

The Embodiment of Faith to Social Responsibility by the Tastafi Community in Aceh

Muhammad Riza,¹ Ibnu Qodir^{1*}

¹Department of Early Childhood Education, Faculty of Tarbiyah,
Institut Agama Islam Negeri Takengon, Takengon, Indonesia, ²Department of
Islamic Banking, Faculty of Shari'a, Da'wa and Ushuluddin, Institut Agama Islam
Negeri Takengon, Takengon, Indonesia

Abstract

The Tastafi study group, one of Acehese *majlis ta'lim*, holds significant importance in shaping religious knowledge and moral values in Aceh, a province widely recognized for its deep-rooted religious traditions. This study investigates the impact of the Tastafi study group on Aceh society's religious understanding and morality. This research used a qualitative approach involving in-depth interviews with 30 participants of the Tastafi study group from various social and educational backgrounds. The collected data were analyzed thematically and employed Fowler's faith development theory and Carroll's social responsibility theory. The findings demonstrate that the Tastafi study group profoundly impacts religious understanding and morality in Aceh society. The study group also played a pivotal role in fostering compassion, empathy, and social responsibility among its participants. Moreover, the study group contributed to unity, teamwork, and social cohesion within the Aceh community.

Kelompok pengajian Tastafi, salah satu majlis taklim di Aceh, memiliki peran penting dalam membentuk pengetahuan agama dan nilai-nilai moral di Aceh, sebuah provinsi yang dikenal luas dengan tradisi keagamaannya yang mengakar kuat. Penelitian ini menyelidiki dampak dari kelompok pengajian Tastafi terhadap pemahaman agama dan moralitas masyarakat Aceh. Penelitian ini menggunakan pendekatan kualitatif yang melibatkan wawancara mendalam dengan 30 peserta kelompok pengajian Tastafi dari berbagai latar belakang

*Corresponding Authors: Ibnu Qodir (ibnuqodir@gmail.com), Faculty of Shari'a, Da'wa and Ushuluddin, Institut Agama Islam Negeri Takengon, Jl. Aman Dimot No. 10, Takengon, Lut Tawar, Aceh Tengah, Aceh 24519, Indonesia.

sosial dan pendidikan. Data yang terkumpul dianalisis secara tematik, dengan menggunakan teori Fowler tentang perkembangan iman dan teori Carroll tentang tanggung jawab sosial. Temuan penelitian menunjukkan bahwa Kelompok Pengajian Tastafi memberikan dampak yang besar terhadap pemahaman agama dan moralitas masyarakat Aceh. Kelompok belajar ini juga memainkan peran penting dalam menumbuhkan rasa kasih sayang, empati, dan tanggung jawab sosial di antara para pesertanya. Selain itu, kelompok pengajian ini juga berkontribusi terhadap persatuan, kerja sama tim, dan kohesi sosial di dalam masyarakat Aceh.

Keywords: morality; religious understanding; Tastafi

Introduction

Aceh province in Indonesia, renowned for its deep-rooted religious traditions and unwavering adherence to Islamic principles, religious study groups, commonly known as majelis taklim, play a pivotal role in nurturing a deeper understanding of Islam among the local populace. Among these study groups, the Tastafi, which stands for Tasawwuf (Sufism), Tauhid (Monotheism), and Fiqh (Islamic Law) study group, has emerged as a prominent platform for religious education and moral development.

The Tastafi community, with its regular gatherings and discussions centered around Islamic teachings, has gained prominence as a key community-based initiative to enhance religious understanding and moral values among its participants. Moreover, this research tries to gain the unique socio-cultural and religious landscape of Aceh, where Islam plays a central role in the daily lives of its people. Investigating the impact of the Tastafi study group in this specific context would contribute to a deeper understanding of how religious study groups shape religious understanding and moral values, potentially leading to insights that could enhance religious education and promote social harmony in Aceh.

Among the studies that directly highlight the role of the Tastafi study group in Aceh society is the research conducted by Arifin (2023) on the impact of Tastafi Zikr on the social life of communities in Banda Aceh, Pidie, and North Aceh. The findings of this study indicate that Tastafi Zikr has a strong impact on enhancing the spiritual strength of its congregants. Another

related study was conducted by Razali (2019) on the role of the *Majelis* Tastafi in community development in Aceh. The study concludes that the *Majelis* Tastafi has strengthened Islamic idealism in Aceh society.

Similarly, research conducted by Wildan (2022) demonstrates that Tastafi Zikr has been able to develop the aspect of religious psychology in the Langsa community in Aceh, as evidenced by the increase in spiritual values and community participation in religious rituals. In further, Rahmawati et al. (2017) also studied the transformative power of religious study groups in Aceh, highlighting their role in fostering a deeper understanding of Islamic teachings, enhancing moral values, promoting compassion, and nurturing a stronger sense of social responsibility. On another occasion, Aziz et al. (2019) explored the relationship between religious study groups and communal harmony in Aceh, emphasizing the role of these groups in promoting unity, cooperation, and improved social cohesion. However, the study did not delve into the unique characteristics and effects of the Tastafi study group, underscoring the need for dedicated research in this area.

