

**TAREKAT AND PREVENTION OF RADICALISM
AND RELIGIOUS FUNDAMENTALISM IN INDONESIA**

**TAREKAT DAN PENCEGAHAN RADIKALISME
DAN FUNDAMENTALISME AGAMA DI INDONESIA**

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Abstract

This study aims to: 1) determine the influence of tarekat on radicalism and religious fundamentalism movements. 2) describe the role of tarekat in building multicultural society harmonization. 3) knowing the impact of tarekat in preventing radicalism and religious fundamentalism in a multireligious society. The method used is qualitative research methods and the hypothesis in this research showing there is an influence of tarekat teachings on radicalism and religious fundamentalism: the higher the spiritual value of a person through the tarekat, the more respects the rights of others, He does not harm and threatens the lives of others and able to create a safe and comfortable atmosphere in the life of the nation and state. tarekat also implements on socio-psychological changes and behaviors related to social communities. These changes are related to the understanding of the values of *Tawhid* which are integrated in each teaching which plays a very important role in building a multicultural harmonization of society.

Keywords: *Tarekat*, radicalism, fundamentalism, multireligious religious moderation

Abstrak

Penelitian ini bertujuan untuk: 1) mengetahui pengaruh tarekat terhadap gerakan radikalisme dan fundamentalisme agama. 2) mengurai peran tarekat dalam membangun harmonisasi masyarakat multikultural. 3) mengetahui dampak tarekat dalam mencegah radikalisme dan fundamentalisme agama dalam masyarakat multireligius. Metode yang digunakan yaitu metode penelitian kualitatif. Hipotesis penelitian ini adalah bahwa terdapat pengaruh ajaran tarekat terhadap gerakan radikalisme dan fundamentalisme agama, yaitu semakin tinggi nilai spiritualitas seseorang melalui tarekat, maka ia semakin menghormati hak-hak orang lain, tidak merugikan apalagi sampai mengancam jiwa orang lain serta mampu menciptakan suasana aman dan nyaman dalam kehidupan berbangsa dan bernegara. tarekat juga berimplementasi pada perubahan sosio psikologis maupun perilaku yang hubungannya dengan komunitas sosial. Perubahan tersebut berhubungan dengan pemahaman tentang nilai-nilai tauhid yang terintegrasi dalam tiap ajaran yang sangat berperan dalam membangun harmonisasi masyarakat yang multikultural.

Kata Kunci: *Tarekat*, radikalisme, fundamentalisme, multireligius, moderasi beragama

INTRODUCTION

Religious life in Indonesia lately experienced a fairly violent dynamic with the rise of cases of radicalism with religious background. (Anwar, 2018; Ekawati et al., 2018; Rizkianto, 2021). Not only fatalities and property, cases of radicalism also systemically impact the fracture of relationships and social capital in the form of trust between the nation's children or one group with another group.

Even acts of terrorism began to develop in Indonesia after the destruction of the New *tarekat* period. In no less than a decade, bombs have continually rocked this multicultural nation. Such as the bomb blasts in Bali, the JW Marriot Hotel, the Australian Embassy, and at the Ritz Carlton Hotel (Heri, 2021; Saragih, 2019).

Although the factors causing the emergence of terrorism and Islamic radicalism are very complex, the existence of these facts becomes a picture of Islamic religious education in Muslim countries. (Nova & Syaekh, 2021; Puspita, 2020), Like Indonesia. The government's inability to deal with radicalism and terrorism is one of the contributing factors is an approach that promotes militaristic through the legal process. This method has not been further investigated and uses other approaches, such as political, economic, and religious approaches (Murtadho & Tanjung, 2020; Saihu, 2020; Sukmana & Arifianto, 2022).

The 21st century is judged by the "divine age". Because, humanity is experiencing an increase in religious beliefs and practice. This tendency to "religion" is supported by the many people who hold a balance of life between material and spiritual this is seen with the emergence of religions such as Roman Catholicism, Protestantism,

Buddhism, Orthodox Catholicism, Islam, Judaism, Hinduism, even Japanese religion, but these religions influence fundamentalism in America. Desire to establish "The Third Temple" by Jewish fundamentalist groups by means of violence (Madjid, 2003, p. 71).

Since the mid-1980s we are certainly familiar with the terminology of the "New Age" (New Age), when we want to describe the development of the phenomenon of those who seek spirituality in life. But is the New Age a temporary wave of spiritual need, or is it really a new lifestyle? Apparently, the last possibility is right. In other words, the New Age trend is a manifestation of the spiritual renaissance in modern society (Rakhmat, 2021b).

The emptiness of the soul is actually felt when man has reached the establishment. It is as if to teach that true happiness lies not there, but rather spiritual in nature. The higher the technology used in life today, humans tend to seek a balance of religion, alternative medicine, art, and others. All this can lead to the spread of spiritual gatherings in various major cities (Rakhmat, 2021a; Syarif, 2020).

