

THE ROLE OF ACEHNESE ULAMA IN THE SUFISM, TAUHID, AND FIQH STUDY MOVEMENT: Historical and Contextual Perspectives

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Abstract: This study examines the development of Tasawuf, Tauhid, and Fiqh in Acehese society, focusing on the contributions of local scholars. Using a qualitative approach, it explores the interrelation of these Islamic disciplines and their influence on religious practices. The findings highlight the scholars' role in disseminating these studies through traditional institutions such as dayah (Islamic boarding schools), mosques, meunasah, balee, and even local cafés. The integration of Tasawuf, Tauhid, and Fiqh is crucial in shaping Aceh's religious identity. This movement is further reinforced by the establishment of TASTAFI, an organization formed by dayah alumni, which has expanded across districts in Aceh.

Keywords: Taswuf, Tauhid, Fiqih, ulama, Aceh.

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Introduction

The Taswuf, Tauhid, and Fiqih study movement in Aceh is one of the important manifestations of the rich and diverse Islamic tradition in Indonesia.¹ Aceh, as the area known as the Serambi of Makah,² have a cultural and spiritual wealth that is strongly rooted in the teachings of Islam.³ Since the arrival of Islam in the land of Aceh, scholars have played an important role in spreading the teachings of pure Islam,⁴ mixing between ritual and ethical aspects in everyday life of society.⁵ Through studies based on Taswuf, Tauhid, and Fiqih,⁶ Aceh has given birth to a generation that not only understands the Shariah, but also has a profound spiritual depth.⁷

The long history of Islam in Aceh dates back to the 13th century when Muslim merchants from Gujarat and the Arabs began to enter the region.⁸ Through interaction with the local community, the teaching of Islam began to be accepted and developed rapidly.⁹ Aceh later became a center of Islamic spread in the territory of Sumatra and its surroundings. Click or tap here to enter text., and the birthplace of a number of prominent scholars who have had significant influence in the spread of Islam, including Taswuf, Tauhid, and Fiqih.¹⁰

Taswuf, as a branch of Islamic science that emphasizes spiritual and moral aspects,¹¹ has become an integral part of the religious life of the Aceh community.¹² Through the study of Taswuf, the scholars taught the importance of the search for the truth of truth and the closeness to God,¹³ which gives rise to a loving attitude and a noble morality.¹⁴ In addition, Tauhid as the main pillar in the teaching of Islam became the foundation for the development and strengthening of the faith and fear of the Aceh community.¹⁵ A proper understanding of Tauhid helps individuals to worship God with full consciousness and conscience.¹⁶

Fiqh studies in the Aceh community,¹⁷ which relates to the law and practice of worship in Islam, also has an important role in this study movement.¹⁸ In Aceh, fiqh is not only interpreted as a rule, but also seen as a guideline of life to be conducted with full consciousness and obedience.¹⁹ Therefore, a study that combines these three elements provides a holistic understanding of Islam and religious practice that balances the spiritual and legal aspects.²⁰

In this modern era, the challenges for Muslims are becoming increasingly complex, including in Aceh. Globalization, information technology, and social change have a significant impact on the religious manner of society.²¹ In this context, the Taswuf, Tauhid, and Fiqh study movements in Aceh serve as a response to the challenge.²² Through studies, people are invited to return to authentic Islamic teachings, as well as to understand spiritual values relevant to everyday life.²³

The Tasawuf, Tauhid and Fiqh study movements not only respond to individual spiritual needs, but also serve as a reservoir for building and strengthening a solid community of societies.²⁴ By studying, people can share knowledge, strengthen mercy, and create an atmosphere conducive to the growth of faith. Besides, this study also plays a role in spreading the values of tolerance, peace, and unity in the midst of differences. The Tasawuf, Tauhid and Fiqh education movement of the Aceh community began to flourish in public places that had never been before, the Tasawuf, tauhid, and fiqh studies were carried out in kace or coffee shops that have their own power for teenagers, young people and even the elderly.

Although the Taswuf, Tauhid, and Fiqh study movements in Aceh have provided many benefits, it cannot be denied that the challenges are also diminishing. Often, narrow understanding of the teachings of Islam leads to the emergence of intolerance

among some societies. There are many positive and negative comments on the study movement. Therefore, it is important for scholars and public figures to continue to educate people to understand Islam as a religion of mercy lil ‘alamin, which teaches compassion and respect to each other. This article attempts to provide an overview of the taswuf, tauhid and fiqih studies of Aceh scholars in various groups, media, places and spheres.

