

The Qur'anic Authority in Strengthening Sufism Teaching at *Majlis Pengkajian Tauhid Tassauf Indonesia* (MPTTI) in Indonesia

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Abstract

The article overviewed the Qur'anic textual authority in practices and the concept of living in Qur'anic behaviours for Monotheism and Sufism, a council of study in Aceh province. As it is known for a board of study existence, Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTTI) is growing more controversial regarding religious harmony in Islamic group society and its particular Sufism teaching. Nevertheless, despite these controversial phenomena, the council retains its teaching principles. The board exclusively refers to its teaching on Qur'an scriptures and verses as countermeasures of marginality and oppression. The committee believed in the authority of Sufism teaching, which was baselined on the Qur'an. The article projected how the council employs the scripture to formulate Sufism with a phenomenology approach to the engagement of living hadith in practice. Later, the board exploits the scripture as the source to establish critique for disavowing acceptance behaviours in society. The council intends to restore the communal into the proper stream of Islamic tradition. Parallel to these intriguing findings, the commission proclaims the Al Qur'an as an appropriate establishment of primary character reference. Eventually, the fascinating texts employed by the council also drive to strengthen the validity of council identity on national and even international coverage, which overlaps other boards in the region.

Keywords: *Al- Qur'an, Authority, Practice, Living Quran.*

Abstrak

Tulisan ini focus pada otoritas teks dalam membentuk praktik: Living Quran dalam perilaku Tasawuf Majelis Pengkajian Tauhid Tasawuf Aceh. Sebagaimana diketahui keberadaan Majelis Pengkajian Tauhid Tasawuf Indonesia di Aceh menjadi kontroversi dalam kehidupan beragama, terutama sebagai kelompok dengan ideology keberagaman sufistik semakin memperkuat tingkat kontroversialnya. Meskipun demikian, MPTTI dalam mengembangkan ajarannya. Salah satu faktor penting MPTTI tahan terhadap sikap marginalisasi dan perlawanan karena selalu merujuk pada Al-Quran. Bagi kelompok MPTTI kebenaran ajaran yang dikembangkan merupakan otoritas Al-Quran. Persoalannya, bagaimana MPTTI menggunakan otoritas teks dalam membentuk praktik perilaku tasawufnya? Menggunakan penelitian living hadis dengan pendekatan fenomenologi ditemukan bahwa otoritas Al-Quran digunakan MPTTI untuk mengkritik budaya yang berlaku

dengan mengembalikan kepada kebenaran yang hakiki. Disamping itu, Al-Quran juga digunakan untuk membentuk identitas yang dipraktikkan. Dari teks-teks yang digunakan MPTTI dapat memperkuat identitas pada tingkat local maupun internasional sehingga capaiannya melebihi kelompok beragama lainnya di Aceh.

Kata Kunci: *Al-Quran, Otoritas, dan Praktik, Living Qur'an.*

A. Introduction

The Qur'an is the foremost resource for both vertical and horizontal scripture references. In hierarchal order, the scripture is considered prominent for every sector and settled as the former referral creed, beforehand the hadith. The specific order for the Qur'an and hadith does not inflict parting. Nevertheless, it is to complete one to another as universal human being guidance. Indeed, the hadith explains or *al mufassir al awwal*, to the Qur'an and acts as the prophetic obligation of Muhammad *saw*, which is responsible for enlightening the communal with the scripture's contents (QS. 16:44 and 46). For its character for collectively explaining, the hadith was taken as temporal and local. However, there is a universal characteristic.¹ Accordingly, the Qur'an and hadith (valid-*sahih*) are the two streamlines of the essential resource for Islamic tradition, which cannot be mistreated by one another for their divinity origin, Allah *SWT*. Therefore, treating the hadith as *bayan* (complimentary) is critical to sustaining the glorious Qur'an.²

Beyond these order debates, the Muslim community takes these creeds, the Qur'an and hadith, as the core of belief, which foremost is settled as life guidance and contributes to conserving the creeds in efforts and practices.³ The community formulates the measures in actual activity, textual, comprehension, and ordinary life. Accordingly, the formulations emerge as sub-culture for creative interpretation when taking into the interaction between the divine scripture status and its interaction with human factors, i.e., culture, social, and religious ideology.⁴ For instance, the practice of *aqiqah* (newborn thanksgiving ceremony) in some regions of java notwithstanding with Hindus-Islam syncretism, yet, in Yogyakarta, the tradition of slaughtering a chicken for the comprehension accultures Qur'an suggestion to local

¹ M. Isa H A Salam, *Metodologi Kritik Hadis* (Jakarta: Raja Grafindo Persada, 2004), 2.

² Muhammad Ajjaj al Khatib, *Ushul Al Hadith Ulumuhu Wa Mutalahuhu* (Bairut: Dar al Fikr, 2009), 28.

³ Rizqa Ahmadi, "Sufi Profetik: Studi Living Hadis Jamaah Tarekat Naqsyabandiyah Khalidiyah Di Kabupaten Trenggalek," *Jurnal Living Hadis* 2, no. 2 (March 15, 2018): 289–391, <https://doi.org/10.14421/livinghadis.2017.1331>.

