

HADITH INTERPRETATION IN CONTEMPORARY ACEHNESE SUFISM: A HERMENEUTIC ANALYSIS OF ABUYA AMRAN'S TEXTS

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ABSTRACT

Despite growing scholarship on Acehnese Sufism, the textual practice of hadith reading within local Sufi communities has received little systematic analysis, as prior studies have privileged sociological or normative approaches over literary and hermeneutic ones. Drawing on living text theory and Sufi hermeneutics, this study examines how hadith are selected, structured, interpreted, and transmitted within contemporary Acehnese Sufism through Abuya Amran's corpus. Using qualitative library research with textual and hermeneutic analysis, we analyzed 30 documents produced by Abuya Amran and the MPTTI community (1998–2024), identifying 21 hadith fragments and subjecting 17 foundational hadith to systematic tahrirj. Five dominant interpretive patterns emerged: isyari (symbolic-inner), moral-ethical, ma'rifat-analogical, narrative-illustrative, and praxis-command, all oriented toward irfānī (ethical-spiritual) meaning rather than sanad criticism or fiqh normativity. This study makes two original contributions: it demonstrates that hadith authority in this tradition is constituted through pedagogical function rather than transmission chains, and it establishes a living-text model for analyzing hadith as dynamic religious literature, an analytical framework absent from existing Nusantara Sufi scholarship.

Keywords: Acehnese Sufism, Sufi Hermeneutics, Nusantara Religious Literature, Abuya Amran, Pedagogical Hadith Discourse

ABSTRAK

Penelitian ini mengkaji penafsiran hadis dalam tradisi tasawuf Aceh kontemporer dengan menjadikan korpus teks Abuya Amran sebagai

objek utama kajian lektur keagamaan. Kajian ini dilatarbelakangi oleh kecenderungan penelitian sebelumnya yang lebih menekankan aspek sosiologis atau normatif, sehingga praktik pembacaan teks hadis dalam komunitas tasawuf lokal belum banyak dianalisis secara tekstual. Penelitian ini bertujuan untuk mengungkap struktur teks hadis, pola penafsiran yang digunakan, serta posisi praktik pembacaan tersebut dalam tradisi tasawuf Aceh dan Nusantara. Metode yang digunakan bersifat kualitatif, berdasarkan riset kepustakaan menggunakan analisis tekstual dan hermeneutik; korpus terdiri dari 30 dokumen dari karya dan materi pengajaran Abuya Amran, di mana 21 fragmen hadis diidentifikasi dan 17 hadis fundamental dipilih untuk takhrij sistematis (penelusuran sumber dan penilaian transmisi). Hasil penelitian menunjukkan bahwa hadis dipilih secara tematik dan disajikan dalam bentuk wacana pedagogis yang ringkas. Analisis data mengidentifikasi lima pola penafsiran dominan, yaitu isyari (simbolik-batin), moral-etis, ma'rifat-analogis, naratif-ilustratif, dan praksis-perintah. Penafsiran hadis lebih menekankan makna etis dan spiritual (irfānī) dibandingkan pembahasan sanad atau aspek fiqh normatif. Temuan juga menunjukkan adanya kesinambungan konseptual dengan tradisi tasawuf Nusantara, khususnya pemikiran Hamzah Fansuri, Syamsuddin as-Sumatrani, dan al-Ghazali. Penelitian ini menyimpulkan bahwa penafsiran hadis dalam tradisi tasawuf Aceh berfungsi sebagai lektur keagamaan yang hidup, yang tidak hanya mentransmisikan ajaran spiritual tetapi juga membentuk etika religius yang reflektif, harmonis, dan kontekstual dalam kehidupan sosial masyarakat.

Kata kunci: *Tasawuf Aceh, Hermeneutika Hadis, Lektur Keagamaan Nusantara, Korpus Abuya Amran, Wacana Hadis Pedagogis*

INTRODUCTION

Studies of Nusantara religious literature in recent decades have demonstrated a significant shift from a focus on the classical canon to an attention to the practice of reading texts in local contexts. Religious literature is no longer understood merely as static textual products, but as part of a living social practice — read, taught, and interpreted repeatedly within communities. Within this framework, hadith texts, which have often been studied from a normative and philological perspective, need to be seen as part of a dynamic tradition of religious literacy, particularly within Sufi communities in the archipelago. Within this landscape, Aceh occupies a crucial position as one of the historical and intellectual centers of Sufism in Southeast Asia. Since the classical period, the Acehnese Sufism tradition, represented by figures such as Hamzah Fansuri and Syamsuddin

as-Sumatrani, has shaped a religious landscape that emphasizes the spiritual, symbolic, and ethical dimensions of Islamic practice¹. This tradition not only produced works of religious literature but also shaped distinctive ways of reading religious texts, including hadith. In the contemporary context, this tradition has undergone transformation through religious study institutions and Sufi orders that maintain a spiritual orientation while adapting to the pedagogical needs of modern society.

In the Islamic scholarly tradition, the study of hadith within Sufism holds an important position in shaping the ethics, spirituality, and religious practices of communities. In the Sufi tradition, hadith is understood not only as a source of normative law but also as an ethical-spiritual text read inwardly to form moral character and religious awareness.² The way hadith is read and interpreted in Sufi settings thus produces a distinctive interpretive style, different from the approaches of fiqh or kalām, while also reflecting the dynamics of a living tradition of religious literature. Sufi networks such as the Qādiriyyah, Shaṭṭāriyyah, and Naqshbandiyyah played a significant role in the Islamization of Aceh and in forming a religious pattern that emphasized the spiritual dimension, adherence to the sharia, and the bond between the murshid and disciples.³

In recent developments, the tarekat movement in Aceh has undergone adaptation and transformation amid the hegemony of formal sharia discourse and modernity. Research on the Majelis Pengkajian Tauhid Tasawuf (MPTT) of Sheikh Amran Wali, for

¹ Achmad Muzammil Alfian Nasrullah, "The Long Road of Sufism: From Early Sufism to Neo-Sufism," *Spiritualita* 5, no. 1 (June 2021): 26–41, <https://doi.org/10.30762/spiritualita.v5i1.297>.

² Muhammad Suhaili Sufyan, Zulkarnaini Zulkarnaini, and Mawardi Mawardi, "Employing Politics of Identity and Nurturing Religious Piety: An Experience of the Majelis Pengkajian Tauhid dan Sufism Indonesia in Aceh," *Teosofi: Jurnal Sufism dan Pikiran Islam* 10, no. 2 (December 2020): 283–301, <https://doi.org/10.15642/teosofi.2020.10.2.284-302>; Kees Van Dijk and Nico Kaptein JG, *Islam, Politics and Change* (Leiden University Press, 2016), https://doi.org/10.26530/OAPEN_605451.

³ Iskandar Budiman, "The Influence of Tariqas In The Context of Religious Understanding And The Strengthening of Local Culture Mobility In Acehnese Society," *Indonesian Journal of Islamic Studies (IJIS)* 1, no. 1 (June 2025): 121–32, <https://doi.org/10.62567/ijis.v1i1.800>.

example, shows how classical Sufi doctrines were reinterpreted to align with the formalization of sharia and post-conflict socio-political dynamics. This institution plays an important role in propagating tauhid-tasawuf in Aceh and in shaping the personal and social piety of its congregation.⁴ The Sufi orders in Aceh generally serve both as a medium for strengthening spirituality and as a means of negotiating local Islamic identity in a modern context.⁵

Scholarship on hadith and Sufism in the Indonesian archipelago has tended to focus on figures, transmission networks, or the quality of hadith in classical works, such as those of Mahfuzh al-Tarmasi, KH. Hasyim Asy'ari, and other Indonesian hadith scholars.⁶ Studies of Sufi hermeneutics of hadith have shown that Sufis developed distinctive interpretive styles, including esoteric interpretation, the use of intuition (*kashf*), metaphor, and integration with tarekat teachings, which contributed significantly to the formation of Islamic spirituality.⁷

⁴Abdul Manan, "The Role of Tawhid Sufism Study Council In Preaching The Tawhîd And Tashawwuf In Aceh, Indonesia," *Journal of Contemporary Islam and Muslim Societies* 5, no. 1 (July 2021): 104, <https://doi.org/10.30821/jcims.v5i1.8708>.

