

**Shaykh Abdul Rauf al-Singkili and the Reform
of the Practice of the Tarekat:
Criticism of the 'Salik Buta' Phenomenon in Aceh**

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Abstract

This study aims to show the contribution of Sheikh Abdul Rauf al-Singkili in reconstructing the practice of blind salik in Aceh. In this study, a literature method is used. All data are sourced from various books, journals, and available documents. The analysis is carried out by describing all forms of practice carried out by blind salik. The results show that the emergence of the blind salik group seems to follow the teachings of Sufism in Aceh about the doctrine of *wahdat al-wujud* initiated by Samsuddin Sumatrani. The teachings are understood superficially by the community. The blind salik group carries out religious teachings according to their perception without knowing a clear basis. What is important for this group is to prioritize the essence by pursuing the tarekat, but not equipped with sufficient knowledge of sharia. Some people in Aceh are affected by this kind of tarekat practice. Al-Singkili tries to find solutions to misunderstandings that occur in society through da'wah activities that are wasatīyah and full of wisdom.

Keywords: reconstruction, blind salik, tasawwuf, wahdatul wujud, da'wah wasatīyah

1. Introduction

Salik blinda is a term that has received a lot of attention in Aceh. This status is associated with religious practices carried out by a group of people who are considered to violate Islamic principles and are different from the religious practices that are commonly practiced by other Muslims in Aceh.¹ This situation is assumed by Muslims, that what they are doing is an act that is not right and not in accordance with Islamic principles. This group is called "blind" because they do not understand and do things that are considered deviant from religious teachings.²

Some of the people of Aceh are so fixated and influenced by the practice of the tarekat, and without selection, some fall into blind salik. They are so engrossed in various branches of Islamic science such as fiqh, creed, and others, that they forget the main source of Islamic teachings, namely the Qur'an. The blind salik group believes that

¹Sehat Ihsan Shadiqin, "Under the Umbrella of Habib: History, Rituals, and Politics of the Syattariyah Tarekat on the West Coast of Aceh", *Jurnal Substantia*, Vol. 19, No. 1, April (2017), p. 76.

²The term Salik buta has been developed for a long time and has arisen in the past. See, for example, <https://www.voa-islam.com/read/indonesiana/2010/01/06/2439/dinyatakan-sesat-aliran-sekte-salekblind-still-resting-aceh/> daccessed on November 28. At 20:13 WIB.

there is no need to perform prayers because sharia is only carried out for *mubtadi* (people who have just taken the road) or salik who have just carried out suluk.³

The essence of this blind salik problem is their attitude as ordinary people who do not understand the entire teachings of Islam and the existing teachings of *Wahdat al-wujūd Sufism*, but they are confident in practicing spiritual knowledge on the grounds of getting closer to Allah, even though it is known that the knowledge they have is very minimal, due to the absence of teachers, sources, and real foundations of teachings.⁴ However, al-Singkili did not stay silent. He tried to revive the interest of the people of Aceh by writing various works, including the first book of tafsir, *Tafsir Tarjuman Al-mustafid*.⁵

Based on the above explanation, the blind Salik followers initially appeared due to their ignorance of the teachings of *wahdat al-wujūd*.⁶ It can be seen that these blind Salik seem to follow the guidance of the Sufi community, but in fact they do not; they only follow their own or their own group's reasoning or understanding based on the stories they hear or an incomplete understanding of the teachings of Sufism.

It is known that *the wahdat al-wujūd* that developed in Aceh came from al-Fansuri and then continued by his disciple, as-Sumatrani. *Wahdat al-wujūd* is a doctrine that discusses the unity of the form of Allah SWT, which is related to the existence of nature as the result of His creation.⁷ Nature and God are not two different things, because they are two perspectives of the same essence. The outside is human, and the inside is God. Hamzah Fansuri said that this nature does not arise from nothing, but comes from something that already exists in Allah.⁸

History records that the concept of "*wahdat al-wujūd*" caused debate among scholars in Aceh since its inception, because the teachings were often associated by some circles with heretical Sufism groups.⁹ A strong opponent of the teachings of *wahdat al-wujūd* was a Sunni Sufism believer and follower of the Rifa'yah order, namely Sheikh Nuruddin ar-Raniri. Ar-Raniri's position as the royal mufti at that time gave him the opportunity to carry out the mission of carrying out religious reform in the Sultanate of Aceh. Under the protection of the Sultan, ar-Raniri attacked the teachings of Hamzah Fansuri and Syamsuddin as-Sumatrani, which, according to him, deviated from the principles of Islamic teachings. According to ar-Raniri, al-Fansuri

³Hamka, "*Dari Perbendaharaan Lama: Responding to the History of Islam in the Archipelago*" (Depok: Gema Insani, 2017), p. 237.

⁴Misr and A. Muchsin, "Salik Buta Aliran Tasawuf Aceh Abad XX", *Al-Jamiah Journal of Islamic Studies*, Vol. 42, No. 1 (2004), p. 183.

⁵Zulkifli Haji Mohd Yusuf and Wan Nasrudin, "Intertextualiti and Kitab Tafsir Melayu Intertextuality and Malay Kitab Translation)", *Journal of Malay Studies*, Volume 19, (2008), p. 223.

⁶Misr and A. Muchsin, "Salik Buta Aliran Tasawuf Aceh Abad XX", *Al-Jamiah Journal of Islamic Studies*, Vol. 42, No. 1 (2004), p. 184.

⁷Abdul Hadi, "*Oppressed Sufism: A Hermeneutic Study of the Works of Hamzah Fansuri*" (Jakarta: Paramadina, 2001), p.160.

⁸Ahmad Daudi, "*Sheikh Nuruddin Ar-Raniry: History, Works, and Rebuttals to Wujudhiyyah in Aceh*" (Jakarta: Bulan Bintang, 1978), pp. 28-32.

⁹Yulya Sari, "*The Concept of Wahdatul Wujud in the Thought of Hamzah Fansuri*" (Lampung: Faculty of Ushuluddin, 2017), p. 4.

and as-Sumatrani had misunderstood this doctrine. Therefore, ar-Raniri accused the followers of al-Fansuri and as-Sumatrani of being mulhid, *kufr*, and *zindiq*.¹⁰

Ar-Raniri's criticism of the teachings of *wahdat al-wujūd* begins with the interpretation of Hamzah Fansuri's teachings, which discuss the unity of God's form with nature and human existence.¹¹ Hamzah Fansuri compares the relationship between God and nature to trees and seeds.¹² Ar-Raniri explains that if God and creation are essentially one, then it can be said that man is God, and God is man.¹³ Furthermore, Ar-Raniri also explained that if that is the case, then in the human body there are God's attributes such as the nature of knowledge, *qudrat*, and others. With the nature of natural science, humans can certainly know everything that exists in the sky and on earth. Based on the nature of *qudrat* as well, humans can do whatever they want. From this explanation, according to Shaykh Nuruddin ar-Raniri, this is impossible, because humans themselves are part of nature.¹⁴

Ar-Raniri also issued an order, which was fully supported by Sultan Iskandar Tsani, who believed that the teachings of *wahdat al-wujūd* deviated from the teachings of Islam, and that whoever did not accept and obey the order was claimed to be heretical. It is undeniable that his firm personality in the face of deviations by certain circles reminds us of the importance of the approach of Sufism that follows the strict rules of Islamic shari'a, especially in terms of the transcendence of God and His oneness.¹⁵

Apart from various views on the motive for ar-Raniri's attack on al-Fansuri and as-Sumatrani, this cannot be said to be an attempt in the context of intellectual and religious reform, but rather full of prejudice and personal interests.¹⁶ However, it is undeniable that the teachings of metaphysical Sufism preached by al-Fansuri and as-Sumatrani have caused controversy among scholars, both by ar-Raniri and contemporary scholars. The many criticisms of the teachings of al-Fansuri and as-Sumatrani by scholars and scholars are also due to the metaphysical nature of the Sufi teachings themselves, which are expressed in symbols and analogies. Therefore, it is not uncommon for misunderstandings and misinterpretations of these teachings to occur, which sometimes lead to deviations (*zindiq*). Therefore, a wise interpreter is needed to explain the exact meaning of this teaching so that misunderstandings do not occur.

