



MANHAJ DAKWAH SHEIKH HAJI MUHAMMAD WALY AL-KHALIDY IN ACEH: A STUDY ON THE PRESERVATION OF THE TAWHEED

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Abstract

This article explores the da'wah methodology of Shaykh Haji Muhammad Waly Al-Khalidy, a significant clerical figure in Aceh known for his efforts in preserving the creed of tawhid and advancing da'wah in the region. The study focuses on his community engagement, particularly within Islamic boarding schools and through public lectures (syarahan). It aims to evaluate the impact of his da'wah from historical and contemporary perspectives. The research employs two primary methodologies: library research and field research. The library research involves reviewing previous studies and analyzing various texts related to da'wah and tawhid preservation. Key references include works by Prof. Dr. Muhibuddin Waly, titled "Ayah Kami: Syeikhul Islam Abuya Muhammad Waly Al-Khalidy, Bapak Pendidikan Aceh," and Ustad Musliadi's "Syaiikhul Islam Aceh, Tokoh Pendidikan dan Ulama 'Arif Billah," along with writings by Shaykh Haji Muhammad Waly Al-Khalidy himself. Field research incorporates interviews to gather accurate data from credible sources. Findings indicate that Shaykh Haji Muhammad Waly Al-Khalidy has made significant contributions to Islamic development, particularly in maintaining the tawhid creed. His efforts include direct preaching within communities and educating students in Aceh, leading to the emergence of many knowledgeable scholars who uphold the principles of Ahli Sunnah wal Jamaah. Overall, this study highlights the enduring legacy of Shaykh Haji Muhammad Waly Al-Khalidy in promoting a correct understanding of tawhid and fostering a new generation of scholars dedicated to preserving Islamic teachings in Aceh.

Keywords: *Manhaj Dakwah, Sheikh Haji Muhammad Waly Al-Khalidy, Akidah Tauhid.*

A. Introduction

Sheikh Haji Muhammad Waly Al-Khalidy who is commonly called by the people of Aceh by the name of Sheikh Muda Waly. He is known as one of Aceh's charismatic

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scholars who has contributed a lot to the nation and religion. He has succeeded in producing cadres of scholars in Aceh. His childhood name was Muhammad Waly, and his friends called him Nyak Waly. This nickname is one of the designations for the descendants of the King. When he was a teenager he was granted very high knowledge, so he was called Angku Mudo by the people of West Sumatra, and by the people of Aceh he was called Teungku Muda Waly, or now known as Abuya Sheikh Muda Waly. He was very successful in educating Acehnese scholars who were charismatic and broad-minded, so that the results of his upbringing were able to fortify the entry of heretical beliefs from the true faith. Subsequently, the Aceh Government confirmed him as an Acehnese educational figure who was proficient in various fields of science, both in the fields of akidah, fiqh, tasawuf and others.

The greatness of his name is thanks to the upbringing of several scholars who are very well known in Aceh, including Shaykh Haji Muhammad Salim bin Malin Palito who is his biological father, Shaykh Muhammad Idris, Shaykh Muhammad Ali Lampisang, Shaykh Mahmud, Shaykh Haji Muhammad Hasan Krueng Kalee, Shaykh Hasballah, Shaykh Abdul Ghani Al-Khalidy, and he even studied with Mecca scholars such as Shaykh Ali Maliki (Shadiqin, 2023). Sheikh Haji Muhammad Waly Al-Khalidy also exchanged opinions with Egyptian scholars, he was interested in Egyptian scholars because their way of dialoguing was so gentle and also the way of delivery was very good. The conversation was about the development of religious knowledge in Egypt, especially at Al-Azhar University, Egypt. And the most interesting for him because Imam Shafi'i was an Egyptian scholar, and developed his *jadid* understanding while in Egypt. After obtaining various branches of knowledge from his teachers, around 1940 he founded a pesantren in Blang Poroh, Labuhan Haji, South Aceh. Through education that is always taught to his students, one of them is a method of maintaining the purity of the belief in tawhid, because education is one way to foster understanding and awareness in humans, and explain the purpose of life based on faith in Allah (Arifin, 2001).

