



Sufism and Religious Moderation in Counter Radicalism

Muhamad Bindaniji¹, Moh. Ashif Fuadi^{2*}

¹Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia,

²Universitas Islam Negeri Raden Mas Said Surakarta, Jawa Tengah, Indonesia

*moh.ashiffuadi@iain-surakarta.ac.id

Received: March 2022; June 2021; June 2022

Abstract:

The discourse of religious moderation is still an interesting discussion, especially among academics. Some circles greeted religious moderation with a positive and negative responses. This study aims to formulate the concept of religious moderation based on other approaches or not the same as in general, such as Sufism, renewal of thought, secularization, and local wisdom. Through the library research method strengthened by interviews, observations, and sources of written documents, whether articles, books, or online news, this research concluded that Sufism could prevent radical behavior because it is precisely radical inward, in contrast to extremists who are radically patterned outwards. Second, the enlightenment of religious thought, mainly carried out by the Nahdlatul Ulama circle, plays a strategic position in stemming radical thinking. Third, the accusations of religious moderation that are considered projects of religious secularization are very unfounded and excessive because they do not fit the context of space and time. Fourth, one of the moderate indicators is to appreciate local wisdom, not that it means that you must like or follow the existing traditions and culture.

Key Words: Sufism, Renewal, Moderation, Local Wisdom

Abstrak:

Diskursus Moderasi beragama masih menjadi pembahasan yang menarik khususnya di kalangan akademisi. Beberapa kalangan menyambutnya dengan tanggapan yang positif dan negatif. Penelitian ini bertujuan untuk menformulasikan konsep moderasi beragama berdasarkan pendekatan lain atau tidak sama dengan pada umumnya seperti tasawuf, pembaharuan pemikiran, sekularisasi dan kearifan lokal. Melalui metode studi pustaka (library research) diperkuat dengan wawancara, observasi dan sumber dokumen tertulis baik artikel, buku atau berita online, penelitian ini menghasilkan kesimpulan bahwa pertama, tasawuf mampu mencegah perilaku yang radikal karena justru sifatnya adalah radikal ke dalam, berbeda dengan ekstremis yang berpola radikal ke luar. Kedua, pencerahan pemikiran keagamaan terutama yang dilakukan oleh kalangan Nahdlatul Ulama memerankan posisi strategis dalam membendung pemikiran yang radikal. Ketiga, tuduhan moderasi beragama yang dianggap proyek sekularisasi agama sangat tidak berdasar dan terlalu berlebihan karena tidak sesuai dengan konteks ruang dan waktu. Keempat, indikator moderat salah satunya adalah mengapresiasi terhadap adanya kearifan lokal, bukan berarti harus menggemari atau mengikuti eksistensi tradisi dan budaya tersebut.

Kata Kunci: Tasawuf, Pembaharuan, Moderasi, Kearifan Lokal

INTRODUCTION

In Indonesia, radicalism and extremism are considered to have grown. This understanding began to target the younger generation, now called the millennial generation. The theme is one of the discussions on an exciting theme studied about religious education and preventing extremism. In his presentation, Smith (2018) explained the role of Sufism in counteracting extremism. This senior researcher from Australia's Monash University said that counter-extremism and radicalism Because,

according to him, Sufism teaches about love. Sufism is in the form of love and can change people exposed to radicalism and extremism (Aminah, 2018).

However, according to him, in Indonesia, few still practice the teachings of Sufism in daily life, including people who are followers of even the order (tarekat). He, who has been conducting research in Indonesia for a long time, revealed that few people exposed to radicalism or extremism later realized it because they knew Sufism. According to him, their understanding has changed dramatically because they know true love for God (Aminah, 2018).

This Sufism is because if someone understands the love of God, then they are aware that they must love God's creation so as not to do intolerant things. Therefore, the teachings of Sufism can be applied in religious education in Indonesia so that the younger generation is saved from radicalism and extremism. Although in, religious institutions such as pesantren already teach about Sufism (Setyawan, 2016).

One of the proposals was how Sufism became part of the Islamic investigation, which teaches love. However, in pesantren-pesantren, Nahdlatul Ulama (NU) has applied the teachings of Sufism. The younger generation is not exposed to radicalism and extremism. In the pesantren, he said, the students were taught fiqh and Sufism to have a balanced understanding. Thus, combining the brain's knowledge with the heart's behavior. Meanwhile, the radical groups are mostly just a textual understanding and forget the knowledge of bathiniyah (esoteric) in nature (Dacholfany, 2015).

