

Representation of the Communication Strategy for the *Da'wah* of the Sufi Order in *Syair Nasihat* as an Effort to Strengthen National Unity

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ABSTRACT

Since the "wujudiyah controversy" occurred in Aceh, the ulamas have interpreted very carefully the poetic expressions of the Sufis who often use a dense and symbolic language of poetry. In fact, the mental atmosphere created by the controversy led the ulama to prefer writing Sufism doctrine or teachings "more carefully". They prefer writing literary genre of books to writing poetry. However, there are also some writers inserting this doctrine into the genre of poetry, as can be found in the Malay text entitled *Syair Nasihat*. In other words, SN is a representation of wujudiyah poetry that is "disguised or disguised" so as not to become a victim of extermination like previous Sufism works. The research methods used were philology and text studying methods. The results of study are the communication strategies of the Sufi sect of the wujudiyah sect in spreading their teachings amidst the repressive actions of the authorities. The media used with symbolic communication are embedded in poetic expressions in SN. Communicators can also understand and understand well these symbolic messages, namely still affirming monotheism and focusing on efforts to cleanse the soul and unnecessarily responding to all forms of repressive actions carried out by the ruling regime. This is intended so that the meaning contained in Islamic teachings as a blessing for the universe can truly pervade and be applied to everyday life while at the same time be caring for Indonesia's diversity.

Keywords: *Syair Nasihat, representation, da'wah, communication strategy, and Sufi*

1. INTRODUCTION

The existence of poetry in the cultural treasures of the archipelago is a necessity (Braginsky, 1998: 236; Jusuf, et al, 1978: 7; Fang, 1982: 293; Sutaarga, 1972; Hussein, 1974). However, in the course of the history of archipelago civilization, it turns out that there have been "black" phases, in which poetry has become a kind of forbidden and dangerous item. In fact, so many manuscripts by ulamas were burned because of the "heretical" opinion of a Qadi in the Aceh Sultanate ([13]; [6], [25]). In addition, the followers of the wujudiyah sect were also victims of the regime's killings and massacres at that time.

However, the wisdom of a Sufi teacher or murshid does not automatically make him think of taking revenge. At a time when many parties are afraid to write wujudiyah teachings in verse for fear of being seen as part of the teachings of a heretical order ([27]; [22]), instead he made works in which he teaches students or salik to stick into the teachings of love as a manifestation of God's grace to all creatures on earth ([16]; [26]; [9]; [15]; [12]).

One of them is *Syair Nasihat* (Advice Verse) (hereinafter abbreviated to SN) replete with wujudiyah Sufism messages. Therefore, the existence of SN is interesting to be explored more deeply in order to be able to answer various conflict issues with religious nuances that recently have been increasingly prevalent in the archipelago.

2. LITERATURE REVIEW

Research on previous poetry is generally more dominated by structural, semiotic, and intellectual studies (Braginsky, 1998; [24]; [22]). In addition, there are several studies using a hermeneutic approach ([6]; [16]). However, the phenomenon of cultural communication contained in the poetry is still very rarely found in the results of previous studies. This is even more so if this phenomenon is also related to the historical aspects of the text. Therefore, the study of SN is important to do considering that the phenomenon of "eternal enmity" between Sufis or makrifat and fiqh or sharia is an old problem which has not been resolved properly until now. Claims from each party that

always feel the truest are the roots of all the endless debates and disputes.

It is better if humans in this modern era look back at local wisdom that has been exemplified by our ancestors and has even been immortalized in ancient archipelago manuscripts. At the very least, the SN text has provided an illustration of how wise the Sufi teachers have been in the dark times of the history of Nusantara civilization. In fact, they appeared with extraordinary values of wisdom so that they were able to reduce prolonged conflict and even brought the Aceh Sultanate to its heyday ([13]; [23]; [18];[1]).

In the context of communication, it is clear that da'wah is an effort to influence individuals or groups or communality so that they are aware and sure of the truth of Islam and deepen their knowledge as well as practice it ([21]; [11]). In other words, communication is essentially a process whereby a person or group of people (called communicators) convey ranges (usually symbols in the form of words) to change the behavior of other human beings (called communicants). In addition, there are apparently some elements of communication involved in the process: the source, message, media, and destination [4].