⁴ Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *Journal of Qur'an and H}adi@th Studies* 4, no. 2 (2015): 169, <https://doi.org/10.15408/quhas.v4i2.2392>.

custom.⁵ Supporting this, Bourdieu characterized the phenomena as “*structuring-structure*”, i.e., the local custom ceremonial emerged newborn cultural, structural system from a mixture of two different traditions.⁶ Therefore, indeed, the Qur'an delivers new comprehension for sub-cultural practice in dialogic within resources for authorizing with a reality.

The following phenomena describe the religious principles in practice for the sect, group, and community, which correspond to similar creed scripture. However, it emerges to acquire different literal meanings, comprehension, and implementation. The Muslim community is determined to actualize the creeds into practice which is concerned with life guidance. Majelis Pengkajian Tauhid *Tasawuf* Indonesia (MPTTI) 's council of study justifies its *tassawuf* orientation from the creed, Al Qur'an. MPTTI is a council body in Sufism with *Naqshbandi*'s stream. The council body profile is “*teusom hamba leumah Rabbi*” (mortal servant-everlasting the God, Allah SWT). The council reference to classic Sufism streamlines signifies the erstwhile of the core Sufism teaching for “*Fanna and Baqa*” (mortal and everlasting) concepts, the disperse of worldly zest and the rise for virtuous which resemble the Holy of God, Allah SWT.⁷

The council body employs the terms to justify their Sufism approach to the relationship between humans and their Creator, Allah SWT. It also represents the *Wahdah al Wujud* – the existence of witnesses of God resembling humans. The council body establishes Sufism teaching for the creed's actualization in practice. On the other hand, MPTTI views the ideologies as having provided the core baseline foundation to substantiate education and training. Furthermore, according to Ayumardi Azra, the Sufis endorse the creeds as an accepted law and an inspiration for moral conduct, which is encouraged to be enlightened.⁸ As the council body practices the philosophies in life, it also internalizes an ideal living and legality for a Sufism ideology.

The article scrutinized how the creeds validate the MPTTI Sufism ideology. It signifies the creed teaching tradition within the council body, which also manifests holy scripture for social practice. Mainly, the creed is placed in the textual resource and directs the living in a course (living Qur'an). Additionally, the article also projected the standing of MPTTI, which is

⁵ Saifuddin Zuhri Qudsy, “LIVING HADIS: GENEALOGI, TEORI, DAN APLIKASI,” *Jurnal Living Hadis* 1, no. 1 (December 6, 2016): 176, <https://doi.org/10.14421/livinghadis.2016.1073>.

⁶ Pierre Bourdieu, *The Logic of Practice* (California: Atanford University Press, 1990), 52.

⁷ Nayab Aziz Bugti and Fouzia Rehman Khan, “Doctrine of Fana and Baqa of Sufism in Shafaks The Forty Rules of Love: A Content Analysis,” *Global Language Review* IV, no. I (June 2019): 28–34, [https://doi.org/10.31703/glr.2019\(IV-I\).04](https://doi.org/10.31703/glr.2019(IV-I).04).

⁸ Azyumardi Azra, *Jaringan Ulama: Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII: Melacak Akar-Akar Pembaharuan Pemikiran Islam Di Indonesia* (Bandung: Mizan, 1994), 134.

considered controversial for other mainstream groups, even deemed deviating from living the authority theorem in teaching and practice.

B. Research Method

The research method in the article is the living Qur'an method, by not only relying on the text of the nash but making practice a source of data. The vital question in this study is how MPTT-I, as a Sufi community in Aceh, revives the Qur'an in its ideology and teaching practices. To understand the reality of the preparation of a text, using an anthropological approach by examining the grand tradition, which is the Qur'an, then continued by reviewing the small practice, the reality of an interpretation.

Redfield shares anthropology in two forms: the theory of great tradition and the theory of little tradition. A great tradition is a form of a universal tradition called textual or high religious tradition. In contrast, a little tradition is a tradition of local practice or one that combines many techniques of local traditions.⁹ An important issue to note is the anthropologist's primary goal, where the researcher should focus on the culture of the community rather than the religious doctrine.¹⁰ Given that the text cannot possibly shape reality (small traditions) on its own without being accompanied by an understanding and interpretation of the large text, the role of the cultural broker becomes necessary to explain.

From this description, the data needed in this study comes from Abuya Amran Waly, the founder of the MPTT-I teachings, and MPTT-I members who practice its teachings. The data were collected using in-depth interviews and observation of Sufi activities. The data that has been collected is then analyzed using three forms of procedures in data analysis, namely: Data collection, Data reduction, and data presentation.

C. Finding Research

1. The Social-Cultural Condition of MPTTI in Establishing Sufism Identity

MPTTI is a religion council body in Aceh province, home-based in *Dayah Darul Ihsan Pauh, Labuhan Haji* District, of the South Aceh region. The usage term "*Monotheism-Tassauf*" designation the council body and religious identity. Literary, the word signifies

⁹ Mahesh Chandra Pal and Rahul Patel, "Exploring Little Traditional Medicine of the Gond Tribe through Anthropological Lens," *Asian Man (The) - An International Journal* 16, no. 1 (2022): 79–89, <https://doi.org/10.5958/0975-6884.2022.00009.3>.

