

RELIGIOUS PRACTICES OF THE TEUKU RAJA UBIET COMMUNITY GROUP IN GUNONG KONG NAGAN RAYA ACEH

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Abstract: This study aims to identify the development of religious practices and understanding of Sufism of the Teuku Raja Ubiet community group in Gunong Kong Village as an effort to reveal the veil of truth behind the claims of previous researchers. This qualitative type of research uses descriptive analysis, it is hoped that it can be known in depth the dynamics of the community in Gunong Kong Village in Sufism and faith. This research uses three data collection techniques: interview, observation, and document study. Data analysis uses data collection techniques, data reduction, presentation and conclusion drawing. The results of this research show that the beliefs of the Gunong Kong community are strongly influenced by the core teachings of Hakikat (Sufism) which have been passed down from generation to generation and used as the basis for religious tendencies. These teachings do not contradict the Shari'a because they are always guarded by charismatic authorities in Gunong Kong and Nagan Raya in general. The stereotype that the Gunong Kong community performs worship that contradicts the teachings of sharia cannot be proven..

Keywords: Religious Practice, Sufism, Teuku Raja Ubiet, Gunong Kong

Abstrak: Penelitian ini bertujuan untuk mengidentifikasi perkembangan praktik keagamaan dan pemahaman tasawuf kelompok masyarakat Teuku Raja Ubiet di Desa Gunong Kong sebagai upaya menyingkap tabir kebenaran di balik klaim para peneliti sebelumnya. Penelitian berjenis kualitatif ini menggunakan analisis deskriptif, diharapkan dapat diketahui secara mendalam dinamika bermazhab masyarakat di Desa Gunong Kong dalam bertasawuf dan berakidah. Penelitian ini menggunakan tiga teknik pengumpulan data wawancara, observasi, dan studi dokumen. Analisis data menggunakan teknik pengumpulan data, reduksi data, penyajian ata dan penarikan simpulan. Hasil dari peneitian ini menunjukkan bahwa kepercayaan masyarakat Gunong Kong sangat dipengaruhi oleh inti ajaran Hakikat (tasawuf) yang diwariskan secara turun temurun dan dijadikan sebagai landasan kecenderungan keagamaan. Ajaran tersebut tidak bertentangan dengan syariat karena selalu adanya pengawalan oleh otoritas kharismatik di Gunong Kong dan Nagan Raya pada umumnya. Streotip bahwa masyarakat Gunong Kong melakukan ibadah yang bertentangan dengan ajaran syariat tidak bisa dibuktikan.

Kata Kunci: Praktik Keagaman, Tasawuf, Teuku Raja Ubiet, Gunong Kong

INTRODUCTION

Certain religious rituals are very vulnerable to being considered heretical and deviate far from their basic principles. Aceh's MPU (Ulema Consultative Assembly) is a historical actor who seeks to stop any form of movement to develop heretical teachings and deviate from the khittah of Islam. For example, on September 29, 2020, the Aceh MPU issued a decision for the Aceh Government to stop all activities of the Indonesian Tauhid Tasawuf Study Council (MPTT-I), which is led by Abuya Sheikh Haji Amran Wali Al-Khalidi (Mudjiono, 2020).

The styles and models of religious traditions and rituals are influenced by the literature and preferences of a particular community. Locus and tempus also play an important role in social change in the community. Limited information and difficult access to transportation are the main factors hindering the progress of a community group. Minimal contact with the outside community forms a backward and unprogressive mindset. It is difficult to find scientific development. It is suspected that there is a cultural progress freeze in the reality of the community group (Soekanto: 1990).

In this case, it is an isolated community. As a result, there is a decline in religious practice, which has become a religious guideline for the community. Nagan Raya is one of the districts that contribute to enriching the variety of religious practices in Aceh Province. Besides being influenced by external factors from the physical environment around humans,

Nagan Raya was a place of escape for several groups of people from the pursuit of invaders during the Dutch colonialism era. Naturally, the Aceh War had destroyed Aceh's hopes and future (Van't Veer, 1969). War, environmental factors, and the cultural influence of other societies are believed to trigger social change for a community (Soekanto: 1990).