In the midst of his busy schedule educating his students at the pesantren, he also regularly preaches in the midst of the Acehnese community. Not only did he make speeches on the pulpit, but he also eradicated the khurafat that occurred in West Aceh, namely by cutting down large wooden trees which were considered by the community as a provider of fortune. Furthermore, he also eradicated khurafat in Aceh Singkil by rolling a stone that was considered by the people at that time as a blessing giver. This situation is also the same as what happened in West Aceh, namely the belief and worship of objects.

Definition of Manhaj Dakwah

Manhaj da'wah is a term consisting of two words, namely, *manhaj* and *da'wah*. *Manhaj* can be interpreted as a method of da'wah, methods of da'wah, kayfiyat da'wah, or ways of da'wah (S. bin Ibrahim, 2005). In particular, definition of *manhaj* according to Sheikh Wahbah Al-Zuhaili in his book translated by Basri bin Ibrahim Al-Hasani Al-Azhari that the word *manhaj* can be interpreted as a path in preaching towards the religion of Allah which has been regulated by the Qur'an in guiding people to the right path, both in terms of thought and experience. This is the *manhaj* of the apostles, companions, tabi'in and scholars after them (Ibrahim, 2004). In Abu Urwah's work, it is stated that *manhaj* is a way of following the Book of Allah, and the Sunnah of the Messenger of Allah, and the understanding of the righteous Salaf. The manhaj is also one of the paths to perfection and goodness, not to divide people (Urwah, 1987).

This da'wah manhaj focuses on straightening out the issue of faith by first establishing the issue of tawhid, then followed by a discussion of the laws of shara' such as worship, muamalah, halal haram and so on. Straightening the creed is the most important issue in Islamic da'wah (B. Ibrahim, 2004). But in terms, the meaning of manhaj is the rules followed by Muslims in understanding, practicing and spreading religion. So it is clear that manhaj da'wah is an important part of religion. On the other hand, manhaj is also almost the same as the meaning of the word *uslub*, which is a way of explaining the content of da'wah. In the Qur'an, *uslub* da'wah is one way of explaining with proof not by force, with evidence not by force. The *uslub* referred to in the Qur'an is to show *uswah hasanah* and give examples from the Qur'an, so that one's behavior is in accordance with the guidance of the Qur'an (Aziz, 1997).

Therefore, *uslub* based on the views of the preachers does not run away from the word *uslub* in the form of *aqli* or *ilmi* or *thaqafi* also known as *uslub fitri*, which is addressed to the intellect based on arguments that invite humans to think or called *uslub al-hikmah* which is widely used for intellectuals. *Uslub ilmi* or *aqli* in the form of wisdom and good dialog is widely used in Medina to dialogue with the people of the book from the Jews and Christians who live in the city of Medina. Whereas *uslub 'athifi* which directs its conversation to move the psychological instincts in the form of *mauizah*, *targhib* and *tarhib*, gentle advice, sympathy and others are widely used for people who are not high in knowledge achievement and Muslims who commit sin. In addition to these two *uslub* is *uslub khutuqi* or good example through the appreciation of Islam to yourself shown as an example of follow-up that can captivate the hearts of the target without the need for da'wah by voice (Al-Bayanuni, 1995).

Therefore, *uslub* is a way or method that reflects the rules of the Qur'an. *Uslub da'wah* is the delivery of content or content of da'wah with a term or ibarat. Where *manhaj* or *minhaj* is also an Arabic word meaning path or way. With that, *method*, *uslub*

and *manhaj* have meanings that are interrelated with each other, because the three are seen as one from the point of meaning. From the above, it can also be concluded that *manhaj da'wah* means the study of the ways or methods of delivering Islam to the target target (Ali Aziz, 2004).