¹⁰ Mark Stanford and Harvey Whitehouse, "Why Do Great and Little Traditions Coexist in the World's Doctrinal Religions?," *Religion, Brain & Behavior* 11, no. 3 (July 3, 2021): 312–34, <https://doi.org/10.1080/2153599X.2021.1947357>.

how it defines its practices to the people who live in it. The critical message of identity offers to perform soul performance to acknowledge Allah SWT. The offer elaborates an approach to the God acquaintance that goes beyond reference to simple creeds and the transcendence to fill every human soul. The council body identified the teaching as “*tauhid-tassauf* or Sufism-Sufis”.

The establishment of the council body was coming up with a formulation from active members and *Abuya Amran Waly* discussions in *tawajjuh* and *tassauf* teaching sections. Worthwhile, *Abuya* proposed a council body to organize the gradual and occasional activities. These activities cradled the council body, MPTTI, in 1998 and have facilitated the study of Sufism and its activities. Even though the council body is a small organization, the popularity of the initiator, *Abuya Amran Waly*, surpasses the Acehese community. The community believed in *Abuya Amran* capability in monotheism and *tassauf* studies. The local community of *Labuhan Haji* called him a maven, for “*Maleem*”, in the studies. The convene name for a scholar for monotheism and *tassauf* studies.

Furthermore, his recognition is prolonged for being a descendant of the well-known Islamic scholars in Aceh, *Abuya Muda Waly al Khalidy*. The fame and recognition of *Abuya Amran Waly* are the foundation to initiate capital to establish the council body. Accordingly, Bourdieu is categorized as an initiative asset for managing and developing the council body.¹¹ It is an extended asset, including culture, society, and symbol. *Abuya Amran's* proficiency in the monotheism-*tassauf* study, his family lineage, and his field of development inquiry reflected as initiated asset personal capital. Therefore, it flourishes MPTTI swiftly.

In addition to the family, the order realized it was also capital in developing MPTTI. It is known that practising the naqsyabandiyah khalidiyah order was taken from the path of Sheikh Aidarus al-Ghani al-Kampary. Sheikh Aidarus was a disciple of *Abuya Sheikh Muda Wali al-Khalidi* (Father of *Abuya Amran Waly*), and *Abuya Sheikh Muda Wali* was a disciple of Sheikh Abdul Ghani al-Kampari.

The flourishes of MPTTI started in 2001 when the council body was indicted with remarkable advancements. There were two advancements, i.e., member enrichment and extended coverage. The membership of MPTTI is not only in south Aceh but also in other regions in Aceh province. The deliberating society spread further than West-South, Banda

¹¹ Ruruh Jatmiko and Muhammad Abdullah, “Habitus, Modal, Dan Arena Dalam Cerbung Salindri Kenya Kebak Wewadi Karya Pakne Puri Tinjauan Bourdieu,” *Sutasoma : Jurnal Sastra Jawa* 9, no. 1 (July 2021): 100–115, <https://doi.org/10.15294/sutasoma.v9i1.47060>.

Aceh town, and East-North. The coverage flourished for West Aceh, Banda Aceh, and Northeast. Therefore, the MPTTI workplace was seen in every regional city in Aceh.

Along with these advancements, confrontations were also raised for every region. The conflicts seriously happened when *Abuya Amran Waly* published the resume of *Insan Kamil's* book. The mainstream Aceh region Islamic scholars responded with *Muzakarah* (Assembly) in *Dayah Malikussaleh Tengku Ibrahim Brandan* on 15 Mei 2010. The assembly mainly discussed the resume book of *Abuya Amran Waly*, which decreed the council body was deviated.¹² The community claimed MPTTI influenced society's perspective to initiate stereotypes, discrimination, and the marginalized. Even though confrontations still arise and on.¹³

Although within the marginalized condition, MPTTI did not submerge and fade, compared to the diverse phenomenon of the Tassauf tenet between Hamzah Fansuri and Nurrudin ArRaniry. The council body flourishes extendedly, and coverage emerges in National and even international studies. The studies' achievement should be overlooked throughout the poles in the North of Sulawesi, Minahasa, Batam, Jakarta, and North of Sumatra. Additionally, the international coverage achievement is a relationship between Sufism scholars for Sufism for the branch of Malaysian Kelantan.

2. The Authorial of Texts Contextual Translation

In the study of anthropology, the authorial of text's contextual translation formulates collaborative practices which relate to the main actor objective, who is responsible for forming, developing, presenting, and translating. Ronald Lukens-Bull designated the actors as linkers, interpreters, and culture brokers, i.e., the leading actor established to formulate a great tradition which empowers and authorizes to defend its effectivity and continuity.¹⁴ The relation between community and texts-initiated culture broker, which mediated both polar. Accordingly, the texts are formerly a passive point, performed in practice, empowered, and recognized religious experiments.¹⁵

¹² Mohd Nur Ichwan, "Neo-Sufism, Shariatism, and Ulama Politics: Abu Shaykh Amran Waly and the Tauhid-Tasawuf Movement in Aceh," in *Islam, Politics and Change*, ed. Kees van Dijk and Nico J.G. Kaptein (Leiden: Leiden University Press, 2016), 231–32.

