

## The Tauhid Sufism Study Council (MPTT-I) and the Dynamics of Religious Spiritual Practice in Aceh, Indonesia

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### Abstract

This article discusses the movement of the Indonesian Tauhid Sufism Study Council (MPTT-I) which is one of the religious institutions engaged in the worship. This study uses a qualitative descriptive approach with primary data collected through observation, in-depth interviews, and documentation. Data was analyzed in accordance with qualitative descriptive methodology, following the process of data reduction, data presentation, and drawing conclusions. The results show that the MPTT-I movement formed zikr assemblies through a house-to-house approach, mosques, mushalla, and gave birth to cadres of young people who love Sufism, as well as Sufism women's associations at the provincial, district, sub-district, and village levels, imparting knowledge related to the Tauhid Sufism, serving the community in carrying out learning activities on Tauhid Sufism, and inviting all levels of society to increase awareness of Islamic principles. Spiritual practice, namely reciting the zikr la ila ha ilAllah at least 300-500 times after each prayer, shalawat at least 30 times to the Prophet Muhammad, always trying to pray in congregation at the mosque, attending religious studies, maintaining social values, obeying the orders of leaders (if still in the path of goodness), avoiding hostility, and creating unity regardless of tribe and position.

**Keywords:** MPTT-I, Dynamics, Religious Spiritual Practices, Aceh

## Majelis Pengkajian Tauhid Tasawuf (MPTT-I) dan Dinamika Praktik Sosial Keagamaan di Aceh, Indonesia

### Abstrak

Artikel ini membahas tentang pergerakan Majelis Kajian Tasawuf Tauhid Indonesia (MPTT-I) yang merupakan salah satu lembaga keagamaan yang bergerak di bidang ibadah. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan pengumpulan data primer melalui observasi, wawancara mendalam, dan dokumentasi. Data dianalisis dengan metodologi deskriptif kualitatif, berikut proses reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa gerakan MPTT-I membentuk majelis zikir melalui pendekatan rumah ke rumah, masjid, mushalla, dan melahirkan kader-kader generasi muda pecinta tasawuf, serta perkumpulan perempuan tasawuf di tingkat provinsi, kabupaten, kecamatan, -tingkat kabupaten, dan desa, memberikan pengetahuan terkait tasawuf Tauhid, melayani masyarakat dalam melaksanakan kegiatan pembelajaran tasawuf Tauhid, dan mengajak seluruh lapisan masyarakat untuk meningkatkan kesadaran akan prinsip-prinsip Islam. Amalan ruhani yaitu membaca zikir la ila ha ilAllah minimal 300-500 kali setiap habis salat, shalawat kepada Nabi Muhammad SAW minimal 30 kali, selalu berusaha salat berjamaah di masjid, mengikuti pengajian, menjaga nilai-nilai sosial, mentaati perintah pemimpin (jika masih di jalan kebaikan), menghindari permusuhan, dan menciptakan persatuan tanpa memandang suku dan kedudukan.

**Kata Kunci:** MPTT-I, Dinamika, Praktik Sosial Keagamaan, Aceh

## Introduction

Aceh is one of the areas where the teachings of Sufism have spread widely, starting from the beginning of the spread of Islam until now. The process of developing the teachings of Sufism amid society, then there was conflict and unrest within the Kingdom of Aceh Darussalam during the time of Sultan Iskandar Tsani (Musliadi, 2017). The development of Islam in Aceh cannot be separated from various religious rituals in worship, especially in a spiritual context (Wirianto et al., 2023). In the Aceh region, there are several schools of Sufism, Islamic traditions, and religious beliefs such as Tarikat Syatariyah, Naqsyabandiyah, Al-Hadadiyah, Qadiriyah, etc (Jodi et al., 2023). However, there are still many followers until today of the tarikat Naqshbandiyah and Qadiriyah groups both in rural and urban areas, especially in Aceh (Muchsini, 2004).

Sheikh Muhammad Waly Al-Khalidy is one of Aceh's charismatic scholars who has a scientific sanad to the ulama of Mecca and Medina as well as to the ulama of the archipelago in the 20th century AD (M. Waly, 1997). After returning to Aceh he developed his father's Islamic boarding school, Madrasah Tarbiyah Islamiyah, and not long after that, he established a new Islamic boarding school in Blangporoh Darussalam Village, South Aceh (Wirianto, 2017). This was continued by his children, one of whom was Amran Waly, through MPTT-I, which has reached its development in several Southeast Asian countries.