In addition to Sufism as an effort to stem the current of radicalism, other things can overcome the spread of exclusivism, namely the enlightenment of religious thought, religious moderation campaigns, and appreciation of local wisdom. Sufism is essentially correcting mistakes and weaknesses in the direction of the inside (esoteric) (Alba, 2012). Extremists, on the other hand, often echo outward improvement regardless of individual weaknesses. Exclusive thinking is also backgrounded by a textualist interpretation so that it is not contextualized with the refreshment and enlightenment of Islamic thought (Hafid, 2020).

The clash of moderation with secularization certainly needs answers to two paradoxical things. Because it is clear that the direction of secularization leads to the silting of the creed while moderation does not touch on that aspect.

Local wisdom is sometimes also in question. Some consider it a sinful and heretical religious ritual to be eliminated. Meanwhile, most people say that local knowledge manifested in tradition and culture is a nation's wealth that must be appreciated (Fuadi et al., 2021).

From the above background, the research here wants to review the perspective of Sufism in reducing radicalism and the importance of spiritual refreshment in the state of thought to reduce exclusivism. Thus, religious moderation differs from religious secularization and the importance of appreciating local wisdom in knitting nationalities.

Previous research on Sufism, religious moderation, and local wisdom to overcome the spread of radicalism already exists, for example, Sufism and Radicalism in the Name of Islam (An Alternative to Prevent Radicalism in the Islamic World) (Setyawan, 2016), Presenting Sufism in the Middle Pluralism and the Threat of Radicalism, Liberalization as Islamic Moderation in Post-Secular Society (Danial, 2011), Religious Moderation: Mainstreaming Local Wisdom in Affirming Diversity (A

Practice in Plural Society) (Arafah, 2020), however, no one has yet conceived it thoroughly and integrated so that this research can complement it.

RESEARCH METHODS

To strengthen its analysis literature review will be used, namely, a literature approach that supports the identification of specific research questions. Literature review must draw and evaluate different sources, including academic and professional journal articles, books, and relevant references (Rowley & Slack, 2004). Of course, the literature used must follow the theme of moderation and Sufism in articles or online media as in articles in previous research.

There are several reasons why the approach with this method was used: First, there are already related documents in the journal of scientific article research that previously discussed the topic or phenomenon to be carried out. Second, the existing document needs to be combined or looked for bright spots or red lines and analyzed systematically so that later it produces conclusions that follow the research. Third, the research document, journals, and other scientific articles need to be analyzed and elaborated to produce an understanding that in detail answers the problem and then can understand the phenomenon or problem-related to the research.

This research is also qualitative. Qualitative research can use data mining techniques in three ways: first, observation is used to observe actions, behaviors, conditions, atmospheres, and things that are not words. Second, an interview with Ulil Abshar Abdala. Third, documentation to obtain document data such as books, articles, and other documents about the research.

RESULTS AND DISCUSSION

Sufism in Tackling Radicalism

The group of Sufism perpetrators, or Sufi, appeared to purify the soul (*tazkiya al-nafsi*) to draw closer to God (Fuadi & Ibrahim, 2020). The Sufis then classified several parts: *shari'a* (Islamic law), *tharīqah* (spiritual path), *haqīqah* (truth), and *ma'rifah* (mystical knowledge) and *ma'rifah* (mystical knowledge) (Schimmel, 1975). Sufism is generally philosophy of life and a particular way of human behavior to realize moral perfection, an understanding of the nature of reality, and spiritual happiness (Al-Taftazani, 1979). According to al-Taftazani(1979), Sufism, in general, has five characteristics that are psychic, moral, and epistemological, corresponding to all forms and mysticism, such as moral elevation, disappeared (*fana'*) (Al-Taftazani, 1979).

An analysis of Sufism shows that the efforts of Sufis with the various traditions they adhere to have a conception of the path (*thariqat*) to God. This path begins with spiritual practices (*riyadhah*), then gradually goes through various phases, known as *maqam* (levels) and *things* (circumstances), and ends up knowing (*ma'rifat*) to Allah. The level of recognition (*ma'rifat*) became a goal that many Sufis generally pursued. The framework of Sufi attitudes and behaviours is realized through specific practices and methods called *thariqat* (At-Taftazani, 1985).