A thorough approach is necessary to properly study Sufism. This includes a number of steps, such as comprehending the fundamental ideas of the religion and learning about its definition, goals, and tenets from reliable sources like the Quran, Hadith, and the writings of prominent Sufism scholars like Imam Al-Ghazali, Ibn Arabi, and Junaid Al-Baghdadi.²⁵ Learning directly from a teacher (mursyid) who has extensive knowledge and high moral standards to direct spiritual practice is known as teacher guidance.²⁶ Enhancing Morals and Intentions, Sufism places a strong emphasis on the purification of the heart (tazkiyah al-nafs), thus it's critical to enhance morals and purify intentions in every day interactions. Get closer to Allah by increasing your dhikr, performing sunnah prayers, fasting, and other acts of worship.²⁷

Method

This research uses a type of qualitative research with an interactive social approach of religion to understand the phenomenon of study movements from the perspective of the subject involved such as Leaders of the Dayah (Pesantren), Teungku (teacher), Educational practitioners and public figures. Analyzed using thematic analysis techniques to identify emerging patterns and formulate conclusions that can explain the phenomena studied. Validity of data, researchers will perform triangulation of data by comparing information from various sources and methods of data collection.²⁸

Results and Discussion

The role of Acehese scholars in the study of Taswuf, Tauhid, and Fiqh in Aceh

The Study of Taswuf, Tauhid, and Fiqh in Aceh is a council or association of dayah organizations initiated by Abu MUDI. Teungku H. Hasanoel Bashry HG, also known as Abu MUDI, is a dayah cleric who created the Tastafi religious organization in Aceh Province. When he founded this organization, he was still the Chairman of the Tastafi Association.

Association of Aceh Dayah Ulama or Himpunan Ulama Dayah Aceh (HUDA) from 2013 to 2018. Since 1989 until now, Abu MUDI has acted as the leader of the Ma'hadal Ulum Diniyyah Islamiyah (MUDI) Madrasah of the Great Mosque of Samalanga, which is currently the largest dayah in Aceh. Together with other dayah clerics in Aceh Province, Abu MUDI founded the Tastafi religious organization. Other clerics also agreed, and clerics in other dayahs also agreed, also included in the management of tastafi at the regional and central levels.²⁹

The central tastafi management, consisting of great scholars and dayah leaders in Aceh, was just inaugurated on the evening of April 17, 2018, in the courtyard of the Banda Aceh Grand Mosque. It was founded by Abu MUDI as a mentor, and attended by the Governor of Aceh Irwandi Yusuf, the Mayor of Banda Aceh Aminullah Usman, several members of the Aceh People's Representative Council and the Banda Aceh City People's Representative Council, and almost all scholars in Aceh Province at that time.³⁰

After the central tastafi manager formed the district/city tstaffi manager in several regions of Aceh, the activities of the tstaffi organization have been visible and running well. These activities included holding seminars to the general public, such as officials, public leaders, study hall leaders, and the public

through an informal assembly. The study carried out by the Tastafi manager went well and was not controlled by any party because the manager had written down and informed the security forces in advance of the study's opening.

Currently, the Tastafi religious organization has grown rapidly and is very popular with the Acehnese people both in Aceh and outside Aceh Province, such as on the island of Sumatra and throughout the archipelago, such as DKI Jakarta, Medan, even abroad, Malaysia and Brunei Darussalam. The Tastafi religious organization has become better known throughout the world, such as in Malaysia, Australia, and Denmark, as shown by their religious studies and preaching through the Zoom Application.

Chairman of the Inauguration Committee of the Central Management of Tastafi Tgk Faisal Ali stated that only three fields of knowledge are the focus of the Aceh Tastafi Study and Zikir Assembly: Sufism, Tauhid and Fiqh. Tastafi management has been formed in almost all areas of Aceh, said Tgk Faisal Ali. "In almost all areas of Aceh, Tastafi management has been formed and has been inaugurated directly by Abu MUDI. This aims to coordinate every study that discusses the three fields of knowledge mentioned previously

Some of the roles of scholars in studying Taswuf, Tauhid and Fiqh in Aceh include:

1. Teaching Sufism, Tawhid, and Fiqh

Ulama teach Sufism with an emphasis on spiritual experience and self-knowledge. They use methods of dhikr, meditation, and self-control practices to draw closer to Allah. Many Sufism scholars act as murshids (teachers) to guide their students through the spiritual process. Classic Sufi works such as "Ihya Ulumiddin" by Al-Ghazali are often used as references. Ulama teach monotheism

through the study of creeds, explaining the concept of divinity and the attributes of Allah. This is often done in the form of discussion and study of *aqidah* books. *Auhid* is often delivered in the form of lectures in mosques or religious forums, emphasizing the importance of monotheism. Teaching monotheism is also done by giving examples of application in everyday life.