Definition of Tawheed

Akidah is the plural of the word *aqaid* which means a solid bond or conclusion, while according to the term the word *aqidah* means a strong belief that radiates in a person's soul. Therefore, *aqidah* is an act of the heart, the heart's belief in something. Belief in God is a solid bond that should not be opened or released like that, because the danger is very large for human life. The solid bond is to bind his mind, heart, behavior to Allah by carrying out all His commands, and leaving all His prohibitions (Hasballah, 2015). Meanwhile, the meaning of *tawhid* etymologically is to revere Allah. Describing Allah means recognizing and believing that Allah is One (Abdul Ghani, 2012). This belief is also called Tawhid, as stated by Harun Nasution, Tawhid means a discussion of the ways of recognizing Allah as one of the most important attributes among the other attributes of Allah (Nasution, 2008). This means rejecting all similarities in Allah's substance, nature and actions.

Principle of Struggle Tawheed

The Prophet during his lifetime has struggled in maintaining the basic foundation of faith in the hearts of his followers. He did not based on his thoughts but revelations from Allah and fulfill the will of the holy verses of the Qur'an which are all based on the kalimah Tauhid. this is the first sentence uttered by someone who embraces Islam (Shafik & Bakar, 2009). With a strong reference that is the Qur'an, so reflected in the creed of *Ahli Sunnah wal Jama'ah* has a number of features that are not owned by any other creed. It is not surprising because the creed is taken from the revelation of Allah which is definitely holy (Al-Hamd, 2009). Akidah which is a belief that has been discussed in the six pillars of faith that the Prophet has said, namely faith in Allah, faith in angels, faith in books, faith in messengers, faith in the last day, and faith in Qadha and Qadarnya (Al-Bayanuni, 1995). Akidah is a conclusion in the heart of knowledge about something that is recorded as a strong, firm conclusion, depending on sufficient confidence and correct affirmation. The basis of the creed is faith in the existence of Allah and even becomes the basis for religion as a whole, because the right faith encourages humans to believe and justify everything that is told to him and carry out everything he is guided by him from commands and prohibitions (Ismail & Osman, 2019). Furthermore, akidah is an *inner i'tiqad* that includes matters of belief and is closely related to the pillars of faith. Therefore, this *manhaj da'wah* must be introduced to humanity so that it will not stray

from the true line of Islam. What must be introduced here such as; faith in Allah, His angels, His books, His messengers, the last day, qadha and qadar (Ali Aziz, 2004).

With this definition, it means that faith is not only related to justification with the heart or just believing in the existence of Allah, for example. Faith in Allah means believing that Allah exists, practicing all of Allah's commands and avoiding all of His prohibitions. The naming of the creed of monotheism towards Allah is to foster a strong spirit of faith that makes a Muslim not submit to the form of associating partners with Allah. Faith that makes a person feel light with all the hardships, feel small with all the obstacles and tests. Faith always longs for superior and high values and always strives to produce holy messages even if it requires sacrifice (Hussin, 1996).

In Islam, the movement to straighten out the human faith is a noble movement in the sight of Allah, because the movement means reviving the teachings of Islam and re-establishing these Islamic aspects by keeping the various idolatries that occur in society both in the fields of thought, worship and also ahklak behavior. Akidah is the attitude of idolizing Allah wholeheartedly without associating partners with Him. This method aims to clean the community's faith from various kinds of khurafat and false beliefs (Muhyiddin & Safei, 2002). In this case, preventing evil is an obligation that is required of all Muslims who witness the munkar action. As stated in the hadith of the Prophet which means: *"Whoever sees an evil then change it with his hand, if he is unable then change it with his tongue, if he is unable then reject it with his heart, and that is the weakest of faith"* (HR Muslim).

The meaning of removing evil by action is to remove everything that prevents people from doing good, or accepting the truth, because the evil on earth prevents people from accepting the truth, because evil has a great influence on the implementation of Islamic teachings in society. So if the evil has disappeared, it will make it easier for people to accept the truth and goodness back to mankind, and that is the culmination of *amar ma'ruf nahi munkar* and is one of its aspects (Zaidan, 1980).

Based on the verses of the Qur'an and the hadiths of the Prophet s.a.w, khurafat is not something new and has existed since the time of Prophet. However, what are the factors that have contributed to the continuation of khurafat to this day among the Muslim community? A proper and clear understanding of khurafat needs to be applied perfectly to the community along with an understanding according to the perspective of the Qur'an and al-Hadith (Anita Salamah, 2018).