However, the communication process not only involves these elements, but is also related to the delivery strategies and techniques employed by the communicator. This is because the basic principle of communication is influence - influencing in order to "paralyze" the communicant, so that he is willing and able to follow everything the communicator wants, either consciously or unconsciously. So, the communication process is essentially an activity to change people's attitudes, traits, opinions, and behavior according to the wishes of the communicator (Suhendang, 2014; [11]; [17]).

Thus, to understand the wisdom messages contained in the SN text, a broad knowledge and insight and clarity of conscience are needed so that the values of Sufism are not underestimated ([25]; [20]). In addition, it is expected that the ulama or umara / government / rulers will not easily issue deviant fatwas (Hidayat, 1996; [22]). So, the nuances of togetherness as fellow citizens of the nation and religious people can become a strengthening rope for the growth of a sense of national unity and unity.

3. METHODS

This study uses a qualitative method emphasizing on the observation of phenomena and examines the substance of the meaning of these phenomena [17]. To examine the SN manuscript, the theory of philology and codicology is used ([3];[5];[10];[24]), while to observe the communication process occurring in SN, the linear communication theory is used, as explained by David

Theory was abbreviated to SMCR: Source (source), Message (message), Channel (channel), and Receiver (receiver). Resources are message generators. Messages are ideas conveyed. Channels are the media used to convey messages. The recipient is the communication target of the message maker [2].

4. RESULTS AND DISCUSSIONS

Ambiguity is caused by the use of words, phrases, sentences or discourses that are ambiguous or ambiguous, that is, they have more than one meaning (polyinterpretable), which can be interpreted in various ways according to the context. The forms of ambiguity contained in the SN text are as follows.

the unpredictable nature of the
sea because it costs heaven

so that you do not be miserable to drink

on the Day of Judgment get ujah // (SN, p. 40)

Denotatively, the word "sea" (SN, p. 40) means a collection of salt water (in large numbers and width) which inundates and divides the land over continents or islands (cf. KBBI). However, connotatively, the term "sea" can mean someone who is knowledgeable and wise. In another perspective, the word "sea" can also mean a broad heart, full of patience, and ready to accept various complaints or able to accommodate the burden of many people without feeling complaining (Yasasusastra, 2011: 161). Sea or ocean depicts a form of water that is very broad, but it stores a wealth that is very valuable and useful to human life. However, the ocean never exhibits its great potential to the masses. In fact, the ocean hides all its abilities, advantages, and potentials in its deep water content. In addition, the oceans are also able to neutralize all dirt and pollutants. All kinds of waste that enter into the ocean will be processed slowly and eventually the toxins and bacteria entering the sea will be helpless against the ocean water molecules saturated with salt elements. Besides, water always keeps itself in a low place. Water always follows the natural curve to pass most easily until finally it reaches the sea or ocean. Thus, water is a picture of human loyalty to others and to God's nature by following the path of life with the easiest rhythm, and eventually it will enter into the ocean of God's grace, the most gracious of God (Yasasusastra, 2011: 163).

In the perspective of Sufism, the word "sea" can mean something that is too dangerous to sailors. In terms of marine psychology, this sea is the soul (heart), while from a cosmographical perspective, this sea is probably Muhit, which is an ocean that is not reached by ships and whose water surrounds the entire earth (Braginsky, 1993: 86). The proof is the stanza that reads "the nature of the sea is

unpredictable / because it costs heaven /, namely the waves that hit the coast encircle and circle the earth. After all, the sea is dangerous not only because of its squares, corals, and sharp rocks. Therefore, to obtain the pearl of essence, humans must sail, even dive into the ocean or a very wide ocean with powerful and dangerous waves. As a reward (*ujrah*) from the results of his toil, human will recognize the nature of themselves, God, and the purpose of their creation. This is in accordance with the verse, "because of that the price is heaven / so that you don't drink it miserable / on the Day of Judgment you will get *ujrah* / Thus, the *Shari'a* is like a ship or an ark, as an instrument, a *tarekat* is like the ocean as a vessel leading to its destination and its essence is like a pearl which is very valuable and has many benefits, which are found at the bottom of the ocean. In the world of Sufism, sharia is an absolute requirement for the *salik* (spiritual traveler) to reach Allah. Without the existence of the Shari'a, everything it tries to do will invalidate. At least, there are two meanings related to the term sharia: firstly, the general meaning commonly used by scholars, related to worship and worship, morals and society, economy and governance. Secondly, everything that Allah has commanded, either directly (revelation) or through His apostles. With this meaning, the Shari'a covers all lines of life. *Sharia* is not only about *shahada*, prayer, *zakat*, fasting and hajj, but more than that, it is the rule of life leading people to true reality. Sharia is the starting point of departure in the spiritual journey of humans. Therefore, to people who want to take the Sufi path, like it or not, they must first strengthen their *shari'a*.