¹³ Muhammad Suhaili Sufyan, Zulkarnaini Zulkarnaini, and Mawardi Mawardi, "Employing Politics of Identity and Nurturing Religious Piety: An Experience of the Majelis Pengkajian Tauhid Dan Tasawuf Indonesia in Aceh," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 10, no. 2 (December 20, 2020): 283–301, <https://doi.org/10.15642/teosofi.2020.10.2.284-302>.

¹⁴ Ronald A. Lukens-Bull, "Between Text and Practice: Considerations in the Anthropological Study of Islam," *Marburg Journal of Religion* 4, no. 1–17 (1999), <https://doi.org/10.17192/mjr.1999.4.3763>.

¹⁵ Subkhani Kusuma Dewi, "Otoritas Teks Sebagai Pusat Dari Praktik Umat Islam," *Jurnal Living Hadis* 1, no. 1 (2016): 197–221, <http://202.0.92.5/ushuluddin/Living/article/view/1074/980>.

The council body that acted as a culture broker is entitled to *Murabbi* (preceptor). Within the educational world, the *Murabbi* is responsible for knowledge transfer and directing the council body member to achieve balance in physics and soul. For the MPTTI, the *Murabbi* is inclined to teach knowledge for managing the human soul for the streamline in Allah SWT. The MPTTI teaching illustrated that some teachers needed help in developing a close submission to Allah SWT. As a result, the teacher's knowledge did not affect him and others. Corresponding to the council body philosophy, the actor only bestows to the figure of *Abuya Amran Waly*. The figure is beholden a Pious *Waliyullah* (custody of Allah SWT). The perceptions of MPTTI to the constitution signify the strong authority in the formulation, progression, and internalization of the Qur'anic texts for the practices and determines the ideal standard for the approved tradition. Moreover, *Abuya Amran* is also responsible for community preservation, justification, and practice of the creed's scriptures.

In every explanation for teaching and tradition, *Abuya Amran* references Qur'anic scripture for justification, teaching overview, and tenet creeds. The creeds, Qur'an verses, and hadith operate well accepted as a reliable theorem, initiate the member motivation for Allah SWT blessings, and emerge the reason for implementing the Sufism practice in life. Additionally, Metcalf described the phenomenon as a similar occasion to *Jamaah Tabligh* (collaborative teaching) in Pakistan, which labour to motivate its followers through creeds textual comprehension for community life acceptance.¹⁶

The attachment of MPTTI membership to *Abuya Amran Waly* authority settles ahead to the *Jamaah Tabligh* leader authority. It is perceived that the MPTTI community has *Abuya* as the prominent basis of religious creeds, traditions, and practices. The MPTTI members respond to spiritual practice queries by referring to *Abuya's* perspective. Undeniably, the dependency of the council body on the figure of *Abuya Amran* is excessive and authorized within MPTTI. The dependence is considered realistic for the role justification in the creeds translation to sustain the council group and for countering the external argument in teaching streamline controversy.

The authorial core projects correspondingly initiate the MPTTI members' motives' inner call to participate in religious activities, even if it is beyond rational belief. Hitherto, the members participate voluntarily in the movement, even if it outstrips their basic needs expenditure. For instance, the member's personal experience attending a gathering in Jakarta, Batam, Gorontalo, and other regions required colossal funding. Nevertheless, the

¹⁶ Barbara D. Metcalf, "Living Hadīth in the Tablīghī Jama'āt," *The Journal of Asian Studies* 52, no. 3 (August 23, 1993): 584–608, <https://doi.org/10.2307/2058855>.

member unique in faith, obedience, and composition bestows suggestable vigour. Furthermore, these suggestable vigour upbringings believe that their wealth proprietorship is the divine entrusted fund, which should benefit philanthropic deeds, and Allah the Sustainer will refund those who obey and submit to MPTTI teachings.

A personal experience delivered by the informant, *Tgk. Syukri* was in this unprecedented event. *Abuya Amran* asked him to attend the MPTTI gathering in Manado. According to *Tgk. Syukri* said his commitment without hesitatingly pondering the cost of travel. He said, by his faith in teaching, that he was given the aeroplane ticket and allowance by the time he departed to the gathering. The condition strengthened his conviction of *Abuya Amran* as the authority figure of custody to Allah SWT. Accordingly, the authority figure emerges the MPTTI member faith for its teaching of Sufism, even the suggestion visits to *Abuya Amran's* school, *Dayah Darul Ihsan, Labuhan Haji*, to follow Naqshbandi teaching, principally on Friday activity for every week and in Ramadhan month.

Considering the personal experience above, the confidence in the MPTTI community is growing more potent in practice and activity. These commotions reflect *Abuya Amran's* teaching approach, without initiating the effort to contemplate reinterpretation of the contents. The members actualize the primary traditional practices based on the creeds. Nevertheless, the practice of *Tassauf* is considered a minor practice. Correspondingly, actualizing the major does not divide over these major-minor traditions, and it became one integral practice. Eventually, these traditions refer to *Abuya Amran's* teaching.

3. The Qur'an on Cultural Critics

The Qur'anic verses are essential in establishing teaching and answering the controversial teaching that deviates from their religious tradition standard for the MPTTI. The teaching pattern of Qur'anic verses is formerly delivered through manuscripts. The figure, *Abuya Amran*, provides teaching materials that are read during teaching. *Tgk. Tar* mentioned the reading is directed by the contents and topics and is also typed by the preachers themselves. Furthermore, after the end of a reading session, *Abuya Amran* will elaborate on the material in detail. Additionally, he also provides additional verses to strengthen his arguments and to legitimate his teaching.