In Abdul Rauf's view, the concept of *wahdat al-wujūd* is that the process of creating nature through the emanation of the substance of Allah is equated with the process of the outflow of knowledge from Allah. Therefore, nature is not absolutely

¹⁰Ridwan Arif, "*Sheikh Abd al-Rauf al-Fansuri: Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago*" (Jakarta: PT Kompas Media Nusantara, 2020), p. 77.

¹¹Ahmad Daudi, "*Sheikh Nuruddin Ar-Raniry: History, Works, and Rebuttals to Manifestiyyah in Aceh*" (Jakarta: Bulan Bintang, 1978), p. 27.

¹²Ali Masrur, "Orthodox Sufism Thought in Southeast Asia (An Analysis of the Contributions of al-Raniri, al-Singkili, and al-Makasari)", *Syifa al-Qulub*, Vol. 1, No. 2 (January 2017), p. 154.

¹³Ahmad Daudi, "*op. cit.*", p. 34

¹⁴*Ibid.*, p. 35.

¹⁵Ali Masrur, "*op. cit.*", p. 155.

¹⁶Muhammad Naquib al-Attas, "*Raniri and the Wujudiyyah of 17th Century Aceh*" (Montreal: Institute of Islamic Studies, 1962), p. 17.

the substance of Allah, nor is it completely separate from Him. Nature is not a completely separate form as a whole, but only as a shadow of Allah.¹⁷

As Qadhi Malik al-Adil, the mufti of the Kingdom of Aceh and a charismatic scholar widely known by the people of Aceh, al-Singkili had allowed Abdul Rauf al-Singkili to express his religious thoughts and beliefs, which ultimately succeeded in replacing the teachings of blind salik and tariqat that had existed before in Acehnese society.¹⁸ However, the problem is that what he did in eradicating or eliminating blind salik is not known to the public; information about blind salik is not widely known to the public. This article complements the existing study by emphasizing Sheikh Abdul Rauf al-Singkili in eradicating the blind salik that existed in Aceh at that time.

2. Sheikh Abdul Rauf al-Singkili

In the history of Islam in the archipelago, it is stated that Sheikh Abdul Rauf al-Singkili was a prominent scholar in the 17th century AD in Aceh. His full name is Aminuddin Abdul Rauf bin Ali al-Jawi Tsumal Fansuri al-Singkili.¹⁹ Judging from his origin, he is an ethnic Malay individual who comes from the Fansur area, Sinkil, which is located on the northwest coast of Aceh.²⁰ His date of birth is not known for sure, but D.A.Rinkes estimates that Abd al-Rauf was born in 1024 H/1615 AD. Meanwhile, Voorhoeve said that he was born in 1620 AD.

Abdul Rauf al-Singkili received his early education in his hometown, especially from his father, who was the leader of an Islamic learning center.²¹ Most likely, he continued his education in Fansur (Barus) because this place was one of the important centers of Islamic education at that time. Fansur also served as a liaison between the people of Aceh and other Muslim communities in West and South Asia.

It seems that Abdur Rauf was not satisfied with the knowledge he had acquired in his native country, Aceh. After that, he continued his education in several centers of Islamic learning in the Middle East, such as Doha (Qatar), several cities in Yemen, Jeddah, Makkah, and finally in Medina. Among his teachers, it seems that Ahmad al-Qushashi (d. 1660 AD) and Ibrahim al-Kurani (d. 1690 AD) were the most influential of al-Singkili's teachers. This was due to several factors, among which the two scholars were seen as the most prominent and influential Sufi scholars in Makkah and Medina at that time. Both al-Qushashi and al-Kurani were his teachers in the science of Sufism in addition to other Islamic disciplines, and from them Abdul Rauf obtained the

¹⁷ Ahmad Rivauzi, "The Thoughts of Taswuf Abdurrauf Singkel in the Book of Daqa"iq al-Huruf: Cultural Studies of Nusantara Manuscripts", *Suluah*, Vol. 16, No. 20 June (2015), p. 26.

¹⁸ Shalahuddin Hamid and Iskandar Ahza, *"One Hundred Most Influential Islamic Figures in Indonesia"*, (South Jakarta: PT. Intimedia Cipta Nusantara, 2003), p. 57.

¹⁹ Muliadi Kurdi, *"Abdurrauf al-Singkili Mufti Besar of Aceh Pioneer of the Syattariyah Order in the Malay World"*, p. 2.

²⁰ Azyumardi Azra, *"The Network of Scholars of the Middle East and the Archipelago of the XVII and XVIII Centuries: Tracing the Roots of Islamic Thought Renewal in Indonesia"* (Jakarta: Kencana, 1996), p. 25.

²¹ Syahrul Adam and Maman Rahman, "Tracing the Sufi Path (A Study of the Book *"Umdat al-Muhtajin ila Suluk Maslak al-Mufradin Karya "Abd al-Rauf al-Singkili"*, *Coordinates*, Vol. XVI, No. 2 October (2017), p. 371.

diplomas of several institutes. In the Islamic tradition, Sufism is seen as occupying the highest level in the hierarchy of Islamic sciences and the final stage for students in their learning. Sufism is the guide or path to ma'rifatullah and obtaining the pleasure of Allah SWT.²²

His experience in studying is said to be similar to most other scholars, where he often moved from one place to another to learn from various teachers. He studied various Islamic disciplines, such as Arabic, Qur'anic science, hadith science, fiqh, Sufism, and so on.²³ After returning to Aceh, al-Singkili established a learning center near the mouth of the river (kuala) of Aceh. Al-Singkili returned to Aceh during the reign of Ratu Sultanah Safiatuddin Shah. He served as mufti in the sultanate of Aceh during the reign of four sultanates, namely Sulthanah Sri Tajul Alam Safiatuddin (1550-1086 H/1641-1675 AD), Sulthanah Sri Ratu Nurul Alam Naqiatuddin (1806-1088 H/1675-1678 AD), Sulthanah Zakiatuddin Inayat Shah (1098-1108 H/1678-1699 AD), Sulthanah Sri Ratu Kamalatuddin (1098-1109 H/1688-1699 AD).²⁴

Abdul Rauf al-Singkili is a prolific writer and has written many works. Azra, for example, pointed out that Abd al-Rauf has authored at least about 22 works, but Saghir Abdullah mentions that there are 25 works; Oman records 36 works written by al-Singkili, while Zainuddin mentions that the number of works he has written reaches 56 titles. During his career in Aceh, al-Singkili produced many works in various fields of Islamic religious science. His works include fiqh and Islamic law, interpretation of the Qur'an, hadith, morals, history, monotheism and kalam science, as well as Sufism.