Some people argue that the shari'a is only a starting point to makrifat and when it reaches its essence, it is released from the sharia because according to them it is only for ordinary people. This view was rejected by Sirhindi because sharia and nature are one and inseparable. Sharia is the outer form of essence, and essence is the inner form of sharia. Those claim that the Shari'a applies to ordinary people and not to special people have committed hidden heresy and apostasy. In fact, those who are more advanced (in Sufism) need ten times more worship than beginners because their development is very dependent on devotion and hospitality in obeying *makrifat* (Ansari, 1990).

Therefore, it is obligatory for those who travel the spiritual path and claimants of Islamic science to intensively study the science of sharia because all knowledge that is closely related to the life of the world and the hereafter depending on the science of sharia. Sufism with a mystical (spiritual) approach remains to be closely dependent on sharia. Without Sharia, all spiritual knowledge will be meaningless.

As for when a person reaches kasyf (revelation), that kasyf cannot be compared with revelation. In the sense of Kasyf does not produce new sharia products, Kasyf can help strengthen belief in the truth of the Shari'a. In addition, with kasyf one can find out the sunnah of the prophet Muhammad, which is considered weak by the scholars,

even though it is highly recommended by the Prophet or vice versa. However, if the ideas obtained from the kasyf contradict the Shari'a, then he is drunk and considered untrue.

The *tarekat*, etymologically, comes from the Arabic word "tariqah", which means path or method or flow (*mazhab*). Tariqat is a way to get closer to Allah in order to reach Him. *Tarekat* is a method that must be followed by a Sufi with certain rules, with the guidance of the teacher or disciple of each *tarekat* in order to be as close as possible to Allah Almighty. Sufism experts associate the term *tarekat* with His words, "And that if they keep walking straight on that path (Tariqah), surely We will send them down (wisdom), like a heavy rain from the sky (QS. Al-Jin [72]: 16).

The thought underlying Sufism is that Allah is the most holy substance, so that the holy one cannot be approached, except by something holy as well. Therefore, in getting closer to Allah, Sufis usually go through spiritual stages (*maqomat*). Each Sufi goes through different spiritual stages, based on different spiritual experiences. Al-Gazali explained that the steps that must be taken to achieve clarity of heart (*tazkiyah an-nafs*) are *takhalli*, which means emptying the heart from other than Allah, then, *tahalli*, namely filling the heart with *dhikr* to Allah and praiseworthy qualities, and *tajalli*; namely obtaining the essence and appearance of God.

The methods used by the Sufis to get closer to Allah are different, some of them are always in a state of remembrance to Allah (*mulzamah al-zikr*), always train themselves (*riyadhah*), always take care to cleanse the heart of their nature despicable and lust (*mujahada*), others through the seven methods: reminding oneself (*musambuah*), inspecting self (*muraqabah*), introspection (*muhasabah*), punishing oneself (*mu'raqabah*) seriousness (*mujahadah*), regretting yourself (*mu'atabah*) and the opening of the hijab (*mukhasafah*). In line with this, they cross levels (*maqamat*), including repentance, patience, joy, *zuhud*, *muhatabah*, and *makrifah*. Thus, *tarekat* means a series of methods aimed at clearing the heart with three things, namely sincere, honest, and calm (*tuma'ninah*) or it can be said to clear the heart by emptying it from the impurities of the soul and decorating it with priority.

The objectives of the *tarikah* are to strengthen belief in the Shari'a, believe in its truth, to obey its teachings happily and spontaneously to eradicate laziness, and to eliminate resistance to self-desire (lust). Therefore, the heart is the first measure for claimants of Sufism. With the purity of heart and sincerity, it will give birth to morals that are easy and prevent morals of *mazmumah*, as taught in the sunnah of the prophet Muhammad. In other words, a shufiyah human heart will be occupied by a path which is based on sharia. So, all *tarikah* activities can be said to lead to one goal, namely *ma'rifat bi'l-Lah* or know Allah Swt. *Ma'rifat bi'l-Lah* is the peak goal of the journey of the *tarikah* or Sufism teachings. With various ways, ways, or methods, the point is to want to be a person always *taqarub bi'l-Lah*, *ma'rifat bi'l-Lah*, and at the same time want to be someone

who is loved by Allah or known as *waliyullah* (Ansari, 1990).