The level (*maqam*) is the level of a servant before him in terms of worship and exercises (*riyadhah*) of the soul that he does. Among the Sufis, the order of *maqam* is different. Some formulate *maqam-maqam* simply, such as the series *maqam qana'ah tawakal*, *repentance*, *inabah wara'*, and *zuhud*. Meanwhile, Al-Kalabadzi, in his book *At-Ta'arruf li Madzhab At-Tashawuf*, makes repentance the key to obedience, then *zuhud*,

patience, faqr, tawadhu', khauf, purity, sincerity, gratitude, tawakal, rida, sure, dhikr, uns, qarb, and mahabbah. Al-Qusyairi, in his book *ar-Risalah al-Qusyairiyyah*, gives the order *maqamas* follows, *tmedicine, mujahadah, khalwat, 'uzlah, takwa, wara', zuhud, khauf, raja', qana'ah, tawakal, gratitude, patient, muraqabah, rida, ikhlas, dhikr, faqr, mahabbah, and syauq.* The formulation of al-Ghazali is even less. He formulated *maqam* as follows, *repentance, patience, gratitude, khauf, king', tawakal, mahabbah, rida, ikhlas, muhasabah, and muraqabah* (Anwar, 2010).

Meanwhile, Ash-Syukhrawardi, in his book *al-'Awarif al-Ma'arif* formulated *maqam* to be, *repent, wara', zuhud, patient, faqr, gratitude, khauf, tawakal, and rida.* In addition to the term *maqam*, there is also the term *thing*, namely the state or psychological condition when a Sufi reaches a certain *maqam*. According to Ath-Thusi, circumstances (*things*) do not include training-spiritual effort. Among the examples of *things* circumstances) are self-centred (*muraqabah*), proximity or proximity (*qarb*), love (*hubb*), fear (*khauf*), hope (*raja'*), longing (*syauq*), intimate (*uns*), peaceful (*thuma'ninah*), witnessing (*musyahadah*), and sure (Ahmad, 1985).

From the description above, it is concluded that Abdul Qadir al-Jailani's thoughts on the concept of Sufism emphasize improving individual human behaviour. Several stages of the importance of purification of the soul: *Repentance, zuhud, tawakal, patience, honesty, gratitude, and pleasure* will train the human soul to have a noble moral. Internalizing these values of purification of the soul will give rise to a person of good character. Character improvement, character for the better, and this main is what is immersed in the ethics of virtue that directs the focus of his attention to being human (Mustaghfiroh et al., 2021).

Referring to the writings of Sheikh Yusuf Al-Qardhawi, Sufism in religion is interpreted as a way of deepening oneself into aspects of *ruhaniyah, and ubudiyah,* and his attention is poured out around the problem. With this essential foundation, Sufism itself is not a monopoly on Islam alone. Adherents of other religions have also adhered to Sufism. Christianity has a school of Sufism, especially for pastors (Azmi, 2022).

In Greece appeared the Ruwagiyin school. In Persia, there was a school called Mani', and in other lands, there were many extreme schools in the spiritual sphere. They all aim to cleanse the soul and increase the charity of his worship. When associated with cleansing the soul, Sufism becomes relevant to the prevention of radicalism because this teaching encourages one to purify oneself from a trait synonymous with the group of proponents of the violent school. Such as assuming that only he has the truth and likes to blame others, to the point of being accustomed to idealizing others. Moreover, if you already think that the interpretation is the most correct, then potentially radical people are usually anti-local culture and Sufism. He saw what was different from himself as an enemy and was sinful (Azmi, 2022).

Professor of UIN Syarif Hidatullah Jakarta, Jamhari Makruf, said that Sufism is one way to counteract radicalism, especially in the younger generation. Sufism will introduce a person to the essence of affection, the genuine love for Allah Almighty and His creation (Aminah, 2018). From that foundation, Sufism invites humans to combine the brain's understanding with the heart's behavior. This balance further leads people to think that diversity in life is an undeniable certainty and needs to be addressed wisely.

Unsurprisingly, in proselytizing, Sufism encourages people to draw closer to God without violence. The process of proselytizing itself is also without coercion and

emphasizes willingness and openness of self. By delving into Sufism, one introduces Islam not only through its skin but further through the true essence of religion.

The peaceful path of Sufism has even been carried out by Sufi scholars and leaders of various previous religions in inviting, guiding, and maintaining the country's unity. Therefore, the teachings of Sufism are in harmony with nationalism and national insight and do not see the concept of the modern state as illegitimate or something that must be fought and destroyed (Hafiu, 2012).