The spiritual diversity of Nagan Raya is not understood as an intangible wealth. It is a necessity to make some areas in Nagan Raya as laboratories of Islamic thought. The study of Gunong Kong is one that has not been carried out optimally. Even though the value of its usefulness is very high. Among them is as a stepping stone to uncover the veil of truth behind the history of Islamic thought in Aceh. Claims about the practice of Sufism with the Syattariah Order (Shadiqin: 2015) among the people of Gunong Kong Village must be proven. Moreover, there has been no comprehensive study of the theological and Sufist understanding that has developed.

However, efforts to preserve and foster traditional rituals and religious teachings in the community should not be neglected. The preservation effort is to document and trace the historical roots of thought that developed in Gunong Kong. The community group of concern is the descendants of Teuku Raja Ubiet. Living witnesses and living assets that are still preserved to this day.

Development efforts focus on how to maximize the influence of stakeholders and interested parties in terms of the

socialization of knowledge among the Gunong Kong community. The development of knowledge, especially that which is in direct contact with Sufism, must be based on turats. That is, classical primary sources both in the form of ancient manuscript texts and other verbal and intangible teaching heritage. If it is proven that the people of Gunong Kong village are affiliated with the shattariah tariqah, then their practice and understanding must be tested. Abdurrauf Singkel's *Tanbih al-Masyi* is believed to be a representative reference for the shattariah order.

Testing the purity of religious practices by referring to the main source is a necessity. Basically, this is done as an effort to reveal the truth and become a lesson and scientific contribution for future generations. Not by destroying and breaking the hopes of certain groups of people. However, it embraces and nurtures with a form of preservation and preservation accompanied by gradual guidance. *Al-muhafazatu 'ala al-qadim al-shalih wa al-akhdu bi al-jadid al-ashlah*.

In time, the Gunong Kong village community group, especially the descendants of Teuku Raja Ubiet, will reach the stage of having a large mass and significant influence. The same is true of the MPTT-I group. The MPU Aceh's recommendation to stop all activities of the assembly is allegedly part of the delay in harmonizing the study of Turats-based Sufism with the understanding that has developed in most areas of the West and South coast of Aceh Province.

First, research on the development of Sufism in the form of tarekat in contemporary Aceh, especially Tarekat Syattariyah. Conducted in 2017. Starting the discussion about the Syattariyah Order. This order has a strong foundation in the history of Islam in Aceh. A great Acehnese scholar, Abdurrauf As-Singkili, was the figure who spread this order in the archipelago. One of the centers of Syattariyah order development in contemporary Aceh is Nagan Raya with its main figure Habib Muda Seunagan. He made this order grow rapidly by forming a special formula that was very distinctive to the local culture. This role is evident in the term "joining under Habib's umbrella" for his congregation. However, the new development of the Tarekat has also led to some accusations that its practices are considered contrary to the teachings of Islam in general. It is not uncommon for this Tarekat to be accused of heresy and contrary to Islam, with the term "blind salek". Sehat Ihsan Shadiqin conducted field observations, held a number of interviews and obtained various documents related to the research. The researcher concluded that Tarekat Syattariyah in Nagan Raya has developed with what they believe and practice. For the followers of the Syattariyah Order, the accusations against the order are not in line with reality and do not represent what they think. Tarekat Syattariyah can exist because of strong support from family networks, a large role in the formation of indigenous communities, and political roles

in the government played by its elites (Shadiqin, 2017)

Further research was conducted in 2021, namely on the Tawhid Tasawuf Study Assembly (MPTT). The Tawhid Tasawuf Study Assembly is a religious institution that is principally concerned with aspects of tawhid and Sufism initiated by Sheikh Haji Amran Wali al-Khalidy. The main purpose of this institution is to preach the teachings of tawhid and tasawwuf in the midst of society. Although its teachings are not accepted by all levels of society, MPTT continues to spread its teachings, even to several countries in Southeast Asia. This research is a qualitative study to critically examine the existence of MPTT in terms of tawhid and tashawwuf in Aceh. Data were collected through observation, interviews and documentation which were then analyzed using the Interactive Analysis Model. The results showed that MPTT played an important role in bringing positive changes to the people of Aceh both in the fields of worship and morals. MPTT is able to spread the teachings of Sufism by balancing the problems of the world and the hereafter (Manan, 2021).