The following works of Sheikh Abdul Rauf al-Singkili are estimated to have been written while he was in Aceh or when he was abroad. Some of these works are still found in various libraries, private collections, or are no longer found at all for various reasons. Among these works are the following:

3. By Abdurrauf al-Singkili

3.1 Field of Fiqh (Islamic Law)

- a. Mir" at al-Thullab Fi Tashil Ma"rifah al-Ahkam Ash-Syariyyah Li al-Malik al Wahhab (A Mirror for Scholars, To Make It Easier to Know the Sharia Laws of God, written in Malay).
- b. Bayan al-Arkan (Explanation of Rules, Malay)
- c. Bidayah al-Balighah (Perfect Beginnings, Malay)
- d. Majmu" al-Masail (Problem Group, Malay Language)
- e. Fatihah Sheikh Abdurrauf (Sheikh Abdurrauf's Reading Method, Malay)
- f. Tanbih al-Amil fi Tahqiq Kalam an-Nawafil (Reminder for Those Who Recite Kalam Prayers, Malay)
- g. A Description Of The Intention Of Prayer (Malay)

²²Ridwan Arif, *"Sheikh Abd al-Rauf al-Fansuri: Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago,"* p. 28.

²³Ali Mohammad, "The Role of Ulama in Upholding Islamic Civilization in the Archipelago: A Focus on Abdul Rauf Singkel", *Al-Tamaddun Journal*, No. 4 (2009), p. 83.

²⁴A. Hasjmy, *"59 Years of Aceh Independence Under the Queen's Government"* (Jakarta: Bulan Bintang, 1977), pp. 32-40

- h. Wasiyah (On Abdurrauf's Wills to his pupils, Malay)
- i. Prayers Recommended by Sheikh Abdurrauf Kuala Aceh (Malay)
- j. Sakaratul Maut (About the things that man experiences before his death, Malay).

3.2 Field of Sufism and Tarekat

- a. Tanbih al-Masyi Ila Thariq (A guide for people who take the Tarekat al-Qusyasyi, Arabic).
- b. Umdah al-Muhtajin Ila Suluk Maslak al-Mufradin (Foothold for those who walk the path of Sufism, Malay)
- c. Sullam al-Mustafidin (The ladder of everyone who seeks benefits, Malay)
- d. Charter on Zikir (Malay)
- e. Kifayah al-Muhtajin Ila Masyarah al-Muwahhidin al-Qailin bi Wahdah al-Wujud (Provisions for people who need a drink of tauhid believers of wahdatul wujud, Malay)
- f. Bayan Aqmad al-Masail wa Sifat al-Wajibah li Rabb al-Ardh wa al-Samawat (Explanation of hidden problems and obligatory attributes for God, ruler of heaven and earth, Malay)
- g. Bayan Tajjali (Tajjali Explanation, Malay)
- h. Daqaiq al-Huruf (Depth of Meaning of Letters, Malay) i. Treatise on Manners of Pupils and Sheikhs (Arabic and Malay); Munyah al-'Itiqad (Ideals of Faith, Malay)
- i. Bayan al-"Ithlaq (Explanation of the meaning of the term Ithlaq, Malay)
- j. Treatise "Ayan Tsabitah" (Explanation of "A" yan Tsabitah, Malay)
- k. Risalah Islam Ma"rifatullah (Essay on the path to ma'rifah to Allah, Malay).
- l. The Brain of Sufism (Malay)
- m. Syair Ma'rifat (Malay)
- n. Umdah al-Ansab (The Tree of All Nasab, Malay)
- o. Idah al-Bayan Fi Tahqiq Masail al-Adyan (Explanation in stating religious problems, Malay)
- p. *Ta'yid al-Bayan wa al-Bayan Li Ma Yarahu al-Muhtadhar bi al-I" yan* (Affirmation of the explanation of the notes on the Book of Idah al-Bayan, Malay)
- q. *Lubb al-Kasyf wa al-Bayan li ma yarahu al-Muhtadhar bi al-i'yan* (The fact of disclosure and explanation of what is seen in plain English, Malay and Arabic).
- r. Syathariyah (About the teachings and procedures of dhikr of the Syathariyah order, Malay).

3.3 Field of Morals and Hadith

- a. *Syarh Lathif Ala Arbain Haditsan Li al-Imam an-Nawawi* (Detailed explanation of Book 40 hadith by Imam Nawawi, Malay).
- b. *Al-Mawa"iz al-Badi"ah* (Valuable Advice, Malay).²⁵

²⁵Ridwan Arif, "Sheikh Abd al-Rauf al-Fansuri: Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago," pp. 33-35.

3.4 Field of Interpretation

In the field of tafsir, he wrote *Turjuman al-Mustafid bi Jawiy*, which was the first book of interpretation in the Islamic world, in Malay.

Abdul Rauf's works show that almost all of his works are in Malay. However, in one of his works, he complained that his weakness in the Malay language was due to his long departure to the Middle East. Therefore, al-Singkili received help from two Malay language teachers, namely Khatib Seri Raja and Faqih Indera Shalih, in writing his works in Malay. This is understandable considering that al-Singkili's goal was to spread the teachings of Islam to the people of Aceh, especially to those who did not understand Arabic.²⁶

Sheikh Abdul Rauf al-Singkili breathed his last in 1150 H/1693 AD, in the era of Sultanah Sri Ratu Kamalatuddin (1098-1109

H/1688-1699 AD), and it is estimated that he was around 78 years old. The tomb of al-Singkili is located next to the tomb of Teungku Anjong, which is considered the most sacred tomb in Aceh, adjacent to the mouth of the Aceh River.²⁷ Until now, the tomb of Sheikh Abdul Rauf al-Singkili remains a very popular destination for Muslims, not only from Aceh, but also from various regions in Indonesia.²⁸ As a form of respect and appreciation for the fame of Sheikh Abdul Rauf al-Singkili, his name is enshrined as one of the names of the universities in Aceh, namely Shia Kuala University.²⁹

4. The Origin of Salik Buta in Aceh

During the reign of Sultan 'Ala al-Din (1579-1596), many scholars from various regions and countries came to Aceh with the aim of preaching and spreading religious understanding. Among them were two scholars from Makkah, namely Sheikh Abu al-Khair ibn Sheikh ibn Hajar and Sheikh Muhammad Yamani. In addition to having expertise in shari'ah science, these two scholars often discussed the mystical doctrine known as 'ayan tsabitah, which originated from Ibn Arabi.³⁰

Previously, Sheikh Abu al-Khair had written a work entitled "*as-Saif al-Qati*", which means "the meaning of a sharp sword and discusses the problem. However, it turned out that the problem was too complex for the two scholars to be able to solve, so they decided to return to Makkah to deepen their knowledge further. During the reign of this Sultan, an uncle named Ar-Raniri arrived and started his career in Aceh. He was Sheikh Muhammad Jailani bin Hasan bin Muhammad Hamid ar-Raniri.³¹

²⁶*Ibid*, p. 36.

²⁷Abdul Rouf, *Mozaik Tafsir Indonesia* (Depok: Sahifa Publishing, 2020), p. 75.

²⁸ Syahrul Adam and Maman Rahman Hakim. "Tracing the Sufi Path (Study of the Book of *Umdat al-Muhtajin ila Suluk Maslak al-Mufradin* Karya "Abd al-Rauf al-Singkili)". *Koordinat*, Vol. XVI, No. 2 (October 2017), p. 373.

²⁹ Sri Mulyati, "*Nusantara Sufism Is a Series of Leading Sufi Pearls*," p. 100.

³⁰ Damanhuri Basyir, "*The Fame of Sheikh Abdurrauf as-Singkili: His Life History, Major Works, Intellectual Contributions, Service and Pioneering*" (Banda Aceh: Ar-Raniry Pers, 2019), p. 18.

³¹*Ibid*.