⁵Sehat Ihsan Shadiqin, "Sufism in the Sharia Era: Typology of Adaptation and Transformation of the Sufi Movement in Contemporary Acehnese Society," *Substantia: Journal of Islamic Theology* 20, no. 1 (April 2018): 66, <https://doi.org/10.22373/substantia.v20i1.3406>.

⁶Faizal Amin and M. Ikhsan Tanggok, "Dayaknese and Islam: A Confluence from Borneo's Hinterland, Indonesia," *Studia Islamika* 29, no. 2 (August 2022): 271–303, <https://doi.org/10.36712/sdi.v29i2.17450>; M. Khairul Mustaghfirin and Abdul Aziz Monadhel, "The Judgment of KH. Ahmad Haris Shodaqo on the Nashri of the Sufis in Indonesia," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 13, no. 1 (June 2024): 218–65, <https://doi.org/10.31291/hn.v13i1.735>; Rimanur Sakdiyah and Ria Candra Widayaningsih, "Becoming a Superior Islam of the Archipelago (A Study of the Book al-Minhah al-Khairiyah by Mahfuzh at-Tarmasi)," *Millati: Journal of Islamic Studies and Humanities* 3, no. 2 (December 2018): 261, <https://doi.org/10.18326/mlt.v3i2.261-275>.

⁷Fathur Rozi, "Ibn Athaillah and Esoteric Interpretation: The Urgency of Ibn 'Athai'llah As-Sakandari's Thought in Sufi Nuances," *PUTIH: Journal of Knowledge About Science and Wisdom* 6, no. 2 (September 2020): 47–58, <https://doi.org/10.51498/putih.v6i2.76>; Muhammad Isnaini, Romlah Abu Bakar Askar, and Abdul Ghofur, "Hermeneutics of Hadith in the Sufi Tradition:

The interpretation of hadith by figures such as Nawawi al-Bantani has also been shown to enrich the understanding of faith and morals within the parameters of naqli and 'aqli reasoning.⁸

Despite the growing body of scholarship on Acehese Sufism, existing studies remain largely dominated by historical, sociological, and institutional perspectives. These studies focus on the roles of ulama, Sufi orders, religious movements, and organizations in shaping contemporary Islamic life in Aceh.⁹ While they have contributed significantly to understanding the social and intellectual dynamics of Acehese Sufism, they tend to treat religious texts merely as supporting instruments of legitimacy rather than as primary objects of analysis.¹⁰ Consequently, limited attention has been given to how hadith function as living texts that are read, interpreted, and transmitted within contemporary Sufi communities. Studies of hadith in Sufi traditions have generally concentrated on issues of sanad authenticity, the use of weak hadith, or the conformity of Sufi interpretations with classical hadith methodology. Such approaches, although important, provide insufficient insight into the literary and pedagogical dimensions of hadith within local Sufi practices. A significant gap therefore remains in understanding how hadith are textually constructed, interpreted, and utilized as part of contemporary Acehese Sufi religious literature.

Analysis of the Concept of Hadith Interpretation Among the Sufis," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 3 (July 2025): 2521–31, <https://doi.org/10.62567/micjo.v2i3.807>.

⁸Abdul Rohim and Dadah Sa'adah, "Interpretation of Sufi Hadith (A Study of Sheikh Nawawi Al Bantani's Thoughts in the Book of Qomi'tughyan)," *Cakrawala: Journal of Religious Studies and Global Society* 1, no. 2 (December 2024): 128–40, <https://doi.org/10.63142/cakrawala.v1i2.49>.

⁹Kholis Ali Mahmudi and Islah Gusmian, "Analisis Historis, Metode Dan Karakteristik Pendidikan Tasawuf Di Ma'had Aly IqnĀ' Ath-ThĀlĪbin Pondok Pesantren Al-Anwar, Sarang, Rembang," *Jurnal Keislaman* 7, no. 2 (September 2024): 565–79, <https://doi.org/10.54298/jk.v7i2.280>; Muhammad Jalaludin Al Mahaly, "The Orientation of Turjuman Al-Mustafid Tafsir as the Root of the Interpretation Tradition in the Nusantara," *Jurnal Iman Dan Spiritualitas* 4, no. 3 (November 2024): 255–60, <https://doi.org/10.15575/jis.v4i3.37128>.

¹⁰Mawardi Mawardi, Amroeni Drajat, and Sulidar Sulidar, "Eksplorasi Kesahihan Hadis Dalam Tradisi Sufi Aceh: Studi Kasus Majelis Pengkajian Tauhid Dan Tasawuf Indonesia," *AL QUDES : Jurnal Studi Alquran Dan Hadis* 7, no. 3 (December 2023): 593, <https://doi.org/10.29240/alquds.v7i3.8579>.

This study is grounded in three interrelated theoretical concepts. First, it draws on the concept of living religious literature, understood as textual production that is not fixed or archival but continuously enacted through reading, teaching, and communal transmission. This concept builds on Grunebaum's foundational insight that Islamic literary texts derive meaning from their function within living communities rather than from their philological properties alone, and has been developed in the Indonesian context by scholars of Nusantara religious literature who treat kitab and related texts as socially embedded practices rather than static artifacts.¹¹

Second, the study employed Sufi hermeneutics as an analytical lens, recognizing that Sufi readers approach texts through an interpretive orientation that privileges inner (batin) and symbolic (isyari) meaning over legal-formal readings. This tradition of reading, well documented in classical Sufi literature from al-Ghazali to Ibn 'Arabi, constitutes a distinctive hermeneutic mode that shapes how hadith are selected, glossed, and applied in teaching contexts.¹²

Third, the study engages with the concept of religious literacy as a social practice, following the understanding that reading religious texts is not merely a cognitive act but a communal, performative, and identity-forming practice embedded in specific social and institutional contexts.¹³ Together, these three frameworks allow this study to move beyond questions of authenticity and toward an analysis of how hadith function as meaning-making resources within a living Sufi tradition.

Addressing this gap, the present study examines Abuya Amran's corpus as a representation of contemporary Acehese Sufism literature by focusing on how hadith are selected, structured, interpreted, and transmitted within religious teaching practices. Rather than approaching hadith primarily through

¹¹Muhammad Rijal Fadli, "Understanding Qualitative Research Method Design," *HUMANIKA* 21, no. 1 (April 2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

¹²Yoki Yusanto, "Various Qualitative Research Approaches," *Journal of Scientific Communication (JSC)* 1, no. 1 (April 2020), <https://doi.org/10.31506/jsc.v1i1.7764>.

¹³Abuya Amran Wali, *Risalah Tauhid Tasawuf Dan Tauhid Sufi*, Jilid 1 (Labuhan Haji Aceh Selatan; Labuhan Haji Aceh Selatan: MPTT-I, 2021).

questions of authenticity or theological legitimacy, this study investigates their function as living religious texts that shape ethical and spiritual formation within the Sufi community. Specifically, the research seeks to answer three interrelated questions: (1) how are hadith texts structured and presented in Abuya Amran's corpus; (2) what interpretive patterns characterize the reading of hadith in contemporary Acehnese Sufism; and (3) how do these texts function within the pedagogical and spiritual life of the community? By addressing these questions, the study contributes to the growing field of Nusantara Islamic religious literature by offering a textual-practical perspective on hadith as living literature, expanding discussions of textual authority beyond sanad-based legitimacy, and highlighting the dynamic relationship between text, interpretation, and religious practice in contemporary Acehnese Sufism.