The forms of ambiguity contained in the SN text are as follows.

to the teacher do not you
curse lest you get angry

the goods are work orders

then your teacher's heart likes too much (SN, p. 14)

In denotation, the word "teacher" (SN, p. 14) means a person whose job (livelihood, profession) teaches (cf. KBBI). However, in connotation, the term "teacher" is parallel to "sheikh" or "*murshid*", meaning someone who is knowledgeable and wise; one who shows the right path; religion teacher; people who are good at life; people who are devoted to God; designation for Arabs (especially Arab descendants of the companions of the Prophet Muhammad); designation of an Arab originating from *da ri Hadramaut*; and great scholars. As for the perspective of Sufism, the term "teacher" can mean someone who has reached the state of *makrifat* so that he is able to direct, to provide shade, and to guide students or *salik* to go to the *maqam makrifat* (Aceh, 1996: 79).

Thus, the teacher or sheikh has an important position in a tarekat. He is not only a leader who supervises his students in their physical and daily life so as not to deviate from Islamic teachings, but also a spiritual leader who has a very high position in that tarekat. It is also an intermediary of worship between disciples and God. Therefore, this position cannot be held by just anyone, even though he has a broad and complete knowledge of a *tarekat*, but the most important thing is that he must have spiritual cleanliness. Various names are given to him based on the position of the sheikh, for example "*nussak*", that is, a person who does all religious deeds and orders; "*Ubbad*", namely people who are skilled and sincere in doing all worship; "*Murshid*", that is, people who teach and set an example to their students; "Priest", namely a leader not only in all worship, but in a belief; "*Sadah*", namely the leader or person who is respected and given full power; and "sheikh", namely a person who has reached the state of *rijal al-kamal*, a person who has completed his *suluk* in the science of *sharia* and the nature according to the Koran, *sunna* and *ijmak*, and has perfectly received the teaching of a *murshid* proven by a certificate as permission to convey the *suluk* teachings to others. So, an acknowledged sheikh cannot be an ignorant person, who only wants to occupy that place out of passion. Sheik is also a liaison or *wasilah* or door through which students must pass to God (Aceh, 1996: 80).

In this context, Ghazali stated that students should not have to have a sheikh who will lead them. While the ways of faith are vague, the ways of the devil are many and

bright. Whoever does not have a sheikh as a guide, he will definitely be led by the devil. Therefore, students must hold on to their shaykh as a blind man by a river holds on to his leader, entrust himself to him, do not oppose him in the slightest, and promise to follow him absolutely (Aceh, 1996: 84). This is in accordance with the verse, "Don't be harsh to the teacher / so that you don't get angry / the goods are just orders of work / then your teacher's heart likes too much / (SN, p. 14).

Related to the verse, in the puppet, it is said that there was a priest named Durna, a spiritual teacher who was quite knowledgeable but had bad intentions towards his student named Bima. This bad intention is packaged in the form of teaching his students. Bima is a person who is very obedient and sincere in accepting his teacher's teachings. He was assigned to study knowledge that must be carried out as a meditation practice to find a "Wind's Nest" which is located in the middle of the Reksa Muka forest and look for water from Prawita (Sangkan, 2009: 107).

For the disciple, this commandment is something that must be carried out sincerely at all costs. On the other hand, even though the teacher actually already knows that this knowledge cannot be obtained, even though it is sought to a far and dangerous place. The teacher's intention is to harm this great student because Bima is a tough human being who is able to carry out mental cultivation and his intelligence is feared to be able to defeat the teacher. This jealousy made the priest's heart darken so that he intended to kill him. Unexpectedly, it turns out that Bima's sincerity in carrying out his teacher's orders actually led him to a high level of spiritual awareness, namely discovering his true self or commonly known as finding a true teacher. In the Koran, it is stated that the angels submit and prostrate in honor of the spirit that is breathed into the human body. This self-introduction in Sufism is the main teaching that every student or *salik* must follow.

The story sits down a student who obeys the teacher's advice, even though the teacher's heart is evil. However, the student continues to carry out the advice sincerely and humbly so that what happens is God's blessing and pleasure overflows to the student, even elevating the level of knowledge beyond that of the teacher. However, students still pay respect to the teacher with sincerity and sincerity. Thus, the mistake of a teacher is not due to knowledge and behavior, but because of his high position and position, namely being a facilitator or intermediary for the descent of blessings and knowledge from Allah SWT. Therefore, the position of the teacher is equal to that of the parents a, his pleasure can smoothen the spiritual journey to get a high position with Allah SWT.