With the presence of many Sufi scholars from various countries, the life of Sufism in Aceh has become increasingly developed and given birth to various religious thoughts. This is supported by the arrival of various Sufi books to Aceh, including books such as "*Insan al-Kamil fi ma'rifati al-awakhir wa al-awail*" by Abdul Karim al-Jilli, "*Al-Futuh al-Makkiyah*," and "*Fusus al-Hikam*" by Ibn Arabi. In addition, there is a very influential book of Sufism that originated in India, namely "*Tuhfah al-Mursalah Ila Ruh al-Nabi*" by Muhammad bin Fadhlulah al-Burhanpuri. The four books played an important role in the development of Sufism in Aceh, especially in the teachings of Hamzah al-Fansuri and Syamsuddin as-Sumatrani, who are known as the developers of *wahdat al-wujud*.³²

Based on the conditions that occurred at that time, famous Sufi scholars were born, such as Hamzah al-Fansuri, Syamsuddin as-Sumatrani, Nuruddin ar-Raniri and Sheikh Abdul Rauf al-Singkili. The four Sufi scholars had a significant influence in shaping Sufi thought in the archipelago. The first two scholars were the leaders and teachers of the teachings of manifestiyyah from Ibn Arabi, a famous Sufi from Andalusia, Spain. The last two scholars were the bearers and teachers of the Rifa'iyyah Order.³³ and Syattariyah³⁴ in the Kingdom of Aceh Darussalam.

The understanding of *wahdat al-wujud* adhered to by Hamzah Fansuri and Syamsuddin as-Sumatrani when they were both alive was still able to maintain the understanding of *wahdat al-wujud* in its line, but after both of them died, along with it has also developed in such a way that the understanding of the followers of *wahdat al-wujud* has evolved to be different from the source, due to the shallowness of the knowledge of the followers of *wahdat al-wujud*. Thus the followers of this understanding established a misguided thariqat, in the Acehnese society then known as "Salik Buta" or with the meaning of "Blind Wanderer".³⁵

According to ar-Raniri, one of the causes of disbelief in the understanding of Hamzah Fansuri and his followers is related to the concept of *wahdat al-wujud*, which teaches that nature is the shadow of God and that God and nature are inseparable. Abdul Rauf al-Singkili rejected this view because he believed that although the shadow could resemble the original object, it was still different from the object.³⁶ In this

³² Etymologically, the word *wahdat al-wujud* is a phrase of two words: *wahdat* and *al-wujud*. *Wahdat* means alone, singular, or unity, while *al-wujud* means existence or existence or existence. one. Technically, *wahdat al-wujud* means the unity of existence. *Wahdat al-wujud* thus implies an understanding that tends to equate God with the universe. This understanding recognizes that: there is no difference between God and living beings. *Wahdat al-wujud* is a concept or understanding that teaches about the unification of the form of God and the form of man.

³³The Rifa'iyyah Order is a tariqat founded in Iraq in the 6th century AH by Ahmad bin Ali Abul Abbas ar-Rifa who died in 1182 AD.

³⁴ The Syattariyyah Tarekat is a tarekat pioneered by Abdullah Syattari who came from India. He died in 1429 A.D. This tarekat developed widely in Makkah and Medina which was brought by Syeikh Ahmad al-Qusyasyi (d. 1671 A.D.) and Syeikh Ibrahim al-Kurani (d.1689 A.D.), the two teachings of these two scholars were passed on by Syeikh Abdul Rauf al-Singkili to the archipelago.

³⁵A. Hasjmy, "*Shi'ah and Ahlulsunnah: Mutual Influence and Power from the Beginning of Islamic History in the Archipelago*," p. 56.

³⁶Oman Fathurahman, "*Tanbih Al-Masyi: Questioning Wahdatul in the Form of the Case of Abdurrauf Singkel in Aceh in the 17th Century*," p. 54.

context, when nature is referred to as the shadow of God, Abdul Rauf al-Singkili clarifies that it does not mean that nature is the substance of God himself. In his view, al-Singkili does not reject the concept of *wahdat al-wujud* as a concept in Sufism, but rather attempts to correct the misunderstanding of some people towards the concept.

Some of the followers of *the wahdat al-wujud* understanding use the knowledge of these scholars through the books they left behind, but do not fully understand the exact content of the books; they always adhere to reason or their own understanding of themselves or their own group regarding the understanding of *wahdat al-wujud*.

At first, this understanding may be considered a truth. However, due to ignorance or the ignorance of the intellect of individuals or groups, this understanding can change over time into error. This is what then gives rise to the term "blind salik". An example of the error in question is that, in the view of blind salik interprets that Allah wants to create this world, and with His perfect power, become Nur Muhammad in the knowledge of Allah. Knowledge is like a mirror, while Nur Muhammad and beings are like shadows, and *qudrah* and *iradah* are like those who have shadows.³⁷ That is, this way is ultimately considered an understanding of mixing the attributes of Allah with creatures.

4.1 Salik Correct and Salik Blind

The formation of the blind Salik was once debated between Sheikh Nuruddin ar-Raniri, assisted by Sultan Iskandar Tsani (1637 H-1641 AD), and the blind Salik group. The beginning of the debate was triggered by the issue of Shari'at, Thariqat, and Haki. The blind Salik group likes to take only the essence; the reason is that they go directly to, and as close as possible to, Allah SWT, while Fuqaha always guide that the essence will not be achieved if the shari'a has not been implemented correctly. The blind salik say that the sharia and the essence should not come together, because the two are opposites, like black and white, meaning that the expert of the essence is not an expert of the sharia and the expert of the sharia is not an expert of the essence.³⁸

Shari'a linguistically means "the path to be followed" or "the path to be taken".³⁹ As for essence, it comes from the word *haqīqah* (essence). Essence can also be associated with the concept of "al-Haqq," which describes absolute truth and true reality. In Sufism, essence symbolizes the limits of human transcendence and theological knowledge of the divine essence. However, in practice, essence also reflects one's ability to feel and perceive the presence of Allah while practicing the shari'a. Therefore, essence is considered the most important aspect of every charity, essence, and process in the implementation of shari'a as the purpose of the journey of salik.⁴⁰

³⁷Misri A. Muchsin, "Salik Buta Aliran Tasawuf Aceh Century XX", *Al-Jamiah Journal of Islamic Studies*, Vol. 42, No. 1 (2004), p. 191.

³⁸ Teungku Haji Abdullah Ujong Rimba, *Guidelines for Blind Salik Rejecters*, p. 5.

³⁹ Then in terms of shari'a, it means all the commandments of Allah that are related to human behavior. Thus, shari'a is a law established by Allah through His revelation (a pure and permanent Islamic law that cannot be changed by anyone except Allah Himself).

⁴⁰Moh. Bakir and Amirul Muttaqin, "Sharia Relations and the Essence of Al-Ghazālī's Perspective", *Kaca Journal*, Vol. 9, No. 2, August (2019), pp. 113-115.

So, in fact, in the Sufi world, essence can be said to be the deepest core of the implementation of the shari'a that is obligatory by Allah. This shows that there is an inseparable relationship between the shari'a and the essence, which is closely tied in accordance with the principles contained in the Qur'an and the Sunnah.