METHOD

This study employed a qualitative library research design, treating text as the primary object of inquiry rather than measuring social behavior or institutional dynamics. The focus is directed at the corpus of hadith interpretation texts produced and transmitted by Abuya Amran within the Indonesian Tauhid Tasawuf Study Council (MPTTI). This approach is consistent with qualitative textual inquiry as described by Creswell and Poth, in which meaning is constructed through systematic engagement with documents rather than through experimental or survey-based methods.¹⁴

Primary data consists of Abuya Amran's written works, official MPTTI documents, and transcripts of lectures and recitations containing hadith quotations and their interpretations. Secondary data includes academic literature on Acehnese and Nusantara Sufism, studies on hadith interpretation methodology within the Sufi tradition, and classical works relevant to the analytical framework. The corpus was delimited by explicit inclusion and exclusion criteria. A document was included if it was authored or authorized by Abuya Amran, circulated within

¹⁴John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks: SAGE, 2018).

the MPTTI community between 1998 and 2024, and contained at least one hadith quotation with accompanying interpretation. Documents lacking attributable authorship, lacking hadith content, or consisting solely of administrative material were excluded. A hadith fragment was selected as a unit of analysis when it was quoted in full or in part and accompanied by interpretive discourse. A fragment was treated as foundational hadith for systematic takhrij when it occupied a dominant conceptual function in the construction of tauhid and Sufi thought within the corpus.

As part of the textual analysis, systematic takhrij was conducted on 17 foundational hadith central to Abuya Amran's corpus. The takhrij traced sources of transmission, canonical status, and assessments by hadith scholars, referring to primary collections in Kutub al-Tis'ah as well as classical hadith criticism works including al-Sakhawi's *al-Maqasid al-Hasanah*, al-'Ajluni's *Kashf al-Khafa'*, and al-Albani's *Silsilah al-Ahadith al-Da'ifah wa al-Mawdu'ah*. The purpose of takhrij in this study is not to adjudicate the normative validity of Sufi teachings but to map the relationship between hadith usage in Abuya Amran's corpus and the standards of classical hadith criticism. Hadith classified as *da'if* were retained in the analysis because the study focuses on the textual, pedagogical, and hermeneutic functions of hadith rather than their transmission status. Their scholarly grade is explicitly recorded throughout, maintaining a clear distinction between normative authority in hadith science and interpretive function in religious practice.

Data analysis followed a three-stage coding procedure adapted from Miles, Huberman, and Saldaña's framework for qualitative text analysis¹⁵. In open coding, all hadith fragments and their accompanying explanations were read iteratively to identify emerging concepts and interpretive tendencies, producing initial codes including *ma'rifah*, *muraqabah*, morality, brotherhood, *tazkiyah*, *dhikr*, and ego control. In axial coding, initial codes were grouped into broader categories on the basis of conceptual relationships: for example, *muraqabah*, *dhikr*, and

¹⁵ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks: SAGE, 2014).

closeness to God were grouped under spiritual experience, while morality, counsel, and brotherhood were grouped under ethical formation. In selective coding, the main categories were synthesised into dominant interpretive patterns, yielding five: isyari (symbolic-inner), moral-ethical, ma'rifah-analogical, narrative-illustrative, and praxis-command (see, table 1).

Table 1.
 Sample Coding of Hadith Fragments and Interpretive Patterns

No.	Hadith Fragment in the Corpus	Interpretive Citation in the Corpus	Open Coding	Axial Coding	Interpretive Pattern
1	Ḥubb al-dunyā ra's kull khaṭī'ah (Love of the world is the root of every error)	The world is understood as an obstacle on the spiritual journey toward God.	Zuhd; control of desire; release of worldly attachment	Tazkiyat al-nafs	Isyari (Symbolic-Inner)
2	Anā 'inda zanni 'abdī bī (I am as My servant thinks of Me)	Nearness to God is realized through continuous dhikr and muraqabah.	Dhikr; muraqabah; divine nearness	Spiritual experience	Ma'rifah-Analogical
3	Man tawāda'a lillāhi rafa' ahullāh (Whoever humbles himself for God, God will raise him)	Humility is the foremost requirement for the sālik on the spiritual path.	Humility; ego control; adab	Spiritual character formation	Moral-Ethical
4	Al-dīn al-naṣīḥah (Religion is sincere counsel)	Religious life must be realized through care and guidance for others.	Counsel; social concern; moral responsibility	Social ethics	Moral-Ethical
5	Al-mu'min lil-mu'min kal-bunyān (A believer is to another believer like a building, each part strengthening the other)	Ukhuwwah is the foundation of communal harmony and collective spiritual strength.	Brotherhood; solidarity; togetherness	Socio-religious relations	Moral-Ethical
6	Iḥfāzi-llāha yaḥfazka (Be mindful of God and He will protect you)	Mindfulness of God is defined as constant awareness of His presence.	Divine awareness; muraqabah; ma'rifah	Human-God relationship	Isyari (Symbolic-Inner)

7	Al-taqwā hāhunā (Piety is here pointing to the chest)	Piety is understood as an inner state cultivated through purification of the heart.	Piety; heart; spiritual awareness	Inner spirituality	Isyari (Symbolic-Inner)
8	Hadith on congregational dhikr invoked as the basis for the rateb siribèe practice	The hadith serves as the basis for congregational dhikr practice in suluk.	Dhikr; practice; suluk	Sufi practice	Praxis-Command

Source: Author's personal documentation.

These three analytical stages correspond directly to the study's three research questions. The textual analysis stage addresses Research Question 1 by examining the structure and presentation of hadith in the corpus, including patterns of selection, citation form, and the relationship between hadith text and Sufi interpretation. The hermeneutic analysis stage addresses Research Question 2 by reconstructing the meaning of hadith as constructed by Abuya Amran, attending to the horizon of the text, the horizon of the interpreter, and the horizon of the Acehese Sufi tradition. The historical-intellectual analysis stage addresses Research Question 3 by situating Abuya Amran's interpretive practice within the continuity and transformation of the Acehese and Nusantara Sufi intellectual heritage,¹⁶ assessing whether the identified patterns represent continuity, adaptation, or reinterpretation.

The research team includes scholars affiliated with institutions in Aceh and Sumatra with longstanding academic and professional engagement with the Acehese Islamic tradition. Two of the three authors have conducted prior research within MPTTI-affiliated communities, and one has teaching ties to institutions in the Acehese Sufi educational network. This proximity affords depth of contextual knowledge but also carries the risk of interpretive partiality. To mitigate this, the analysis was grounded in the textual corpus rather than in informant testimony, coding categories were developed inductively and cross-checked against independent hadith and Sufi scholarship, and the canonical

¹⁶Yoki Yusanto, "Various Qualitative Research Approaches," *Journal of Scientific Communication (JSC)* 1, no. 1 (April 2020), <https://doi.org/10.31506/jsc.v1i1.7764>.

status of each hadith was verified against primary sources external to the corpus. These procedures follow the trustworthiness criteria of credibility, transferability, and confirmability outlined by Lincoln and Guba.¹⁷

FINDINGS AND DISCUSSIONS

FINDINGS

Interpretation of Hadith in Contemporary Acehese Sufism Tradition: A Study of Abuya Amran's Text Corpus

In Aceh, Sufism is an integral part of Islamic intellectual and cultural history. Since the period of the Aceh Sultanate, the Sufism tradition developed through the works of scholars such as Hamzah Fansuri and Syamsuddin as-Sumatrani, who not only shaped theological discourse, but also established a tradition of reading religious texts with a mystical and ethical nature. This tradition continues into contemporary times, although it has undergone various forms of adaptation and transformation according to changing social and religious contexts. One important expression of the continuity of this tradition can be found in the practice of hadith interpretation among the contemporary Acehese Sufi community.

Several researchers who focus on the development of hadith among Sufis mention the authority of hadith not only as a form of formal law regarding teachings, but also as an inspiration in the formation of teachings. So it can be seen that the delivery of religious doctrine and practice will be followed by the authority of hadith. This can also be seen in the Indonesian Tauhid Sufism Study Council (MPTT-I) always using hadith as an authoritative source in legalizing and inspiring its teachings and practices. In fact, MPTT-I made hadith one of the *istimdad* (basic teachings) of Sufism apart from the Koran and the *kalam*/sayings of Sufi scholars. Therefore, in conveying and teaching teachings, MPTT-I becomes a hadith as a source of Sufi teachings.¹⁸

In this context, Abuya Amran as a central figure in the Indonesian Tauhid Tasawuf Study Council (MPTTI) produced

¹⁷Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills: SAGE, 1985), pp. 289–331.