The materials and *Abuya Amran's* elaboration will be distributed to all affiliations of the MPTTI group council, not only in Aceh province but also in outer regions. The main objective is to rewind in the gradual learning-teaching section. The reading is performed by a *Tengku* (the teacher), who only allows rereading of the materials without interpretation and

adds with reading the book of *Sirr al-Salikin*. Moreover, the teacher can perform and extend an explanation in reading the book.

Correspondingly, these materials have a similar level for their characteristic in text authority and cultural broker. The materials relate closely to the creeds teaching, community, exhortation, and ideal parameter to regulate the member for their habitual influences, which possibly drive them away from Allah SWT, yet, according to the member, these regulations are not acceptable to the practices. However, the principles are considered deviated by the mainstream Islamic scholars in Aceh. The council group member criticized the mainstream regulations and provisioned the ideal parameter to *Tassauf* simultaneously. Psychologically, the council group's efforts are practical to shift and influence the community. Moreover, internalized the *Tassauf* values for an ideal reality by comparing the contrast weakness and narrowed mainstream community projected more applicable to charge their member ambience spirits.¹⁷

The formulation of teaching and cultural criticism is transited in the translation of QS. An Noor, 24, 37. It is recited as follows:

“By men who are not distracted—either by buying or selling—from Allah’s remembrance, or performing prayer, or paying alms-tax. They fear a Day when hearts and eyes will tremble” (QS [24]:37).

The following Qur'anic verse describes the portrait of a *Zuhud* (pious) characteristic. The image of a man not distracted by buying or selling from Allah SWT is noninfluences worldly matters. It is called *Zuhud* (righteous). According to Arabic-Bahasa Indonesian dictionary, it is a virtuous hermitic characteristic and an establishment after that orientation only.¹⁸ However, *Abuya Amran* defined indifference as an ethical characteristic. He mentioned not overindulging in worldly matters is not the same as leaving to live alone, being discharged from every activity, not having wealth, and having a lavish lifestyle. He was underlined for not learning the soul of the world. Moreover, he continued about worldly achievements, i.e., wealth, status, and rank are the entrusted gifts from Allah SWT, yet it utilized for divine purposes only. He emphasized having determination in life as worship and submission to Allah SWT, not for having worldly wealth, status, and rank.

¹⁷ Mohd. Nasir and Mawardi Mawardi, “Negotiation of The Ma’rifah Community Identity In Forming Sufistic Sholihan In Seuruway Community of Aceh Tamiang,” *Jurnal Ushuluddin* 28, no. 1 (June 2020): 99, <https://doi.org/10.24014/jush.v28i1.7050>.

¹⁸ Al-Wajri, *Kamus Bahasa Arab-Indonesia* (Surakarta: Mizan Press, 2001), 33.

Responding to reality, the critics of society focus on the phenomena of having execution work efficiently. MPTTI teachings discourage a character from working effort for a rank only, which leads to defying the chair. It goes a similar way on wealth, which leads to greed. Been seen some people legalize every way to pursue rank and wealth. To avoid these bad virtuous, MPTTI offers *Zuhud*. According to *Abuya Amran*, having *Zuhud* does not mean being underprivileged, dirty, slum, etc. It has been concerned that having lavish vehicles, houses, and clothing is human, however, the inclination of health tends to Allah SWT only.

The social critics also transcript on QS. Adz-Dzaariyaat [51, 56]. It is recited as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

The verse Adz-Dzaariyat, 56, mentioned "And I did not create the jinn and mankind except to worship Me" (QS. Adz-Dzaariyat; 56).

MPTTI proclaimed the following verse as the ideal indicator of great personality. To achieve the perfect hand, MPTTI suggested two approaches: worship and *ma'rifat* (divinity acknowledgement). Worship is the practice of praying, fasting, and any other as obligatory or suggestive, hitherto, *ma'rifat* as it is complemented in creed faith. These two approaches' formulations develop humans as a "*Khalifah*" (enlightened one) state. MPTTI motivate its member to achieve the state for the approach's implementation with suggestive exhortations, i.e., the nature submissive to a human who has been enlightened will have earnings, works, names, power, and needs in ease in the world. MPTTI teaches about all creatures, and their contents belong to Allah SWT. Consequently, Allah SWT will grant nature submissive in the face of the human.

To strengthen the teaching, *Abuya Amran* synthesizes the achievement of an enlightening one with an ordinary person in terms of earning a living allowance. He continued for those who make the world ambitious, so they forget Allah SWT the Sustainer. The implication occurs on committing sin, which is forbidden, even if they grow a habit that becomes vanity to the evil.