In another part, the author explains that salik means a person who is walking. Then the sentence is taken by the Sufis and attributed to people who are walking on several maqamat to make it easier for them to get closer to Allah, such as maqam repentance, zuhud, qana'ah, patience, faqir, gratitude, Khauf, Raja', Tawakkal, and Ridha. This is the true meaning of Salik.⁴¹

Salik is a person who has all commendable qualities, and they are very noble and happiest both in this world and in the hereafter. The Prophet (peace and blessings of Allaah be upon him) said:

عن عمر ان رسول الله صلى الله عليه وسلم قال انما الاعمال بالنية ولكل امرئ ما نوى فمن كانت هجرته الى الله ورسوله فهجرته الى الله ورسوله ومن كانت هجرته الى الدنيا يصيبها او امرته يتزوجها فهجرته الى ما هاجر اليه

Meaning: "From Umar (*may Allah be pleased with him*), the Messenger of Allah (*peace and blessings of Allah be upon him*) said, 'Every deed is not accepted except by its intention. Whoever wants to walk to Allah and His Messenger, then his way reaches Allah and His Messenger, and whoever wants to walk for the sake of the world or for women so that he can obtain it, then his way is only to the world or to the woman.'⁴²

The relationship between the explanation of the above verse and the salik is that everything that a salik does depends on his own intention. That is, the true salik is solely his intention to worship by getting closer to Allah, so they will be the best human beings on earth. As for Salik Buta is a person who has a very limited understanding of Sufism and tarekat, but he still dares to teach it to the common people. Salik blind has the wrong understanding and way of worship. For example, they free their followers to perform prayers because it is enough to remember; then the prayer has been performed.⁴³

In blind i'tiqad salik, among other things, they believe that when Allah SWT wants to make Himself known and reveal Himself to Him, he has two qualities; namely, the nature of *jalal* and the nature of *jamal*. The nature of *jalal* is called "*asyaq*," which means the longing for substances, and the nature of *jamal* is called "*asyiq*".⁴⁴ That is, the perpetrator who longs for substance. The nature of *jalal* and *jamal* are united to produce *ma'syu*, which means Nur Muhammad. The blind salik group explains that Allah created the world and then revealed His qudrat nature in His knowledge, so the *spirit of qudus appeared*, meaning the life of Nur Muhammad in the knowledge of Allah. Then, *iradat* was also revealed in knowledge; the *spirit of idhafi appeared*, which means it is called the body of Nur Muhammad. For them, knowledge is like glass, while Nur Muhammad

⁴¹Teungku Haji Abdullah Ujong Rimba, *A Guide to Blind Salik Repellent*, pp. 16-17.

⁴² Narrated by Imam Bukhari and Muslim; see also the Book of *Arba* in Nawawi.

⁴³Akmala Fikriyah, "*The Role of Muhammadiyah in Socio-Religious Reform in Batu Itam Village, Tapaktuan District, South Aceh Regency*" (Banda Aceh: Faculty of Adab and Humanities, 2022), p. 57.

⁴⁴In the Sufism dictionary, it is explained that "*asyiq* is a person who longs for or loves Allah SWT

and creatures are like shadows, as well as the nature of *qudrah* and *iradah* who have a shadow (Allah). An explanation like this means an understanding of the mixing of the attributes of Allah and creatures.

Meanwhile, Shaykh Abdul Rauf al-Singkili gave a different explanation from the blind salik group regarding the concept of Nur Muhammad. Abdul Rauf al-Singkili used the concept of Nur Muhammad to explain the importance of understanding and practicing Sufism in the context of shari'a. This concept is related to the process of the occurrence of nature. According to al-Singkili, nature did not arise from nothing, but was created by the grace of Allah. He believed that Allah created nature based on His knowledge, and he believed that the spirit of the Prophet Muhammad (peace be upon him) was the first to be created by Allah.⁴⁵

Abdul Rauf further explained that in his book, *Bulgah al-Gawas*, Ibn Arabi gives many arguments about the origin of all creatures from Nur Muhammad. Therefore, the Prophet Muhammad is considered the most important and noble being before Allah, as well as the leader of the entire universe. Ibn Arabi also emphasizes that the Prophet Muhammad is nature as a whole. This means that, as a whole, each part of nature is a manifestation of Muhammad, while in difference and separation, each part of the universe is a part of Muhammad because his light is the source of the whole universe.⁴⁶

The concept of Nur Muhammad, explained by Abdul Rauf, emphasizes the importance of the teachings of Sufism, which is rooted in shari'a, namely the hadith of the Prophet Muhammad Saw, because, in essence, this concept leads to the belief that the Prophet Muhammad is the leader of the entire universe. Abdul Rauf taught his students to always obey the teachings of the Prophet Muhammad as an important message.⁴⁷

4.2 Abdul Rauf Al-Singkili's Contribution to the Eradication of Salik Buta

As a leading scholar, a charismatic 17th-century scholar in the archipelago, and a very comprehensive scholar, Al-Singkili has expertise in Islamic science. On that basis, he has played an important role in spreading the teachings of Islam, making significant contributions in solving the problem of misunderstanding of religious teachings that was turbulent in Acehnese society, including the problem of Salik Buta.

The key to the success of Abdul Rauf al-Singkili, because he solved various problems that threatened the stability of Aceh at that time, was the accuracy of the methods he used in eradicating blind saliks. The methods used by al-Singkili are explained in detail.

4.3 Wasatiyyah Da'wah Approach

The concept of *Wasatiyyah* contains a middle meaning. This concept is the context of maintaining manners in situations of disagreement among certain groups, especially among preachers, and discussions about this matter are very important.

⁴⁵Oman Fathurahman, "*Tanbih Al-Masyi: Questioning Wahdatul in the Form of the Abdurrauf Singkel Case in Aceh in the 17th Century*," p. 65. See more: *Kitab Tanbih al-Masyi* Sheikh Abdul Rauf al-Singkili, pp. 16-17.

⁴⁶*Ibid.*

⁴⁷*Ibid.*, p. 66.

These principles are important in dealing with issues in society, especially those related to race, culture, and religion. A wise attitude in dealing with problems in society can help to solve the problems faced.⁴⁸

When Sheikh Abdul Rauf al-Singkili was appointed as a mufti in the kingdom of Aceh, this period made it easier for him to preach. He chose moderation and reconciliation in his da'wah to be able to restore peace to the people of Aceh. Al-Singkili also interacted with the local community in an assimilated and harmonious manner, and did not discuss issues that could destroy the unity of the Muslims.⁴⁹

Abdul Rauf's authority as a mufti became a capital for him to reduce the conflict of religious beliefs in Aceh. Even though he served as the mufti or *qadhi* of the kingdom and had a different view from al-Fansuri's understanding, he did not want to issue a fatwa about this belief, let alone declare it a heretical sect. Nevertheless, al-Singkili always preached by choosing an approach through his attitude of moderation. The moderate attitude shown by al-Singkili shows that the level of maturity of knowledge is reflected in the people of Aceh, who at that time were experiencing the problem of Sufism regarding the understanding of *wahdat al-wujud*, which was carried out by blind salik.⁵⁰

In addition, in dealing with the blind saliks, al-Singkili chose a teaching approach in the field of education as his da'wah medium. His contribution to this field was shown by his efforts to build an Islamic educational institution known as the *dayah*⁵¹ of Shaikh Kuala. *This dayah* played an important role as a center for the dissemination of Islamic sciences and introduced a new orientation of Islamic education, namely the balance between Sufism and shari'a in the 17th century in Aceh.⁵²

Dayah al-Singkili developed and reached the peak of its progress in the four periods of the Aceh Sultanate, namely Sultanah Safiyyat al-Din Syah (1641-1675), Sultanah Nur al-Alam Naqiyyat Safiyyat al-Din Syah (1675-1678), Sultanah Zakiyyat al-Din Syah (1678-1688), and Sultanah Kamalat Syah (1688-1699).⁵³ The influence of al-Singkili's presence in his da'wah in the field of education, by establishing Islamic learning centers in various places in Aceh, such as *dayah*, surau, pesantren, pondok, and madrasah, has obtained significant results, making the blind Salik Sufism trend fade in the community.