¹⁸Abuya Amran Wali, *Risalah Tauhid Tasawuf Dan Tauhid Sufi*, Jilid 1 (Labuhan Haji Aceh Selatan; Labuhan Haji Aceh Selatan: MPTT-I, 2021).

and transmitted a number of written and oral texts containing interpretations of hadith using a Sufi approach.¹⁹ The corpus analyzed consists of 30 documents produced and circulated within the MPTTI community between 1998 and 2024, presented in Table 2.

Table 2.
Corpus Description: Abuya Amran's Primary Text Sources

No.	Document Type	Amount	Year	Language	Publication Status
1	MPTTI Minutes / Monograph	9 titles	1998–2024	Indonesian + Arabic	Internal, limited
2	Official Documents of MPTTI Institutions	7 doc.	2004–2022	Indonesia	Internal institutional
3	Transcript (oral–written)	8 transcripts	2015–2023	Indonesia + Aceh	Semi-oral, unpublished
4	MPTTI Magazine / Bulletin	4 editions	2010–2018	Indonesian + Arabic	Limited public
5	Polemic / Conceptual Writing	2 docs.	2014–2016	Indonesian + Arabic	Limited public
	Total	30 documents	1998–2024		

Source: Author's personal documentation.

From the corpus (see table 3), 21 hadith fragments were identified and classified thematically. The classification integrates data from both the 30 corpus documents and the takhrij study, which documented 17 foundational hadith in Abuya Amran's principal writings. The hadiths examined in this research are in literal (written) transmission found in works written by Abuya Amran Waly entitled "Treatise on Sufism and Sufi Monotheism, Volumes 1 and 2" and "Teachings of Sufism and Keshufian".

¹⁹Nawawi Marhaban and Mawardi Mawardi, "The Qur'anic Authority in Strengthening Sufism Teaching at the Indonesian Tauhid Tassauf Study Council (MPTTI) in Indonesia," *Journal of Qur'anic Studies* 19, no. 1 (January 2023): 17–35, <https://doi.org/10.21009/JSQ.019.1.02>.

Table 3.
 Hadith Theme Distribution in Abuya Amran's Corpus

No.	Hadith Theme	Number of Fragments	Percentage	Example of Hadith (Arabic)	Primary Sources
1	Tawhid / Knowledge of Allah	4	30%	<i>Man 'arafa nafsahu faqad 'arafa rabbahu</i>	DOK-A, Risalah Tauhid, pp. 12–15
2	Tazkiyat al-Nafs / Zuhud	3	23%	<i>Hubb al-dunya ra'su kulli khati'ah</i>	DOK-A, Risalah Tauhid, p. 4;
3	Mutual respect / brotherhood	2	15%	<i>Al-mu'minu lil-mu'mini kal-bunyan</i>	DOK-A;
4	The Manners of Suluk / Tawadhu'	2	13%	<i>Man tawadha'a lillahi rafa'ahu Allah</i>	DOK-A, p. 8;
5	Dhikr and Muraqabah	2	10%	<i>Ana 'inda zanni 'abdi bi...</i>	DOK-D, Ed. 2, p. 22;
6	Social Ethics / Advice	4	8%	<i>Al-dinu al-nasihah</i>	DOK-B, p. 4;
	Total	17	100%		

Source: Authors' thematic classification. Percentages are computed against the 17 foundational hadith and rounded to one decimal place.

Most of the hadith used by the MPTT-I are found in the principal hadith collections; only a small portion derives from sources other than hadith books. After identifying these sources, the study assessed the canonical position of each hadith through takhrij the tracing of sources and the assessment of transmission status. Determining a hadith's status is a crucial step, since the quality of the source used to legitimize teaching bears on the strength of the religious teaching and practice built upon it. Systematic takhrij was conducted on all 17 foundational hadith cited in Abuya Amran's principal works. Table 4 presents the complete results, including the matn (with translation), canonical status, source collection, and sanad notes, which together serve as the primary empirical evidence of this study.

Table 4.
 Takhrij Results: Quality Status of 17 Foundational Hadith in
 Abuya Amran's Corpus

No.	Matan Hadith (MPTTI)	Canonical Status	Source of Hadith Book	Sanad Notes
1	<i>Hubb al-dunya ra'su kulli khati'ah (Love of the world is the source of all sins)</i>	Da'if (mursal)	Baihaqi, Shu'b al-Iman; Zuhud al-Kabir. There is nothing in the Pole of al-Tis'ah	Narrated by Hasan al-Basri (tabi'in without mentioning the companions); mursal, but maqbul according to the conditions of Imam Syafi'i. ²⁰
2	<i>Ana 'inda zanni 'abdi bi (hadith qudsi about dhikr)</i>	Sahih	Bukhari No. 7400; Muslim No. 2675; Tirmidhi No. 3603; Ibn Majah No. 3822	Sanad muttasil, all narrators of thiqqah ²¹
3	<i>Man tawadha'a lillahi rafa'ahu Allah (tawadhu')²²</i>	Sahih	Ibn Majah (Sunan); Musnad Ahmad No. 11724	Sanad muttasil; narrator of thiqqah, source can be accounted for
4	<i>La yadkhulu al-jannata man kana fi qalbihi mithqalu dzarratin min kibr (arrogance)</i>	Sahih	Muslim No. 148; Tirmidhi; Abu Dawud No. 4091; Musnad Ahmad No. 3947 ²³	Widely narrated in Kutub al-Tis'ah, strong sanad
5	<i>Wataftariqu ummati 'ala thalath wa sab'in millah... (division of the people)</i>	Hasan	Mustadrak al-Hakim; Tirmidhi (hasan gharib)	The sanad is problematic in Abdurrahman ibn Ziyad al-Afriqi (da'if), but is strengthened by Hakim's line; Tirmidhi: hasan gharib
6	<i>Al-dinu al-nasihah (religion is advice)</i>	Sahih	Bukhari (chapter title of Faith); Muslim No. 95; Abu Dawud No. 4944; Tirmidhi No. 1926; Darimi No. 2788	MPTTI only quotes the initial fragment; the complete hadith is authentic in various collections.

²⁰ Abu Abdullah Mahmud Al-Hadhad, *Takhrij Hadith Ihya Ulum Al-Din* (Riyad: Dar al-Ma'asimah, 1987).

²¹ Abi Abd Allah Muhammad bin Isma'il Al-Bukhari, *Jami' Sahih Al Bukhari*, Juz 9 (Beirut; Dar al-Ta'sil, 2012).

²² Abuya Amran Wali, *Risalah Tauhid Tasawuf Dan Tauhid Sufi*.

²³ Abu Abd Allah Muhammad Ibnu Majah, *Sunan Ibnu Majah Hadis* (Riyad: Maktabah al-Ma'arif, 1417).

7	<i>Takhal্লাqu bi akhlaqillah (behave with the morals of Allah)</i>	Mawdhu'/Not Verified	It is not found in Kutub al-Tis'ah nor Mu'jam al-Mufahras. Al-Ghazali said it has no sanad; al-Suyuthi and al-Razi said it has no sanad.	There are no continuous sanad paths; debated by hadith scholars on both the sanad and the matan
8	<i>Al-mu'minu lil-mu'mini kal-bunyan yasuddu ba'duhu ba'da (brotherhood)²⁴</i>	Sahih	Bukhari No. 485 & 6031; Muslim No. 65; Tirmidhi No. 1928; Nasa'i No. 2560	Narrated in four collections of Kutub al-Tis'ah; Bukhari repeats it twice
9	<i>Rasulullah SAW's will: Ihfazh Allah yahfazhka... (testament to Ibn Abbas)²⁵</i>	Sahih	Musnad Ahmad No. 2669; Tirmidhi No. 2516 (hasan saheeh); Baihaqi, Syu'b al-Iman No. 192	MPTTI quotes some of the matan; complete muttasil and sahih hadith
10	<i>Al-du'a'u silahu al-mu'min (prayer is the weapon of the believer)</i>	Da'if	Musnad Abu Ya'la No. 439; Mustadrak al-Hakim No. 1834. Not in the Pole al-Tis'ah	The sanad contains Muhammad ibn al-Hasan ibn Abi Yazid al-Hamdani who is considered weak
11	<i>Innama bu'ithtu li-utammima makarima al-akhlaq (perfection of morals)</i>	Sahih	Sunan Kubra Baihaqi No. 20819; Shu'b al-Iman No. 7608; Musnad Ahmad No. 8952; Muwatta' Malik	Sanad muttasil via the Abu Hurairah route; narrated several collections
12	<i>Innallaha fi 'awni al-'abdi ma kana al-'abdu fi 'awni akhihi (please help)</i>	Sahih	Muslim (Dhikr); Abu Dawud (Adab); Tirmidhi (Hudud); Makarim al-Akhlaq al-Tabrani No. 86	Muslims mention it with additional, longer context; MPTTI quotes only the final paragraph.
13	<i>Al-ma'rifatu ra'su mal (ma'rifah is capital)</i>	Mawdhu'/Not Verified	Only found in Ihya' Ulum al-Din (al-Ghazali) and al-Syifa'	Al-Ghazali and al-Qadhi Iyad did not include a sanad; it is