Several previous studies generally focused on the Tastafi study group as their subject of investigation. However, these researches specifically examined the impact of dhikr practice on its followers. The present study aims to explore additional effects brought about by the Tastafi study group, particularly in enhancing the understanding of Islam and fostering moral development in Acehnese society towards a better direction.

The theoretical framework employed in this study encompasses Fowler's (2004) theory of faith development and Carroll's (2009) theory of social responsibility. The faith development theory is used to comprehend how individuals undergo changes and development in their understanding and experience of religion over time. The social responsibility theory pertains to how individuals perceive their responsibility towards society and their environment. In this context, the article analyzes how participation in the Tastafi study group influences participants' social awareness and moral responsibility towards Acehnese society.

In this research, a qualitative approach was employed, involving in-depth interviews with 30 participants of the Tastafi study group from diverse social

and educational backgrounds. The data collected were analyzed using thematic analysis, which involves several steps. First is transcribing the interview data, followed by coding, in which units of information meaningfully related to the research objective are identified and labeled. These codes were derived from the data, capturing key ideas, concepts, or experiences expressed by the participants. Next, the codes are divided into potential themes based on similarities and connections. Themes represent patterns of meaning that emerge from the data and provide a way to organize and interpret the information. The identified themes are critically examined and refined, ensuring they accurately represent the data and answer the research questions. Thematic analysis makes it possible to identify recurring patterns, explore variations in participants' experiences, and extract key insights from the interview data. Thematically analyzing the data provides a nuanced and in-depth exploration of the study group's influence on religious understanding and morality within Aceh society.

The Tastafti Study Group and Its Socio-Religious Influence

The Tastafti study group in Aceh Province was founded by a charismatic Acehese cleric named Teungku H. Hasanoel Bashry H. G, or better known as Abu MUDI on July 7, 2012 (Zulfikar & Muhibuddin, 2022, p. 4123). Abu MUDI has been the leader of the Ma'had al Ulum Diniyyah Islamiyah (MUDI) Mesjid Raya Samalanga Dayah – the largest traditional Islamic educational institution (*dayah* or *pesantren*) in Aceh – since 1989 until now. The Tastafti study group was founded based on his concern about deviations in faith and morals that have occurred in society.

The establishment of the Tastafti study group aims to spread Islamic teachings and studies to the community, especially the teachings of Sufism, Tauhid and Fiqh based on Ahlussunnah Wal Jamaah (Arifin, 2023), while maintaining Aceh as an Islamic Sharia Province (Razali, 2019). Thus, this study group marked one of the developments in Islamic education in Aceh. To date, the management of Tastafti study group has been formed from the central provincial, regional and sub-district levels (Muliana et al., 2022). Tastafti preaching is also popular outside Aceh, such as Sumatra and Jakarta,

as well as abroad such as Malaysia, Australia, Denmark, Sweden and Norway (Zulfikar & Muhibuddin, 2022, p. 4124).

The Tastafi study group has at least influenced the Acehnese people in seven aspects, namely the deepening of religious knowledge, supportive community, and guided discussions, the transformation of moral development, collective action and community engagement, personal growth and spiritual connection, impact on relationships and community cohesion, also challenges and growth opportunities.

Participants consistently reported deepening their knowledge and comprehension of religious teachings through involvement in the Tastafi study group. Engaging in critical discussions and reflecting upon religious texts has helped them develop a more nuanced understanding of their faith. The study group provided a platform for participants to explore Islamic principles, ethics, and spirituality in depth.

They were allowed to clarify misconceptions, gain insights into complex theological concepts, and deepen their connection to their religious beliefs. Through studying religious texts together, participants better understood the moral teachings and values emphasized in Islam. Engaging in critical discussions encouraged them to question and challenge interpretations. These discussions facilitated a deeper exploration of religious principles and provided a broader perspective on their faith.

For example, during the discussions, participants explored the concept of compassion in Islam and its practical applications. They delved into various verses from the Quran and Hadiths, examining the different dimensions of compassion and how it should be practiced in their daily lives. Thus, participants gained a deeper understanding of the importance of compassion as a core Islamic value and its significance in interpersonal relationships, community engagement, and societal well-being.

The group also fostered a sense of community and support among participants. They emphasized the importance of being part of a like-minded group that shared their commitment to religious education and moral development. They provided a safe space for participants to ask questions, seek guidance, and share personal experiences related to their religious

understanding and moral dilemmas. The guided discussions allowed them to explore various perspectives, challenge their assumptions, and gain insights from others. The supportive environment within the study group encouraged participants to express their thoughts and concerns freely.

Participants appreciated the opportunity to engage in deep conversations about moral issues, religious interpretations, and practical applications of their faith. They expressed how these discussions broadened their understanding and helped them develop critical thinking skills.

For instance, in discussions about the concept of justice in Islam, they explored the principles of justice as outlined in religious texts. Participants delved into various dimensions: social, economic, and criminal justice. The parties were provided to examine contemporary issues related to justice and explore how they could apply Islamic principles to address societal injustices.

One participant stated,

“The Tastafi study group has provided me with a supportive community where I can freely discuss my thoughts and challenges related to religion. It is amazing how our discussions have helped me gain new perspectives and broaden my understanding.”