All of this is basically due to human confusion in dealing with life. They are confused and lose grip in coping with life's increasingly difficult journey. According to Sayyed Hossein Nasr "spirituality is understood only as a psychological phenomenon. This development is due to the emergence of modernization, which can cause humans to seek escape as protection and satisfaction. In the end, man enters the spiritual and fundamentalism group" (Nasr, 2009)

The *tarekat* can also have an important role in fostering an attitude of religious moderation. (Amri, 2020; Feriyanto, 2020). Religious moderation is the key to creating harmony

and tolerance at both local and national and global levels. The choice of moderation rejects extremism and liberalism. In religion is the key to balance for the sake of preserving civilization and peace (Feriyanto, 2020).

Religious moderation is a view or attitude that always tries to take the middle position of two opposing and exaggerated attitudes so that one of the two attitudes in question does not dominate in one's thoughts and attitudes (Anwar, 2018; Faiqah & Pransiska, 2018; Yulianto, 2020). Man is incapable of detaching himself from the influence of traditions, thoughts, families, times and places, so he cannot possibly represent full moderation in the real world (Ramdhan, 2018; Sudarji, 2020).

But there is a big question that arises then is the ability of Islamic Spirituality (*tarekat*) in solving the problem of religious radicalism and fundamentalism in Indonesia which results in disharmony of social relations and the lack of trust between groups? So, what is the role of the *tarekat* in overcoming this problem?

In this problem this research will be placed, namely carrying out the deradicalization of religion through the *tarekat* approach in *tarekat* to build the integration and harmonization of multicultural societies.

The formulation of the research problem is how the *tarekat* in an effort to prevent radicalization and fundamentalization of religion in Indonesia. From the formulation of the problem is derived in some of the following research questions:

1. How did the *tarekat* influence radicalism and religious fundamentalism on religious moderation?
2. What is the role of the *tarekat* in building the harmony of multicultural societies?

3. What is the impact of the *tarekat* in preventing radicalism and religious fundamentalism in a multireligious society?

Research on radicalism and deradicalization through religious and educational approaches has been widely researched. However, research related to the problem of preventing radicalism and religious fundamentalism through islamic approaches is little or more research needed. Meanwhile, research related to deradicalization through religious and educational approaches that have been done include:

Rohmat Suprpto (2013), "*Deradicalization of Religion Through Multicultural Education-Inclusionism*". The study revealed that "the internalization of multicultural-inclusional values in Ponpes Imam Syuhodo Sukoharjo through education *uswatun hasanah* and do not think of each other, honesty and like to apologize to others. With this internalization, santri and society respect each other and exist, be moderate and understand the principles of Islam as *rahmatan lil alamain*". "The learning model developed in ponpes Imam Syuhodo Sukoharjo is with the attitude of *uswah hasanah* with the three main pillars of *pesantren*, namely kyai, mosque and *kitab*. These three pillars sustain all aspects of *tarekat*." (Suprpto, 2013).

Andik Wahyun Muqoyyidin (2012), "*Building an inclusive-multicultural awareness for the deradicalization of Islamic education*". In the results of his research, the author revealed that "the deradicalization of Islamic education is an inevitability. Efforts to deradicalize Islamic education in *tarekat* to build multicultural-inclusive awareness to minimize Islamic radicalism need to be an

in-depth study for experts and practitioners of Islamic education in Indonesia. The best way forward to promote deradicalization is to build religious deradicalization through educational institutions. Therefore, curriculum reviews are needed at various levels of education to develop knowledge, attitudes and actions of anti-radicalization of religion” (Muqoyyidin, 2013).

Abdul Munip, “*Counteracting Religious Radicalism in Schools*. *Journal of Islamic Education*, Vol. 1, No. 2, December 2012.” The study asserts “that tackling the understanding of religious radicalism that is already in sight is not a job that can be done in the past. It needs close cooperation between various elements such as principals, teachers, students, parents of students, and the surrounding community so that radicalism does not thrive in schools. Need to be immediately wary, if there are members of the school community who show symptoms indicated radicalism, which appears in physical characteristics and ways of thinking. They are not to be avoided but need to be embraced and stamped on to return to the path of Islam full of peace and coolness.” (Munip, 2012).

Farid Septian (2010), “*Deradicalization of Terrorism Convicts in Cipinang Class I Penitentiary*”. The study concluded “that in general, the form of execution of terrorism inmates is not much different from other inmates. However, there are several things that distinguish the treatment of development of terrorism convicts, namely the placement of special blocks and restrictions on the wiggle room of terrorism convicts within the Penitentiary. The activities of terrorism convicts in the Penitentiary include sports activities (*futsal*), lectures and discussions organized by *lapas* in collaboration with

other institutions such as the Indonesian Ulama Council, the Ministry of Religious Affairs, and NGOs. In addition, they also actively perform *ta’lim wa ta’alum* (learning to teach the *Qur’an*, *fiqh*, *tahsin tilawah*, religious lectures) to other inmates voluntarily.”(Septian, 2012).

Meanwhile, this research will be different from previous studies, as mentioned above. This research will focus more on how Islamic spirituality in an effort to prevent radicalization and fundamentalization of religion in Indonesia.