The fourth research is "The Influence of Tarekat Syattariyah Toward Political and Social Aspects in the Regency of Nagan Raya, Aceh-Indonesia" by Abdul Manan in 2017. His research begins with the thesis that tarekat has an important role in the Islamic life of the people in Indonesia. In certain areas, Tarekat becomes an interesting phenomenon because the murshid (mentor teacher) and some of his

followers have certain authority as members of the official government or even leaders of an area. This research examines the influence of Tarekat Syattariyah on political and social aspects in Nagan Raya. This research describes the participation of Tarekat Syatariah in the Nagan Raya regional election along with its glory in the period 2002-2006, 2006-2012, 2012-2017, and the factors causing the failure of the 2017 regional election which is considered as the beginning of its fall in the government. This research was conducted using a qualitative approach as an ethnographic study using three data collection techniques: interviews, observations, and document studies. The results showed that the Syattariyah Order is actively involved in political activities in Nagan Raya Regency and has a significant influence on the legislative and executive governments. Since the establishment of the regency in 2002 until 2017, Nagan Raya has been led by a regent who is closely associated with the Syattariyah Order. Regents even led Nagan Raya for three terms each. However, in 2017, the Order failed to win the regional election because it had lost the trust of the people due to nepotism that had been practiced during his reign (Manan., 2017).

METHOD

This qualitative type of research uses descriptive analysis, it is hoped that it can be known in depth about the dynamics of the community in Gunong Kong Village in Sufism and berakidah. The informants of

this research are the people of Gunong Kong who practice Sufism and berakidah like Teuku Raja Ubiet's religious practices. Data collection used observation techniques, namely directly observing religious practices in Gunong Kong, then interview techniques to obtain information regarding the worship experience of the community, and documentation studies to analyze worship materials. Data analysis used the Miles and Huberman technique, namely data collection, data reduction, data presentation, and conclusion drawing. To ensure the validity of the data, data triangulation and extended research observation were conducted.

RESULT AND DISCUSSION

The development of the belief system and religious doctrine in Gunong Kong is very much in line with the meuguree tradition commonly found in Aceh. For the Acehnese, dayah is the center of knowledge. The education system is interconnected with the community and the activities that surround it, making Acehnese education integrated between the world of science and the needs of society. Thus, the existence of this meuguree tradition makes this institution a place to find traces of the spirit of Acehness (Bustamam-Ahmad & Amiruddin, 2013).

Ulama in Aceh have a role as a provider of legitimizing authority, because they have charismatic authority. This can be seen, for example, in history, the role of ulama, not only in the community but also next to

the king or sultan. (Bustamam-Ahmad & Amiruddin, 2013) The Gunong Kong community's belief in the existence of special and valuable readings is the result of the influence of the meuguree tradition that is ingrained in the community. The presence of a Teungku who returns from mondok becomes legitimized in a social system.

Religious Practices (Fiqh Of Worship) Of The Gunong Kong Community

1. Residents' Connectivity with Peuleukung Mosque

The natives and descendants of T. Raja Ubiet are more identical and very familiar with Peuleukung's religious activities. At the same time, it cannot be separated from the basic teachings of the Syattariyah tarekat developed by Habib Abu Muda Seunagan. Teachings and scientific heritage that have proven to be accountable, both in terms of the chain of transmission and in terms of the substance of the teachings that do not conflict with the basic teachings of Islamic Sharia contained in the Quran and Sunnah. One of the annual rituals that happens for the people of Gunong Kong is the "hajj" ritual at the grave of Habib Muda Seunagan. Generally, the people of Gunong Kong voluntarily participate in this religious ritual. That is by attending Gampong Pulo Ie and carrying out dhikr in congregation on the night of the Eid al-Adha Hajj. (Shadiqin, 2017)