²⁴ Abu al-Husain Muslim ibn Hijaj al-Qusyairi Al-Naisaburi, *Sahih Muslim*, Juz 1 (Bandung: Syirkah Diponegoro, 1985).

²⁵ Abu 'Abd Allah al-Hakim Al-Naisaburi, *Al-Mustadrak 'Ala Al-Sahihain*, Juz 1 (Beirut: Dar al-Ta'sil, 2014).

			(al-Qadhi Iyad); there is no continuous sanad	not found in Kutub al-Tis'ah
14	<i>Al-sakitu 'an al-haqqi shaytanun akhras (the mute devil)</i>	Mawdhu'/Not a Hadith	Not found in Kutub al-Tis'ah or other primary hadith books	Translator Said Sabiq states explicitly: 'not a hadith, famous sayings that are not properly attributed to the Prophet'
15	<i>A'da 'aduwwika nafsuka allati bayna janbayik (lust is the greatest enemy)</i>	Da'if	Baihaqi, Zuhud al-Kabir No. 434 (Ibn Abbas's line). Not in Kutub al-Tis'ah	Sanad contains Ismail ibn Ayyash who is considered weak; the only narration on Baihaqi
16	<i>Lawlaka ya Muhammad ma khalaqtu al-aflak (the creation of the world is due to Muhammad)</i>	Mawdhu'	It is not in Kutub al-Tis'ah. Ibn al-Jauzi includes it in Kitab al-Mawdhu'at (collection of fabricated hadith), pp. 289–290	The original long hadith; this fragment was quoted by Ibn al-Jauzi as mawdhu'. Many scholars reject it
17	<i>Al-taqwa ha-huna (taqwa is here pointing to the chest)</i>	Sahih	Muslim No. 2564; Sunan Kubra Baihaqi; Shu'b al-Iman	MPTTI quotes a small fragment of a long hadith; the original text is longer, concerning the prohibition of envy and hostility.
<p>Summary: 9 Sahih (53%), 1 hasan (6%), 3 dha'if (18%), 4 mawdhu'/not verified (24%)</p>				

Source: Author's personal documentation.

The Structure of Hadith Texts in the Abuya Amran Corpus

Textual analysis shows that hadith interpretation in Abuya Amran's corpus centers on the themes of tauhid, *tazkiyat al-nafs*, *maḥabbah*, and *adab al-suluk*, and draws on hadith with Sufi resonance such as *man 'arafa nafsahu faqad 'arafa rabbahu* to support the teaching of *ma'rifah* and *waḥdat al-wujūd*. This pattern aligns with the wujūdiyyah Sufi tradition in Aceh rooted in the thought of Hamzah Fansuri and other Nusantara Sufis, in which hadith and Qur'anic symbols are read symbolically and

contemplatively to articulate the relationship among God, cosmos, and humanity.²⁶

Methodologically, the MPTT-I's criticism and selection of hadith differ both from the standards of classical hadith scholars and from some Sufi traditions: the MPTT-I prioritizes the quality of content (*matn*) and the authority of core *turāth* texts when assessing hadith, even where some are classed as *da'if* or *mawdū'* by hadith scholars.²⁷ The use of such hadith to reinforce Sufi teaching is also evident in studies of the Nusantara Sufi hadith tradition for example in Hamzah Fansuri and Nuruddin ar-Raniri where sanad and *matn* are combined with local spiritual needs.²⁸

A close reading of the corpus reveals a consistent and repetitive structure. Hadith are generally quoted as short fragments often a single sentence or key phrase taken to represent the hadith's main message. These quotations are rarely accompanied by a full citation of the source collection and almost never followed by an explanation of the sanad or a discussion of the hadith's grade. The hadith is thus not placed within the framework of hadith scholarship, which demands verification of transmission, but is treated as a meaningful text ready to be read and internalized. To illustrate this structure, three representative instances from the corpus are presented below.

First, in DOK-A (*Risalah Tauhid*, pp. 12–15), the fragment *man 'arafa nafsahu faqad 'arafa rabbahu* is quoted without

²⁶Mukhlis Latif, "The Debate on Philosophical Sufism: Dynamics and Dialectics in Aceh," *IBDA: Journal of Islamic and Cultural Studies* 21, no. 1 (April 2023): 57–72, <https://doi.org/10.24090/ibda.v21i1.7779>; Syamsun Ni'am, "Hamzah Fansuri: Pioneer of Wujudiyah Sufism and Its Influence Until Now in the Archipelago," *Epistémé: Journal of Islamic Science Development* 12, no. 1 (June 2017): 261–86, <https://doi.org/10.21274/epis.2017.12.1.261-286>.

²⁷Mawardi, Drajat, and Sulidar, "Exploration of the Authenticity of Hadith in the Acehese Sufi Tradition."

²⁸Mufti Hidayat, Dadah Sa'adah, and Dikdik Dahlan Lukman, "The Contribution of Nuruddin Ar-Raniri in the Tradition of Hadith Writing in the Archipelago," *Cakrawala: Journal of Religious Studies and Global Society* 2, no. 1 (June 2025): 14–20, <https://doi.org/10.63142/cakrawala.v2i1.65>; Nur Hamidah Pulungan, Tamrin Subagyo, and Muhajirah Binti Jamaluddin, "The Intellectual Tradition of Abdul Qadir Al-Mandili (1329-1385 H/1910-1965 M) IN THE HADITH BOOK TUHFAN AL-QARI'," *Riwayah: Journal of Hadith Studies* 11, no. 1 (June 2025): 65, <https://doi.org/10.21043/riwayah.v11i1.31032>.

source attribution and is immediately glossed: knowing the self is the gateway to knowing God, so that emptying the heart of all but God becomes the essence of *ma'rifah*. Second, in DOK-D (ed. 2, p. 22), the *ḥadīth qudsī anā 'inda ḡanni 'abdī bī* is cited as a single clause and tied directly to the practice of continuous dhikr and *muraqabah*, with no mention of its place in the *Ṣaḥīḥayn*. Third, in DOK-B (p. 4), *al-dīn al-naṣīḥah* appears only as its opening fragment and is expanded into a call to care and counsel for others. In each case the source code, the hadith fragment, and Abuya Amran's explanation follow the same compact sequence.

After the quotation, the text consistently continues with a concise, direct explanation of the message. This is not a systematic hadith sharḥ but a moral-spiritual reflection linked to everyday life. The language is simple, communicative, and normative-ethical, enabling readers or listeners to grasp the meaning without a deep background in hadith scholarship. The structure thus positions the hadith as an entry point to ethical discourse rather than as an object of philological analysis.

From the perspective of religious-literature studies, this structure has important implications for how textual authority is established. The authority of the hadith is constituted not through the methodological tools of hadith science chain analysis or the comparison of narrations but through its ethical and spiritual utility. Hadith gains legitimacy through its capacity to direct readers toward self-control, moral formation, and deepened religious awareness. The short-quotation/brief-explanation pattern also makes the hadith easy to remember and repeat in oral teaching, aligning with a Nusantara tradition in which texts are designed to be read, heard, and internalized through repetition. The structure of the hadith texts therefore positions them as living religious literature that functions pedagogically and is oriented toward spiritual formation.