The next Qur'anic verse is Ar-Rum, 60, which is mobilized to criticize the culture, and it is translated as follows, i.e., "So be patient. Indeed, the promise of Allāh is truth. And let them not disquiet you who are not certain [in faith]" (QS. Ar-Rum; 60). The critic stands for two approaches above, worship and *ma'rifat*. Additionally, the critic aims at the Islamic community in Aceh, where MPTTI still is not accepted. According to the council study, the

rejection is predominantly triggered by nescience to MPTTI teaching. Referring to the Ar Rum; 60, above, MPTTI teaching to elevate the teaching of Islamic monotheism core of having surface learning in 50 faith personas ('*Aqaid* 50th), without adding the soul-feature to these personas. Correspondently, MPTTI teaching pointed out the belief of Allah SWT, which is well-accepted by important communes. However, the feeling is faded and is not signified by the faith itself. Therefore, the teaching principle of MPTTI works to surge the faith creeds and its member attitude.

The reality of faith confession is synthesized by having an illustration of a story describing the savage nature of a tiger. The description might be delivered with laughter and comedy because the one who told did not feel the presence of the tiger. However, the condition might be vice versa when the tiger exists or closes by. In his approach to *tassauf* studies, *Abuya Amran* mentioned unequal comparison conditions. He continued that Allah is Infinite in space and time, which humans feel is divine, and being frightened of the Inevitable supreme is natural.

The *Abuya Amran* argument was also directed to establish social critics and to strengthen member motives. By referring to the following verse, *AbuyaAmran* suggested the member has a persistent characteristic. They were enduring the test of Allah SWT and surrounding. The enduring means beyond surviving the ordeal, letting a closure, and establishing a resilience for worldly indulges. Furthermore, when the situations have been fulfilled, MPTTI teaching mentioned the ease bestowed by Allah SWT. Another building surrounding strength was a manifestation of being strong from domination and discrimination, which the members of MPTTI experience. In the end, these manifest in a growing internal motto, "*endure the pain, and not retaliate*", which also became a specific achievement for life in practice.

These Quranic verses dominantly answer the social critics for deviating practice from monotheism Sufism study. The critics also target social phenomena, their techniques, relationship, and politics. The council study perspective on today's community is undoubtedly attached to material lifestyle, to be lulled about what is, and frightened to lose it. The council study also criticises the council member who should not participate in the stray lifestyle. Thus, the auto critic is usually preached at the end of the activity section.

The cultural and auto critic is essential to growing member motivation and attitude. They are increasing the reason for manifesting Allah SWT blessing and elevating His closeness. Within the preaching, MPPTI describes the deviating phenomenon as the world and after that consequence. The depiction of people's insecurity is imminent, deviate;

however, they are wealthy and distant to Allah SWT. The attitude is the personal trigger to the bond relationship between the members. *Abuya Amran's* efforts trigger personal impressions to participate in the reflection of deeds. These efforts spark an inner call to contribute more; conversely, some turn their back on the council study. For instance, in the case which happened in Bireun, *Abuya Amran's* efforts managed to attach some young people who formerly rejected the council study, even though they were going to commit confrontation. The actions also establish a fanatical response which leads to a willingness to provide life and wealth to MPTTI, particularly to their *Murrabi* (teacher), *Abuya Amran Waly*. The member confessed their desire to do everything necessary to fight over the confrontation. However, *Abuya Amran* prohibits these violent attempts. The members insisted that prohibition is the manifestation of the growing motto. Additionally, it signified the phenomenon Metcalf described when he researched living-hadith for the *Jamaah Tabligh* in Pakistan and enacted the terms of mind and experience. The reason is textual tradition, collected from experience and complemented by *Abuya Amran's* approach and figure role, particularly MPTTI.

4. The Variety of Qur'anic Text Form The Practice

The following descriptions illustrated the MPTTI efforts in formulating Qur'anic verses to motivate and to establish an inner call (attitude) for their members to be submissive to Allah SWT and draw from deviated deeds, which some people practised. Additionally, the perfection of achievement and the submissive are fully aware of them. *Abuya Amran Waly's* role is to enlighten Qur'anic verses in daily Sufism practice, confronting the stereotype and deviating. Moreover, three big themes are established within the council body: *Ittihad*, *Rateeb Siribee* (thousand Zikr), and *Akhlak* (Moral Favor), yet, restoring MPTTI designation in public awareness as well.

Ittihad is considered controversial and even confronted by mainstream Islamic scholars who are *Fiqh-oriented*. They denounced the MPTTI doctrine. Preparatory a stereotype, marginalized, and even violence keeps coming to the council group. Moreover, they will brand a deviate for those who tried to accept the council group practice. They branded *Wahdah al Wujud* as creeds distortion and closed a discussion with *Hikmah*. Indeed, the *Ittihad* is not a new fracture in the Acehnese community. The confrontation between Sufism and Sharia has emerged since Sultan *Iskandar Tsani*, which Nurrudin ArRaniry propelled. In the era, as the *Qadhi Malikul' Adil* (head of Sultanate Court Justice) had authority in religious tradition, he challenged and even branded misguided for the *Wahdah*

al Wujud, which Hamzah Fansuri preached. With his power, *Nurruddin ArRaniry* oppressed severely the followers of *Hamzah Fansuri*, forcing them to renounce the teaching, return to the mainstream religious tradition, and burn down the fundamental contexts of *Hamzah Fansuri's* education.¹⁹

The polemic continues until today and now happened between the mainstream scholar and *Abuya Amran Waly* with his follower of MPTTI. Contrasted with *the Hamzah Fansuri* movement, which is considered faded through time, MPTTI keeps progressing with its efforts, maintaining its teaching and being resilient even there, and it is branded as a deviated stream. The core belief of MPTTI is the *Wahdah al Wujud* which the teacher from Qur'anic interpretation established. For instance, the epistemology of Al Ikhlas verses, the 1st verse (قل هو الله أحد), explains the content of *al-Insan al-Kamil fi Ma'rifat al-Awakhir wa al-Awail* book, which was written by *Abdul Karim al-Jili*, and excludes the translation reference for *Isyari* translation approach (the result of field observation and interview with the figure MPTTI, *Abuya Amran Waly*, on the occasional activity in Lhoksemawe).