Participants reported that their involvement in the Tastafi study group led to a transformation in their moral development. They described experiencing heightened moral responsibility and increased commitment to following their religious values.

Discussions on moral dilemmas, ethical decision-making, and practical applications of religious teachings have helped them better understand how to apply their religious values to real-life situations, enhancing their moral reasoning skills. They learned to navigate ethical challenges, make informed decisions, and prioritize moral principles in their actions.

Their involvement in the study group also significantly impacted their behavior and lifestyle choices. Participants actively sought to exhibit moral qualities such as compassion, integrity, and fairness in their relationships and day-to-day activities.

The study group catalyzed personal growth and moral transformation. Group discussions and personal reflection led to heightened self-awareness

and internalization of moral values, increasing participants' commitment to living a life aligned with their religious beliefs.

For instance, participants discussed honesty and integrity in personal and professional contexts. They explored the importance of truthfulness in interpersonal relationships, the responsibility of being trustworthy, and the ethical challenges they faced daily. These discussions helped them develop a deeper understanding of the significance of honesty as a moral virtue and inspired them to strive for greater integrity in their actions.

One participant explained,

“The Tastafi study group has helped me internalize moral values and consciously strive to live by them. Through our discussions, I have learned how to apply these values in my interactions with others, such as showing kindness, forgiveness, and honesty. It has made me more aware of my actions and their consequences.”

Participants also emphasized the importance of consistency in applying moral principles. They recognized the need for ongoing reflection and self-assessment to ensure alignment between their actions and religious teachings.

The Tastafi study group also inspired participants to act kindly and contribute to their community. The study group focused on individual moral development and encouraged collective efforts to make a positive impact. Through their discussions, participants explored ways to apply their religious teachings to help those in need. Many participants-initiated charity projects, volunteered in local organizations, and supported marginalized individuals in their community. They described these activities as a natural extension of their religious values and a means to fulfill their moral responsibilities.

Participants expressed a sense of fulfillment and purpose in actively practicing their faith through community engagement and acts of service. They emphasized the importance of collective action in making a positive difference in society.

For instance, participants organized a community food drive to support low-income families during the holy month of Ramadan. The study group discussions on charity, compassion, and societal responsibility motivated them to take concrete actions to alleviate the suffering of others. They

worked together to collect donations, distribute food packages, and support those in need. Through these collective efforts, participants experienced the transformative power of their religious teachings and the positive impact they could have on their community.

The involvement in the Tastafi study group contributed to the participant's personal growth and strengthened their spiritual connection. Engaging in deep discussions and reflecting on religious teachings allowed them to explore their beliefs, values, and faith journeys.

The supportive environment to ask questions, seek guidance, and share personal experiences facilitated introspection and a deeper understanding of the participants' own beliefs and the impact of religion on their lives. Through these processes, they experienced greater self-awareness, self-reflection, and personal growth.

Furthermore, the study group enhanced their spiritual connection. They expressed a closer relationship with God and a deeper appreciation for the spiritual dimensions of their faith by engaging in prayer, meditation, and contemplation, further nurturing their spiritual well-being.

Participants also mentioned the transformative impact of the study group on their character development. They observed positive changes in themselves, such as increased patience, humility, and gratitude. The supportive environment helped them reflect on their flaws, seek personal growth, and strive for excellence in embodying the values of their faith.

The Tastafi study group positively influenced the participants' relationships. It contributed to community cohesion by acting as a catalyst for building strong bonds and fostering a sense of unity among participants. They described how the shared experiences and discussions within the study group deepened their relationships with fellow members. They expressed a sense of belonging, support, and friendship beyond the study group sessions. These connections enhanced their well-being and provided a support network during personal or communal challenges.

The study group created a sense of solidarity and shared purpose, uniting individuals from diverse backgrounds to pursue religious understanding and

moral development. This cohesion extended beyond the study group as participants actively collaborated on community initiatives and engaged in collective efforts to serve the greater good.

Additionally, participants highlighted the positive impact of the study group on the broader community. The study group encouraged them to translate their religious teachings into actions that benefit society. Through community engagement initiatives, participants contributed to the welfare of their communities, fostering a sense of solidarity and social responsibility. Their collective efforts, organizing blood donation drives, environmental clean-up campaigns, and educational programs, brought people together and created a sense of unity and shared purpose in the community.

Participants acknowledged that engaging in the Tastafi study group presented challenges and growth opportunities. They identified the need to navigate differing interpretations of religious texts and reconcile them with their beliefs. Engaging in respectful debates and considering diverse perspectives within the study group expanded their understanding and deepened their tolerance for differing viewpoints.

They recognized the importance of grappling with complex moral issues and reconciling their personal experiences with religious teachings. Participants found these challenges to be growth opportunities that fostered intellectual curiosity, critical thinking, and a deeper understanding of their faith.

For instance, participants discussed the concept of modesty in Islam and its various interpretations. They explored the principles of modesty in dress, behavior, and interpersonal interactions and discussed how societal and cultural factors influence its understanding. These discussions allowed participants to critically examine societal norms, challenge preconceived notions, and develop a more nuanced understanding of modesty as a virtue.