B. Research Methods

This research uses two methodologies, namely library research and field research. In this case, it involves previous studies as well as analysis of various books, research

journals, books, and articles that support this research related to da'wah in preserving the creed of tawhid and also closely related to the figures studied such as a book written by Abuya Prof. Dr. Muhibuddin Waly entitled "Ayah Kami: Syeikhul Islam Abuya Muhammad Waly Al-Khalidy, Bapak Pendidikan Aceh" and the book by Sheikh Haji Muhammad Waly Al-Khalidy himself. Another method used in this research is field research using interview techniques with the aim of obtaining more precise data and facts from trusted sources. The discussion method uses descriptive-analytical method, which explains and elaborates the main ideas related to the topic discussed. Then present it critically through primary and secondary literature sources related to the theme (Sukmadinata, 2005).

C. Results And Discussion

1. Preserving the Aqidah Tawheed

Preserving the creed of monotheism is a very important thing for a servant of God because humans actually need the creed of monotheism which is the basic foundation in order to make human life always in the line of provisions set by Allah and the Messenger (Yalawae & Ismail, 2011). In this case, Sheikh Haji Muhammad Waly Al-Khalidy has done everything possible in order to straighten the faith of mankind at that time, the results of da'wah felt by the community when he was alive, especially in Aceh. Among the places he has traveled in eradicating khurafat are as follows:

a. Eradicate Khurafat in West Aceh

On one of his da'wah trips to West Aceh, in a history he once cut down a large wooden tree which in Acehnese is called *Tungkeum* or *Bak Tungkeum*. Because many people at that time considered the tree to have mystical or karomah value. Many people who want their goals to be achieved, vow in the name of the tree, and some people even worship it too much. This prohibition is mentioned in the Qur'an which means: "*Do not make other gods beside Allah, lest you become disgraced and Allah forsake you. And your Lord has commanded that you worship none but Him*" (al-Isra':22).

Because of the fear of misguidance and polytheism among the people, the scholars and religious leaders at that time tried to cut down the tree. However, their efforts were unsuccessful, and some even died or became ill afterwards. Information about the karomah tree that was considered by some Acehnese people also reached the ears of Sheikh Muhammad Waly Al-Khalidy. Then he and several people went to Keuramat Village with the intention of cutting down the tree and eradicating the polytheism that occurred at that time. So with Allah's permission he managed to cut it down without facing any obstacles (Shadiqin, 2023).

b. Eradicate Khurafat in Aceh Singkil

Around 1953, Shaykh Muhammad Waly Al-Khalidy preached to Aceh Singkil. Among the people who traveled with him at that time were Teungku H. Halimi, Teungku Basya Kamal from Lhong Aceh Besar, Umi Teunom (Sheikh H. M. Waly's wife), and Teungku Banjir from Singkil. When he arrived in Singkil, he suddenly saw in a large field near that place there was a large stone with a banner. Because he was worried that there would be polytheism in that place, he invited several people to come to the stone Teungku Banjir and Teungku H. Halimi Bakri. He ordered Teungku Banjir to roll the stone. After Teungku Banjir tried to roll the stone, the result was unsuccessful, the stone stuck in that place did not move a bit from its place. This was not because the stone was too big, but because it was inhabited by jinn. Then, after he rubbed the top of the stone, he himself rolled it over until it fell (Shadiqin, 2023).

2. Education as the Basis of Tawheed

Da'wah activities are not only like syarahan, speeches and exclamations without including other activities such as education. This tarbiyah approach has been carried out by the Prophet to those who have accepted Islam, because strong education will make students not easily influenced by the enemy. With sufficient education, he can influence outsiders to follow him (Yusoff et al., 2015).

Therefore, Islamic religious education is one of the more objective ways to maintain the creed of tawhid and preserve it in accordance with the demands of the Qur'an and al-Hadith. This is because monotheism as an Islamic worldview is the principle or foundation of the Islamic building as a whole. Therefore, Islamic religious education must be built on the correct foundation of the worldview of tawhid. Education, in the view of tawhid is education based on theological values (Hasbi, 2009).