Patterns of Hadith Interpretation: From Literal Meaning to Ethical-Inner Meaning

The interpretive structure in the corpus tends to follow the pattern of *kitāb* study: reading of the matn, free translation, then explanation of the inner (*isyārī*) meaning linked to the practice of dhikr and suluk similar to the Sufi explanation of hadith among other Nusantara scholars and nineteenth-century Turkish *tekke*

scholars who combined Sufism and hadith study.²⁹ In the MPTT-I, hadith functions not only as normative evidence but also as legitimation for the practice of the tarekat and congregational dhikr.³⁰

Hermeneutic analysis shows that interpretation proceeds by shifting meaning from the literal to the ethical and spiritual. Hadith are read not as normative texts that fix legal provisions but as reflective texts that guide readers toward cultivating spiritual awareness. The literal meaning becomes an entry point for exploring deeper moral messages rather than the endpoint of interpretation. Hadith on morals, patience, or brotherhood, for instance, are read less as normative counsel than as indicators of one's inner state and degree of ego control, functioning as a means of *muhāsabah*. The focus shifts from "what should be done" to "what inner state should be cultivated."

In this orientation the discussion of sanad and the grading of authenticity are not central. The absence of sanad elaboration does not signal disregard for the hadith's authority but reflects a shift in the orientation of reading: authority is constituted through the ethical and spiritual force of meaning. This emphasis on inner meaning (*irfānī*) allows the hadith to be read contextually and personally.³¹ The reading style clearly aligns with the classical Sufi interpretive tradition—both in the global Islamic heritage, as in al-Ghazālī's placement of hadith as a foundation for moral cultivation, and in the classical Acehese tradition of Hamzah Fansuri and Syamsuddin as-Sumatrani, which emphasizes the symbolic and existential meaning of religious texts.³²

²⁹Ahmad Munji, "Ahmad Ziyauddin Gumushanevi and the Tradition of Hadith Studies in 19th Century Tekke Turkey," *Riwayah: Journal of Hadith Studies* 6, no. 2 (October 2020): 173, <https://doi.org/10.21043/riwayah.v6i2.8428>.

³⁰Sehat Ihsan Shadiqin, "Sufism in the Sharia Era: Typology of Adaptation and Transformation of the Sufi Movement in Contemporary Acehese Society," *Substantia: Journal of Islamic Theology* 20, no. 1 (April 2018): 66, <https://doi.org/10.22373/substantia.v20i1.3406>.

³¹M. Thohar Al Abza et al., "The Dialectic Of Islamic Literacy And Adat Conservation: Remote Community Reception Of Hadiths In The Sermon Naga Manuscript Of West Papua," *Journal of Religious Lectures* 22, no. 1 (June 2024): 253–86, <https://doi.org/10.31291/jlka.v22i1.1200>.

³²Raja Halid, "Sufism, Spiritual Performativity And Theological Contestations: Parallels Of The Aceh And Perak Sultanates Across The Centuries,"

Based on a textual analysis of 17 hadith passages, five dominant interpretation patterns were identified. These patterns indicate that the quality of the sanad is not the primary criterion for selecting weak and weak hadith, and they are used with the same hermeneutic justification as authentic hadith (see, table 5).

Table 5.
Patterns of Hadith Interpretation: Typology, Frequency, and Linguistic Characteristics

Interpretation Pattern	Operational Definition	Distinctive Linguistic Features
Isyari (Symbolic-Inner)	The shift from literal to spiritual meaning; hadith as a symbol of spiritual condition	Reflective metaphors: 'soul', 'veil', 'closeness'; transformation of normative vocabulary into spiritual
Moral-Ethical	Hadith as a guide to ethical behavior and the formation of morals	Normative-instructive: 'should', 'obligatory for us'; concrete life examples
Analogical Knowledge	Hadith as the basis of the doctrine of human-God gnosis; analogical reasoning	Abstract language: existence, fana', baqa', nur; short analogical sentences
Narrative-Illustrative	Hadith is quoted and expanded with relevant stories/parables	'For example...'; 'like...'; illustration of Acehnese/dayah culture as a contextual bridge
Praxis-Command	The hadith is directly linked to instructions for dhikr, suluk, or concrete practices.	Direct imperatives: 'then do...'; 'the practice is...'; integration with tawajjuh training

Source: Author's personal documentation.

The Context of Production and Transmission of Hadith Texts in the Acehnese Sufism Tradition

The context of the production and transmission of hadith texts in Abuya Amran's corpus plays a crucial role in shaping how they are composed, read, and interpreted. These texts were not born within academic settings or formal scholarly writing traditions, but rather were produced within the context of Sufism teaching, such as religious study groups, dhikr (remembrance of God), religious sermons, and spiritual guidance for the congregation. This context makes the hadith text function as

International Journal of Asia Pacific Studies 18, no. 2 (August 2022): 315–37, <https://doi.org/10.21315/ijaps2022.18.2.13>.

teaching material that must be communicative, easy to understand, and directly touch the spiritual needs of the audience.

The primary audience for Abuya Amran's text is a community of Sufi practitioners with diverse social and educational backgrounds. This influenced the choice of language, writing style, and presentation of the hadith. The text is written in simple language, with minimal technical terms, and often uses metaphors or illustrations relevant to the everyday experiences of the Acehnese people. This adaptation demonstrates that the text's production process took into account readability and acceptability, enabling the hadith text to function effectively as a living religious text.

During the transmission process, the hadith texts were not only read individually but also delivered orally and reinterpreted in interactions between the teacher and the congregation. The explanation of the hadith was dialogic and contextual, allowing for the adaptation of meaning to suit the audience's situation. This transmission pattern confirms that the text of the hadith is not static, but rather continues to experience enrichment of meaning in the practice of teaching Sufism.³³ Thus, hadith literature functions as a medium that bridges written texts and collective religious experience.

When compared with the classical Acehnese Sufism tradition, this context of production and transmission shows both continuity and differences in the form of discourse. In the works of Hamzah Fansuri and Syamsuddin as-Sumatrani, Sufism texts are produced in the form of religious literature dense with symbolism and metaphysical metaphors, with the assumption of a

³³Sarwan Sarwan et al., "Romanticism in Salafi Da'wah: A Cultural and Historical Perspective from West Sumatra, Indonesia," *Jurnal Ilmiah Peuradeun* 13, no. 1 (January 2025): 177–98, <https://doi.org/10.26811/peuradeun.v13i1.1373>; Nofri Andy.N, Ja'far Assagaf, and Kamaluddin Nurdin Marjuni, "The Dialectic of Hadith Between Salafi-Sufi and Its Influence on Religious Practice in West Sumatra," *Penamas* 37, no. 2 (December 2024): 248–61, <https://doi.org/10.31330/penamas.v37i1.831>; Tarmizi M. Jakfar et al., "The Struggle Between Salafi Scholars And Islamic Boarding School Scholars: The Controversy Over The Practice Of Fiqh Hadith In Aceh And North Sumatra, Indonesia," *Futura Islamic Scientific Journal* 23, no. 1 (February 2023): 88, <https://doi.org/10.22373/jiif.v23i1.17733>.

relatively limited audience and a certain intellectual capacity. These classical texts functioned as reflective literature for the educated and intellectual communities of the palace, so the discourse used was abstract and philosophical.

In contrast, Abuya Amran's text was produced in the context of mass preaching and teaching, so that the form of discourse experienced significant simplification. Nevertheless, its pedagogical goals remain in line with the classical tradition, namely spiritual development and purification of the soul. This simplification of discourse is not a break from the Acehese Sufi tradition, but rather an adaptation to the contemporary socio-religious context. In this way, Sufi teachings can continue to be widely transmitted without losing their ethical-spiritual orientation.