Ulama teaches *fiqih* by using classical books that correspond to a particular *mazhab*, such as “*Fathul Qarib*” or “*Al-Muwatta*”. Discussions about the issues of Islamic law and the application of *fiqih* in everyday life, as well as giving *fatwa* based on strong signs. Teach the rites of worship, such as prayer and *zakat*, through live practice and demonstration. These three aspects are intertwined: the deepening of spiritual aspects, the strengthening of faith in God, and the giving of practical guidance in life according to the *Shariah*. Ulama usually teaches the three in an integrated way to form an individual that is spiritually, intellectually, and practically balanced.

Not only the focus on *Tasawuf* material, *tauhid* and *fiqih*, the material presented by scholars at the time of TASTAFI studies developed on contemporary issues. For example, in the TASTAFI study at Pulo Banang PBU 2023 last year, it was time to clear the history of the issue of the law of displaying faces in *Gadged* or *Hand Phond* cultivation platforms through social media such as Facebook, Instragram, Tiktok, and You Tube.

2. Hold activities that involve all religious aspects

Local religious officers conduct activities involving all aspects of religion with the aim of strengthening the understanding and practice of religion in the community. Activities such as lectures, seminars, and religious discussions were successful in raising public awareness of the doctrine of Islam. Topics discussed included *Akidah*, *Fiqih*, Islamic history, and contemporary issues

in Islamic perspective. Religious events such as study, joint meditation, and an ordinary assembly help to strengthen the bonds of mercy between citizens. This activity creates a sense of unity and solidarity among the Muslims in Aceh. The apostle played an active role as a spiritual guide and moral counselor. They are also involved in social activities such as helping the poor, giving education scholarships, and organizing welfare programmes.

Advocacy plays a role in mediation and conflict resolution in society. They also educate the public about the importance of living in peace and harmony and away from violence and radicalism. Religious activities are also often accompanied by the preservation of local Islamic culture, such as the Maulid tradition of the Prophet, the commemoration of Isra Mi'raj, and other major Islamic celebrations. It helps preserve the cultural and religious identity of Aceh.

Religion plays a very important role in the life of society, especially in providing study and understanding of religious issues as well as emerging issues. Religion provides spiritual guidance to the community through routine study in mosques, mountains, or other places of study. They explain the teachings of Islam, including the interpretation of the Quran, Hadiths, and the laws of the fiqh, so that the people can worship correctly. Ulama in Aceh also played a role as an educator who gave religious knowledge to the young generation through training and madrasah. They educate the centurions to understand and practice the teachings of Islam properly. Ulama is often asked for opinions and fatwa to provide solutions based on the teachings of Islam. For example, in the face of family issues, inheritance law, marriage, and so on. scholars serve to provide views and solutions from an Islamic perspective. They help people understand how to face these new changes and challenges by staying firmly

attached to Islamic values. Ulama also often acts as a mediator in resolving conflicts in society. They use a religious approach to reconcile the sides and seek a just and peaceful solution.

3. Encourage the community to participate in various religious studies

Ulama have a very significant role in encouraging the community to participate in various pengajian. Ulama often become role models and sources of inspiration for the community in everyday life. With their expertise in religious knowledge, ulama can direct and provide spiritual guidance to the community. Through pengajian, ulama convey religious knowledge to the community. They provide lectures, studies, and discussions that enrich the community's understanding of Islamic teachings. Ulama often provide motivation and encouragement to the community to actively participate in pengajian. They explain the benefits and importance of pengajian in increasing faith and piety. Ulama also play a role as social movers who invite the community to contribute to religious and social activities.