These religious activities are inseparable from the strong spiritual

relationship that has been built since the first time the leader of the T Raja Ubiet group pledged his allegiance to Habib Abu Muda Seunagan. This relationship is closely attached and has a great influence on the social and religious life of the Gunong Kong community. It is not surprising that during the research, researchers found many discussions and discussions that led to the praise of Habib Abu Muda Seunagan. The glorification that still prioritizes Islamic norms makes the teachings more easily accepted by the local community. Even not only in the Alue Wakie Village area, but also in almost all parts of Nagan Raya Regency.

2. Togetherness in Worship

Maghrib prayers are generally performed in congregation at the meunasah. If it coincides with Thursday or the nights of Islamic holidays, then the meunasah will appear more full and filled with dhikr and congregational prayer activities. It is dominated by older people and enlivened by the younger generation (millennials and alpha). The presence of the younger generation is imbued with the spirit of togetherness and kinship. They are encouraged because it is a weekly, monthly, even annual routine that cannot be missed. This has become a *syiar* for the Gunong Kong community to maintain the implementation of fard prayer times in congregation. Although it is recognized that the intensity of the congregation during maghrib and isha prayers is more than other prayer times.

On the basis of this phenomenon, referring to Maraqi al-Falah, the author combines hadiths and opinions of scholars who differ between the virtues of *sirr* and *jahr* in matters of dhikr and prayer, he said, "It differs according to each person, condition, time and purpose. If one fears that he may be shirking or disturbing others, then it is better to do it in a humble manner. When a person feels that he is missing out on what he is thinking about, it is more appropriate to do it *jahr*." (Shaqar et al., 2011).

The togetherness in worship applied by the Gunong Kong community in general can be proven and found its basis based on previous scholarly studies. However, what is unfortunate is the low literacy of ordinary people towards basic practical religious knowledge that is always repeated every day.

3. Local Religious Ceremonies

There is nothing special when compared to religious ceremonies in Aceh in general. But there is certainly an influence of the Shattariyah tarekat on the beliefs, drives and motivations of the Gunong Kong community. For example, the chanting of the *kalimah thayyibah* must be done passionately and in a state of *khushu'*. Raising the voice slightly to show seriousness and spirit in dhikr.

4. Millennial and Alpha Generation Trends in Gunong Kong

The younger generation prefers to be active in the implementation of mass religious ceremonies that have a monthly or annual cycle, such as the celebration of

Islamic holidays. There is no special figure among the younger generation in the religious field. Everyone submits to and follows the direction of Imum Meunasah, Teungku Gampong, who has the scientific capacity in the religious field. The visible scientific authority of the religious leaders in Gunong Kong gampong is the mediator between the community, especially for the younger generation of Gunong Kong.

5. Religious Facilities and Islamic Education Development

There are several active surau and majelis in Gunong Kong. The education that has been consciously developed in Gunong Kong is the classical model of Islamic education. This means that the education takes place very simply, not using sophisticated teaching instruments and tools, carried out at night, in the form of halaqah talaqqi, lecture system, and so on. However, the surau or meunasah is suspected of being able to alleviate the lack of understanding of the community in terms of religion. Both in the fields of tawhid, Sufism, and fiqh.

Efforts to promote religious education can be observed from the initiative of the Gunong Kong community to establish surau or scientific assemblies. Teungku Syamsul was one of them. His efforts to improve the level of religious understanding can be seen from how he gathers students and the learning activities carried out so far. The most ideal time is at night. Because if it is during the day, it will clash with the schedules and activities of residents in general.