Thus, Sheikh H. Muhammad Waly Al-Khalidy in developing the mission of da'wah by spreading knowledge to the community both in Aceh and the archipelago is very large, one of which is by educating generations so that they become charismatic scholars in Aceh, and through this education so that they are not easily influenced by false beliefs. It was through his pesantren educational institutions that he educated his students, both those in Padang-West Sumatra and the pesantren he pioneered after he returned to Aceh. On September 2, 2008, the Aceh government gave a special award to Sheikh Muhammad Waly Al-Khalidy as the Aceh Education Figure. This is because he is very meritorious for Aceh in general and Aceh education in particular. For this reason, it is appropriate that the title given by the government to him is a form of sympathy and admiration for him. In addition, the government also gave a big thank you to Sheikh

Muhammad Waly Al-Khalidy because he had many services for Aceh and the advancement of education. He is not only known as an Indonesian hero, but he is also a scholar who is pious in his knowledge, firm in his preaching and also steadfast in facing all the currents that hinder him (Muhibuddin Waly, 1996).

After he received a thariqat diploma from Sheikh H. Abdul Ghani Al-Khampari, he established an Islamic Boarding School called Bustanul Muhaqqiqin in Lubuk Bagulung Padang, West Sumatra. Many students studied at the pesantren. Even from Aceh itself many came there. But when the Japanese entered Padang, the Japanese seemed to have bad intentions towards influential Islamic scholars in West Sumatra, so he took the initiative to return to Aceh, because in Aceh he felt calm and safe to develop and practice the religious knowledge he had learned from childhood until he obtained various kinds of diplomas from the scholars (*Interview with Ustadz Bilalian Blang poroh, dated 11-01-2017*).

Then he returned to Aceh around 1939 and then he built Pesantren in Aceh. The pesantren that he built in Aceh, including such as Pesantren Darussalam in Labuhan Haji, South Aceh in 1940 which was located in Blang Poroh Village, Labuhan Haji District, South Aceh Regency (Sirajuddin Abbas, 1975). At that time, he was the first person to use the education level system with classes in Aceh, so the class system as applied by him was then applied in pesantren in Aceh today. Furthermore, he built a pesantren in Paoh, South Aceh. The construction of this pesantren was on the edge of the river and because it was very close to the market in the Labuhan Haji area, a Tarbiyah Islamiyah (PTI) was built there, precisely next to the current Ahlussunnah Wal Jama'ah mosque. This is the college building that eventually became a weekly ta'lim gathering for him for all levels of society on every Saturday. In this Pesantren he gave birth to many charismatic scholars, so they became leaders of Pesantren throughout Aceh (Sirajuddin Abbas, 2011).

3. Education Method

The emergence of Acehnese scholars who are charismatic as a result of the upbringing of Sheikh Haji Muhammad Waly Al-Khalidy, this is inseparable from the methods that correspond to the situation of the students. In providing teaching to his students he used his own methods so that his students could understand what he taught. Among them are as follows:

a. Advice

In this regard, Sheikh Muhammad Waly Al-Khalidy always advises his students not to rise to a level that is not yet theirs. Forbidding to occupy yourself with studying knowledge that is not yet clear before actually mastering knowledge that is already clear. This case is supported by Al-Ghazali's statement, he said that the thing that must be

conveyed to students is to prohibit them from continuing the upper level before he really masters the sciences he has learned (Ni'am & Zen, 2017).

b. Affection

Affection for students, and make them like their own biological children. He in educating his students always prioritizes compassion for his students like his own children, both educating with the tongue and showing the attitude he has (*Interview with Ustadz Tarmizi in Labuhan Haji, South Aceh on 12-01-2017*).

c. Ikhlas

Al-Ghazali said, that a teacher in giving lessons to students, should not be for certain purposes such as hoping for a reward or to seek wages. However, it must be solely for the sake of Allah. Following the words of Al-Ghazali, by Sheikh Muhammad Waly Al-Khalidy in educating he never asked his students for wages, what he asked for was their sincerity in studying religious knowledge so that they gained knowledge that could be developed for the next generation (*Interview with Ustadz Zainal Abidin (Village Head) Blang Poroh, Labuhan Haji, South Aceh on 10-01-2017*).

d. Seeing Student Intelligence

The material or material he teaches his students is inseparable from the ability of the learners, because they have not yet arrived or are not yet suitable to be taught for him. If forced, it can make students not want to learn anymore, or their brains even become dull.