Ulama are often also the initiators of holding regular religious studies in mosques, prayer rooms, or other places. Ulama help build closer and more harmonious communities. The religious studies become a means of fostering friendship and strengthening relationships between members of society. Ulama also act as facilitators in religious dialogue and discussion. They open up space for the community to ask questions, discuss, and seek solutions to various religious and social problems.

They frequently conduct routine studies in mosques, meunasha (surau), and other public places. Study schedules are usually announced periodically so that the public can set aside time to attend. They use mass media like radio, television, and social media to disseminate information about schedules and topics

of study. It helps reach the wider community, including the younger generation who are more active on social media. Integrating social activities, studies are often combined with social activities such as orphanage, social services, or other charitable activities. Thus, the people feel that the study has two benefits, namely getting knowledge and doing good.

Ulam in Aceh often organizes specialized studies for teenagers and young people on topics relevant to their lives. It helps to instill religious values from an early age and encourages the involvement of the younger generation. Provide training and workshops: In addition to study, they also organize training and workshop on various aspects of Islam and everyday life. This includes training on how to read the Quran, fiqh, and Islamic ethics. Some scholars conduct study trips in various villages and districts. By coming directly to the community, they can more easily reach out to people who might have trouble coming to these centres of study. It also gives examples: It also provides examples in everyday life. Their impartiality in behavior according to the teachings of Islam encourages people to follow and apply the teaching given in studies.

Alumni bands such as Dayah MUDI, Dayah Cot Trueng, Blang Blahdeh, and other traditional alumni are actively participating in the reconciliation of TATSTAFI studies at the regional, provincial and overseas levels. But not a few followed by the general public who are thirsty for religious knowledge to understand and deepen religious science through routine study of TASTAFI in various regions in Aceh in particular and outside Aceh in general.³¹

Integration of the study of Taswuf, Tawhid and Fiqh for the people of Aceh

The scholars in Aceh have integrated the study of Sufism,

Tawhid, and Fiqh in a deep and comprehensive way, making it the main foundation in the spiritual and social life of the community. Dayah or Islamic boarding schools in Aceh play a central role in teaching Sufism, Tawhid, and Fiqh in an integrated manner.

Tasawuf's teaching emphasizes moral cultivation, self-control, and spiritual development. Practices such as meditation, scrutiny, and meditation are often taught to draw closer to God. Tauhid teaching emphasizes the unity of God, the basic concepts of faith, and strengthens faith in God. Ulama teaches profound aspects of Islamic theology, such as the attributes of God, the rule of faith, and the importance of a firm belief. For the strengthening of fiqh science, scholars emphasize the knowledge of Islamic law relating to worship, muamalah (social relations), and various aspects of everyday life. This teaching encompasses the faithfulness of worship, the goodness of life, and the wickedness of sin (hukum pidana Islam).

The use of the yellow book (classic book) as the primary reference in teaching. Scriptures such as "Ihya Ulumuddin" by Imam Ghazali for Tasawuf, "Kitab Tauhid" of Imam al-Tahawi for Tahaid, and "Fiqh al-Muyassar" or "Bidayatul Mujtahid" by Ibnu Rusyd for Fiqih are the main teaching materials. Routine meetings and studies are held in the mosques and in the study halls. This study usually involves in-depth discussions about Tasawuf, Tauhid, and Fiqih, as well as how the three are interrelated and applied in everyday life.³²

Charismatic scholars in Aceh, such as Sheikh Abdul Rauf As-Singkili and Teungku Shiah Kuala, play an important role in integrating this teaching. They not only taught theory but also gave real examples in their lives, showing how these principles were applied in practice. In addition to formal education in Islamic schools and universities, informal education through

halakha, zikir meetings, and other religious activities are also important. It ensures that knowledge of Tasawuf, Tauhid, and Fiqh is not only limited in the classroom, but also absorbed in the daily life of the community.

The influence of Acehese customs and culture also integrates the teachings of Sufism, Tauhid, and Fiqh. For example, traditional ceremonies such as peusijek (plain flour) often contain elements of dhikr and prayer that reflect the teachings of Sufism and Tauhid, while the legal aspects follow the rules of Fiqh. Through this approach, Acehese scholars have succeeded in integrating Sufism, Tauhid, and Fiqh into one complete unity, creating a society that not only has deep religious knowledge but also practices it in everyday life .