So, the power of a person's blessings and spiritual journey is related to the behavior of the human heart in appreciating and asking for the blessings of those who have given their knowledge. As for knowledge, it can only be accepted by a heart that appreciates that knowledge because humility and complacency are God's means to bring down His light, joy, mercy, and guidance.

The forms of ambiguity contained in the SN text are as follows.

also listen to the poor's message

to all who are named human beings do the prayers don't be bored

to Allah that is *ihsan* (SN, p. 20)

Denotatively, the word "*ihsan*" (SN, p. 20) means good; charity and the like that are not required (see KBBI). However, in connotation, the term "*ihsan*" can mean the opposite of the word "*isa'ah*" (doing ugliness), which is a human being who pays goodness and refrains from disturbing others. Pouring kindness to the servants of Allah with his assets, knowledge, position, and body; the peak of worship and morals which is always the target of all servants of Allah SWT; making a man gets glory from Him.

Thus, "*ihsan*" is not only limited to the main morals, but must be seen as part of one's faith and the largest part of one's Islam because Islam is built on three main bases, namely Islam, faith, and *ihsan*. So, *ihsan* can also mean someone who worships Allah as if he saw Him and if he is not able to imagine seeing Him, then that person imagines that Allah actually saw his deeds. Therefore, if worship builds on the peak of love and humility, it will encourage the perpetrator to become someone who is sincere to Allah SWT. With worship like that, someone will not mean that people see (*ria*), people hear (*sumah*), and want praise from people for their worship. Regardless of the worship, whether it is visible to people or not known to people, the quality of the worship is the same because someone who does *ihsan* will always expect the pleasure of Allah Almighty (Khalid, 2008: 17).

In the context of the stanza, the word "*ihsan*" is associated with the word "prayer" as in the following quote, "also listen to the poor telling / to all who are called humans / do prayer, don't be bored / to Allah that is *ihsan* / (SN, p. 20). This shows that *ihsan* culture is not only related to spiritual things, but also to all worldly things. Therefore, there is something that should be paid more attention to in the command of prayer (prayer), namely the time after prayer. What does it mean when praying, a servant cries bitterly, but afterward he easily gets angry and speaks harshly to others. In fact, humans must learn about the correct prayer procedures and the reason Allah SWT obliges the prayer command. When there is a call to prayer, humans must understand that prayer is not for Allah because He is perfect and does not need any devotion from humans. Thus, the prayers are entirely returned to humans. So, it is very fortunate, successful, and happy for a believer who is devoted to prayer. However, what is more important is being solemn after prayer because that devotion is related to

fellow human beings and takes a long time. There are two characteristics of being solemn in prayer, that is, if he is absorbed in prayer, he can communicate with Allah well and his morals will be even better after prayer.

Nowadays, people have only been paying attention to and maintaining the solemnity of prayers which are approximately ten minutes. However, it is not uncommon for humans to be pensive at prayer time, if praying for just ten minutes is still very difficult to reach the level of solemnity. Of course, this will greatly affect human morals in real life. In other words, a person who prays solemnly, but still does nothing in vain, actually shows that his prayer has not yet reached the real level of solemnity. Therefore, a person who is absorbed in his prayers must be someone who is careful in keeping his time. One of the characteristics of a person who is the best in Islam is a person who is most guarded from vain actions. Don't let your time to be wasted, don't see anything but what is valuable, don't say, think, and do, except for those that are useful, both for life in this world and in the hereafter (Gymnastiar, 2012: 337).

The most important lesson of prayer is time management. In essence, every moment must be better than today. Each time must be something valuable. At night, other people snore soundly, a believer wakes up, takes ablution water, and m perform the midnight prayer. Successful people use the same time with ordinary people, but the content or content is different.

In addition, a prayer expert is an expert on intention because prayer begins with an intention and ends with a greeting. The wrong intention to marry will become adultery; a creed with the wrong intention will become hypocritical. Therefore, be careful when it comes to intent. Any amount of deeds will be in vain if the intention is wrong, but a small charity will be great because of the right intention.