⁴⁸Zulkefli, et al, "The Da'wah Approach of al-Wasatiyyah Syekh Abdul Rauf Ali al-Fansuri (d. 1693)", *Jurnal Afkar*, Vol. 20, Issue. 1 (2018), p. 181.

⁴⁹*Ibid.*, p. 196.

⁵⁰Taufik al-Rahman, "The Moderation of Abdurrauf al-Singkili's Thought in the Midst of the Turmoil of Sufism in the 17th Century Nusantara", *Esoteric: Journal of Morality and Sufism*, Vol. 07, No, 01 (2021), p. 14

⁵¹*Dayah* is the name of a traditional Islamic educational institution that is very famous throughout Aceh, and it has existed since Islam entered Aceh around the 1st or 2nd century AH.

⁵²Ridwan Arif and Fuad Mahbub, "Shaykh "Abd Ra"uf al-Fansuri (1615-1693 CE), *Afkar*," Vol. 22, Issue 2 (2020), p. 223.

⁵³Ridwan Arif, *Sheikh Abd al-Rauf al-Fansuri: "The Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago ,"* p. 39

In reconciling Sufism and Shari'a, al-Singkili clarifies and explains the interpretation of the concept of "*wahdat al-wujud*." In the book "*Tanbih al-Masyi*", his explanation of "*wahdat al-wujud*" begins with a description of the ontological problem, namely the ontological status of nature and its relationship with Allah. Regarding the ontological status of nature, al-Singkili follows the concept that divides into *obligatory al-wujud* (definite form) and *mumkin al-wujud* (possible form). The former is the form of Allah, while the second is the form of nature; as revealed by al-Singkili, natural reality is a form that is bound by the nature of possibility. Therefore, it is called something other than Allah.⁵⁴

Although al-Singkili accepts the understanding of *wahdat al-wujud*, he firmly rejects the misunderstanding of this understanding that identifies nature with Allah. In understanding the nature of the existence of Allah. Al-Singkili believes that only Allah has a true essence. Nature is the shadow of the essence form, as a manifestation or appearance of Allah. Although the essence form (Allah) is different from the shadow form (nature), there is a similarity between the two. Allah reveals Himself through appearances in the form of nature. The attributes of Allah are indirectly reflected in humans. Al-Singkili emphasizes that the true form is only Allah SWT, while His created nature is proof of the existence of Allah and His power.⁵⁵

This assumption is based on the historical fact that the occurrence of blind salik deviation is caused by the mistake of followers in understanding *wahdat al-wujūd* and ignoring the shari'a. Ignorance of shari'a can pose a great risk to the salik because this is one factor that causes the occurrence of aberration. Moreover, this blind salik has very minimal knowledge because there is no teacher or *mursyid*, the source and foundation of real teachings. What can prevent deviations from appearing is the presence of a teacher or *mursyid* who guides people who follow the Sufi path. They first equip themselves with the knowledge of Shari'ah before delving into Sufism.⁵⁶

Through his da'wah practice, Sheikh Abdul Rauf al-Singkili applied the concept of *al-wasatiyyah*, which is a moderate and balanced approach in preaching. This approach allowed him to fulfill his demands and responsibilities as a mufti of the kingdom of Aceh. As a result, his da'wah succeeded in creating community harmony and maintaining stability at that time.

4.4 Through Work

Acehnese scholars, such as ar-Raniri and al-Singkili, through their writing traditions, succeeded in reducing the social and religious conflicts that arose from blind salik followers and *wahdat al-wujud* al-Fansuri and as-Sumatrani wahdat. Ar-Raniri realized that solving problems could not be done by physical violence, such as the arrest or destruction of his followers. On the contrary, he realized the importance of using scientific books as a means of education for science seekers. Thus, the

⁵⁴ Ridwan Arif, *Sheikh Abd al-Rauf al-Fansuri: "Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago"*, p. 200.

⁵⁵ Shalahuddin Hamid and Iskandar Ahza, *"One Hundred Most Influential Islamic Figures in Indonesia"*, (South Jakarta: PT. Intimedia Cipta Nusantara, 2003), p. 58.

⁵⁶ Ridwan Arif, *Sheikh Abd al-Rauf al-Fansuri: "The Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago"*, p. 105

understanding of blind salik and wahdat al-wujud would gradually disappear without the need for physical conflicts resulting in casualties.⁵⁷

Al-Singkili's contribution through his works is very significant because he not only developed the intellectual tradition of Islam in Aceh, but at the same time he also tried to spread the teachings of Islam to the people of Aceh and guide them to a better understanding of Islam. His productivity in writing is evidenced by the many important works he produced in various disciplines of Islamic science as described in the previous list of works.

In the context of scientific development, Abdul Rauf has made significant contributions, including in the development of the interpretation of the Qur'an in Aceh. This is because he is seen as the first scholar in the archipelago in general and Aceh in particular who composed a complete interpretation of the Qur'an in Malay entitled "*Turjuman al-Mustafid*," which was completed around 1675 AD.⁵⁸ It seems that the reason Abdul Rauf wrote his work in Malay was the inability of the Acehnese people at that time to understand Arabic and the error resulting from the inner interpretations of *wahdat al-wujud*. In the data obtained by the author, the blind salik group also interprets the Qur'an as they like.⁵⁹

a. The Book of Tafsir al-Qur'an: *Turjuman al-Mustafid*

Turjuman al-Mustafid is a Malay tafsir that has a very important value. This book was written by a scholar named Sheikh Abdul Rauf al-Singkili, who is recognized for his scholarly and scholarly knowledge from various parties, to help the community gain a deeper understanding of the teachings of Islam. In addition to being the first book of tafsir in Aceh, this book is not only a reference for scholars, but also for ordinary people. If ordinary people do not try to learn Arabic, then the book "*Turjuman al-Mustafid*" will not help them much in understanding the Qur'an. Meanwhile, "*Turjuman al-Mustafid*" has described the understanding and mastery of the knowledge of the Acehnese people in his time.⁶⁰

Abdul Rauf al-Singkili took a non-extreme attitude toward the common people who did not understand much about religious issues, thus making them aware to return and learn the true teachings of Islam. As a *Qadi al-Malik al-Adil* as well as the mufti of the kingdom of Aceh, al-Singkili could use his position to punish opponents and destroyers of religion. However, he preferred to use an approach through advice and enlightenment rather than punishment. Therefore, the book *Turjuman al-Mustafid* is one of the interpretations of his efforts.

Al-Singkili wrote the tafsir of *Turjuman al-Mustafid* when he was *Qadhi Malik al-Adil* in the Sultanate of Aceh. His role gave him great authority and responsibility in the

⁵⁷ Mumtazul Fikri, "The Transformation of Islamic Academic Tradition and Its Contribution to the Resolution of Religious Conflicts in Aceh", *Conference Proceedings – ARICIS I*, Vol 1 (2016), p. 563.

⁵⁸ Miftahuddin, "Tarjuman al-Mustafid: The First Malay Language Tafsir Treasure in Nusantara", *Madania (Journal of Islamic Sciences)*, Vol. 11, No. 2 December (2021), p. 101.

⁵⁹ Zulkifli Mohd Yusoff and Wan Nasyrudin, "Turjuman Al-Mustafid: An Analysis of Translated Works", *Journal of Malay Studies*, vol. 16 (2005), pp. 157-158.