The movement of studying Taswuf, Tauhid, and Fiqh by Acehese scholars

The movement to study Sufism, Tawhid and Fiqh by Acehese ulama has a long history and plays an important role in the development of religion and culture in the region. Aceh, which is often referred to as the Veranda of Mecca, has a strong religious tradition and is influenced by various schools of Islamic thought. Asawuf, or Sufism, is an important dimension of the Islamic tradition in Aceh. The Sufism movement in Aceh is often associated with the first arrival of Islam in the region, which is thought to have occurred in the 13th century. Sufism in Aceh developed through the role of ulama and congregations who spread the teachings of Islamic spirituality. Some of the well-known tarekats in Aceh include Tarekat Syattariyah, Naqsyabandiyah, and Sammaniyah. Sufism scholars in Aceh, such as Hamzah Fansuri and Syamsuddin al-Sumatrani, are known for their contributions to the development of Sufism teachings and profound literary works. Hamzah Fansuri, for example, wrote many works in poetry that describe mystical

experiences and the philosophy of Sufism.

The teaching of monotheism, which emphasizes the oneness of Allah, is also a fundamental part of religious teaching in Aceh. Acehnese ulama emphasize the importance of a correct understanding of monotheism as the main foundation in religious life. Creed books that discuss the concept of monotheism are widely taught in Islamic boarding schools and taklim assemblies in Aceh. Fiqh, or Islamic law, is also an integral part of religious education in Aceh. Acehnese scholars have taught various aspects of fiqh which include the laws of worship, muamalah, munakahat, and jinayah. The tradition of teaching fiqh in Aceh is heavily influenced by the Syafi'i school of thought, which is the most dominant school of thought in Indonesia.

Acehnese fiqh scholars, such as Teungku Chik Pante Kulu and Teungku Chik di Tiro, are known for their expertise in teaching and enforcing Islamic law. They played an important role in resolving various legal issues faced by the Acehnese people and contributed to the spread of fiqh knowledge through the books they wrote. The study of Sufism, Tauhid, and Fiqh by Acehnese scholars had a wide influence not only in Aceh, but also in other regions in the archipelago. Acehnese scholars often conducted preaching and study tours to various regions, mosques, balee, cafes and Islamic boarding schools in Aceh became centers of religious education that attracted many students from all over. The study of Sufism, Tauhid, and Fiqh continued to develop and was passed down from generation to generation, making Aceh one of the important centers of Islamic knowledge in Southeast Asia. Acehnese scholars continue to contribute to maintaining and developing this scientific tradition to this day.

The new face of Tastaifi religious studies in modern Aceh,

as has been implemented Right behind the Baiturrahman Grand Mosque, Meunasah Al-Latief Kampung Baro is the place for Tastafi religious studies. However, due to the increasing number of worshipers, this place could no longer accommodate. The committee decided to move the religious studies to the Baiturrahman Grand Mosque. Every Friday (Saturday night) at the beginning of the month, this religious study is held once a month. In his speech, Tgk Marwan, the Head of the Tastafi Study Organizer, expressed his gratitude to the Mosque management who had given permission to hold Tastafi religious studies at this Mosque.

During the last two years, two thousand people from various Dayah and public communities from Pidie, various districts/cities in Aceh, and Banda Aceh-Medan road crossers attended the 23rd Tastafi month study. In addition, it was mentioned in the Tastafi study program that the management invited charismatic scholars from all over Aceh, or Sigom Aceh, in an effort to improve public understanding of the three main sciences: Tasawuf, Tauhid, and Fiqih. All the enlightenment of the basic science of Islam serves as an education to enhance the understanding and actions of the people to the righteousness of Allah.

Conclusion

The journey of the Study Movement of Tasawuf, Tauhid, and Fiqih in Aceh is one of the important aspects of the history and development of Islam in Asia.³³ Aceh has been known as one of the centers of Islamic teaching in Southeast Asia since the 13th century.³⁴ The academicians of Aceh have played a key role in spreading the teachings of Islam to the surrounding territories, including Sumatra, the Malayan Peninsula, and the Nusantara Islands.³⁵ Overall, the journey of the Sufism, Tauhid and Fiqh study movement in Aceh shows how important the role of ulama³⁶ and traditional educational institutions such as

dayah or Islamic boarding schools in maintaining and spreading Islamic teachings in a dynamic society.³⁷