The epistemology of Al Ikhlas employs *Isyari tafsir*, which is well-known among Islamic scholars in Sufism study. It patronaged the Quranic pattern's specific signs for its inferences and integrated these suggestable meanings.²⁰ the approach is not considered new by most scholars. For instance, in the hadith, which is addressed by Bukhari, as quoted by *Manna Khalil Qattan*, it mentioned that Umar bin Khattab asked about the meaning of scripture in QS. Al-Nasr to other fellowship of *Rasullullah* saw. One among the fellows replied, "It is an order to glorify Allah SWT and request His Forgiveness when granted help and victory, " while others did not respond.

Furthermore, Umar bin Khattab asked directly to Ibn Abbas, and he replied, "it is time *Rasullullah* saw death has been notified to him". Accordingly, the verse is relevant from a textual perspective. However, Ibn Abbas's approach is inclined to the inferred signs of the poetry. Therefore, the method is considered *Isyari* by *Khalil Manna' Qattan*.²¹ Within this modern phenomenon, *Abuya Amran* and MPTTI employ the *Isyari* approach in Qur'anic verse translation. Indeed, it emerges controversy for its *Wujuddiah* implication, particularly in Aceh public space. *Abuya Amran* quoted *Al Jili*, who explained the mechanic

¹⁹ Kiki Muhamad Hakiki, "TASAWUF WUJŪDIYYAT: Tinjauan Ulang Polemik Penyesatan Hamzah Fansūrī Oleh Shaykh Nūr Al-Dīn Al-Ranīrī," *Jurnal THEOLOGIA* 29, no. 1 (September 2, 2018): 25–58, <https://doi.org/10.21580/teo.2018.29.1.2400>.

²⁰ Rifa Roifa, Rosihon Anwar, and Dadang Darmawan, "PERKEMBANGAN TAFSIR DI INDONESIA (PRA KEMERDEKAAN 1900-1945)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (June 27, 2017): 21–36, <https://doi.org/10.15575/al-bayan.v2i1.1806>.

²¹ Manna' Al-Qaththan, *Mabahis Fi Ulum Al-Quran* (Qahirah: Maktabah Wahbah, 1995), 346–47.

of *dhamir* (pronounce) “هو” referenced (*murajaah*) to the pronounce mechanic (*dhamir*) of “انت” to the word “قل”. Accordingly, the pronunciation (*dhamir*) “هو” did not represent Allah SWT. Nonetheless, to the *Rasullullah*, Muhammad saw (as in the book, a reference mechanic “انت”). Correspondently, the terms are referenced to “mortal to Allah SWT” (the reflective analysis of Bireun activity). This result of *Isyari* approach brings MPTTI into conflict with mainstream Islamic scholars. Responding to the competition, *Abuya Amran Waly* mentioned the words for “*the mortal being within the AhadidDzat*” (Divine Supreme Allah SWT, The Almighty). The layer is only possible for those who give fully submissive to Allah SWT, or it is also called “*Teusom hamba leumah Rabbi*” (mortal servant-everlasting the God, Allah SWT).

Accordingly, *Abuya Amran* illustrated the concept of *AhadidDzat* with a syntheses example for the children who pay a visit to their parents. Those children who spend their stay along with their agendas, labours, and needs will never find happiness in their visit. However, for who pay for their holiday without having those will see a difference in a good way. Corresponding to this example, it will go a similar way when people commit worship to Allah SWT. Conversely, the adoration should conduct without personal interest. Essentially, *Abuya Amran* teaches how humans submit their complete obedience to Allah SWT. It is a fusion-unity between the *Dzat* (Creator) and human (Creature).

To omit an overlap subjectivity in Quranic verse translation, *Abuya Amran* employs additional references and linguistics. For instance, the pronoun of the third man (هو) and the second man (انت) is the formulation of *ilitfat* (equivalence) within *the Ma'ani* (translation) study. It goes similar synthesis in calling “*Fana*” (*mortal*) to identify *Dzat* Allah SWT in the meaning of *TasbihBaligh* (Arabic linguistics studies), which is defined as an Art and linguistics literature study. Within his approaches, *Abuya Amran* reflects on linguistics analysis and performs the syntheses of the Qur'anic verse of QS. At-Tahrim, 6.

Employing *Isyari* approach, the verse was translated as “*for those whose belief did not manifest mortal being. However, the indications are self-preservation and family preservation from hell*”. MPTTI employs a different perspective from *Isyari* approach. MPTTI added the meaning “*did not manifest the mortal being, the manifestation is the Dzat of Allah SWT*”, which reflected the importance of “امنوا” to the verse. It is reflected in the principle of *Wahdah al Wujud* of “*Teusom hamba leumah Rabbi*” (mortal servant-everlasting the God, Allah SWT). Accordingly, the believer who is competent to manifest

mortality on the *Dzat* of Allah SWT and bereaved his existence on this manifestation. The achievement is always read on MPTTI activity for every activity and planted in the council study characteristic.