In 2004, the MPTT-I missionary movement began openly among the people of Aceh (Manan, 2021b). This is caused by several factors that occur, seeing the process of rapid development of the times has a huge impact on daily life, both directly and indirectly. There are leaps or shocks and shifts in life patterns, advances in science and technology can lead to positive or negative directions, almost everything changes in life's needs, character, and ways of thinking, this problem is seen from the perspective of everyday life, which most

people have started to be away from religious issues, then it will lead to negligence in worshiping Allah SWT (Satriani, 2018).

As previously researched, many of those who attended this dhikr assembly were elderly people in rural areas, there are also some from urban areas who previously had basic knowledge of Islam. However, when they joined MPTT-I, they just had to deepen their knowledge and ways of doing dhikr by joining the tarikat so they get direct guidance from a murshid of the Naqsyabandiyah Tarikat (Shadiqin, 2018). The goal is to achieve closeness to Allah in every worship, have a noble character, and free from bad qualities that have been stored in the heart. The presence of MPTT-I in society is greatly influenced by its main figure (Muchsini et al., 2021)

In this case, there was an extraordinary debate through the media between fiqh scholars (fuqaha) and Sufism scholars (sufis), as well as among scholars, academics, and Acehnese society in general. Until now, this debate has not yet found a common ground or appropriate solution, so it continues to be discussed day by day. However, the teachings of Tauhid Sufism that are currently active among Sufism scholars also have different understandings of the teachings and tarikat that it developed (Abdurrahman, 2018).

The existence of religious assemblies that seek to lead people to the path that is pleased by Allah SWT means that the existence of MPTT-I has a big influence on people's lives, especially in the aspect of worship and muamalah. The struggle to uphold this teaching was led by Amran Waly and MPTT-I officials at the village, sub-district, district, provincial and central levels, and even abroad. This has an impact that will influence the people and result in a development that is very rapid until now (A. Waly, 2014).

MPTT-I was formed based on a fundamental belief, looking at the problems

faced by Muslims today, especially in understanding the Tauhid of Sufism. Loss of desire to carry out Islamic teachings seriously in worship (Manan, Putra, et al., 2021).

This is because most people are no longer able to control and adopt the basic foundations of Islamic teachings and have also neglected understanding of the teachings of Tauhid Sufism in their daily lives. Therefore, to restore Islamic principles, of course it must be done by studying and understanding Islamic teachings again so that they don't fall into worldly negligence. Based on this phenomenon, it is very interesting to look further into the MPTT-I movement and its spiritual practices.

This research uses a qualitative research method with a descriptive approach, trying to obtain information and seek understanding based on facts that occur at the research location. This research uses a qualitative descriptive approach to understand and interpret religious spiritual dynamics in Aceh society. The qualitative approach was chosen for its ability to explore in-depth information, resulting in a comprehensive understanding of phenomena in real-life contexts. The research location was chosen in the Southwest Aceh district because the majority of people follow the MPTT-I, providing a relevant context for exploring religious spiritual practices in everyday life.

In the data collection method, a purposive sampling technique was used to select informants. The selection criteria include the informant's knowledge, experience, and direct involvement in congregational activities. The main informants include the leader of the assembly, members and active congregations. Primary data was collected through observation, in-depth interviews, focus group discussions and documentation. Observations provide insight into people's daily activities, while in-depth interviews, focus group discussions are used to elicit

specific information and various views from society and documentation was used to support the data gathered from empirical evidence (Manan, 2021a).

To support primary data analysis, secondary data was also collected through literature studies which included related books, journals, and articles. Data analysis was carried out in accordance with qualitative descriptive methodology, following the process of data reduction, data presentation, and drawing conclusions outlined by Miles and Huberman. This process involves identifying key themes, categorizing, and interpreting data to produce valid and reliable conclusions (Miles, M. B., 2019).