Thus, the research that will be conducted has at least 2 (two) aspects that distinguish it from previous studies, namely: 1). This research is more uplifting about the role of Islamic spirituality in building the harmonization of multicultural society; 2) and the prevention of radicalism and fundamentalism through the approach of Islamic spirituality.

RESEARCH METHODS

To discuss the problems in this study, the authors used a combination research method that combines two qualitative and quantitative research models. The use of mixed methods is used because “researchers want to obtain complete, valid, reliable and objective data and information”. By using combination methods, the weaknesses in quantitative and qualitative methods can be investigated. (Pamungkas & Kusuma, 2021; Purwono et al., 2019).

The quantitative part of this study is in the form of a survey that is a cross-sectional study (conducted one time). Research on the Role of the *tarekat* in Preventing Radicalism and Religious Fundamentalism in Multireligious Societies in Indonesia has the aim to explain related domains, namely: the influence of

the *tarekat* on radicalism and religious fundamentalism. While the qualitative part will be carried out using in-depth interviews in data collection. Probing will be done to develop questions related to the factors that cause religious radicalization to occur in multireligious societies and how the role and impact of the *tarekat* in preventing radicalism and religious fundamentalism in multireligious societies.

This research uses descriptive and inferential statistical analysis, and qualitative data analysis which is the deepening or confirmation of quantitative data.

RESULTS OF RESEARCH AND DISCUSSIONS

Influence of the *Tarekat* on Radicalism and Religious Fundamentalism movement in Indonesia

1. Characteristics of Respondents Based on the *Tarekat* Region

Table 1.
Age Comparison in Each *Tarekat* Region

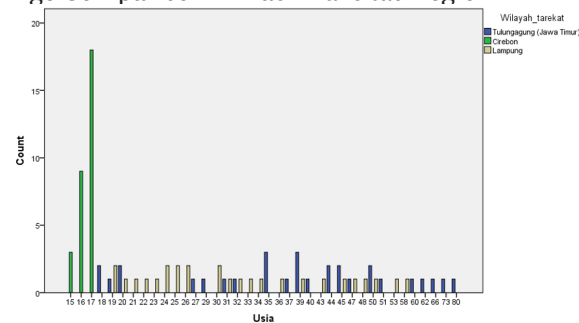


Table 2.
Demographics by Gender Per Region

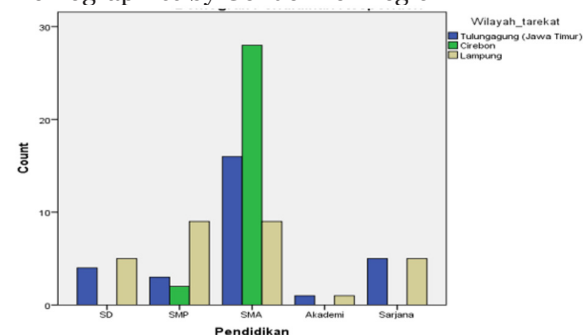
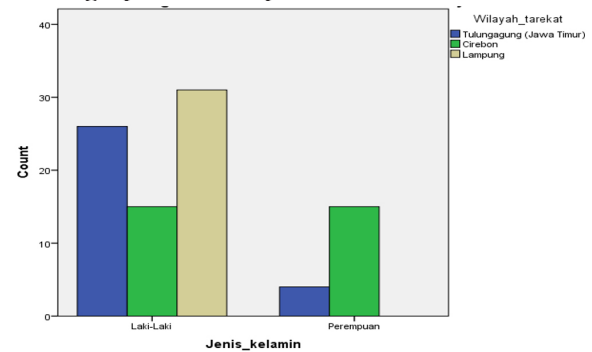


Table 3.
Demographics of Respondents' Education



2. *Tarekat* Group by Region

a. East Tulungagung Jawa Region *tarekat* Group

Table 4.
Tulungagung Regional *Tarekat* Group

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3.2	3.2	3.2
Halagon Pd. Labu	1	3.2	3.2	6.5
Jasman	1	3.2	3.2	9.7
Ilaqadja	1	3.2	3.2	12.9
Naksabandi	1	3.2	3.2	16.1
pesolokan thoriqat agung	1	3.2	3.2	19.4
Syadzilliyah	25	80.6	80.6	100.0
Total	31	100.0	100.0	

b. Cirebon Region *Tarekat* Group

Table 5.
Cirebon Region *Tarekat* Group

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Thariqah At- Fijani	4	13.3	13.3	13.3
Tijaniyah	25	83.3	83.3	96.7
Toriqot Tijaniyah	1	3.3	3.3	100.0
Total	30	100.0	100.0	

c. Pekalongan Region *Tarekat* Group

Table 6.
Pekalongan Region *Tarekat* Group

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15	48.4	48.4	48.4
H. Pondok peta	1	3.2	3.2	51.6
Jamiyah NU	1	3.2	3.2	54.8
Jasman	1	3.2	3.2	58.1
Kholidiyah, Naksabandia	1	3.2	3.2	61.3
naksabandia	1	3.2	3.2	64.5
Naksabandiyah	1	3.2	3.2	67.7
Naqsahandiyah	4	12.9	12.9	80.6
Nasabandiah	2	6.5	6.5	87.1
NU	1	3.2	3.2	90.3
Sadziliyah	1	3.2	3.2	93.5
Syadaliyah Alawiyah	1	3.2	3.2	96.8
Syadziliyah	1	3.2	3.2	100.0
Total	31	100.0	100.0	