They also highlighted the importance of continuous learning and personal effort in applying the knowledge gained from the study group. They recognized that integrating religious teachings into daily life required ongoing commitment and self-reflection.

The qualitative findings underline the profound impact of the Tastafti study group on participants' religious understanding and morality. Engaging in critical discussions, studying religious texts, and reflecting on moral principles deepened participants' knowledge of their faith and fostered moral development. The study group provided a supportive community that encouraged personal growth, inspired acts of kindness and promoted community engagement.

Participants reported a heightened sense of moral responsibility and a commitment to living following their religious values. They experienced personal transformation, developed stronger moral reasoning skills, and exhibited compassion, fairness, and integrity in their interactions. The study group also contributed to personal growth, strengthened spiritual connections, and fostered community cohesion.

These findings underscore the importance of community-based initiatives like the Tastafti study group in promoting religious education, moral values, and personal growth. The study group not only provided participants with a space for learning and reflection but also inspired them to actively apply their religious teachings in their daily lives, contributing to the overall moral development of Aceh society.

The findings suggest that initiatives promoting religious understanding and morality emphasize critical thinking, foster supportive communities, and encourage community engagement. By nurturing individuals with deep religious knowledge, strong moral values, and a commitment to positively impacting society, societies can cultivate a more compassionate, just, and cohesive community.

The Tastafti Impact within the Fowler's Theory

The Tastafti study group has the potential to significantly influence the religious understanding of Acehnese people, particularly regarding Islam.. Engaging in collective study and exploring religious texts has contributed to the participants' deepened understanding of their faith and its principles (Howard, 2002, p. 238). The study group aligns with Fowler's stages of faith (2004) and contributes to the religious development of Acehnese individuals.

Fowler's stages of faith development provide a framework to understand how individuals progress in their religious understanding and beliefs. While it is important to note that not all individuals progress through all stages, the Tastafi study group can profoundly impact Acehese people's religious growth by addressing various stages of faith development.

Aceh strongly adheres to religious texts and literal interpretations of Islamic teachings as a predominantly Muslim region. The Tastafi study group can influence individuals in stage two of Fowler's mythic-literal faith theory by promoting critical thinking and encouraging participants to question and challenge literal interpretations. By providing a platform for discussion and exploration of religious texts, the study group helps individuals move beyond a strictly literal understanding and develop a deeper appreciation for the nuances and complexities of Islamic teachings.

Acehese society also places a strong emphasis on religious norms and rituals. The Tastafi study group contributes to the development of individuals at stage three of Fowler's theory, synthetic-conventional Faith, by providing opportunities for collective study, where participants can engage in discussions, gain insights from diverse perspectives, and broaden their understanding of Islamic teachings. Exploring historical and cultural contexts allows participants to synthesize their faith with contemporary issues, leading to a more comprehensive understanding of their religious tradition.

The Tastafi study group promotes critical analysis and personal reflection in Aceh, where religious beliefs are deeply ingrained. Individuals in stage four of Fowler's theory, individuative-reflective Faith, can challenge their interpretations of religious texts, clarify misunderstandings, and refine their understanding of Islamic teachings. By engaging in collective study and critical discussions, participants can develop a more nuanced and reflective understanding of their faith, enabling them to make informed choices and decisions based on their convictions.

The Tastafi study group provides a platform for individuals in stage five, conjunctive faith, to explore various dimensions of Islamic teachings beyond mere adherence to rituals. By studying ethics, spirituality, and social responsibilities collectively, participants gain a broader understanding of the

moral teachings and values that Islam encompasses. The study group encourages individuals to integrate different perspectives, fostering an appreciation for diversity and a more holistic view of faith.

It is important to note that the Tastaifi study group may not directly shape individuals into the higher stages of faith (Stage 6: Universalizing Faith) as defined by Fowler. Nevertheless, by facilitating critical thinking, exploration of religious texts, and engagement in collective study, the study group contributes to the religious growth of the Acehnese people. It encourages individuals to deepen their understanding of Islamic teachings, moral values, and the practical application of religious principles in their daily lives.

The study group enables the participants to navigate their lives with a clearer understanding of how to align their actions with their religious beliefs and values. The discussions allowed participants to explore various dimensions of Islamic teaching and their faith and gain insights from different perspectives. By delving into the depth and nuances of religious teachings, such as ethics, spirituality, and social responsibilities (Devi, 2018), participants better grasped the moral teachings and values emphasized in Islam (Devi, 2018; Manshur, 2020, p. 45).

This process of collective study and exploration of religious texts aligns with the concept of textual interpretation in religious studies, where engagement with the scriptures leads to a deeper understanding of religious teachings (Skerrett, 2014, p. 78). They have connected these teachings to their daily lives and developed a deeper sense of religious consciousness (Maulana, 2019).

The study group's emphasis on studying religious texts together has provided participants with the opportunity to clarify misconceptions and gain insights into complex theological concepts (Beyers, 2017, p. 8). Engaging in collective study and critical discussions has allowed participants to challenge stereotypes and refine their interpretations of religious texts, leading to a more accurate understanding of their faith (Sahin, 2018; Setyabudi & Hasibuan, 2017). This process of critical engagement with religious texts has contributed to their deepened religious knowledge and a more informed perspective on Islamic principles.