## **Result and Discussion**

### **1. MPTT-I Movement**

#### **a. History of the Establishment of MPTT-I**

This assembly was formed by Abuya Amran Waly and several members who participated directly both in contributing ideas and playing an active role. When Amran Waly first appeared, he carried out tawajjuh worship as usual and then formed a small dhikr assembly around 2001 at the Darul Ihsan Labuhanhaji Islamic boarding school, South Aceh. However, after holding several assembly events in the Islamic boarding school environment, there was a development with the number of tawajjuh worshippers than before (Satriani, 2018).

In 2004, Amran Waly made a deed of association with Number 14 of 2004 in Aceh Besar as Notary Mukhlis. However, two years later, on October 17, 2016, a deed of association was issued again for the second time at the same notary by Cut Era Fitriyeni. As for the main face in the management, namely: Muhammad Idris Harahap as General Secretary of MPTT-I. This was done to form a new management that is permanent and truly responsible and has serves as the center of the MPTT-I in Aceh Besar until now.

As for the making of this deed, it is to better ensure security and is also in accordance with the law on the formation of religious mass organizations in Indonesia. When this assembly was initially formed, it was called MPTT, but when there were followers from the village, sub district, district, and provincial levels, even branches began to form outside Aceh (Fatianda, 2022), such as Sulawesi, Java, Sumatra, Kalimantan, and West Nusa Tenggara. Then the word "Indonesia" was added to become the Indonesian Tauhid Sufism Study Council ([Mpttnusantara.com/murabbi-mptt](http://Mpttnusantara.com/murabbi-mptt), 2018).

The branches and management structure system are at the provincial level, district level, sub-district level, and village level. From this structure, all have memberships complete with posts and other facilities, but some of the branches in the Aceh region do not have posts (Rahayu, 2019). However, it has been proposed to the leadership so that it can be realized immediately. MPTT-I also has its own symbol and logo, as an image of hoping for Allah's pleasure and His love. Nine stars, symbolize the 99 Asma of Allah as the cause of the existence of the universe. The colorful circles hint at the nature, human behavior, and reflection of the nature of Allah SWT. Based on its history and membership structure, it is still active today in carrying out muzakarah activities at both national and international levels. Regarding the emergence of MPTT-I as a religious institution that has a vision and mission of developing and preaching the teachings of Tauhid Taaswuf in society (A. Waly, 2014).

The presence of MPTT-I brings major changes in people's lives both in aspects of worship, social, culture, and customs, invites people to carry out their worship seriously, guides people within the framework of Islamic law, balances the problems of the world and the hereafter so that they do not diverge. As for the religious constellation, it establishes cooperative relations with government agencies and student organizations, fully supports the

implementation of Islamic Sharia in Aceh, proposes religious study programs, education, teaching, coaching, and counseling, strengthens the aqidah of Ahlus Sunnah Waljamaah, and celebrates/commemorates the birthday of the Prophet Muhammad Saw every year by completing dhikr and samadiyah.

### **b. Profile of Abuya H. Amran Waly Al-Khalidy**

The figure of Abuya Amran Waly is the same as other ulama in Aceh who can position himself amid society as a leader at an Islamic boarding school in Labuhanhaji, South Aceh (Manan et al., 2023). Amran Waly is a charismatic scholar in the eyes of the Acehnese people, especially in the Southwest Coast region, who is very popular with some levels of society. Apart from being admired, he also has generosity and simplicity in his daily life. In addition, he has a big responsibility in leading Islamic boarding schools and MPTT-I at the Southeast Asian level. His full name, Sheikh Abuya H. Amran Waly Al-Khalidy was born on August 21st, 1947, in Pasir Hamlet, Pawoh Village, Labuhanhaji District, South Aceh Regency, Aceh Province. His father, Sheikh Abuya H. Muhammad Waly Al-Khalidy, was a great scholar in Aceh who lived in 1917-1961. The founder of the Darussalam Labuhanhaji Islamic boarding school, South Aceh, named Darussalam Mamba'il Ilmi Wal Hikam, his mother was named Raudhatinnur is known as Ummi Pawoh (Al-Harawi, 2014).