From the perspective of the study of Nusantara religious literature, the context of the production and transmission of Abuya Amran's texts shows how religious texts are always in a dynamic relationship with social space and teaching practices. The text of the hadith is not only understood as a written artifact, but as part of a collective practice of reading, conveying, and interpreting. This finding confirms that studies of religious literature need to pay attention to the context of text production and transmission in order to fully understand the function and meaning of texts in local religious traditions.

The Position of Abuya Amran's Works in the Acehese Sufism Literary Tradition

Discussions on the structure of hadith texts, interpretation patterns, forms of pedagogical discourse, and the context of text production and transmission lead to a more conceptual question: how Abuya Amran's work and teaching practices fit within the landscape of Acehese Sufism's literary tradition. From the perspective of religious literature studies, this position is not determined solely by the content of the teachings, but rather by the way the texts are produced, read, and utilized within the socio-religious sphere.

Conceptually, Abuya Amran's work can be understood as a continuation of the Acehese Sufi literary tradition which places religious texts as a medium for spiritual and moral development. The ethical-spiritual orientation that emphasizes self-control,

purification of the soul, and harmonious relations with others shows clear continuity with the classical Acehese Sufism tradition, as seen in the works of Hamzah Fansuri and Syamsuddin as-Sumatrani. In this classical tradition, religious texts, including hadith, are read symbolically and directed towards an inner understanding of the relationship between humans and God.³⁴

However, when compared to classical Acehese works in the form of mystical poetry and metaphysical prose with complex symbolic language, Abuya Amran's work shows a significant shift in discourse form. His texts are not composed in a high literary style or elaborate philosophical metaphors, but rather in simple and communicative language. This shift indicates a process of simplification and adaptation of the Sufi literary tradition to make it accessible to the wider contemporary religious community. In other words, Abuya Amran does not reproduce the Acehese Sufi literary tradition textually, but transforms it into pedagogical literature.

In this context, Abuya Amran's work also has a close relationship with the Sunni Sufi tradition which developed through the influence of al-Ghazali, especially in its emphasis on the integration between sharia, morals, and Sufism. Hadith is positioned as a foundation for ethics and spiritual development, not as material for polemics or theological debate. This approach shows that the Acehese Sufi literary tradition that lives in Abuya Amran's work is a tradition that is oriented towards practice, not speculation.

By paying attention to the overall findings, it can be said that the position of Abuya Amran's work in the Acehese Sufism literary tradition is in the area of continuity as well as transformation. He continues the ethical-inner orientation of classical Acehese Sufism, but modifies the discourse forms and delivery strategies to suit the contemporary socio-religious

³⁴Daud Lintang, Kombang Tua Siregar, and Randy Putra Alamsyah, "Circulation of the Book of Al-Tuhfah Al-Mursalah Ila Ruh Al-Nabi: Translocality Study and Its Impact on Aceh's Muslim Community," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 9, no. 1 (January 2025): 81–98, <https://doi.org/10.21009/hayula.009.01.05>; Mulyadi Mulyadi et al., "The Integration and Interconnection of Knowledge in Aceh: A Historical Perspective," *At-Tarbawi: Jurnal Pendidikan, Sosial Dan Budaya* 12, no. 1 (June 2025): 202–33, <https://doi.org/10.32505/tarbawi.v12i1.10166>.

context. This position emphasizes that the Acehese Sufistic literary tradition is not static, but rather continues to develop through adaptive and contextual religious literature practices.³⁵

DISCUSSIONS

Hadith as Living Religious Literature

Research findings indicate that the hadith in Abuya Amran's corpus are not positioned as normative texts that are meaningfully complete, but rather as living religious literature texts that continue to be kept alive through the practice of reading, teaching, and internalization within the community. This is evident in the consistent structural pattern, namely the use of short hadith fragments immediately followed by concise and applicable interpretations. This structure indicates that the primary function of the hadith is not as an object of philological study or chain of transmission criticism, but as a trigger for ethical reflection and spiritual transformation.

From the perspective of religious literature studies, this pattern indicates a shift from "text as authority" to "text in practice." The hadith does not stand as authority solely because of its canonical status, but because of how it is used in pedagogical contexts. Thus, the meaning of the hadith is performative it is formed in the acts of reading, explaining, and practicing. This practice demonstrates that the hadith text functions as a medium for interaction between teacher and congregation, not simply as a written artifact.

Furthermore, the "living" nature of this text is also evident in its interpretative flexibility. The same hadith fragment can be given different meanings depending on the context of the study. This demonstrates that the authority of meaning is not singular, but rather negotiated within the pedagogical space. Thus, hadith in this tradition operates as an open text that continually undergoes actualization of meaning.

Dominance of Isyari Interpretation

Data distribution indicates a dominance of Isyari Interpretation, indicating a strong tendency toward symbolic and

³⁵M. Jakfar et al., "The Struggle Between Salafi Scholars And Islamic Boarding School Scholars."

spiritual reading. In this pattern, the literal meaning of the hadith is not ignored but rather serves as a starting point for exploring deeper meanings. For example, the hadith on intention is understood not only as a valid requirement for worship, but as an inner orientation that determines the quality of human existence.

This dominance indicates an epistemological shift from a legal-formal approach to an ethical-spiritual approach. The hadith no longer functions primarily as a basis for establishing law, but as a means of fostering self-awareness. Thus, Islamic interpretation acts as a mechanism of transformation, where the hadith text becomes a tool for shifting religious orientation from external (behavior) to internal (inner state).

Linguistically, Islamic interpretation is characterized by the use of metaphors, simplification of meaning, and a shift in terminology from normative to reflective concepts (e.g., "patience" becomes "awareness," "sincerity" becomes "loss of ego"). This pattern demonstrates that the language used not only explains the text but also shapes the reader's religious experience. In this case, language becomes an instrument of transformation, not just communication.

Mechanisms of Textual Authority, Relations to Tradition,

One of the most significant findings of this study is that the authority of the hadith in Abuya Amran's corpus is not established through the mechanism of sanad (chain of transmission) or philological verification as in the classical tradition of hadith scholarship, but rather through three main dimensions: ethical relevance, pedagogical power, and community acceptance. Ethical relevance gives the hadith authority to the extent that it provides direct meaning for the moral life of the congregation; the hadith are selected not solely for their narrational status, but for their transformative power on consciousness and behavior. Pedagogical power is evident in the process of simplification and contextualization, where the hadith are presented in a concise, communicative form that is easily internalized by a heterogeneous audience. Meanwhile, community acceptance serves as social legitimacy: the hadith become authoritative through continued use, repetition, and lived out in collective practice. Thus, the

authority of the text is performative and communal, not merely epistemic. This model demonstrates a shift from authority by transmission to authority by function, where hadith derive legitimacy not primarily from the chain of transmission, but from its function in shaping ethics and spirituality. Academically, this finding does not negate the importance of sanad (chain of transmission), but rather suggests an alternative model of authority within the context of local religious practices.

In relation to the classical Acehese Sufi tradition, claims of continuity need to be critically examined through conceptual and textual evidence. The analysis indicates that the relationship between Abuya Amran's corpus and the classical tradition is more accurately understood as epistemological resonance rather than direct continuity. At the level of similarity, there are quite clear parallels, particularly in the emphasis on inner meaning (*isyari*) as the core of interpretation, the orientation toward ethical formation and purification of the soul, and the placement of the human-God relationship as the center of spiritual reflection. This pattern bears similarities to the approach found in the works of Hamzah Fansuri and Syamsuddin as-Sumatrani, particularly in their symbolic tendencies and metaphysical orientation. However, at the level of differentiation, a significant transformation occurs: the classical tradition uses complex and reflective symbolic-metaphysical language, while Abuya Amran's corpus displays simple, direct, and pedagogical language. The classical discourse structure tends to be philosophical and contemplative, while the contemporary structure is more instructional and applied. This suggests that what is continuous is not the textual form, but rather its epistemological orientation. Thus, the relationship that emerges is a similarity in how the texts are understood, not a literal reproduction of the tradition. This transformation also reflects the process of Sufism adapting to the modern social context, in which metaphysical complexities are simplified to make them accessible to a wider community.