Through studying religious texts as a group; participants have been able to deepen their understanding of the moral teachings and values emphasized in Islam. This collective exploration and examination of religious texts have contributed to their enriched religious knowledge (Capps, 1995).

The supportive and enriching environment for participants to engage in deep discussions and critical analysis of religious teachings has allowed them to delve into the intricacies of Islamic principles, ethics, and spirituality. The opportunity to explore the complexities of religious teachings within a group setting has contributed to participants' deepened religious knowledge (Tan, 2007). The opportunity has enabled them to appreciate the depth and complexity of their faith (Hakim et al., 2020).

Through the study group, participants have gained a deeper understanding of the historical and cultural contexts in which religious texts were written, enhancing their comprehension of Islamic teachings. This broader perspective has allowed participants to develop a more comprehensive understanding of their faith and its relevance to contemporary issues (Eickelman, 1982).

The study group's involvement has expanded participants' knowledge of religious teachings and deepened their understanding of the underlying principles and values (Razali, 2019). The participants also have developed a more comprehensive understanding of the ethical foundations of Islam and the practical applications of these principles in their lives through critical discussions and reflection.

Engaging in the Tastafi study group has allowed participants to broaden their understanding of Islamic teachings beyond a superficial level. By studying religious texts collectively and engaging in critical discussions, participants have gained insights into the underlying principles and values that guide Islamic ethics and morality (Ikhwan, 2014).

The Tastafi's Influence on the Community's Morality

The Tastafi study group has had a profound impact on the morality of its participants. Through in-depth interviews with participants, several key themes emerged that shed light on the transformative influence of the study

group. These themes include the transformation of moral development, cultivation of moral values and virtues, ethical decision-making, promotion of compassion and empathy, and fostering social responsibility and community. One of the significant findings of this study is the transformation of participants' moral development through their involvement in the Tastafi study group. Participants reported a heightened sense of moral responsibility and an increased commitment to living under their religious values. Engaging in discussions on moral dilemmas, ethical decision-making, and practical applications of religious teachings has contributed to participants' moral reasoning skills and their ability to prioritize moral principles in their actions (Abidin & Wijayanti, 2022; Listari, 2021).

The study group has played a vital role in cultivating moral values and virtues among its participants. Through deep discussions and reflection on religious teachings, participants have learned to navigate ethical challenges, make informed decisions, and exhibit moral qualities such as compassion, integrity, and fairness (Ribhan & Yusuf, 2016). The supportive environment has allowed participants to reflect on their flaws, seek personal growth, and strive for excellence in embodying the values of their faith.

Ethical decision-making has been a significant focus. By engaging in discussions about moral issues, participants have developed a deeper understanding of how to apply their religious values to real-life situations. The study group has provided a platform for participants to explore the principles of justice, compassion, and honesty as outlined in religious texts (Akbar, 2015). Through these discussions, participants have gained insights into the practical applications of these principles in interpersonal relationships, social engagement, and community well-being (Islammiyati, 2022).

Compassion and empathy have been integral aspects of the Tastafi study group's impact on the morality of Aceh society. Participants have discussed the concept of compassion in Islam and its practical applications, delving into various verses from the Quran and Hadiths. These discussions have deepened their understanding of the importance of compassion as a core Islamic value and its significance in fostering empathy and kindness in their interactions with others (Fathurrahman, 2020).



Figure 1
The Tastafi assembly teaching in Baiturrahman, Banda Aceh.



Figure 2
Abu Mudi delivered a lecture on the Tastafi study group.

Social responsibility and community engagement have been key outcomes of the Tastaifi study group. Participants have recognized the importance of translating their religious teachings into actions that benefit society. The study group has inspired participants to engage in acts of kindness, initiate charity projects, volunteer in local organizations, and support marginalized individuals. By actively participating in community initiatives, they have experienced the transformative power of their religious teachings and the positive impact they can have on their community (Samsudin, 2020).

The Tastaifi study group has also presented challenges that contributed to personal growth and spiritual connection among its participants. Engaging in respectful debates, considering diverse perspectives, and grappling with complex moral issues have expanded participants' understanding and deepened their tolerance for differing viewpoints. These challenges have provided opportunities for intellectual curiosity, critical thinking, and a deeper understanding of their faith. Through deep discussions, personal reflection, and shared practices, participants have experienced a deepened connection with their faith and a greater sense of inner peace (Rahmadania et al., 2021). The study group has provided a space for participants to engage in prayer, meditation, and spiritual contemplation, nurturing their spiritual well-being.

The impact of the Tastaifi study group extends beyond individual participants and has contributed to the cohesion of Aceh society. The study group has strengthened relationships and promoted community cohesion by fostering a sense of unity, support, and cooperation among its members (Nudin, 2020). Through collective efforts and community engagement initiatives, participants have worked together to make a positive difference in society, which has deepened their relationships within the group and allowed them to connect with the broader community.

Religious Understanding and Morality Impact of Tastaifi Study Group on Acehese People

The Tastaifi study group has shown a strong correlation between religious understanding and morality among its participants in Aceh society.