Three dayah models have developed in Aceh. First, dayahs that still maintain classical traditions, where the yellow book still dominates. Second, since the 1980s an integrated dayah has emerged, which not only teaches Islamic sciences, but also general sciences. Third, radical dayahs that have links to networks of Islamic movements, both on the island of Java and in the Middle East (Bustamam-Ahmad & Amiruddin, 2013).

For the people of Gunong Kong, Dayah can be seen from religious matters, cultural history, defense and security, electoral politics, peace, economy, to the potential of dayah to become the controller of Aceh in the future. This is because dayah is an organization that is rooted in the traditions of the Acehnese people. Since the classical period continued to develop in the 17th-20th centuries, until the current era of the industrial revolution 4.0, dayah and its instruments have never been absent from playing their contestation in every religious and socio-political journey in Aceh. There is no reason not to mention dayah in looking at the future of Aceh (Alkaf et al., 2019).

6. Responses to Sibling Conflict

It must be recognized that the religious understanding of the Gunong Kong community is generally very limited. In addition to daily activities in the countryside, the type of livelihood, there is a lack of attention to the development of religious traditions in Gunong Kong. This can be seen from the lack of concentration

on public policies that support the acceleration and improvement of quality in the field of religious knowledge. So far, the people of Gunong Kong are still independent and separate in carrying out their religious spiritual activities initiated in Seunagan District. Given that there are indeed many followers of the Syattariyah congregation centered in Seunagan District, Darul Makmur District, and in Beutong District.(Shadiqin, 2017).

The dispute raised is related to Sufism rituals that have been believed to be true by the local community. Not surprisingly, the community reacted to the accusations against them. However, in reality, the Gunong Kong community prefers to accept differences by remaining firm in the beliefs that have been taught by previous teachers. Thus, the conflict can be suppressed and the followers of Habib Abu Muda are also growing rapidly, especially in the spiritual epicenter of the Shattariyah order in Seunagan and its surroundings.

The role of community leaders such as Teungku Abu Sayyid Mujadin, Teungku Syamsul and others is very influential for the Gunong Kong community. There is no ambition to bring down others who criticize religious practices in the daily life of the Gunong Kong community. However, efforts to socialize the understanding based on the heritage of the Syattariyah tarekat teachings through the narration of previous Mursyidin teachers, including Sheikh Abdurrauf Singkel.

It is undeniable that the world of education in Aceh is not an independent tradition, but has a historical connection. This connection has been broken for hundreds of years (Bustamam-Ahmad & Amiruddin, 2013). The same is true at Gunong Kong. The symbolization of the figure of Sheikh Abdurrauf Singkel in every religious activity in Gampong Gunong Kong seems to be a comfort for the community itself. Thus it can be proven that the teachings believed so far are not contrary to Sharia.

The life journey of Abdurrauf Singkel, the last great Acehnese Sufi, is an example of this process. He spent no less than 19 years in Mecca and Medina, studying various branches of Islamic science under the guidance of the great masters of his day. After returning to Aceh in 1661, he became a leading Acehnese jurist and was also recognized as a master of Sufism, seeking a balance between the various views of his predecessors and teaching the dhikr and wirid of Syattariyah. His disciples spread the tariqah from Aceh to West Sumatra and Java, where it remains deeply rooted in rural communities - such as in Gunong Kong - today (Van Bruinessen, 2012).

Abdurrauf Singkel's legitimization of the Syattariyah order's teachings also contributed to its growing following. However, Abdurrauf Singkel's name does not always appear. The popularity of Habib Muda Seunagan and Peuleukung Mosque was enough to stem the cheers and accusations of outsiders over the

religious rites carried out by the wider community in Gunong Kong.

Abdurrauf Singkel, can be considered a scholar who is responsible for the development of tariqahs, especially the Syatariyah tariqah in the archipelago because before he died in 1105/1693, he as mufti of the Aceh kingdom had given freedom to the development of Sufism with various types or schools of tariqah. In contrast to the previous Ar-Raniry who severely eradicated Sufism. (Muchsin, 2012)

Aceh in general succeeded in producing intellectual traditions. But not to inherit the education system. The dayah education system, which aims to make a strong self, cannot be passed on outside the dayah. So that this authentic system then gradually lost the power of the aura of knowledge. People are no longer interested in going to study with this education system. Some guree in the dayah, no longer maintain the meuguree system and they are interested in taking part outside the dayah. (Bustamam-Ahmad & Amiruddin, 2013).