Resonance with the Classical Sufism Tradition

Analysis of the text corpus shows that Abuya Amran's teachings have a number of conceptual points of contact with the classical Acehese Sufism tradition represented by Hamzah

Fansuri and Syamsuddin as-Sumatrani.³⁶ However, this relationship needs to be understood carefully by distinguishing between idea continuity and textual continuity. Several forms of conceptual convergence can be clearly identified. First, the centrality of self-knowledge as a path to knowing God. The hadith man 'arafa nafsahu faqad 'arafa rabbahu is used in the MPTTI environment as the basis for the teachings of ma'rifat, namely the belief that understanding one's own nature is the door to knowing God. This view has similarities with Hamzah Fansuri's thoughts in *Asrar al-'Arifin* and *Sharab al-'Ashiqin*, which places self-knowledge as an epistemological path to divine knowledge.³⁷ If Fansuri explains this process through the concept of *fana'*, Abuya Amran articulates it through the idea of emptying the heart of everything other than Allah as the essence of ma'rifat. The differences in terms used do not change the same underlying ontological orientation.

Second, there are similarities in the emphasis on the importance of mahabbah or divine love. In the works of Hamzah Fansuri and Syamsuddin as-Sumatrani, love for Allah is understood as the origin of creation and the final destination of human spiritual journey.³⁸ A similar orientation is seen in the use of hadiths which explain the creation of nature as a manifestation of Divine love. Although some of the hadith used in this context

³⁶Zuhri Zuhri et al., "Wahdat Al-Wujud's Doctrine of Hamzah al-Fansuri in Javanese Literature: The Identity of Unity of Being in a Manuscript Entitled Miftah al-Mannan," *Jurnal Akidah & Pemikiran Islam* 26, no. 2 (December 2024): 115–58, <https://doi.org/10.22452/afkar.vol26no2.4>; Damanhuri Basyir, "Acehnese Sufism: The Transformation of Islamic Spirituality and Social Identity from the Classical to the Contemporary Era," *Abrahamic Religions: Jurnal Studi Agama-Agama* 5, no. 2 (September 2025): 262–76, <https://doi.org/10.22373/arj.v5i2.32381>.

³⁷Muhammad Affan, "The Role of Sufis in Connecting Aceh to the Global Islamic Network in the 17th Century," *Islam Nusantara: Journal for the Study of Islamic History and Culture* 4, no. 2 (July 2023): 27–42, <https://doi.org/10.47776/islamnusantara.v4i2.700>.

³⁸Muhammad Azizi, Andri Nirwana, and Kharis Nugroho, "The Meaning of the Esoteric Interpretation of Syamsuddin as Sumatrani on the Verse of Aqidah in Surah Al-Hadid Verse," paper presented at Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023), *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, 2023.

have a debated status in hadith studies, their use is more directed at emphasizing a cosmological vision that is in line with the embodied Sufism tradition that developed in the archipelago. Thus, the function of hadith is not merely as a normative proposition, but also as a medium for expressing the spiritual worldview that has long lived in the Islamic intellectual tradition of the archipelago.

Third, both the classical Acehese Sufism tradition and the teachings of Abuya Amran place the inner dimension as the main priority in religious life. Hamzah Fansuri and Syamsuddin as-Sumatrani emphasized that outward obedience will not achieve perfection without inner transformation.³⁹ The same pattern is seen in the various interpretations of hadith used within the MPTTI environment, where the outward meanings are consistently directed towards an ethical and spiritual message. Thus, hadith is not only understood as a source of law or rules of behavior, but also as a means of cultivating the soul and purifying oneself.

Despite these similarities, the relationship between Abuya Amran's teachings and the classical Acehese Sufism tradition cannot be called a direct continuity in the textual sense. There are a number of fundamental differences that indicate a process of adaptation and transformation. First, differences can be seen in the form and style of discourse used. Hamzah Fansuri's works are full of symbolism, poetic metaphors, and philosophical terminology influenced by the traditions of Ibn 'Arabi and al-Jili. Syamsuddin as-Sumatrani also developed complex theological arguments through metaphysical concepts such as the dignity of seven. In contrast, Abuya Amran's texts use simpler and more communicative Indonesian so they are easily understood by the wider community. The philosophical complexity found in

³⁹Eyyüp Tuncer, "Malay Dünyasının İlk Mutasavvıf Şairi Hamza Fansûrî'nin İkan Tungal Şiiri Bağlamında Vahdet-i Vücûd Anlayışı," *İslam Tetkikleri Dergisi*, April 1, 2021, 267–90, <https://doi.org/10.26650/iuitd.2021.853369>; Benny Musta'an Syukron and Munawar Holil, "WAHDATUL WUJUD IN TWO CULTURES: A STUDY OF HAMZAH FANSURI'S POEM AND THE USURRAN GANTI MANUSCRIPT," *Jurnal Skripta* 11, no. 2 (2025), <https://doi.org/https://doi.org/10.31316/skripta.v11i2.8361>.

classical texts has been simplified to suit the needs of contemporary preaching.

Second, there are differences in audience and social context. Classical Sufi texts generally emerged within palace circles and among intellectuals with specific scholarly backgrounds. In contrast, the texts used in the MPTTI (Indonesian Islamic Studies Institute) were aimed at the general public with varying levels of education. Therefore, the teaching delivery strategies were also adjusted to be more practical, educational, and applicable.

Third, there are differences in the use of authoritative sources. In Hamzah Fansuri's works, the primary intertexts used are verses from the Quran and Sufi works, while hadith are not always the center of argumentation. Conversely, in Abuya Amran's corpus, hadith occupy a very central position as the primary foundation for conveying spiritual, moral, and social teachings. This difference indicates a different methodological orientation in establishing religious authority.

Based on these findings, the term "continuity" needs to be used more carefully. What can be said to be continuous is not the form of discourse, text structure, or direct method of argumentation, but rather the same epistemological orientation, namely an emphasis on the inner dimension, the centrality of divine love, and the ultimate goal of knowledge of God. Therefore, the relationship between Abuya Amran's teachings and the classical Acehese Sufism tradition is more accurately understood as a form of adaptive resonance, namely the process of re-actualizing classical Sufism values and orientations within the context of contemporary da'wah and religious education.

CONCLUSION

This study contributes to the broader field of Islamic religious literature in Southeast Asia by demonstrating how Abuya Amran's corpus exemplifies a localized pedagogical mode of hadith engagement. The consistent quotation-interpretation structure foregrounds the role of hadith as compact teaching units, emphasizing ethical and spiritual formation rather than isnād validation. In this way, the corpus illustrates how textual authority is reconfigured in practice: from a chain-of-transmission model to a function-based model that prioritizes lived pedagogy and community ethics. This finding enriches our understanding of

Southeast Asian Islamic textual traditions, showing that religious literature in the region is not merely derivative of Middle Eastern models but actively reshapes interpretive strategies to meet local pedagogical needs.

Theoretically, the research advances two contributions: first, it offers a methodological model for analyzing hadith within the framework of living religious literature, and second, it expands the notion of textual authority to encompass pedagogical function. These contributions open pathways for rethinking how Islamic texts operate in diverse cultural contexts, particularly in Southeast Asia where Sufi traditions and community-based teaching remain central. Practically, while the findings suggest that simplified and contextualized hadith presentation may support ethical internalization, this implication should be treated as provisional. The evidence is limited to one corpus and figure, and broader claims about pedagogical effectiveness require further comparative validation.

Future research could build on these insights through comparative studies of other Sufi corpora in the Nusantara region, examining whether similar interpretive structures and pedagogical functions emerge across different figures and communities. Additionally, longitudinal analyses of transmission practices could illuminate how interpretive strategies evolve across generations, institutions, and shifting socio-religious contexts. Such directions would deepen our understanding of the diversity and adaptability of Islamic religious literature in Southeast Asia, situating Abuya Amran's corpus within a wider constellation of pedagogical and hermeneutical practices.

By expanding the scope of inquiry, scholars can better appreciate the dynamic interplay between textual authority, pedagogy, and community ethics, thereby enriching the study of Islamic religious literature in the region and contributing to global conversations on how religious texts are lived, taught, and transformed.

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