Abuya Amran has two wives, first Inyak Hj. Nailis (Ummi Nailis), was blessed with children, namely, Sabri Waly, Fakri Waly, Yusri Waly, Laili Aida, and Idawati. The second wife named Hj. Ros (Ummi Ros) was blessed with children, namely, Rahmawati, Sahal Tastari Waly, Zaifi Waly, Syukri Waly, and Siti. All of their children were raised in an Islamic boarding school/dayah environment, gaining various Islamic religious knowledge. In addition, Abuya Amran also provides further education both

in Aceh and abroad. This is in accordance with their respective wishes which allows them to study anywhere, both formal and non-formal education. The success in educating their children cannot be separated from a huge responsibility that will be maintained until now. To get to know him better, we can meet him directly and from his lineage.

As for his lineage, Amran Waly bin Sheikh Abuya H. Muhammad Waly bin Sheikh Muhammad Salim bin Tuanku Malim Palito bin Datuk Muhammad Husein bin Hulubalang Ja'far bin Tuanku Abdul Faqih bin Sheikh Muhammad Zubir bin Sheikh Muhammad bin Sheikh Abdullah bin Sheikh Amran bin Sheikh Ali bin Sheikh Tuanku Muhammad Yunus bin Sheikh Ahmad Thoha bin Sheikh Abdussalam bin Sheikh Turmudzi bin Sheikh Abdul Wahid bin Sheikh Ahmed At-Tibby (Tribbani) bin Sheikh Abdullah bin Sheikh Syarwani bin Sa'iid bin Sayyidina Utsman bin Affan RA (Dokumentasi Pengurus Pusat, 25 Februari 2020). Abuya Amran together with MPTT-I and the Rateb Siribee assembly are developing rapidly not only in Aceh but even in the archipelago to the level of Southeast Asia (Lembong, 2016).

His education since childhood was gaining knowledge from his parents, at that time, he had already participated in the rituals such as suluk, tawajjuh, and others. when he was 12 years old his parents died then he studied with Zakarya Labai Sati (West Sumatra) and Imam Syamsuddin (Sangkalan, Blangpidie, Southwest Aceh) (Al-Harawi & Abdullah, 2014).

Amran studied various fields of knowledge such as Fiqh, Ushul Fiqih, Aqidah, Tauhid, Sufism, Nahu Sharaf, Badi', Manteq, and others. Then, he studied at the Riadhus Shalihin Islamic boarding school led by Abu H. Daud Zamzami (Banda Aceh), then entered the Islamic college Faculty of Ushuluddin IAIN Ar-Raniry Banda Aceh, he also studied at the West Sumatra College, then studied at the Lampuri Islamic College, Kotabaru Kelantan-Malaysia. However, he did not complete his education at those three

official universities because he was more interested in studying in non-formal education such as Islamic boarding schools.

In his intellectual journey, he once led his parents' Islamic boarding school located in Blangporoh Darussalam Labuhanhaji Village from 1972 to 1982 (for 10 years). Subsequently, he led the Darul Ihsan Islamic boarding school located in Pawoh Labuhanhaji Village from 1982 until now. Apart from leading his Islamic boarding school, he also serves as a teaches at the Islamic boarding school left by his parents with Abuya H. Muhibuddin Waly, Abuya H. Jamaluddin Waly, Abuya H. Mawardi Waly, Abuya Nasir Waly, Abuya Ruslan Waly, Abuya Abdurra'uf Waly, Abuya Harun Ar-Rasyid Waly, Abuya Ahmad Waly, and others (Hasjmy, 1997). However, in 1982-1987 Abuya Amran was elected as a member of the DPR level II for South Aceh Regency for one period. Then in 2004 he officially led a religious institution, namely MPTT-I until now.

He took a long journey in studying Islam in various regions of Indonesia and even Malaysia, ultimately making him a charismatic scholar in Acehnese society. The high level of religious knowledge he possessed in the field of Tauhid Sufism, then allowed him to develop the Naqshbandiyah tarikat by Sheikh Aidarus Kampar (son of Sheikh Abdul Ghani Al-Kampari, a Sufi scholar from West Sumatra).