Its emphasis on deepening religious knowledge and engaging in critical discussions about moral principles and ethical values has developed a moral framework rooted in religious teachings (Arif, 2012). Through in-depth interviews with participants, several key themes emerged, highlighting the interplay between religious understanding and moral development within the context of the Tastafi study group.

One of the significant findings of this study is the deepening of participants' religious knowledge through their engagement in the Tastafi study group (Zulfikar & Muhibuddin, 2022). Participants reported a clearer grasp of Islam's moral teachings and values, which provided a foundation for their moral development. The study group's focus on exploring religious texts and engaging in critical discussions allowed participants to gain insights into the ethical principles and values that guide their faith. It deepened religious understanding and provided a framework for participants to shape their moral reasoning and decision-making processes.

The correlation between religious understanding and morality is evident in participants' descriptions of how their involvement in the group led to a transformation of their moral development (Daulay, 2015). Participants developed a heightened sense of moral responsibility and a commitment to living by their religious values by discussing moral dilemmas, ethical decision-making, and practical applications of religious teachings (Sunarso, 2020). Deepening their religious understanding has contributed to developing the moral compass rooted in their faith.

In the social responsibility theory, Carroll (2009) emphasizes the ethical obligations that individuals and organizations have towards society. It encompasses the idea that individuals should contribute positively to their communities and take actions that promote the well-being of others. The Tastafi study group aligns with this theory by fostering social responsibility among its participants and encouraging them to engage in actions that benefit their community.

The Tastafi study group is crucial in promoting individual social responsibility among its participants. Participants develop a deeper understanding of their obligations to society through discussions on moral

teachings and ethical decision-making. They recognize the importance of translating their religious values into actions that positively impact others. The study group encourages participants to engage in acts of kindness, volunteer in local organizations, and support marginalized individuals in their community. By actively participating in community initiatives, participants demonstrate their commitment to social responsibility and contribute to the betterment of Aceh society.

The study group also fosters collective social responsibility among its members. The study group strengthens relationships and promotes community cohesion by creating a supportive and cooperative environment. Participants work together on community engagement initiatives, pooling their resources, talents, and efforts to make a positive difference in society. This collective approach to social responsibility allows participants to tackle larger societal issues and significantly impact their community. The study group serves as a platform for collaborative action and encourages participants to address social challenges collectively.

A core aspect of social responsibility is community engagement, which involves actively participating in initiatives that address social issues and contribute to the community's well-being. The Tastafi study group motivates its participants to engage with their community by initiating charity projects, volunteering in local organizations, and supporting marginalized individuals. Through these community engagement activities, participants demonstrate their commitment to social responsibility and contribute to the development and welfare of Aceh society. The study group catalyzes participants to engage in their community and make a positive impact actively.

The participants' engagement in the Tastafi study group has influenced their behavior and lifestyle choices. The study group's emphasis on exploring moral values and virtues has inspired participants to exhibit moral qualities such as compassion, fairness, and integrity in their interactions. The correlation between religious understanding and morality is reflected in participants' intentional efforts to align their actions with their religious beliefs and values (Samsudin, 2020).

The Tastafti study group has been pivotal in fostering moral values and virtues among its participants. Through discussions on moral principles, participants have gained a deeper understanding of the ethical foundations of Islam and its practical applications in their lives (Bahri, 2015). The study group has provided a supportive environment for participants to reflect on their flaws, seek personal growth, and strive for excellence in embodying the values of their faith.

The correlation between religious understanding and morality is also evident in the ethical decision-making processes of the participants. Engaging in discussions about moral issues and exploring the principles of justice, compassion, and honesty outlined in religious texts has equipped participants with the tools to make informed decisions. Participants could critically examine societal norms, challenge preconceived notions, and apply their religious teachings to address ethical challenges in their daily lives (Wildan, 2022).

Compassion and empathy have been central to the moral development fostered by the Tastafti study group. Through exploring the concept of compassion in Islam and its practical applications, participants have developed a deeper understanding of the importance of compassion as a core Islamic value and its significance in interpersonal relationships and community engagement (Arifin, 2023). The correlation between religious understanding and morality is evident in participants' increased capacity for empathy and commitment to acts of kindness and compassion.

The Tastafti study group has also contributed to cultivating social responsibility and community engagement among its participants. Through the study group, participants have recognized the importance of translating their religious teachings into actions that benefit society (Riza et al., 2022). The correlation between religious understanding and morality is reflected in participants' motivation to actively contribute to their communities, initiate charity projects, volunteer in local organizations, and support marginalized individuals.

Participants' descriptions of personal growth and spiritual connection showed a clear correlation between their religious understanding and

morality. Through deep discussions, personal reflection, and shared practices within the study group, they have experienced a deepened connection with their faith and a greater sense of inner peace (Faizin et al., 2019). This spiritual connection has contributed to their moral development and their ability to embody the values and principles of their faith.

The correlation between religious understanding and morality extends beyond individual participants to community cohesion. The study group's emphasis on collective action and community engagement has fostered a sense of unity, cooperation, and shared purpose among its members. Participants' collective efforts in community initiatives have exemplified the correlation between religious understanding and morality in their commitment to positively impacting society.