The Acehese tradition in general is a very aggressive intellectual tradition. Phases of searching for intellectual spirit continue. However, this is no longer at the level of discussing civilization issues. Because Aceh is no longer given the opportunity at all to produce civilization. In other words, the intellectual tradition is directed to withstand the thoughts or impacts of outside civilizations, namely Western Civilization and Javanese

Civilization. (Bustamam-Ahmad & Amiruddin, 2013)

From western civilization, Aceh lost the system of thinking, the system of government and the system of intellectual reproduction capable of being a thinker. From Javanese civilization, Aceh lost its cosmological system. Because the existence of Aceh in the Indonesian state is almost the same as inserting Aceh in a Javanese civilization paradigm. The Cumbok War was a factor in the slow development of education for the people of Gunong Kong.

At the same time, the intellectual tradition only focused on the micro-cosmos. The macro-cosmic aspect was no longer important. This is where the cosmology from Java comes in. It can be said that at the level of civilization, one of the factors of the dullness of the world of education in Aceh is due to the loss of intellectual spirit. (Bustamam-Ahmad & Amiruddin, 2013)

CONCLUSION

Based on the explanation above, it can be concluded that the position of women in various aspects of their lives, namely (1) as a wife, in this position she is entitled to get her marriage dowry, receive physical and mental support from her husband, become a pious wife, obey God and take care of herself when her husband is not there, women and men are created by God, to pair, complement and perfect each other, (2) the position of women as housewives, she is tasked with

providing the right to life, growth and development for her child. Providing clarity of Nasab (descent), providing breast milk for children, nafkah and clothing, providing education and teaching for the child, the evidence is stated in the following hadith. In Islam, the education of women as children is considered an integral parental duty. Islam encourages comprehensive, moral, and spiritual education according to the teachings of the Prophet Muhammad, with the aim of forming responsible and good moral personalities. In addition to individual development, women's education is also directed at preparing them for their role as mothers and educators of future generations. Women's education during adolescence from an Islamic perspective emphasizes the importance of holistic education that involves religious, moral, social, and intellectual aspects. Women's education during adulthood in the perspective of Islamic education emphasizes the importance of developing knowledge, skills, and character in accordance with Islamic values. Emancipation of women in the era of disruption in the context of Islamic education philosophy reflects the transformation of women's roles and rights in a changing society. In the framework of Islamic thought, education is the main key to understanding the values of gender equality as contained in Islamic teachings. The process of women's emancipation illustrates the effort to free women from limitations and inequality,

with Islamic education as a means to empower them intellectually and spiritually.

7. A Response to the Often Disputed Issue of Worship

T Raja Muhibbuddin's experience is proof that youth are very involved in the development of religious practices in Gunong Kong. The involvement of village youth does not stop at matters of mutual cooperation, committee work, or even religious ceremonial activities. But it is also involved in the axis of daily, weekly, and even annual rituals. Such as reading dalail khairat, seumeubeut, diba'i, barzanji, samadiyah, and so on.

Generally, it is recognized that the level of religious literacy of Gunong Kong gampong youth is quite low. This is especially so if confirmation is forced on them regarding the basics of ritual teachings that are practiced daily, such as the routine readings mentioned earlier. But in practice, the interest of the village youth remains stable. They feel responsible for carrying out the ritual. Besides the implementation of samadiyah or dhikr together with the like is also a moral burden that must be carried by every local gampong community.

