the Tanoh Abe Islamic Boarding School (Suparwany 2020, 206–2016). Then, there are also several works by other scholars in the century The 17 found in *Dayah Tanoh Abee* include works by Sheikh Hamzah Fansuri, Syamsuddin as-Sumatrani, Nuruddin ar-Raniry, and Abdur Rauf al-Singkili. One of Al-Singkili's works in the field of hadith and Sufism which was still preserved and even studied by every Islamic boarding school and community in Aceh at that time was the book *Syarah Lathif in the style of 'Arbain lil Imam Nawawi*, *Tanbih al-Masyi* and *Mir'at al-Thullab fi Tasyil Mawa'iz al-Badi'rifat al-Ahkâm al-Syar'iyyah li Malik al-Wahhab* (Suparwany 2020, 206–2016).

Another striking influence was his contribution to the establishment and development of Islamic educational institutions. Institutions such as the *dayah* made the study of hadith one of the main branches of knowledge taught, alongside Tafsir, Fiqh, and Sufism. This reflects how hadith became a central focus in the Acehnese scholarly tradition. Abdur Rauf's contextual thinking encouraged his students to continue this tradition, both through writing books, teaching, and developing educational institutions. Thus, his thinking created a continuity of academic tradition that continued to develop for the next generation.

In sociological analysis, the knowledge produced by scholars such as Abdur Rauf al-Singkili was influenced by his social position within the palace environment, so that his work was tailored to the spiritual, political, and social needs of the Acehnese people. The scientific tradition that developed in Aceh in the 17th century showed the significant influence of Abdur Rauf al-Singkili through his works, such as *Mawaiz al-Badi'ah* and *Mir'at al-Thullab fi Tasyil Mawa'iz al-Badi'rifat al-Ahkâm al-Syar'iyyah li Malik al-Wahhab* (Suparwany, 2020, p. 186). These two books became important references in education at *dayah*, institutions that functioned as centers of Islamic teaching in Aceh. One of al-Singkili's famous students, Muhammad Baba Daud Rumi, founded *Dayah Tanoh Abee*, which still studies al-Singkili's works. This tradition indicates that al-Singkili's thoughts succeeded in transmitting Islamic scientific values to the next generation and became an integral part of the formation of academic traditions in Aceh.

However, not all of al-Singkili's students were recorded as establishing formal educational institutions. Some of them, such as Abd al-Muhyi, Sheikh Abdul Malik Abdullah, Burhanuddin Ulakan, and Dawud al-Jawi al-Fansuri, likely acted as preachers or teachers in the community without formal institutions. This suggests that al-Singkili's influence was not limited to educational institutions but also spread through the activities of individuals in society.

Furthermore, the adaptation of fiqh law to local traditions reflects Mannheim's concept that knowledge is dynamic and contextual, always adapting to social realities. Thus, Abdur Rauf al-Singkili's academic tradition is not only rooted in religious texts but also reflects the social and cultural conditions of 17th-century Aceh, demonstrating the relevance of the sociology of knowledge in understanding knowledge production in specific historical contexts.

CONCLUSION

Abdur Rauf al-Singkili was an influential 17th-century scholar who played a key role in resolving issues within the Aceh Kingdom with a neutral stance. His thoughts on hadith were

expressed through monumental works such as *Syarah Lathif 'ala Arba'in lil Imam Nawawi* and *Mawaiz al-Badi'ah*, which are based on Sufism. This style was chosen because at that time the Acehnese people were more interested in the study of Sufism, so al-Singkili emphasized the importance of understanding hadith not only from a textual perspective, but also according to the socio-cultural context of society. This thinking formed a holistic Islamic education system, combining sharia and Sufism, and gave birth to a generation of scholars who were able to develop the scientific tradition in Aceh and spread it throughout the archipelago, resulting in the emergence of many *dayah* (Islamic boarding schools) that studied hadith. The influence of Abdur Rauf al-Singkili's hadith thought on the academic tradition in Aceh made a very significant contribution, especially through his works such as *Mawaiz al-Badi'ah* and *Mir'at al-Thullab fi Tasyil Mawa'iz al-Badi'rifat al-Ahkâm al-Syar'iyyah li Malik al-Wahhab*. These two books not only became the main reference for the general public and his students, but also had a profound impact on the development of Islamic education in Aceh. In addition, al-Singkili's intellectual influence was also reflected in the context of the Acehnese court, where the book and *Mir'at al-Thullab fi Tasyil Mawa'iz al-Badi'rifat al-Ahkâm al-Syar'iyyah li Malik al-Wahhab* were used as important guidelines by *Qadi Malik al-'Adil* in carrying out leadership duties. Thus, Abdur Rauf al-Singkili's works not only strengthened academic traditions in traditional educational institutions such as the *dayah* but also provided religious legitimacy for governance, particularly in strengthening legal and moral aspects within the palace environment. This demonstrates that Abdur Rauf al-Singkili's hadith thought played a strategic role in strengthening social harmony, maintaining political stability, and shaping the sustainable Islamic identity of the Acehnese people.

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