Amran Waly is one of the ulama who continues the struggle in developing the Naqshbandiyah tarikat and preaching among the people using his own methods. According to his statement, he did not focus on the teachings of Tarikat only but rather preached the teachings of Tauhid Sufism through MPTT-I. Therefore, he invited the community to work together in reviving Islamic traditions in the fields of Shari'ah, Aqidah, Tauhid, Sufism, and other forms of worship. So that we can unite in one forum that will lead the community to the path that is blessed by Allah SWT (Al-Harawi & Abdullah, 2014).

In preaching the teachings of Tauhid Sufism, he wrote papers on every recitation agenda both in Aceh and in other areas. The material is in accordance with the MPTT-I vision and mission. In addition, he also translated the book *Manazil As-Sairin* into Indonesian, also as a reference in the teachings of Tauhid Sufism that he developed. The figure of Abuya Amran Waly is familiar among the people of Aceh, especially in the Southwest region. However, so far his own compositions/works have not been found either in the form of Arabic books or in Indonesian, only a few papers from the results of muzakarah activities, and seminars held at national and international levels.

### c. Support

The existence of MPTT-I as an institution that invites the people, especially the people of Aceh, to carry out their worship seriously, because considering the turmoil and influence of this modern era, it is feared that it will lead the people down the wrong path. Departing from social, cultural, and technological phenomena that will increasingly emphasize the pattern of life of the people who are far from the values of Islamic law in Aceh, of course, Amran Waly takes action and provides solutions so that the people can be more alert in keeping up with current developments, especially in terms of *aqidah*, *shari'ah*, and *muamalah*.

According to the interviews conducted in May 2024, the *da'wah* movement received support from various parties, especially his family, some of his students, community leaders, government agencies, and also several scholars and campus academics in Aceh and Indonesia in general. Even though many people do not agree with the teachings of MPTT-I, he and MPTT-I officials remain consistent in carrying out the preaching of the teachings of Tauhid Sufism among the people of Aceh in particular. The initiative to preach this teaching has been around since 2001, but it was only realized in early 2004 that the MPTT-I preaching began to develop

in other areas, led by Abi Shahal Tastary Waly, his biological son.

In the MPTT-I movement process, it contributes to and establishes relationships with government agencies in the field of religion. Initially paying attention to several issues, especially regarding the implementation of Islamic Sharia in Aceh, one of which was MPTT-I supporting the policy of the Regent of West Aceh which issued (Perbup) No. 10 of 2010 concerning the Obligation for Women to Wear Muslim Clothing. Not all parties agree with this policy because the requirement to wear skirts (Muslim women's clothing) also received responses from various groups of people with pros and cons. However, Amran Waly believes that this policy should be implemented in a society that is far from the values of Islamic teachings. In this case, he hopes it will be an example for other regions, but indirectly MPTT-I has supported the implementation of Islamic law both at the provincial and district/city levels (Shadiqin, 2018).

## 2. Spiritual Practice of the MPTT-I Congregation

MPTT-I preaches several fields of study, such as teaching about the *fardhu'ain* and other sciences, and teaching how to do good deeds, both in the fields of worship, morals, social, economic, and political. This is preached to balance the needs of the people in accordance with current developments (Rahmawati, 2018). MPTT-I opens up space and gives freedom to people in making their life choices, feel free to live in luxury but must be generous, humble, and most importantly always have devotion to Allah SWT, so that our hearts do not side with the world alone. In accordance with reality, MPTT-I is very easily accepted, especially in rural communities, and also some in urban areas, because this teaching is very gentle and easily touched by the hearts of people both in Aceh and other areas.

The religious spiritual practices for the congregation are, first: the manner of dress

in daily life in accordance with the recommendations of the Shari'ah, meaning that in everyday life people are required to wear polite clothes for both men and women. In fact, the MPTT-I itself invites the public to wear uniforms when participating in activities such as seminars, muzakarah, and dhikr events. Second: creating unity (relationship) between communities to develop the teachings of Tauhid Sufism throughout Aceh, meaning that with the presence of MPTT-I, some Acehnese people are more submissive and obedient to religious commands by creating small recitation groups in one place such as a mushalla, post in the village by inviting MPTT-I officials as lecturers (guides) in the course of the recitation (A. Waly, 2024).