Responding to accusations from outsiders who differ in mazhab or even sect in worship, he responded by conveying the importance of teachers and the relationship between teachers, knowledge and worship. The authenticity of knowledge must be accountable. And the most influential person in the

transformation of knowledge, especially basic religious knowledge, is a teacher. If the good deeds are not based on good and correct knowledge, they will be rejected. Such is the importance of the figure of the teacher as an axis for the smooth transformation network of religious knowledge.

According to Abdullah Ujong Rimba, the Sufism that developed and practiced in Aceh in the 20th century generally has a relationship with the Sufism of the XVI-XVII centuries in addition to those derived from Shi'a teachings. It was a continuation of the Sufism taught and developed by al-Fansuri, al-Sumatari and Sayf al-Rijal. Based on changes in the practice of Sufism that developed in the twentieth century, it has been characterized by mysticism and gave birth to a new style, which he called Salik Buta (Muchsin, 2008).

Implementation of the Understanding of Religious Doctrine of the T. Raja Ubiet Community Group in Gunong Kong Village

1. An Analysis of the Religion of the Gunong Kong Community: Genealogy of Local Religious Ritual Thought

Why do people prefer to build a spiritual network at the epicenter of the development of the Syattariyah tarekat at the Peuleukung Mosque? The network that has been built since the beginning of the long journey of T Raja Ubiet's family history to descend the mountain and gather in Gunong Kong is taught by Habib Muda Seunagan. This teaching is a legacy

that is truly preserved to this day. It is a positive trend today, Habib Muda Seunagan's followers are becoming more and more crowded. Of course, it can strengthen the argumentation and arguments for the development of his religious teachings.

Sufism teachings are more easily accepted. The stories of amazement narrated by the preacher feel real in front of the community. The content of da'wah and religious messages conveyed is also not too heavy. The emphasis of da'wah is conveyed related to dhikr and efforts to seek beureukat through the mahabbah of Allah ta'ala. To be able to climb the ladder of Allah's mahabbah, it requires guidance and love from the Mursyid. Along the way, a seeker of beureukat must understand the essence of tawassul with his shaykh. This is how mahabbah Allah ta'ala can be achieved.

Interestingly, discussions between researchers and informants always seem to lead to the dimension of Sufism. The approach to answering chosen by some informants in general, is to always express the mystical side of religion. This means that the informants do not want to be trapped in matters of dispute. When asked about one of the cases of ikhtilaf in worship, the answer given was to respect the truth adhered to by the followers of the other madhab, as long as it was still within the corridor justified in Dinul Islam. The strong teachings of Sufism can be seen in the polite conversation between the speakers when they meet

each other. No harsh words were found from their mouths. The politeness displayed is not a fabrication, but after being confirmed, it has become a simple habit in their daily lives.

It can be said that the religious literacy of the Gunong Kong community in general is strongly influenced by the teachings of Sufism in the Shattariyah order. One of the figures with religious authorization in Gunong Kong is Teungku Abu Sayyid Mujahidin. He is known as someone who represents the Gunong Kong community in religious matters. He has a moral burden on his shoulders to convey the Sufistic messages of Peuleukung to the people of Gunong Kong. Either through his majelis ilmiyyah or in his daily life with the wider community.

2. Gunong Kong People's Preferences for Essence and Shari'ah

What are the preferences of the common people in Gunong Kong that make them the foundation or guide in carrying out their daily spiritual routines? The essence of thariqah as understood by the people of Gunong Kong is self-purification that takes place in a number of stages. The specific term for these stages is maqamat, which consists of seven: repentance, wara', zuhud, faqr, shabr, tawakkal, and ridha.

Abdurrauf Singkel's prominence in Aceh is very prominent, not only in the field of Sufism, but also in the fields of fiqh, tafsir, and hadith. Many of his works have been published, although some are still in manuscript.