Aceh has made a major contribution to the development of Islam in Indonesia.³⁸ The study of Sufism, Tauhid, and Fiqh by Acehnese scholars provided a strong foundation for religious practice in many parts of Indonesia.³⁹ Some famous scholars who contributed to the development of Sufism, Tauhid, and Fiqh in Aceh, for example, Hamzah Fansuri,⁴⁰ A famous Sufi who spread the teachings of Sufism through his works containing poetry and writings on Islamic mysticism.⁴¹ Syamsuddin as-Sumatrani, was a cleric who popularized the teachings of wujudiyah,⁴² a concept in Sufism that emphasizes the unity of existence. and Nuruddin ar-Raniri were clerics who opposed the teachings of wujudiyah and tried to return Acehnese Islam to the more orthodox teachings of Tauhid.⁴³

Pesantren and dayah (traditional Islamic educational institutions) became centers for teaching and developing the sciences of Sufism, Tawhid and Fiqh.⁴⁴ Students from various regions come to study with famous scholars.⁴⁵ Islamic educational institutions such as Islamic boarding schools or dayahs also function as centers for spreading da'wah and fighting against colonial invaders to this day.⁴⁶ In the modern era, the Sufism, Tauhid and Fiqh study movements in Aceh continue to develop with the integration of technology and more modern teaching methods.⁴⁷ Ulama, Teungku and Acehnese Muslim intellectuals play an active role in spreading these teachings through various platforms, including social media, seminars and conferences.⁴⁸

The Islamic studies of the dayah alumni have a very important role in maintaining and strengthening the tradition of Islamic knowledge in Aceh. Alumni of traditional Islamic boarding schools in Aceh continue to promote Sufism, monotheism and Islamic jurisprudence in several regions in Aceh.⁴⁹ Some of the

goals that we want to achieve include: Through the study of Sufism, monotheism and fiqh, the community will receive in-depth and structured religious education.⁵⁰ The science of Sufism teaches noble moral values so that it can form the character of a society with noble morals.⁵¹ Studying the science of monotheism helps maintain the resilience of Islamic ideology from various negative influences and deviant understandings.⁵² Through studying Islamic jurisprudence, people can understand and apply Islamic laws well in their daily lives.⁵³

The methods of study of Tasawuf, Tauhid, and Fiqih for the community can be done through various approaches and techniques. For example, the study of tasawuf science by joining a tarekat to learn from a mursyid (spiritual teacher) who gives guidance in carrying out the practices of tasawuf such as dzikir, wirid and other spiritual exercises.⁵⁴ Attend the regularly held dzikir meetings to jointly perform dzikirs and listen to teachings related to spiritual improvement. Understand the teachings of tasawuf through classical books such as “Ihya’ Ulumuddin” by Imam Al-Ghazali or “Risalah Qusyairiyah” by imam Al-Qusyairi.⁵⁵ Doing i’tikaf in the mosque, especially on the last ten nights of Ramadan, to get closer to God and deepen spiritual life.

Study classical tauhid books such as Sair al-Salikin ila ‘Ibadati Rabbil’ alamin, Jauharatul Kalamiyah, Aqidatul Awam, Kifayatul Awam, Hasyiah Dusuqi A’la Ummi Barahin, Hasyiah Hudhudi and others in dayah or assembly taclim.⁵⁶ Following a lecture or study that discusses tauhid, whether held in a mosque or online . Conduct dialogue and discussions with scholars or religious figures to deepen their understanding of the concept of divinity in Islam. And read and study books and articles on tauhid, both written by classical and contemporary scholars.

The method of studying fiqh science, for example, is following the recitation of fiqh books such as “Fathul Mu’in” or “Safinatun

Najah” which are usually taught in Dayah or Islamic boarding schools, Balee, Meunasah and recitation in mosques.⁵⁷ Taking fiqh classes or courses held by Islamic educational institutions, either face-to-face or online.⁵⁸ Participate in worship training and practicals that teach the procedures for prayer, ablution, zakat, hajj, etc. directly.⁵⁹ Ask questions to scholars or ustadz regarding fiqh problems faced in daily life.⁶⁰

Sufism studies help individuals understand the spiritual dimension of Islam, seek closeness to Allah, and develop good morals. It helps in living one’s daily life with full spiritual awareness and piety. Sufism aims to deepen one’s spiritual understanding and experience of Islam. It includes practices such as dhikr (remembrance of Allah), meditation, and deep prayer.⁶¹ The goal is to achieve a higher state of awareness of the existence and presence of God in everyday life.⁶² Sufis believe that through spiritual discipline and sincere devotion, they can experience the presence of God more intimately and directly. This is often achieved through practices such as fasting, dhikr, night prayer, and inner reflection.⁶³ Sufis try to get rid of bad qualities such as greed, hatred, and arrogance, and replace them with good qualities such as simplicity, humility, and compassion.⁶⁴ They believe that developing good morals is an important part of the spiritual journey towards Allah.