As per the interview conducted in May 2024, the congregation who are members of the women's council for the study of Tauhid tasawaf (P2T), have held regular recitations every Thursday evening. To carry out the dhikr assembly, the congregation invited one of the MPTT-I figures to provide a recitation related to the teachings of Tauhid Sufism. This is held in open places such as people's homes, mosques, and prayer rooms. Based on field results, the MPTT-I dhikr assembly has held activities in villages once a week regularly.

Then this was also expressed in an interview in May 2024, that MPTT-I can create a person's character in a better direction and leave bad things behind after following the teachings brought by Abuya Amran Waly. Then the public's interest in or love for it arose, so it was followed and implemented into everyday life as a form of practicing the teachings of Tauhid Sufism. However, without realizing it, MPTT-I has been able to influence people's lives, especially in the Southwest coastal region.

This reality can be seen from the increasing number of followers and the increase in MPTT-I posts in almost all districts in Aceh. The motivation that was obtained after participating in MPTT-I was that there were many changes for the better

than before, the problems experienced seemed to disappear, and there was a feeling of peace and tranquility in life. This is also explained in an article. Attending the dhikr assemblies in various regions can be medicine for all people who have stress in life, one of which is through the MPTT-I dhikr assembly in Aceh (Herdiansyah, 2019).

Third: socio-religious, MPTT-I has had a big influence on the socio-religious life of the Manggeng community in the form of dhikr to remember Allah as much as possible or what is called rateb siribee. As explained in the April 2024 interview, this activity has also entered into various traditional activities in society such as wedding receptions, circumcisions, death khanduri, seven-monthly receptions (jok bu bidan), petron aneuk, and others.

So, the house invited MPTT-I members to hold a congregational dhikr event and pray for it. In essence, this assembly is able to link its existence to the customs that exist in each village and also around it, also as a form of practice for the congregation in following the teachings of Tauhid Sufism taught by Abuya Amran Waly. In the increasing influence of MPTT-I among the community, during the existence of the assembly, the community has given birth to a new practice, namely holding dhikr together by wearing white uniforms at traditional events. This is to look more unified and pleasing to the eyes of fellow congregation members and the surrounding community and not with the intention of showing off or anything else, just as a form of love for the teachings of Tauhid Sufism.

The same thing was also expressed in the May 2024 interview, that the influence of MPTT-I was very significant in the practice of religion in society. As the number of followers has increased. As for realizing the teachings of Tauhid Sufism and activities such as seminars, and ta'lim assemblies for young people to increase knowledge about the Islamic religion. During the 3 times this activity was held, there had been changes in

the level of worship, morals, and others. While learning, they also began to practice what they had learned by abandoning immoral acts and began to increase their worship each time. On the other hand, influences in people's lives have been able to shape a person's character in a better direction after participating in religious teachings and activities in the assembly led by Amran Waly.

The religious spiritual practices of MPTT-I members and the congregation are, first, they have the knowledge and do good deeds (both in terms of the shari'ah and essence), second, some have knowledge but do not do good deeds (negligent and not istiqamah) third, some still lack knowledge, but have good deeds (not perfect yet), and fourth, do not do good deeds and do not try to seek knowledge, causing great loss or diminishing faith (A. Waly, 2017).

In practicing Tauhid Sufism, you must understand its nature and conditions in accordance with Sharia law, cleanse your deeds from the dangers of self-gain, be hindered by your deeds, and not see everything from Allah. In fact, charity is a gift from Allah to His servants who want to do good deeds, and if we believe in Tauhid spiritually and outwardly in carrying out daily activities by always feeling with Allah and following all His commands.

Then we will not be led astray by the evil desires and deception of the devil wherever we are. This is one of the ways for us to be religious properly in worshiping Allah and also getting protection from Allah SWT (Fahmi et al., 2021). Therefore, there are still many people who are deceived by the desires of the world so they do not care about themselves, even they do not feel that they have any obligations to them at all to avoid disbelief towards Allah, we need to seek knowledge and practice it in accordance with the guidance of the Qur'an and Sunnah.

As explained in the interview in May 2024, the practice of religious knowledge, especially the teachings of Tauhid Sufism,

takes a very long time to get used to it. Because previously we only focused on Sharia knowledge, so many things we do every day do not reflect being good and obedient servants. The reason is that there is no moral knowledge (Sufism) in our hearts, so we cannot adjust our relationship with Allah and fellow humans.