Considering the concept of *Wahdah al Wujud*, in the tradition for *RateebSiribee* (thousands of *Dzkr*), *Abuya Amran* employs additional references to his practices on Quranic verses. The ceremony is occasional for every activity of MPTTI, which is later identically referenced to the council study. The application of the tradition for most Islamic scholars with reciting for “لا اله الا الله” is like ordinary practice. However, the activity of MPTTI has been branded negatively. The following movement hosted by MPTTI distorted the method as it recited faster than usual practice and faded its word's mechanics (*Tadjwid*).

The practice of *RateebSiribee* existed for an extended period before the controversy of MPTTI. *Abuya Amran* employs Quranic verses to defend the practice and brand. The practice of *RateebSirebee* is a *zikr* (reminiscing) repetitive practice which is started by reciting *Istighfar* (clemency words) three times, *shalawat* (blessing word for the *Rasullullah*) 10 times, and the Qur'an verse of *Al-Fathia*. Accordingly, the recitation of *Al-Fathia* is credited with the former inner intention of blessing *Rasullullah*, his fellowships, next to *Masyaikh* (the teachers – *Murrabi*), thirdly to attain opening of soul-doors which lead to acquiring the divine enlightened form Allah SWT and His prophets, for having a blessing in every activity, role, and rank. It is suggested before performing *zikr*. Humans should acknowledge their contemplation for being sinners. Accordingly, the sins are regretting conducting unlawful acts, indulging worldly lust, overlapping arguments, having deeds outer of religious tradition, not having full attention in worship, not having Allah SWT divine *Dzat*, not having entrusted to Allah SWT only, and not having convection to acknowledge that Allah the Omniscient. These following contemplations are the step before entering the *zikr* of “لا اله الا الله”, which is conducted repeatedly as much as possible. Eventually, the activity is settled by praying, usually led by *Abuya Amran Waly* or *AbiyaShahal Waly* (the head of the council study).

The practice of *RateebSiribee* and its methods are transcended to the application of QS. *Al Ahzab* (41). *Abuya Amran* employs the verse as a solid reference to compound practices. The term “ذكرا كثيرا” in the *Al-Ahzab* refers to the *Siribee* (thousand) in MPTTI activity identification. It represents compound practices, not an ordinary number. The

branding relates to its activity ponder for a compound practice as the word “كثيرا” (many) and ease of use in terms of action for the members of MPTTI. Moreover, the time is not limited to the amount of *zikr* recitation if it is referenced to the opposed mainstream scholars. However, its purpose is to strengthen the readers within the activity. When the readers feel the feed of their reading in *zikr*, they will find the Divinity manifestation of Allah SWT. As a result, the purpose of the action is fulfilled “*In zikr, people will forget the worldly matters*”. The assertion is transcended from QS. Al-Kahfi (24), “وذكر ربك إذا نسيت”. The word “نسيت” is translated as human’s fusion manifestation on the glorify of Allah SWT Divinity *Dzat*. Therefore, it is inevitable that humans lose their awareness in performing *zikr* and only turn to Allah SWT.

The following description demonstrated the authority of Qur’anic verses in practice for MPTTI. Conversely, these demonstrations emerged as controversial for deviating from mainstream teaching. However, the MPTTI members believe these demonstrations are transcended back to the creeds. The belief relies on the figure of the teacher, *Abuya Amran Waly*, who conducts the Quranic verses in practice. The teacher's role is to translate and universalizes the main religious tradition in practice and local expression for its contextualization to the primary universal teaching of Islamic Sufism.

Nevertheless, to describe the universality of teaching, the intern analysis projected the effort to minimize the council study tradition as little or sub-tradition, which is close to localising the practice from the main or great tradition. On the other hand, the notions of Sufism in the Qur’an are an actualization of the little tradition in practice. However, debates emerged when the little rule went to a universal level. The evitable problematics of MPTTI flourishing in the Aceh community raised confrontation with other more significant traditions, considered mainstream teaching. Thus, the phenomena develop competition.

Although the following competition phenomena, the relationship between MPTTI and Qur’anic texts are kept projected the plantation of the council study *Tassauf* teaching within the members massively happened. The plantation cores always relate to the creed’s transcription supporting the Sufism foundation for comprehension and practice. Therefore, the MPTTI’s efforts impact the members’ dependency, self-submissive, and fanatics.

D. Conclusion

The article projected the council study employs the Qur'an to authorize its identity. By reflecting on the Qur'anic verses, the council study establishes their critics' foundation

and preserves their foundation in Sufism study. The teacher, *Abuya Amran Waly*, has a significant role as an agent and cultural broker who also possesses inclined authority in Qur'anic textual translation, which can strengthen the MPPTI distinctiveness. The symbiotic develops the existence of MPTTI alive with the support of Qur'anic verses in Aceh and even in National. The symbiotic can also confront the stereotype as they are accused of preaching deviating teaching from the mainstream tradition. Therefore, the symbiotic exerts the MPTTI identity and public acceptance as well.

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