Thus, when society has universal values of Sufism that are firmly ingrained in mind. Finally, the actions and ideologies of extremism that oppose the concept of unity can be suppressed to a minimum. Because the teachings of Sufism have always worshipped and devoted themselves to internalizing the gentleness of attitudes. Sufism remains based on love and social care when there is a physical rebellion against the enemies (Fuadi & Ibrahim, 2020).

Unfortunately, in Indonesia itself, few still practice the teachings of Sufism in everyday life, including people who are followers of even the order. In fact, according to Smith (2018), a senior researcher from Monash University Australia, Sufism can effectively counteract radicalism. Muslimah, who has been conducting research in Indonesia for a long time, revealed that few people exposed to radicalism or extremism later realized it because they knew Sufism (Aminah, 2018).

Enlightenment of Moderate Islamic Religious Thought

Moderate Islam has indeed become a character of NU. Regarding Wasathiyah, Islam is associated with local wisdom, or the Indonesian context is now the central theme. This terminology suddenly became one conversation around the world. If the conversation in the first centuries of Islamic history, starting from the first century Hijri of the 2nd century of the 3rd century to the 4th-century 5th century Hijri. When al-Ghazali lived and wrote his works, the theme that occupied the scholars of that era was the theme related to *Imamah* (leadership) and the theme related to the relationship between Allah and man. (Abdala, 2021). In the 21st century, the theme that is now a conversation is about *wasathiyah*—related to the pattern of Islamicism that develops in Indonesia, primarily through Nahdlatul Ulama, that the contribution of Indonesian Muslims in realizing *wasathiyah* or religious moderation.

Indonesia's experience is mainly reflected in the Nahdlatul Ulama (NU) development. The development of Islam in Indonesia is significantly influenced by the pattern of Understanding of Islam developed by *nahdliyyin* residents. Thus, the contribution made by the residents of Nahdlatul Ulama in realizing the Islamic moderation model is significant.

Of course, wasathiyah factors that develop in Indonesia are the same as the factors that cause the emergence of *wasathiyah* in other countries. Some factors of a common nature can not only be found in Indonesia but also in North Africa, the Maghrib (Morocco), the Arabian Peninsula, and other places. One of the reasons why wasathiyah appeared is the reasons, among others: *First*, the general nature of which is the existence of a religious model that follows *madzhab (tamadzub)* (Fahri & Zainuri, 2019). So the experience of *madzhab* in the Islamic sense that follows one of the four *fiqh madhabs* is why Islam is moderate and *wasathiyah* within various countries.

Second is the evolving pattern of Islam that follows the aqidah of asy'ariyah and maturidiyah that led to the emergence of moderate Islam (Farida, 2020). In addition,

the two *aqidah* pursue a model of theological understanding that combines the *madzhab of salaf* and *khalaf*. *Madzhab salaf* It is the model of faith that is the faith which if Kaifa in his term Imam Malik, i.e., Islam is theological who does not question why this is Why is it so that it is patterned in the pattern of Islam (absolute resignation) (Usman, 2018).

Interestingly, the *aqidah asy'ariyah* and *maturidiyah*, besides following the *madzhab salaf*, are also wrong or *madzhab khalaf* or the scholars later adopted a rational approach. This method makes Islam a model that follows the *aqidah asy'ariyah*, and *maturidiyah* is moderate. Thus, the *aqidah asy'ariyah* familiarizes the learner or student with rational reasoning. That's why many people say that Islamic philosophy died after al-Ghazali wrote the book of *tahafut al-Falasifah* is not entirely true. Because it was precisely after al-Ghazali that philosophy entered because it was adopted by some *mutakallimun* scholars (philosophers) mainly from the *asy'ariah* and *maturidiyah* circles to support the argument of proving the existence of God, the attributes of Allah and so on. So, because of this rationalism factor, people who follow the *aqidah asy'ariyah*, including NU, tend to be more flexible and religiously more tolerant.

From the previous review, it can be understood that the moderate tradition of NU has its main characteristics and contributions. *First*, most Muslims who follow the *madzhab*, the observation of Muslim countries that follow the *aqidah* of *Asy'ariah* have no difficulty accepting the national state in their respective countries. In other words, no one wants the establishment of a caliphate state or an Islamic state (Abdala, 2021).

For example, an important cleric in the *asy'ariyah* *aqidah* who lived in the 21st century was Shaikh Ramadhan al-Buthi, who died after being killed by ISIS terrorists. It is an example of a cleric who follows the *aqidah asy'ariyah*. The perpetrators of the extremists do not want the Muslims to live in a country, then fight the government and want to establish a separate state that they say is an Islamic state. Meanwhile, the followers of *aqidah asy'ariyah* and *maturidiyah* try to accept the form and not prevent Muslims from organizing the religion and sharia of Islam.