Conclusion

The Tastaifi study group in Aceh has significantly impacted religious understanding and morality. It deepens religious knowledge, promotes moral values, encourages ethical decision-making, and fosters compassion, empathy, and social responsibility. The study group has transformed participants by providing a solid foundation for moral development and inspiring acts of kindness and community engagement.

Participants report a heightened sense of moral responsibility and a commitment to living according to their religious values. They acquire moral reasoning skills to navigate ethical challenges and exhibit compassion, fairness, and integrity. The study group also fosters empathy and compassion, emphasizing their practical applications in relationships and community involvement. It leads to increased acts of kindness and a positive impact on society.

The Tastaifi study group encourages social responsibility and community engagement. Participants recognize the importance of translating their religious teachings into actions that benefit society. They work together on collective efforts and community initiatives, addressing social issues and contributing to the well-being of their communities.

Furthermore, the study group promotes personal growth and strengthens participants' spiritual connection. Participants deepen their faith and enhance their spiritual well-being through deep discussions, personal reflection, and shared practices, which then positively influence their character development and their ability to embody the values and principles of their faith.

In conclusion, the Tastafti study group profoundly impacts religious understanding and morality in Aceh society. It provides a strong foundation for moral development, fosters compassion and empathy, encourages social responsibility, and strengthens community engagement. The study group serves as a model for promoting religious education, personal growth, and community involvement, ultimately shaping individuals who are knowledgeable, compassionate, and morally responsible.[w]

References

- Abidin, Z., & Wijayanti, I. (2022). Peranan pendidikan moral dan kontrol diri Lawrence Kohlberg dalam penanggulangan anarkhisme remaja. *Inspirasi (Jurnal Kajian dan Penelitian Pendidikan Islam)*, 6(2), 121–139. <https://ejournal.undaris.ac.id/index.php/inspirasi/article/view/375>
- Akbar, T. S. (2015). Manusia dan pendidikan menurut pemikiran Ibn Khaldun dan John Dewey. *Jurnal Ilmiah Didaktika*, 15(2), 222–243. <https://doi.org/10.22373/jid.v15i2.582>
- Arif, M. (2012). Pendidikan Agama Islam inklusif-multikultural. *Jurnal Pendidikan Islam*, 1(1), 1–18. <https://doi.org/10.14421/jpi.2012.11.1-18>
- Arifin, M. (2023). The impact of recitation and zikr Tastafti on religious social life; Studies in the city areas of Banda Aceh, Pidie, and North Aceh. *Tribakti: Jurnal Pemikiran Keislaman*, 34(1), 95–110. <https://doi.org/10.33367/tribakti.v34i1.3035>
- Aziz, M. A., Abdullah, M. R. H., & Ibrahim, A. (2019). The influence of taklim activities on communal harmony in Aceh. *International Journal of Innovation, Creativity, and Change*, 7(1), 148–164.
- Bahri, S. (2015). Implementasi pendidikan karakter dalam mengatasi krisis moral di sekolah. *Ta'allum: Jurnal Pendidikan Islam*, 3(1), 57–76. <https://doi.org/10.21274/taalum.2015.3.1.57-76>

- Beyers, J. (2017). Religion and culture: Revisiting a close relative. *HTS Theologese Studies / Theological Studies*, 73(1). <https://doi.org/10.4102/hts.v73i1.3864>
- Capps, W. H. (1995). *Religious studies: The making of a discipline*. Fortress Press.
- Carroll, A. B. (2009). A history of Corporate Social Responsibility. In *The Oxford handbook of Corporate Social Responsibility* (pp. 19–46). Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780199211593.003.0002>
- Daulay, N. (2015). Pendidikan karakter pada anak dalam pendekatan Islam dan psikologi. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 39(1). <https://doi.org/10.30821/miqot.v39i1.51>
- Devi, I. (2018). *Gerakan keagamaan, politik dan sosial Majelis Taklim Sirul Muhtadin di Bireuen*. [Undergraduate thesis]. UIN Ar-Raniry Banda Aceh.
- Eickelman, D. F. (1982). The Study of Islam in Local Contexts. In R. C. Martin (Ed.), *Contributions to Asian Studies* (Vol. 17).
- Faizin, T., Hatta, M., & Abdullah, A. (2019). Tastaifi communication strategy in the development of Madani community. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 2(2), 271–283. <https://doi.org/10.33258/birci.v2i2.260>
- Fathurrahman, F. (2020). Hakikat nilai hormat dan tanggung jawab perspektif Thomas Lickona & perspektif Islam (Sebuah pendekatan integratif-intorkonektif). *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 5(2), 181–203. <https://doi.org/10.24235/tarbawi.v5i2.6576>
- Fowler, J. W., Streib, H., & Keller, B. (2004). *Manual for faith development research*. <https://doi.org/10.13140/2.1.4232.4804>
- Hakim, L., Ishomuddin, I., Tobroni, T., & Khozin, K. (2020). *Pendidikan Islam integratif: Best practice integrasi Pendidikan Agama Islam dalam kurikulum Pendidikan Tinggi*. Gestalt Media.
- Howard, S. (2002). A spiritual perspective on learning in the workplace. *Journal of Managerial Psychology*, 17(3), 230–242. <https://doi.org/10.1108/02683940210423132>
- Ikhwan, A. (2014). Integrasi pendidikan Islam (Nilai-nilai islami dalam pembelajaran). *Ta'allum: Jurnal Pendidikan Islam*, 2(2), 179–194. <https://doi.org/10.21274/taalum.2014.2.2.179-194>