This statement is a corroborative explanation of that principle. Burdens are burdensome. Therefore, it must be directly proportional to ability. Following this, Shaykh Haji Muhammad Waly Al-Khalidy in teaching knowledge to his students never gave lessons that were not within their reach to understand and do.

4. Works of Sheikh Haji Muhammad Waly Al-Khalidy

Writing is also an art of da'wah approach and a form of jihad with theimah and the tongue. It is an ideal means of expressing fikrah about something with an attractive language style that is acceptable to the sane mind. This approach is among the most popular among preachers from the past until now (Yusoff et al., 2015). Writing is also a form of speech and is one of the means of da'wah. Writing is sometimes in the form of a letter addressed by the da'waheer to a particular person, and may also take the form of writing books or books, articles in magazines or newspapers are among the effective wasilah da'wah in . this way Islam can be conveyed to others who want to know (Zaidan, 1980). Therefore, writing is a way to preach an idea to the public, where they really understand the content or description in a work. There is no doubt that the writer or author is an authoritative and experienced preacher (El-Khuly, 1984). As a scholar and

educator who is remembered for his services, Sheikh H. Muhammad Wali Al-Khalidy did not miss producing several books. Among them are the books:

a. Al-Fatawa

This book is his book written by one of his students, Abu Basyah Kamal. In this book, Sheikh H. Muhammad Waly explains several laws that concentrate on the field of fiqh, all laws related to worship, laws, rules and procedures of amaliyah in accordance with the Shafie school of thought are in it. The language used in the book is Arabic Jawi and Arabic. With regard to the form of content, it begins with a question word, then answers and explanations from Abuya directly (Muhibuddin Waly, 1996).

b. Tanwirul Anwar

The discussion of the book, he explained several explanations related to the lesson of Tawheed, both from basic to high. Abuya explained in detail, directed and accompanied by precise arguments in explaining the problem of tawhid to Allah, both for a lay servant to those who have reached the essence of high tawhid lessons (Muhibuddin Waly, 1996).

c. Permata Intan

The book discusses issues surrounding the i'tiqad of divinity, according to the Qur'an, al- Hadith, Al-Ijma' and al-Qias. The first part is called "Permata Intan", which is a discussion in the form of questions and answers about the nature of the Substance of Allah and the nature of the messenger of Allah or the shahadah of the messenger. In this section he says that the name of our Lord is Ar-Rahman Ar-Rahim. The work of Allah is to make all nature, all creatures, and all things new.

d. Hashiah Tuhfatul Muhtaj

This book is a collection of notes written by Sheikh M. Waly Al-Khalidy to provide more explanation and provide special information to the book *Tuhfatul Muhtaj*. The book *Tuhfatul Muhtaj* is a book that contains all the most complete fiqh discussions, this book was written by Sheikh Ibn Hajar Al- Haytami, a famous scholar of jurisprudence who is good at every mastery of fiqh in all aspects.⁵⁷ With various written works that have been produced, it can be more effectively used to convey da'wah messages, because da'wah with writing is broader than da'wah with oral or deeds. Da'wah through writing anytime and anywhere people can enjoy it (Wadi, 2012).

From the description above, the author can conclude that in several books by Sheikh Haji Muhammad Waly Al-Khalidy there are various sciences, including the science of tawhid, fiqh, procedures for practicing dhikr in the Naqsyabandiyah Tariqah, the genealogy of the Naqsyabandiyah Tariqah, and procedures for practicing the Shamadiyah Tariqat. This shows that he not only uses manhaj in the form of oral speech, but he also uses writing as a means so that da'wah is successfully applied both at that time and in the

present, and also in the future. With the legacy of his works can be read and lived by the next generation.