3. Regression Test Results

Table 7.
Regression Test Results

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.162 ^a	.026	.015	2.109

a. Predictors: (Constant), Peran_Tarekat

The table above explains that the correlation value (relationship) between the *Tarekan's* role in the Radicalism Movement and fundamentalism is 0.162; with a coefficient of determination (R Square) of 0.026 and an Adjusted R Square value of 0.015 or 1.5%.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10.631	1	10.631	2.391	.126 ^b
	Residual	395.808	89	4.447		
	Total	406.440	90			

a. Dependent Variable: Radikalime_fundamental

b. Predictors: (Constant), Peran_Tarekat

Based on the results of the test F obtained a value of F Calculate of 2,391 with a significance level of 0.126 > 0.05, it can be concluded that the regression model cannot predict variable participation, in other words that the Role of the *tarekat* has no influence on Radicalism and fundamentalism.

It can be said that after a person follows the *tarekat*, then he is wiser, does not want to hurt or hurt others let alone to be deeply involved in religious radicalism.

Intolerant and anti-diversity societies have become very easily ignited to 'justify' violent means of winning religious conflicts. Intolerance has been followed by acceptance of violence in the name of religion. The number of religious groups of such character indicates that more and more people are easily diattered and recruited to be part of the radicalism movement.

It only takes one more stage, the intolerance will harden into an anti-system attitude. This is the most visible symptom of radicalism and extremism. Such attitudes are usually expressed by a rejection of the various political, social, and economic systems that are considered 'Western' and pagan products. Democracy—for example, is regarded as a product of the West and therefore designated as an infidel.

Such attitudes for example appear in the phenomenon of the rejection of radical groups and extremists against the ideology of Pancasila and NKRI. Both are considered to be *thaghut* and must be fought. Such a movement will do everything in its way to realize its political agendas. There is no greater political agenda than to overthrow the state and replace it with the concept of a caliphate or *Pan-Islam*. Only on the surface side of the radicalism movement seems to appear as a religious movement. Indeed, this whole movement is controlled by the motives of economic and political power.

Radicalism and extremism stem from closed religious reason, intolerance, and anti-difference. Such religious reason is entirely derived from religious teachings that are

maintained artificially and kept away from rich religious treasures. In short, it is a religious reason that celebrates the skin and forgets the substance. In the history of Islam in Indonesia, religious reason like this comes to the fore due to the elimination of sufism teachings in religious practice. Islam Nusantara is a Sufistic Islam that is so friendly to various differences and localities. Islam, oriented towards Sufism, will continue to seek the best common ground with all differences, even celebrating local values. This is because Sufism and the *tarekat* teach and show people the path to universal nature and civility. In traditions like this, Islam easily meets with local savagery. Such a meeting point is called mystic-synthesis.

In Java in particular, finding the best common ground with local civilities like this is the way of Islam. Islam comes with a great appreciation for differences and locality, without prejudice to the degree of Orthodoxy and Authenticity of Islam. Unfortunately, lately, the reason of Islam is thus beginning to erode and be marginalized by an intolerant Islamic style that is very ambitious to eliminate all differences, even muzzle local savages.

Restoring a religious system that is substance-oriented, friendly to differences and localities, and rooted in rich Islamic traditions and treasures, will be a panacea for counter-radicalism and extremism efforts. The dimension of Sufism in religion has been shown to be the main factor that causes Islam to be accepted and integrated with the consciousness of the people of the archipelago. This factor also has the potential to save society from the turmoil of radicalism and extremism. This friendly Sufistic Islamic paradigm is the root of religiousness and the

identity of *Islam Nusantara* (Qomar, 2021; Usman et al., 2014).

The Role of the *Tarekat* in Building The Harmonization of Multireligious Communities in Indonesia

Today we are in the midst of modern society with a background of ethnic, religious, racial and class differences. In general, relations between members of society are based only on pragmatic functional principles. They feel free and detached from religious control and metaphysical worldviews. However, it turns out that in modern society that tends to be rational, secular and materialist, it does not add to the happiness and tranquility of his life.

Related to that, many problems faced by this nation, including to build harmonization in the midst of a multicultural and multireligious society is not an easy thing to realize. In addition to the gaps between worldly values and ukhrawiyah values, as a result of which man is disipied from his life and also feels alien from his own life (Maharani, 2017).

The *tarekat* whose teachings nosedived at the depth of this nature is expected to be able to foster a healthy common attitude, recognize the advantages of others and encourage equal good in society. Existing differences are accepted in the framework of differences without challenging them.