⁶⁰ Zulkifli Haji Mohd Yusuf and Wan Nasyrudin, "Intertextuality and Malay Kitab Translation", *Journal of Malay Studies*, Volume 19, (2008), p. 221.

religious field. There are no written records explaining the specific reasons why al-Singkili wrote this tafsir. However, al-Singkili realized that the condition of the Acehese people at that time was in dire need of religious reference sources in Malay. In addition, the community also faced challenges from the interpretation brought by the followers of *wahdat al-wujud*, which had caused various problems.⁶¹

The understanding of *wahdat al-wujud* in Aceh, brought by al-Fansuri and as-Sumatrani, has played an important role in the formation of its own religious thought and practice in Acehese society in the 17th century AD.⁶² However, after a conflict due to the superficiality of the followers of *wahdat al-wujud* after the death of al-Fansuri and as-Sumatrani, their blindness established thariqat and blind salik with heresy.

Nevertheless, the criticism made by Sheikh Nuruddin al-Raniri caused chaos and bloodshed among the common people.⁶³ According to al-Raniri, the chaos that occurred in Acehese society was caused by a misunderstanding of the Sufi *doctrine of wahdat al-wujud*. Therefore, al-Raniri strongly opposed the doctrine of *wahdat al-wujud*, even taking the view that the followers of *wahdat al-wujud* are infidels, and that their blood should be shed if they refuse and continue to carry out various heretical practices.⁶⁴

In contrast to al-Raniri, Abdul Rauf al-Singkili's cautious and meticulous attitude can be clearly seen in his efforts to reduce the influence of extremism in Sufism aimed at followers of *wahdat al-wujud*, including blind salik. In addition, al-Singkili always explained that al-Raniri must be vigilant in accusing infidels and heretics of other individuals.⁶⁵

In the field of Sufism, Abdul Rauf dedicated his works to Muslims who took the path of Sufism (*sālik*). The book is *Tanbih al-Masyi ila Tariq al-Qushahi*. This book is one of the works of Abdul Rauf al-Singkili, written in 1660 AD, shortly after al-Singkili returned from Arabia.⁶⁶ This book is the only book by al-Singkili written entirely in Arabic. The contents of the book *Tanbih al-Masyi ila Tariq al-Qushahi* can be categorized as follows:

1) Faith

The discussion of faith discussed in this work includes the oneness of Allah (monotheism). Al-Singkili said that the first knowledge that must be learned by a salik is about monotheism. According to al-Singkili, the issue of Islamic faith is the first

⁶¹Afriadi Putra, "Khazanah Tafsir Melayu (Study of the Book of Tafsir Tarjuman Al- Mustafid by Abd Rauf Al-Singkili)", *Journal of Shahadah*, Vol. II, No. II, October (2014), p. 75.

⁶²*Ibid.*

⁶³Zulkifli Mohd Yusoff and Wan Nasyrudin, "Tarjuman Al-Mustafid: An Analysis of Translated Works", *Journal of Malay Studies*, vol. 16 (2005), p. 158

⁶⁴Ridwan Arif, *Sheikh Abd al-Rauf al-Fansuri: "Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago"*, p. 77.

⁶⁵Ali Mohammad, "The Role of Ulama in Upholding Islamic Civilization in the Archipelago: A Focus on Abdul Rauf Singkel", *Al-Tamaddun Journal*, No. 4 (2009), p. 90.

⁶⁶Oman Fathurahman, *Tanbih Al-Masyi: Questioning Wahdatul in the Form of the Case of Abdurrauf Singkel in Aceh in the 17th Century*, p. 32.

obligation for a Muslim. In this case, al-Singkili emphasizes the importance of monotheism, the attributes of Allah, and the attributes of Allah's Messenger, which are divided into obligatory, impossible, and permissible (*ja'iz*). Al-Singkili also discusses the attributes of the Prophet PBUH, which are also divided into obligatory, impossible, and *jaiz*.

2) Shari'at

The aspects of shari'a discussed by al-Singkili in his book are about worship, in the form of sunnah practices and wirids such as shalawat, istiqhfar, recitation of the Qur'an, sunnah prayers such as dhuha prayers, tahajud, and sunnah fasting. All of these sunnah practices must be carried out by the disciples. Other practices that become *kaifiyat* in the *tariqat* are also important to be carried out to gain the pleasure of Allah SWT. Through this worship, a Muslim can be measured for his obedience in carrying out Allah's law.⁶⁷ The blind salik group also divides prayers into four types, as mentioned above. However, according to the author, there are differences in interpreting it. For blind salik, the prayer is substance; the essence prayer is nature, the *thariqat* prayer is asthma, and the shari'at prayer is *af'al*, that is, our deeds are born. For the blind salik group, this sharia prayer is a prayer that the general public does, while for them it is enough to pray the inner prayer as mentioned in the three types mentioned.⁶⁸

3) Sufi doctrines

The Sufi doctrines discussed by al-Singkili in the book *Tanbih al-Mashi ila Tariq al-Qushahi* are distinguished in two aspects, namely the doctrine of metaphysics and the teachings related to practices. In terms of metaphysical doctrines, al-Singkili discusses issues regarding ontology, such as the status of nature and its relationship with Allah SWT. In this regard, al-Singkili explains the understanding of *wahdat al-wujud* based on his own understanding.

The aspects of the practice of Sufism discussed are *dhikr*, *wirid-wirid shattari* and *al-maqamat*. Abdul Rauf gave an explanation regarding *dhikr*, which, according to him is the easiest way for a servant to achieve *ma'rifat*. These include discussions about *dhikr*, benefits of *dhikr*, *dhikr* manners, methods of *dhikr*, and types of *dhikr*.

4) Morals

In the field of morals, al-Singkili wrote the Book *"Umdah al-Muhtajan ila Suluk Maslak al-Mufradin* Broadly speaking, the content of the book *"Umdah al-Muhtajan ila Suluk Maslak al-Mufradin"* (A foothold for those who take the path of Sufism). This book is a book of *dhikr* towards Sufism. Broadly speaking, this book can be classified into three main parts, namely the introduction, the main discussion, and the closing. The introduction consists of the preamble that begins this work. In this section, the author explains the purpose of writing the book, gives advice to his students, and presents an abstraction of the contents of the book. This introductory section covers pages one to

⁶⁷*Ibid.* p. 126

⁶⁸Teungku Haji Abdullah Ujong Rimba, *Guidelines for Blind Salik Repellents*, pp. 27-2, see also in the book by A. Hasjmy, *Shi'ah and Ahlulsunnah: "Grabbing Influence and Power from Each Other Since the Beginning of Islamic History in the Archipelago,"* p. 70.

three.⁶⁹ The second part is the main part that discusses in depth the six faidah or chapters. The main purpose of this section is so that a person who undergoes the tarekat can go through successive stages. One of the important aspects discussed is the correct understanding of the Islamic creed by understanding the concept of monotheism correctly. This book of Sufism aims to enable individuals who undergo the tarekat to go through successive stages, starting with the correct understanding of the Islamic faith. After that, they can learn the teachings of the tarekat by paying attention to the manners of dhikr and its provisions.⁷⁰

In a systematic series, the essence of the problem to be explained is that a person who undergoes the tarekat must go through the stages in succession. First, individuals who want to undergo tarekat (salik) must first understand well the Islamic creed and the correct concept of monotheism. After that, they can continue to study the teachings of the tarekat, including the manners of dhikr and its provisions.