The study of monotheism teaches the concept of the oneness of Allah in Islam. This is not only a fundamental belief, but also provides a basis for understanding humans’ relationship with God, procedures for worship, and its implications in social life.⁶⁵ Tauhid teaches that Allah is the only God worthy of worship.⁶⁶ This belief is the basis of a Muslim’s faith. Deeper understanding of the perfect attributes of Allah, such as Most Gracious, Most Merciful, Most Just, and so on.⁶⁷ To strengthen the relationship of man with God is to obey and obey His

command and avoid His prohibition. The implication of tawhid power in the middle of society is to teach the importance of noble morality in interacting with fellow human beings. A good Muslim must be honest, trustworthy, fair, and accountable. Emphasize the importance of caring for one another, such as helping the needy, caring the orphan, and doing good to the neighbor. Understanding and practicing tawhid, a Muslim is expected to create a safe and peaceful environment, as well as avoiding actions that harm others. It is expected not only to improve his relationship with God through worship, but also to apply tawhid values in daily life that have positive implications for his social environment.

Studies of the law of Islam help people to live their daily lives according to the teachings of Islam. It covers all aspects from worship, transactions, to family and community arrangements. The study of fiqh is an in-depth study of Islamic laws taken from the main sources, namely the Quran and Hadith, as well as idolatry. Fiqh helps people to understand and apply the teachings of Islam in everyday life, covering various aspects of life.⁶⁸ The people can live their daily lives in accordance with the teachings of Islam, so that a harmonious and obedient society is created. Science also provides practical guidance in dealing with various situations and problems faced in the day-to-day life, so they can solve them in a way that conforms to the Islamic law.

Several locations for studying Sufism, monotheism and fiqh for the community, for example, local mosques and prayer rooms, and mosques hold regular studies covering various topics, including Sufism, monotheism and fiqh.⁶⁹ People can visit the local mosque and ask for the schedule of religious studies. The study in the mosque, Sufism studies usually involve reading and explaining classical Sufism books, dhikr together, and sometimes

accompanied by Sufi music or qasidah.⁷⁰ Tawhid studies in mosques discuss the attributes of Allah, understanding the attributes of Allah, and strengthening belief in the oneness of Allah through the study of the books of faith. Fiqh studies in mosques discuss the procedures for prayer, fasting, zakat, hajj, and laws related to transactions and social interactions according to Islamic law.

Further studies of tasawuf, tauhid and fiqh are carried out by the chamber of chief executive officers. The chamber is a study group that is often held in houses or other places, such as mosques, gymnasiums, scholars' houses, courts or fields, even now in cafes-cafes, where the participants gather to study the teachings of Islam. This ceremonial assembly serves as a means of deepening religious knowledge and strengthening the faith of its members. The participants read and discussed classical texts of tasawuf such as the works of Al-Ghazali, Ibn Arabi, and Rumi. The leader of the assembly, who is usually an ustadz or kiai, will give an in-depth explanation of the meaning of the text. Participants are also invited to perform spiritual practices such as dzikir, wirid, and certain prayers taught in tasawuf.

Learning tawhid to avoid shirk, both minor and major, learning tasawwuf to cleanse the heart from bad traits and give it praiseworthy traits. Although we study fiqh to make our worship legal, we also need to ensure that our worldly actions remain in accordance with Islam. Buet Tauhid peujioh syiriek, buet Tasawwuf peugleh hate, and buet fiqh peusah ibadah. Sufism teaches us to cleanse our hearts from bad traits such as Zuhud, Qana'at, Shabar, Tawakal, Mujahadah, Ridha, Gratitude, Ikhlas, and so on. Apart from that, they also teach us to fill our hearts and souls with good qualities such as hubbuddunya (too great love for the world), thama', ittiba-ilhawa (following one's desires), ujub, riya', takabur, hasud, sum 'ah, and so on.

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