Second, NU's donation is given by Abdurrahman Wahid (Gus Dur), which may not exist in other countries. Wahid's contribution to shaping Islamic moderation or *wasathiyah Nahdlatul Ulama* is Wahid's contribution to the existing tradition of introducing the model of *Tajdīdu al-Khitōb al-dīni* in present terms means the renewal of religious thought in NU society.

So, when looking at the history of NU, ideally more comprehensive, it cannot be only with KH Hasyim Asy'ari but also with the role and contribution of Wahid as his successor. For example, the role of K.H. Wahid Hasyim, who was given to fulfil the duties of K.H. Hasyim Asy'ari, accompanied by the Japanese colonial government, to lead and teach the office of the Ministry of Religion because K.H. Hasyim Asy'ari was old.

Wahid's contribution was to introduce *Tajdīdu al-Khitōb al-dīni* himself without leaving tradition. Wahid introduced many young NU cadres to inspirational figures such as Hasan Hanafi, Muhammad Abid Al-Jabiri and then Muhammad Arkoun. Thus, it can be said that Gus Dur opened the horizon of thought among the younger generation of NU, who later gave birth to many *gusdurians* in various places. In addition, Wahid's important legacy is opening a space for interfaith dialogue.

The movement of interfaith dialogue, apparently in the present context, is widely played by Shaikh Azhar (Doktor Ahmad Thayyib). He was heavily involved in

the most popular interfaith dialogue initiative when he met pope Francis in Abu Dhabi, who later gave birth to a well-known document, *wasatiqotu 'al-alam al-Insani* - (charter of the brotherhood of the insaniyah). Whose main point was that religion is not a source of violence (Abdala, 2021). Now NU is one of the essential pillars to support the process of conversation between religions. This movement is the *wasathiyah* donated by NU, especially amid the emergence of radical and extremist groups.

Moderation and Secularization

Religious moderation is often associated with the secularization of religion. This is an unfounded accusation of only seeing it on one side. In practice, moderation and secularization both distance from the thoughts and actions of extremism. Moderation is always positioned in the center, neither extreme right nor left.

Likewise, secular thinking is always the opposite of the *rigid* pattern of ownership that fundamentalist and radical groups often practice. However, the difference lies in the secular thinking pattern leading to the creed's silting. Meanwhile, the moderate way of thinking does not always intersect with things that are *ushuliyah* (religious points) and emphasizes more on the humanist social aspect.

The theme of religious moderation is sometimes a political issue that can lead to the scrambled ness of religious understanding. Moderation becomes liberalization or secularization and even de-Islamization. Accusations of radical and intolerant Muslims underlie the issue of religious moderation. Poor assumptions and accusations result in destructive patterns in handling and anticipatory strategies (Rahman & Amiruddin, 2017).

Religious moderation must be interpreted as an effort and dynamic process of efforts to build religious perspectives, attitudes, and practices in everyday life. It is necessary because the reality of a plurality of Indonesianness faces many serious challenges, so a strategy is needed to strengthen the order of harmonious life of religious people amidst diversity.

In religious moderation, the embodiment of the essential values of religion is mainly carried out in the context of protecting human values, both through the orientation of humanizing people and building mutual benefit. Referring to the historical background of the founding of Indonesia, he said that independence and state life guidelines were born from the moderation perspective of the nation's founding figures. The state-religion relationship built occurs in the process of mutualism symbiosis in which religion and the state support each other as a source of value and facilitation of its implementation.

According to Lukman (2022), the severe menace has appeared in several religious phenomena that have emerged recently. One of them is the presence of a religious phenomenon that denies human values, contrary to the religious message to protect the dignity of humanity (Saifuddin, 2022). Religion becomes exclusive, even though it should be inclusive. Religion becomes segregative, even though it should be integrative. Building an aggressive attitude, even though religion is firm and invites cooperation, is destructive even though the message of religion is very constructive. The phenomenon of religiousness also occurs in the emergence of interpretations that cannot be accounted for methodologically, even tending to distort their meanings. For example, jihad and hijra are narrowly understood as actions that threaten the other

side and narrow life attitudes. These scientifically unfounded interpretations are forced to apply to all circles accompanied by acts of violence (Saifuddin, 2022).