The manners of dhikr that must be understood include the manners before dhikr, the manners during dhikr, and the manners outside the dhikr routine. All of these require an understanding of the basics that must be followed. After understanding and practicing the dhikr manners, individuals can continue to perform other practices, such as sunnah prayers and other related practices. Based on its parts, the content of "*Umdah al-Muhtajan*" can be categorized in several aspects as follows:

3) Sufism

What was discussed: (1) dhikr, including its types, manners, and procedures; (2) the virtues of the phrase "*la ilaha illa Allah*"; (3) the advantages of those who habitualize dhikr; (4) the principles of *talqin* mursyid to the disciples about the pronunciation of the phrase "*la ilaha illa Allah*."

Abdul Rauf strongly emphasized the importance of morality. The problem of morality consists of two parts, namely morality in general and morality specifically for the implementation of dhikr. He explained the problem of morality when he stated that among the results of carrying out dhikr is the birth of noble morals. Among the morals produced by dhikr is *zuhud*, which is that there is no tendency of the heart to the material world and frees the heart from anything other than Allah.⁷¹

Abdul Rauf al-Singkili is a Sufi scholar who has a commitment to adhere closely to the Qur'an and hadith. Al-Singkili's commitment can be seen from the fact that he always supports his Sufi teachings with verses of the Qur'an and hadith, both practical Sufism and philosophical Sufism. In the context of philosophical Sufism, for example, al-Singkili took several verses of the Qur'an and hadith to correctly explain the

⁶⁹Damanhuri Basyir, *The Fame of Sheikh Abdurrauf as-Singkili: Biography, Masterpieces, Intellectual Contributions, Devotion and Pioneering* (Banda Aceh: Ar-Raniry Pers), p. 188.

⁷⁰Muliadi Kurdi, *Abdurrauf as-Singkili Mufti Besar of Aceh Pioneer of the Syattariyah Order in the Malay World* (Banda Aceh: Lembaga Saskah Aceh, 2017, p. 66.

⁷¹Ridwan Arif, *Sheikh Abd al-Rauf al-Fansuri: Reconciliation of Sufism and Sharia in the 7th Century in the Archipelago*, pp. 110-111.

understanding of *wahdat al-wujud*, which at that time was considered deviant in Acehese society to the point of blind salik.⁷²

In addition to being applicable in general, there must be a section devoted to discussing moral issues that must be displayed by people who take the Sufi path. Al-Singkili mentioned that the morals of the believers are based on the hadith of the Prophet PBUH. In⁷³ discussing this book, Abdul Rauf al-Singkili often quotes verses of the Qur'an and hadith of the Prophet PBUH as support for his opinions. Some of the hadiths quoted by him can also be found in the book "*Ihya' Ulumuddin*" by Imam al-Ghazali. However, it should be noted that this book does not mean that it is a translation of "*Ihya' Ulumuddin*", but rather describes al-Singkili's thoughts, which have similarities with al-Ghazali in combining the world of Sufism with sharia.

At the end of the book 'Umdah, al-Singkili presents the complete genealogy of the Shattariyah order. This shows that this book does serve as a guide for followers of the Shattariyah order. In the teachings of the tarekat, knowledge of genealogy is very important for a salik, because through this genealogy they can know the origin of knowledge that is rooted in the Prophet Saw from Allah SWT.⁷⁴

The book "*Umdah al-Muhtajan ila Suluk Maslak al-Mufradin*" by Abdul Rauf, which has Sufi nuances, is very closely related to the atmosphere of his time. He tried to combine the discussion of faith, sharia, and morality in Sufism. This shows that al-Singkili's thought emphasizes the balance between the aspect of birth and the inner dimension in Islamic teachings. He also argues that a person who wants to walk to be able to go to Allah must have adequate knowledge, especially in tawhid, which is preceded by the understanding and appreciation of tawhid of Sufism, namely ontological tawhid (Godhead), and that path can only be obtained through thariqat and shari'a.⁷⁵

In the issue of Godhead, which leads to the issue of *wahdat al-wujud* and blind salik, Shaykh Abdul Rauf al-Singkili takes a very different approach from Shaykh Nuruddin ar-Raniri. In fact, he took moderate actions so that with diligence and dedication, Al-Singkili tried to re-explain the ontological issue or the concept of divinity to the community. Meanwhile, al-Singkili did not side with al-Fansuri and as-Sumatrani, nor did he approve of the actions taken by ar-Raniri. Al-Singkili adopted a diplomatic wasatiyah approach in his attempt to re-explain the concept of divinity to the community.⁷⁶

5. Conclusion

There are two problems studied in this study, namely the history of blind salik in the early development of Sufism in Aceh and the contribution of Sheikh Abdul Rauf in straightening out the practice of blind salik. From the explanation that has been

⁷²*Ibid*, pp. 116-117.

⁷³*Ibid*., pp. 114-115

⁷⁴Damanhuri Basyir, *The Fame of Sheikh Abdurrauf as-Singkili: His Biography, Masterpieces, Intellectual Contributions, Service and Pioneering* (Banda Aceh: Ar-Raniry Pers), p. 192.

⁷⁵Damanhuri, "Umdah Al-Muhtajan: Reference to Tarekat Syattariyah Nusantara", *Ulumuna Journal of Islamic Studies*, Vol. 17, No. 2, December (2013), p. 319.

presented in Chapter 4 (results of the study) above, the answer to the problem is as follows:

1. The understanding of *wahdat al-wujud* that was embraced by Hamzah Fansuri and Syamsuddin as-Sumatrani when they were both alive was still able to keep *the wahdat al-wujud* understanding in their line, but after both of them died, along with that the understanding of the followers of *wahdat al-wujud* has also developed in such a way that the understanding of the followers of *wahdat al-wujud* has been different from the source over time, due to the superficiality of the knowledge of the followers of *wahdat al-wujud* so that the followers of this understanding established a misguided *thariqat*, in the people of Aceh then it became known as "Salik Buta" or with the meaning of "Blind Wanderer". At first, this understanding may be considered a truth. However, due to ignorance or the lack of intellect of individuals or groups, this understanding can change over time into an error. This is what then gives rise to the term "blind salik".

2. The contribution made by Abdul Rauf in straightening out the practice of blind salik in Aceh is, first, using the *wasatiyyah* da'wah approach. When Sheikh Abdul Rauf al-Singkili was inaugurated as a mufti in the kingdom of Aceh, this period made it easier for him to preach. He chose moderation and reconciliation in his da'wah to be able to restore peace to the people of Aceh. Abdul Rauf's authority as a mufti became a capital for him to reduce conflicts of religious understanding in Aceh. Even though he served as the mufti or *qadhi* of the kingdom and had a different view from al-Fansuri's understanding, he did not want to issue a fatwa about this idea, let alone declare it as a heretical sect. Nevertheless, al-Singkili always preached by choosing an approach through his moderate attitude. The moderate attitude shown by al-Singkili shows that the level of maturity of knowledge is reflected in the people of Aceh, who at that time were experiencing Sufism problems regarding the understanding of *wahdat al-wujud*, which was carried out by blind saliks. Second, through his works, there are three works from al-Singkili that are discussed in the thesis, including: First, the Book of Tafsir al-Qur'an: *Turjuman al-Mustafid*; Second, the Book "*Tanbih al-Masyi ila Tariq al-Qushahi*", Third, the Book "*Umdah al-Muhtajan ila Suluk Maslak al-Mufradin*."

This research is only on the thought in the form of Sheikh Abdul Rauf al-Singkili's contribution to the eradication of blind salik in Aceh and has not discussed the results of the reality of his criticism. For the perfection of this thesis, the author recommends that the next researcher be able to discuss the implications of Sheikh Abdul Rauf al-Singkili's efforts in real terms in Acehnese society related to the problem of blind salik.

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