5. Success in Dakwah

Success is one thing that is coveted by someone in an activity, there is no human being in this world who does not want to succeed, be it in worldly or heavenly matters. In this case, success will not come by itself, but with various factors that can encourage success to occur. Therefore, Sheikh Haji Muhammad Waly Al-Khalidy has succeeded in the field of saving the people's faith both by cutting down large wooden trees and also large stones which became the flattery of the local community at that time has disappeared, and such rituals are not carried out by the community at this time. This is proven by a statement by his eldest son, Abuya Sheikh Muhibuddin Waly in his book entitled "*Our Father, Maulana Sheikh Haji Muhammad Waly Al-Khalidy*" page 261 and Teungku Musliadi's statement in his book entitled "*Abuya Muda Waly Al-Khalidy, Sheikhu Islam Aceh*" page 147 (Muhibuddin Waly 1996).

Furthermore, he was also successful in educating. Religious education and adjusting the behavior of a Muslim to the teachings of religion, is a very important thing that should never be neglected. Therefore it is the duty of the da'waheer to pay attention to it and make education the main program of his da'wah. By spreading Islam without instilling Islam in his soul, it will not be able to strengthen the belief and not improve the personality of a Muslim (Zaidan, 1980). Therefore, a preacher uses this manhaj to spread Islam by using strategic means in terms of preaching Islam in Aceh specifically. This fact has been recognized and stated by Prof. H. Ali Hasyimi, Sheikh Haji Muhammad Waly al-Khalidy is one of the scholars who has succeeded in educating. Many of his students have become famous scholars. After finishing studying at his pesantren, each of them returned to their own area and built a pesantren. This is clearly a triumph that is incomparable. With the success of his students, the name of Shaykh Haji Muhammad Waly Al-Khalidy became even more fragrant in Aceh, especially since he adhered to the Naqsyabandiyah Tariqat. Who was more amazed at Sheikh Muhammad Waly for successfully educating his children to become scholars such as Prof. Dr. Muhibuddin Waly, Muhammad Nasir Waly, Jamaluddin Waly, Mawardi Waly, Amran Waly and also Ruslan Waly. With its successful children, Pesantren Darussalam Labuhan Haji, South Aceh is still alive today.

Other evidence, he also wrote several books such as; *Tanwir Anwar* discusses Tawheed, *Al-Fatawa* discusses the science of fiqh, *Permata Intan and Intan Permata* discuss "itiqad, *Kaifiat Zikir Ismu Zat* regarding the procedures for dhikr in Thariqah An-Naqsyabandiyah, *Obat Hati* describes the genealogy of Thariqah An-Naqsyabandiyah, *Kaifiat Ath- Thariqah Ash-Shamadiyah* discusses how to practice Thariqah Ash-

Shamadiyah, and the book *Hasyiah Tuhfatul Muhtaj* discusses fiqh issues. Another proof is the award given by the Governor of Aceh on September 02, 2008 in Banda Aceh. Among the words in the award is on behalf of the governor of Aceh giving an award to Sheikh Haji Muhammad Waly Al-Khalidy as an educational figure. For his services in advancing education in Aceh, given in the framework of the commemoration of the 49th Regional Education Day of Nanggroe Aceh Darussalam in 2008. Because of the proof and recognition of the scholars, the people of Aceh towards him is one of the proofs that he has been able to preach Islamic values through recitation in Islamic boarding schools and by giving speeches in public places, so that education in Aceh is getting thicker and more dignified and can be a reference for scholars, umara, and also for the people of Aceh at this time.

D. Conclusion

From the description above, it can be concluded that the approach and use of manhaj da'wah by Sheikh Haji Muhammad Waly Al-Khalidy in preserving the creed of tawhid in Aceh is very large. In carrying out the mission of da'wah in the midst of society, he is able to see the situation and conditions, the goal is to understand the teachings of Islam to the ummah in the right way in accordance with the guidance of the Qur'an and Sunnah. One of the principles in the formation of creed, sharia, and also morals is by educating, advising, and also by writing several treatises as knowledge and guidelines for the ummah afterwards. This is all just to get to know Allah and His Messenger, know the laws of sharia, and also understand how good characteristics according to what the Prophet has commanded to his people.

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