In addition, prayers must be orderly and there are pillars that must be followed. The key to a successful person is someone who is orderly in his life and always in order. In other words, people who will be happy in this life are people who are always orderly in everything. Therefore, a person who prays should enjoy order and order in his life and life. Then, *tuma'ninah* is the secret to being able to be absorbed in prayer. In this life, humans must be able to behave *tuma'ninah*, which means a combination of calm, seriousness, concentration, and humility. All of these things should be able to color the life and life of a Muslim who always establishes prayers (Rachman, 2007: 47). So, prayer should be able to become a means of forming noble morals. Serious prayers will create a professional and responsible work ethic.

Thus, doing good deed (*ihsan*) includes everything, whether matters related to morals, worship, and work. In simple terms, doing good deed is acting professionally. So, professionalism or expertise is the core of Islamic morals

(Khalid, 2008: 17). In order to become a professional, a Muslim is required to have knowledge, management, direction, arrangement, and everything that can motivate him to be able to do his best. Unfortunately, very few people who hold fast to this morality. It is as if the *ihsan* culture has disappeared from the Muslims. Ironically, *ihsan* culture is often found in Western countries, even though the majority of them are non-Muslims.

Westerners make this slogan their principle and walk on that principle. Therefore, they can lead and the Muslims are left far behind. This shows that leadership is closely related to laws and systems. The Muslims are getting weaker every day, the more unemployed they are because the majority of them do not have the expertise or professionalism or *ihsan*. Meanwhile, Allah's statute of change is related not only to Muslims, but also to the world in general.

In fact, humans are encouraged to remain *ihsan* (do good deed), whether in war, killing animals, arguing or dropping divorce (divorce). In addition, in the Koran, especially in the part of the story of the prophet Yusuf (as), the pearl of goodness is described in such a beautiful way. In essence, Allah Almighty hopes that humans can do good deed to others without being tied to results. It is illustrated that the prophet Yusuf gave the best possible help to those in need regardless of citizenship status or beliefs.

Thus, the Muslims must start making changes. Indeed, change is a difficult activity. It is an activity that requires real effort and great care in order to find out where to change. Even though it takes seriousness to achieve change, this is not something that is impossible. The proof, history has shown that Muslims who lived for centuries as herders of livestock. Then, after 23 years - after Muhammad's prophethood, these people changed and were able to lead various nations.

Therefore, every Muslim is commanded to always do good deed to everything and at every opportunity as Allah has done good deed to humans. By always doing good (*ihsan*), then he will become a lover of Allah Almighty, his reward is borne by Allah, protected by Allah, feels always with Allah, and Allah's mercy is close to him. So, *ihsan* (doing good deed) is one of the attributes of perfection - after Allah's perfection. *Ihsan* perfection is a pearl that deserves to be presented to Allah Almighty as the owner of absolute perfection.

5. CONCLUSION

From the study of the SN text it can be concluded: first, the communication process that occurs in the SN text is conveyed by the Source (Author = *Mursyid* = Sufi Teacher) regarding the teachings of the tarekat (Message) through the Channel (*syair*) to the Receiver (readers or listeners). Second, the communication process that occurs in SN texts has actually been carried out by previous Sufi teachers, such as Hamzah Fansuri, Hasan Fansuri, and Syamsuddin as-

Sumatrani. However, after Nuruddin ar-Raniry served as Qadi in the Sultanate of Aceh and issued a heretical fatwa against the wujudiyah tarekat, there was the burning of books by the ulama of the wujudiyah tarekat and the massacre of their followers. Of course, this has caused very deep trauma for the wujudiyah tarekat. As a result, after these dark times, it was very rare for Sufi scholars to spread their teachings through poetic media. They are more comfortable writing it in the literary genre of the book. Third, despite being intimidated and cruelly treated by Nuruddin ar-Raniry, the Sufi wujudiyah ulama put forward the teachings of love and peace. In fact, the murshids strictly forbade their students to take revenge. This is reflected in the SN text. Fourth, the murshids have chosen to use *syair* as a very effective medium for conveying messages because at that time the genre of poetry was very popular with the people of Aceh. Fifth, the Arabic script SN text is also a strategic choice for scholars because the majority of the recipients at that time were Muslims. Sixth, the strategy applied by the ulama or murshid tarekat wujudiyah in copying and distributing this SN text can be used as an example of local wisdom by our government in dealing with problems of religious conflict or problems of different interpretations of religious teachings, especially in terms of *khilafiyah* and quite various ways of practicing religion. This means that wisdom is needed in responding to and providing views or fatwas on various issues of different sects in religion. In addition, an appropriate media channel is also needed to convey messages of wisdom so that they can foster a sense of unity among fellow religious communities.

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