- Islammiyati, A. (2022). *Nilai-nilai keteladanan dalam film Kulari ke Pantai dan relevansinya dengan pendidikan karakter menurut Thomas Lickona*. [Undergraduate thesis]. IAIN Ponorogo.
- Listari, L. (2021). Dekadensi moral remaja (Upaya pembinaan moral oleh keluarga dan sekolah). *Jurnal Pendidikan Sosiologi dan Humaniora*, 12(1), 7–12. <https://doi.org/10.26418/j-psh.v12i1.46320>
- Manshur, F. M. (2020). Typical literary works of pesantren on righteousness teaching within cultural transformation. *Journal of Social Studies Education Research*, 11(4), 114–148. <https://jsser.org/index.php/jsser/article/view/2745>
- Maulana, N. (2019). *Majelis Tastafti dan gerakan keagamaan di Aceh*. [Undergraduate thesis]. UIN Ar-Raniry.
- Muliana, Y., Siregar, M., & Marimbun, M. (2022). Religiositas Jamaah Tasawuf Tauhid Fiqh (TASTAFI) di Masjid Raya Darul Falah Kota Langsa. *Implementation of Islamic Counseling*, 1(1), 1–11. <https://doi.org/10.57081/iic.v1i1.22>
- Nudin, B. (2020). Konsep pendidikan Islam pada remaja di era disrupsi dalam mengatasi krisis moral. *Literasi (Jurnal Ilmu Pendidikan)*, 11(1), 63–74. [https://doi.org/10.21927/literasi.2020.11\(1\).63-74](https://doi.org/10.21927/literasi.2020.11(1).63-74)
- Rahmadania, S., Sitika, A. J., & Darmayanti, A. (2021). Peran pendidikan agama Islam dalam keluarga dan masyarakat. *Edumaspul: Jurnal Pendidikan*, 5(2), 221–226. <https://doi.org/10.33487/edumaspul.v5i2.1978>
- Rahmawati, N., Utomo, D., & Anggraeni, A. D. (2017). Transformative power of Islamic study groups: A case study in Aceh, Indonesia. *International Journal of Social Science and Humanity*, 7(2), 66–71. <https://doi.org/10.18178/ijssh.2017.7.2.830>
- Razali, R. (2019). Peran strategis Majelis Pengajian dan Zikir TASTAFI dalam penguatan pendidikan Islam dan pembinaan ummat di Aceh. *Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam*, 5(1), 20–35. <https://ejournal.iaialaziziyah.ac.id/index.php/jiat/article/view/542>
- Ribhan, R., & Yusuf, N. (2016). Pengaruh moral kognitif pada kinerja keperilakuan dan kinerja hasil tenaga penjualan. *Jurnal Manajemen Teori dan Terapan/ Journal of Theory and Applied Management*, 6(1), 67–78. <https://doi.org/10.20473/jmtt.v6i1.2660>
- Riza, M., Maskuri, M., & Mistar, J. (2022). The articulation of Islamic multicultural education of Dayah Mudi Mesra al-Aziziyah network in Aceh peace. *International Journal of Islamic Education, Research and*

- Multiculturalism (IJIERM)*, 4(2), 119–134.
<https://doi.org/10.47006/ijierm.v4i2.136>
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Samsudin, U. (2020). Pendidikan demokrasi dalam kurikulum bermuatan ideologi pada institusi pendidikan Islam. *Eduprof: Islamic Education Journal*, 2(2), 261–277. <https://doi.org/10.47453/eduprof.v2i2.37>
- Setyabudi, M. N. P., & Hasibuan, A. A. (2017). *Pengantar studi etika kontemporer: Teoritis dan terapan*. Universitas Brawijaya Press.
- Skerrett, A. (2014). Religious literacies in a secular literacy classroom. *Reading Research Quarterly*, 49(2), 233–250. <https://doi.org/10.1002/rrq.65>
- Sunarso, A. (2020). Revitalisasi pendidikan karakter melalui internalisasi Pendidikan Agama Islam (PAI) dan budaya religius. *Jurnal Kreatif: Jurnal Kependidikan Dasar*, 10(2), 155–169. <https://doi.org/10.15294/kreatif.v10i2.23609>
- Tan, C. (2007). Islam and citizenship education in Singapore. *Education, Citizenship and Social Justice*, 2(1), 23–39. <https://doi.org/10.1177/1746197907072124>
- Wildan, T. (2022). The contribution of Majelis Taklim Tastafi in shaping the spiritual dimension of Langsa City community. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 6(2), 205–226. <https://doi.org/10.21009/hayula.006.02.04>
- Zulfikar, Z., & Muhibuddin, M. (2022). Tastafi organisasi keagamaan ulama Dayah di Aceh. *Ulil Albab: Jurnal Ilmiah Multidisiplin*, 1(11), 4120–4128. <https://doi.org/10.56799/jim.v1i11.1023>