Implementation of Religious Values in The Practitioner of the *Tarekat*

There are several Islamic educational values contained in the practice of Qodiriyah wa Naqsabandiyah, Syattariyyah, Sayziliyyah and Tijaniyyah *tarekats* in Indonesia. To find out what religious values are contained

in the practice of these *tarekats*, it will be classified into three values, namely the Value of *I'tiqodiyah*, *Amaliyah* and *Khuluqiyah* with the following description:

1. *I'tiqodiyah* Value

The value of *I'tiqodiyah* can be known in the practice of *Dhikr* after prayer which is a daily practice, the value of *I'tiqodiyah* can be seen in its practice, namely in the pronunciation of *thayyibah* sentences when *dhikr*. Because in the pronunciation of *thayyibah* sentence one way to remember Allah and His Greatness. One of them is the phrase “*Astaqfirullahal ‘Adhim*” in this *lafad kalimah tayyibah* describing one’s morals to Allah, namely the nature of Repentance.

The value of *I'tiqodiyah* is also found in the implementation of *manaqib* which is reflected in the *alumsul* towards the Prophet (peace be upon him) and the other Prophets, where *alumsul* and *Shalawat* show an expression of faith and love for the Messenger of Allah. This is a reflection of the pillars of Faith in Allah’s Apostle. *Tawassul* in question is “*ila hadhorin nabiyyil musthofa muhammad shallallohu ‘alaihi wasallam wa’alaa wa ash-haabihii wa azwajihii wa dzurriyyatihii wa liman dakhola fii baitihil kiroomi ajma’in*” also on *sholawat* reading “*Allohumma sholi ‘alaa sayyidina muhammad wa ‘alaa aalihii wa shohbihii wasallam*” and “*Sayyidina muhammadur Rosululahi shallallohu ‘alahi wa sallam*”. Next *yaidtu* on *Shalawat* “*Allohumma sholli ‘ala Muhammadin wa ‘ala aali muhammadin kama sholaita ‘alaa ibroohim wa ‘alaa ali ibroohim wa baarik ‘alaa muhammadin wa*

alaa aali muhammadin kama baarokta ‘alaa ibroohim wa ‘alaa ibroohim fil ‘alamina innaka hamiidun majid”. In addition, there is also in the practice of *Khotaman* where the Value of *I'tiqodiyah* in this practice is found in the following aurods: First, *Aurod* which contains the value of *I'tiqodiyah* is *tawashul* “*ila hadhorin nabiyyil musthofa muhammad shallallohu ‘alaihi wasallam wa’alaa wa ash-haabihii wa azwajihii wa dzurriyyatihii wa liman dakhola fii baitihil kiroomi ajma’in*” also on *sholawat* reading “*Allohumma sholi ‘alaa sayyidina muhammad wa ‘alaa aalihii wa shohbihii wasallam*” same as which has been explained above. Second, *Aurod shalawat* which reads “*Allahunna sholli ‘ala sayyidinaa muhammadin nabiyyil ummiyyi wa ‘alaa aalihi wa shohbihii wa sallim*”. Third, *aurod* which reads “*laa ilaha illaa anta subhanaka inni kuntu minazh-zholimun*”. The first *aurod* obtained in the practice of *khotaman* is a reflection of the value of *I'tiqodiyah* where the first *aurod* contains about *tawashul* to the Prophet Muhammad which means an expression of the pillars of Faith that is Faith in Allah’s Apostle. Furthermore, the second *aurod* which contains about *shalawat* to the Prophet Muhammad (peace be upon him) is an expression of the pillars of Faith to Allah’s Apostle.

2. *Khuluqiyah* Value

he value of *khuluqiyah* can be known in the practice of *Qadiriyyah* wa *Naqshbandiyyah* and other *tarekats* are as follows::

a. *Akhlak* to Allah SWT. Morality towards Allah is directed at the practice of remembrance after

prayer, namely on the pronunciation of “*Astaghfirullah ghofuuror rohim*” and “*Astaghfirullooha frobbii kulli dzanbi wa atuubu ilaiih*” which implies moral intent towards Allah, *Taubat*. Then in the pronunciation “*ilaahi anta maaqsudii waridhoola mathlubii a’thinii mahabbataka wa ma’rifataka*” which in the pronunciation implies moral intent towards Allah namely *ridho* and *mahabbah*. In addition, morality against Allah is also shown in the practice of *khataman* which includes the pronunciation of “*Ilaali anta maqsudii waridlooka matluubi a’thinii mahabbataka wa ma’rifataka*” which implies moral intent towards Allah namely *ridho* and *mahabbah*.

b. Moral against fellow human beings is shown in the practice of remembrance after prayer, *Khataman* and *manaqib* that is in the pronunciation in *tawashul* “*Tsumma ilaa arwaahi aabaa-inaa wa ummahaatinaa wa likaaffatil muslimina wal muslimaati wal mu’minnina wal mu’minaati al ahyaa’i minhum wal amwaat.*” which implies moral intent towards fellow human beings that is by praying for each other both praying for parents and fellow Muslims. The value of *khuluqiyah* is also found in the practice of *manaqib* mentioned in the fourth sermon “Personality and ethics of Shaykh Abdul Qodir Jailani” in this *manaqabah* told about the nature of its good nature among them benefactor social spirit and fair. In the fifth sermon