The attitudes of 'ureung Aceh' can be broken down into several types, including respecting people who have certain titles or prominent wealth rather than producing quality works or without criticizing where they get certain titles from the prominent wealth; reluctant to express opinions and will not make corrections; like to characterize someone they really like even though they are not intellectual or good at religion. The result will be a crisis of leadership throughout Aceh's history; Reluctant to give opinions and accept the opinions of others. Few of the Acehnese can accept criticism, if many are criticized as if they have trampled on self-esteem and politeness. And finally, Acehnese people always feel that they are more than others, especially in restoring their identity as Acehnese.(Kurdi & As, 2009)

Based on the researcher's observations in Gunong Kong, some things that are identical to the above statement are the existence of a rope that connects the characteristics of the Acehnese in general with the people of Gunong Kong, so that it has several impacts on some of the social and religious lives of the Gunong Kong community in general.

The essence of being present among the people of Gunong Kong as a path to Allah is very substantive. Abu Sayyid Mujahidin emphasized that the balance between essence and sharia must always be maintained. The people of Gunong Kong do not practice excessive or ghuluw in terms of the essence but still

give a balanced portion to the sharia. The understanding of sharia and essence can be guarded by conducting regular religious agendas such as congregational prayers in the meunasah, pilgrimages to Habib Muda's grave, maulid celebrations, and so on. The propagation of Islam must be presented in the midst of society.

Like pearls in the ocean, not everyone is able to get them. In fact, it is the fish that is needed by many people, while pearls are mere jewelry. Hakikat is a pearl that if you have it, you will not be in the same position as other people. For Sufis, the essence is their food. While the essence becomes a drink for the experts of wisdom (hukama'). Hakikat is the pinnacle of knowledge that is always wanted by the faqir of knowledge (al faqir ila rabbih). With hakikat, it will make a person more silent (Bustamam-Ahmad, 2013).

The world of perfection is what forms an independent human personality that is not bound to anything. In his freedom and independence he is able to find another realm that is quite interesting to explore, namely the world of kamal (perfection). In this world, the body and soul are surrendered to Allah while continuously searching for the meaning of faith, knowledge and Islam. All knowledge can be directed towards Allah ta'ala because it intersects with the task of the human caliphate on this earth. (Bustamam-Ahmad, 2013).

The development of the hakikat in Gunong Kong is more dominant than the

sharia teachings. This is closely related to how Islam actually entered Aceh. Gunong Kong is a religious axis connected to the history of Islam in Aceh. The alternative time of Islam's arrival in Aceh is between the VII and VIII centuries A.D. In the years of Islam's arrival in Aceh, Sufism had already developed in various Islamic regions.

This fact can be an assumption that Islam that entered and developed in Aceh had the opportunity to have a style of Sufism. The main perpetrators of the spread of Islam in the archipelago were Sufis. It is strongly suspected that certain forms of mysticism were introduced to the archipelago at the same time as Islam was introduced. Islam as practiced by the Muslims of Aceh and the archipelago in the early days can thus be referred to as Islam with a Sufi typology (Azra, 2004; Hurgronje, 1906; Thalal et al., 2010).

3. Impact of Essence Preference on Societal Life

Religious literacy is not in-depth, only rituals without knowing in depth the background of the ritual. This can be seen from how the community entrusts religious affairs to Abu or Teungku in Gunong Kong. They believe that religious matters should be left to the experts. So it is not appropriate for ordinary people to convey opinions or statements that have no basis.

Low motivation to develop religious knowledge among the general public in Gunong Kong. The strong desire to develop Islamic education seems to

fade because of the doctrine that the truth has been conveyed carefully and measuredly by the Mursyid. In fact, it becomes dangerous and disastrous when a layperson tries to explore knowledge without the guidance and direction of the Master. The meuguree tradition from this direction still looks strong, but in terms of intellectual development it is still underdeveloped because it seems static and exclusive.

CONCLUSION

The beliefs of the Gunong Kong community are strongly influenced by the core teachings of Hakikat (Sufism), which have been passed down from generation to generation and serve as the foundation of religious tendencies. These teachings do not contradict sharia because they are always guarded by charismatic authorities in Gunong Kong and Nagan Raya in general. The stereotype that the Gunong Kong community performs worship that contradicts the teachings of sharia cannot be proven.

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