For this reason, the form of practice that he carries out is: strengthening life according to the Shari'a, by carrying out dhahir obligations, namely prayer, fasting, zakat, alms-giving, strengthening the relationship, and also guarding the heart, always being kind to Allah's will, presenting Allah at all times through dhikr, surrendering to Allah accompanied by effort, helping each other by hoping for Allah's approval, doing useful things, not hurting other people's feelings, always being humble and grateful for what we have. These practices made him love Allah, family, fellow Muslims, and others (Manan, Kamarullah, et al., 2021).

The same thing was also explained in the May 2024 interview, the form of practice he carried out was still following the teachings of the Shari'ah in accordance with Allah's commands, maintaining social values in daily life, obeying the orders of leaders (if still in goodness), always trying to pray in congregation at the mosque, attending religious studies, strengthening the aqidah of the Ahlussunnah Waljamaah, avoiding hostility, quarrels, misunderstandings, and always being grateful for the blessings that Allah has given.

This is also explained further in an interview in May 2024, Abuya Amran Waly was the same as what other scholars taught, only different in understanding and practice, both in terms of knowing Allah and doing dhikr. The practices that are carried out, maintaining the five daily prayers, and sunnah worship, at the end of every prayer he always dhikr as best he could and focused so that he would feel the presence of Allah with him, offered Salawat to the prophet Muhammad Saw, solved problems by



expecting help from Allah, always avoided being arrogant, spiteful, *riya'* jealousy, and so on. He did this in accordance with Allah's commands, and also according to what he had obtained while attending the MPTT-I study. Furthermore, in practicing the teachings of Tauhid Sufism, we will be free from inner sins, such as: not duplicating Allah, always relating all actions to the Shari'ah, always considering life as a blessing, all activities always feeling like Allah is watching over them, always *istiqamah*, trusting, and always doing a good thing in everyday life.

Apart from the above statement also revealed in an interview in May 2024, the practice of Tauhid Sufism is carried out in the form of congregational dhikr at every prayer time, usually after the Maghrib prayer and the Subuh prayer which is called *rateb siribee*. This has not been done routinely by the congregation in the past, but during the study of Tauhid Sufism, there has been a new way of practice in worshipping Allah SWT. Meanwhile, he also explained that in every recitation event, the community participates in helping and donating food, drinking water, and also in the form of money (donation charity) to make the recitation event run smoothly and as a form of practicing the teachings of Tauhid Sufism and their experiences are starting to be linked to the *tawajjuh* worship.

Every time you hold a recitation, there is an experience of a *rateb seribee* and reading *samadiyah* both at the beginning and the end of the recitation. In practice, by carrying out the Shari'a perfectly, both its commands and prohibitions, every congregation is required to perform the *tarekat*, of course with the guidance of a spiritual teacher (*mursyid*) who is *kamil mukammil*, among the practices of the *tarekat* such as *musyahadah*, *tawajjuh*, *suluk*, *dhikr rateb siribee*. Furthermore, follow the *tarikah* way, namely getting Allah's light to reach the goal of wisdom with Tauhid Irfani (Hanafi, 2020). However, for daily practice, always make dhikr in your heart

wherever and whenever to feel close to Allah and avoid all danger.

### Conclusion

The MPTT-I movement formed a dhikr assembly through a house-to-house approach, mosques, *mushalla*, gave birth to cadres of young people who love Sufism, Tauhid Sufism women's associations at the provincial, district, sub-district and village levels, imparting knowledge related to Tauhid Sufism, serving the community in carrying out activities to learn Tauhid and Sufism, and inviting all levels of society to increase awareness of the Islamic teachings.

The spiritual practice of Tauhid Sufism in accordance with sharia law, in the aspect of worship, namely: reciting the dhikr *la ila ha ila Allah* at least 300-500 times after each prayer, offering *shalawat* at least 30 times to the prophet Muhammad Saw, always trying to pray in congregation at the mosque, attending religious recitations. In the social aspect, doing useful things, not hurting other people's feelings, maintaining social values in daily life, obeying the leader's orders (if still on the path of goodness), avoiding hostility, and creating unity regardless of ethnicity and position.

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