“Sheikh Abdul Qodir jaelani’s clothes and the tests he received” in this *manaqabah* is told about his always simple life. And the next *manaqabah* is “Sheikh Abdul Qadir Jailani saves his disciple a woman from the betrayal of evil men” this *manaqabah* tells about the nature of help to others. In addition, there is also a *tanbih* which contains about morals against others, namely:

- 1) Towards people who are higher than us, both in terms of *dhohir* and in terms of mind, we must respect, that’s how the *sterusnya* live in harmony with each other and live with *royong*.
- 2) Against others who are equal to us in everything lest there be a dispute, instead must be humble in carrying out religious and state *peeritah*, there should be no disputes and disputes if we are exposed to his words “*Adzabun alim*” which means suffering for long periods from the world to the hereafter.
- 3) Towards those who are below us, do not want to insult him or do bad, be arrogant, instead must be merciful with awareness, so that others can always be in a state of happy and happy hearts, lest our attitude make the hearts of others become afraid and do not good, instead must be guided in a meek guide that will give realization in stepping on the path of kindness.
- 4) Against the poor must be affectionate, friendly, polite and cheap hands, reflecting that our

hearts are conscious. Let us feel when we are in a state of lack of how painful, therefore do not be indifferent, only the self is happy, because they become poor people not their own will but that is god's law. From the content of the challenge we can know that the message contains how our morals towards others as a form of "*Hablumminannas*" that we must respect each other, compassion, respect each other, should not discriminate, please help, maintain good relations with others is a reflection of *khuluqiyah* values.

3. *Amaliyah* Value

The value of *amalaiyah* can be known in the implementation of *Khataman* practice where the value of *amaliyah* is included in the sunah prayer *Lidafil bala'da Salat* other circumcision such as *Tasbih* prayer, *hajat witr* and so on. The value of *amaliyah* is also contained in the *manaqib* which is expressed in the seventh *manaqabah* "the custom of Sheikh Abdul Qodir Jaelani every night is used for prayer and dhikr" from the *manaqabah* showing his thoroughness about *amaliyah* i.e. prayer and dhikr. In addition, *amaliyah* is also contained in the fiftieth *manaqabah* "The practice of prayer and tawashul to Shaykh Abdul Qodir Jailani" *Manaqabah* tells about how the practice of *hajat* prayer taught by him. Thus the *manaqabah-manaqabah* contains *amaliyah* values that are based on the pillars of Islam, namely performing prayers.

The *tarekat* is a divine path that provides a method of *khos* to reach the religious

core (*ihsan*) that defends humanity. The pioneering *tarekat* to display humanistic religious psychology, refers to sufism as one of the esoteric dimensions in Islamic teachings, then institutionalized in spiritual brotherhood. In it there are special practices, especially *dhikrullah*, under the guidance of a *mursyid* (teacher of the *tarekat*) and his caliph.

Its output is grounded in universal morals as the ethics of Sufism. The spiritual and moral actors of the Prophet Muhammad (peace be upon him) inspired the birth of the *tarekat*. Although in the time of the prophet, the *tarekat* was not labeled, but the practice of the *tarekat* has actually existed since the apostolic era. The spiritual-moral heritage of the Prophet, then passed on by true scholars based on the lineage of spirituality that is hereditary.

The exemplariness of the teacher of the *tarekat* and his charisma, which radiated not only from the dignity of ethics, but also the *karomah* of quality as the life of religion. The spiritual atmosphere also influences the behavior of the disciples of the *tarekat* to care for civility and love.

In the history and dynamics of the upheaval of Islamic thought, the practice of practicing the *tarekat* is not without stumbling blocks. The spiritual heritage of these prophets was then undermined by the Wahabi group which is referred to as a new style of Khawarij that likes to convert others (*takfiri*). At that time the "Wahabi Connection" came to power with the support of the oligarchs of the Saud Dynasty in 1924, then expelled the teachers of the *tarekat* in Jabal Qubais – Mecca (Sidik, 2018). It is this ultra-orthodox direction of wahhabism that is the source of degradation of the Islamic world. Bukah is

only anti-Sufism, Wahabi-radical groups are also anti-intellectualism, forbid philosophy, and stuttering culture, thus causing spiritual indignation as well as violence of thought, then the high-profile spread into the form of terrorism violence.

In that context, it is no wonder there is tension between Sufism versus Wahabism to date. Wahabi as a religious mindset is limited to “radical ideas”, but in its extreme face, another step has the potential to lead to acts of terrorism. Because the ideology of wahabism provides inspiration to commit violence against the group they certify as *thaghut*.

However, the encouraging thing is the existence of islamic institutions in Indonesia, it cannot be ignored, among others, the Naqshbandiyah *tarekat*, Khalwatiyah *tarekat*, Qodiriyah wa Naqshbandiyah *tarekat*, and others with millions of followers. It’s just moving through a ‘silent revolution’. Sufis are also involved in social, political, cultural and state processes, but Sufis as individuals are reluctant to reveal their identity.

Thus, Sufis escape the attention of the public, because indeed they are more concerned with content than skin, not only in the frame of Islamic thought, but also in peace, dress, and statehood. They simply inject the values of universal virtue in public life in accordance with substantive Islamic principles.

If we dive into the brains of terrorists, usually because of religious rigidity, tend to think formally-legalistically without activating the radar of kebatinan. They also read the scriptures rigidly without understanding the context of the changing situation of the times, finally beset by the chaos when they see differences.

History has noted that the beginning of the spread of Islam in Indonesia was brought by Sufi scholars. Sufi travelers put more morals than formalisms, such as Walisongo’s preaching. Sufi-style da’wah is what makes local civility given a reasonable space, including music as a means of Sufistic meditation.

The fountain of philosophy washes away the Sufi world, referred to as Sufi falsafi which values common sense and intuitive knowledge reflected in Hamzah Fansuri. While the world of humor is so attached to sufi vocabulary, when transferred to extremist-terrorists, they may re-think, that the world is not very rigid. Nasrudin Hoja’s collection of humor to Gus Dur deserves to be re-championed.

In Sufism-akhlaqi, repentance is spiritual jihad how to dampen anger, resentment, and pride. Then it was replaced with laughter (humility), love, and wisdom. Sufistic moral formulations are neatly articulated by Buya Hamka in his book *Tasawuf Modern*. In Sufi-faced literature, we can absorb drops of wisdom from Jalaluddin rumi to soften feelings.

While Sufism amali, the people of the *tarekat* focused attention on the achievement of the holy heart through the intensive practice of *dhikrullah*. The holiness of the heart drains positive ions for the interwoven fabric of love across faiths. As a tradition of Islamic mysticism, Sufis in certain phases can meet souls with various beliefs. As a result, they behave inclusively and tolerantly (Nasution, 2018; Rosidi, 2020).

The Impact of the *Tarekat* in Preventing Radicalism and Religious Fundamentalism in Multireligious Societies in Indonesia

The word *tarekat* is identical to the word *thariqah*, which in Arabic means “way”. In the context of Islam, it means the way of converting to return to Allah through the path of purification of the soul and purification of the heart. The *tarekat* is an ark to sail the ocean of life, the way to travel the world’s oceans without drowning with worldly things, and always rely on the Qur’an and Sunnah (Ja’far, 2015). As Muslims, the relationship with Allah and the relationship with man must certainly be balanced and run according to the word of Allah and the Sunnah of the Messenger. The values of worship, friendship, mutual respect and others, become attitudes and behaviors that must be implemented by Muslims. However, *hubbuddunyaa* (love of the world) is indeed a test for Muslims. More pursuing worldly possessions, departments, having a life of luxury, extravagant and excessive behavior, often color the human journey. This is a portrait of what happens in the social life of modern society.

The social life of modern society, which is often colored by social, political and economic problems, makes the values of worship reduced. A number of problems we can encounter in social life, such as the rampant spread of drugs, promiscuity, human trafficking, and others (Lubis, 2017) While in the economic context, there is still a lack of employment, income that has not met the needs of life, the difficulty of occupying a job that suits the needs of the office, and others. In the political context, the political problems of government also dominate (Purba et al., 2020). The number of potential

leaders who are accustomed to playing money politics, the process of political recruitment from political parties that have not been qualified, the unfulfilled rights of the community in the fields of education, health, welfare and others (Noor, 2007). This is all a socio-political and economic problem that occurs in people’s lives. Not to mention the problem of radical and fundamental religious understanding that will damage the harmonization of public relations (Yunus, 2020).

To bring a peaceful atmosphere and close to Islamic values, not a few people who live the *tarekat*, try to get close back to Allah by purifying the heart and soul (Abitolkha & Muvid, 2020). Adherents of the *tarekat* usually consist of various circles, ranging from the general public, to powerful officials (Siroj, 2006). It is not uncommon that through the movement of the *tarekat*, then the inner calm can be achieved. This can happen because there is a balance present between religious and social life. The adherents do not leave religious life, even in the environment of modern society (Sutrisno, 2019).

If we look at history, the praise of Indonesia’s peaceful, tolerant, and inclusive Islam is in many ways influenced by the development of Sufism. There is a similarity between Javanese syncretism and Islam-Sufistik which causes Islam to be easily spread in the archipelago, namely the philosophy of *manunggaling kawula-Gusti* which is a form with *wahdatul* understanding. “From you we are from you, and we are back.” In addition to these similarities, Sufism offers flexibility so that Islam can synergize and dialogue with local cultures. With that flexibility then, Indonesia recognized Islam as a religion that was spread peacefully, with local culture as

a medium: puppets, *gamelan*, songs. Or, Islam that dares to “refrain” and “relent” for the sake of human beings: a case study of the prohibition of slaughtering cows as sacrifices in Kudus out of respect for Hindus; or the architecture and ornaments of the mosque that combine the cultural heritage of Hindu-Buddhist society. Islam is islamizing without telling converts to destroy the products of previous religious cultures: Borobudur and Prambanan, for example.

Islam-Sufism is then cultivated in *pesantren*: the oldest and most islamic educational institution in Indonesia. That’s why Sufism is very thick for traditionalists: Muslim *sarongs*, *santri mengaji* will not bring blessings if it is not equipped with the process of forging the mind *riyadlah- uzlah* stretching distance from the community to fast and *dhikr*, cleanse the heart and pick up His guidance.(Astuti, 2017) The viscosity of sufism traditions in *pesantren* can also be traced through the forging of ethical norms and kiai-santri relations, and discussion of *kitab-kitab* Sufism such as *Ihya Ulumuddin* and *al-Hikam* (Sarhindi, 2017). It is Islam that reflects the face of Indonesian Islam; The spirit of Islam is cold in our homeland. Islam is tolerant and moderate. And, thus Sufism can be positioned as (one) the backbone of a deradicalization campaign for at least two reasons. First, as mentioned above, Sufism has the ability to synergize Islam with culture so as to enable acculturation, making Islam adaptive to the context of space and time without removing the essence and substance of Islam itself.

Thus, Islam is understood not as a religion that must be one understanding, but can be expressed through various ways. Sufism trains us to then be wise to the difference in that pattern, and places the creed of ‘diversity

as grace’ of the Prophet Muhammad as the basic rule of the game (Sholikhin, 2008). For example, *fiqh munakahah* in Islam which essentially remains the same in various regions in Indonesia but can vary in implementation because it is collaborated with local culture: the wedding wedding’s click culture in Lombok, *pingitan* culture in Java, and other ceremonial matters (Hasanah, 2020).

Second, no less important is the conception of jihad as *tazkiyatun nafs* offered by Sufism (Mas’ud, 2021). In Sufism, *jihad* is not defined as fighting others but as the process of fighting one’s own passions and bestiality; as a process of cleansing self and soul to ascend the class to *maqom* “more glorious than angels” (Khan, 2017). With this conception, offered and taught Sufism is actually autocritic and introspective behavior, attitude of restraint, attitude of feeling self is still (always) far from *salih* and right (Qorib et al., 2019). In this context it is relevant to quote one of Cak Nun’s famous statements, “Never mind accusing others of infidels, consider myself a Muslim only I dare not” (And, 2018).

Therefore, it is not surprising that there is an attempt at antagonistic sufism by radical-puritans. When Sufism is successfully diantagonized, misguided, it will be easier for them to cultivate literal Islam-doctrinaires. The problem then, in the tradition in the *tarekat* and in *pesantren*, the teachings are conveyed sometimes through the scheme of ‘rote memorization’ and the one-way transfer of the teacher-student. Without asking, without questioning. Thus, it does not encourage deepening and meaning.

As a result, some of them become limited to ritual practitioners without understanding

the meaning, substance, reason, and purpose of these rituals. Departing from this, it becomes important to arm the practice of *tarekat* and Sufism with deepening the meaning, essence, and substance of the teachings (Rozak, 2022). The trick, by building a climate conducive to critical thinking and dialogue.

CLOSING

As mentioned earlier, this study aims to find out the influence of the *tarekat* on the movement of radicalism and religious fundamentalism, unravel the role of the *tarekat* in building the harmonization of multicultural society, and know the impact of the *tarekat* in preventing radicalism and religious fundamentalism in multireligious societies in Indonesia.

The following is explained about the research findings related to the three problems above:

1. The *tarekat* and dimension of Sufism in religion has proven to be the main factor that causes Islam to be accepted and integrated with the consciousness of the people of the archipelago. Restoring a religious system that is substance-oriented, friendly to differences and localities, and rooted in rich Islamic traditions and treasures, will be a panacea for counter-radicalism and extremism efforts. The *tarekat* can also have an important role in fostering an attitude of religious moderation. Religious moderation is the key to creating harmony and tolerance at both local and national and global levels. The choice of moderation rejects extremism and liberalism. In religion is the key

to balance for the sake of preserving civilization and peace.

2. The role of the *tarekat* in building the harmonization of multicultural society can be implemented through the religious values of the practitioners of the *tarekat*, namely the values of *i'tiqodiyah*, *khulukiyah* values and *amaliyah* values. Where the emphasis is on the values of *khulukiyah* there is a teaching of *tanbih* which contains about morals against others who can build harmonious relationships with others against the background of ethnic, racial and religious differences. The contribution of the *tarekat* movement to the life of the nation and state is as a forum to unite various elements of social, religious background, and education. and as a medium unite various streams including political streams/parties.
3. The impact of the *tarekat* in preventing radicalism and religious fundamentalism in a multireligious society. The contribution of the *tarekat* movement can be calcified into three, namely for the internal community (followers of the *tarekat*) namely as a proselytizing solution, a solution in maintaining the integrity of the household so that it does not become a burden for the state. For the outside community followers of the *tarekat* that can reduce more conflict and can prosper the surrounding community. While the contribution to the life of the nation and state community is able to form a polite politician, da'i based on *rahmatan lil 'aalamiin* because the principle of loving others.

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