Another phenomenon is the presence of a tendency of religious people to tear apart the bonds of nationality and the joints of state life in the name of religion. For example, a view about Pancasila is *though*, The Red and White Flag, and the song Indonesia Raya. This threatens and undermines the life of the nationality (Jamarudin et al., 2022).

Furthermore, there is still an intense competition between two extreme poles that affect religious life. Both are the poles that drive the formalization of Islam, while the other pole encourages secularization. Such situations, he said, require a strategy so that people do not get caught into one particular, extreme pole. The context is even more relevant given that people live in a plural social reality.

To deal with these challenges, some of the solutions offered are how to jointly build an awareness that has an understanding and practice of diversity that is not excessive, that does not go beyond limits, which is not extreme in living together in this nation. Such a solution can be called the strengthening of religious moderation as a dynamic effort to build religious perspectives, attitudes, and practices in common life that prioritize respect for human values and community—applied with the principles of justice, balance, and obeying the constitution of the nation.

Religious moderation itself should be a common task. It needs to be implemented in every aspect of national life, starting from making it a ministry/institution program, revitalizing religious harmony forums, the attention of universities, and perspectives on various community empowerment efforts (Fuadi, 2021).

Local Wisdom: Appreciative Doesn't Have to Be a Fan

The Ministry of Religious Affairs has established indicators of religious moderation attitudes, namely tolerance, accommodating to local culture, anti-violence and national commitment (Tim Penyusun Kementerian Agama, 2019). Concerning accommodating the local culture is very closely related to local wisdom.

The term local wisdom consists of two vocabularies, namely wisdom and local. Arif means being sensible, understanding, knowledgeable, *bestari*, wise, intelligent, thoughtful, and learned. Local is domestic, local, regional, national, and domestic. Wisdom is wisdom that reflects intelligence, cleverness, and intellectuality. Local wisdom means wisdom and intellectuality that belongs to or is domestic, local, regional or national or domestic, both native and absorption from foreign treasures (Khirzin, 2021).

Local wisdom can be verbal in *pepatah-petitih*, word pearls, proverbs, *parikan*, and idioms that contain specific values of wisdom passed down from generation to generation. Local wisdom can also take the form of attitudes and actions. It became a dip, *sibghah*, distinctive features, *pakem*, and trade mark a specific community. When a person acts and behaves in violation of local wisdom, he gets condolence or even a negative skewed assessment. Javanese who do not know and apply local wisdom as ethics are called “*ora njawa*” (impersonal) (Khirzin, 2021).

Local wisdom serves as a guide for daily social arrangements in people's lives. Javanese local knowledge, for example, is translated into Indonesian or others, will shift its meaning. For example, *ngono ya ngono ning aja ngono* (so yes, but do not be).

The phrase contains a message so that a person does not overdo it in speaking, behaving, or doing to others. The person is constrained (tolerance) (Sartini, 2009).

Salah seleh (whoever is guilty undoubtedly admits his guilt with all the consequences). *Sing waras ngalah*, which means that the sensible relent. *Gusti ora sare*, which means God does not sleep. It may also be sourced from the Quran: *La ta'khudzuhu sinatun wala naum*, which means He is not sleepy and does not sleep – QS 2: 255).

In addition to the model above, local wisdom can be manifested in traditions, such as community Jogja's tradition of Tapa Mubeng Beteng walking around the fort of the Yogyakarta Palace by mute on the night of 1 Suro/Muharram. *Tapa bisu* is a momentum to look inward, introspective, and self-evaluation amid the fanfare of the presence of other people who are equally performing muhasabah, such as Muslims who flock to the Kaaba (Aryanti & Zafi, 2020).

Sekaten Celebration comes from the wisdom of proselytizing walisongo, conveying the message *Syahadatain*, which means two sentences of the creed as a testimony to embracing Islam. *Jimat Kalimosodo* or *ajian* The Creed. Whoever holds fast to the two sentences of the creed will be safe, happy, and prosperous in the world and the hereafter (Al-Fajriyati, 2019).

Crah agawe bubrah, rukun agawe santosa. The phrase is in line with the saying: United we are firm, divorced we collapse or in English terms, *united we stand, divided we fall*. This is also in line with message al-Qur'an:

Innamal mu'minuna ikhwatun, which means all brothers. In the context of nationhood, there is *Bhinneka tunggal ika* which means different but one mission (Pratiwiningsih, 2020).

Tolerance is an attitude in life associations that contains the meaning of acceptance, understanding, patience, forgiving, tolerance, openness; *tasamuh* (Arab); *tepo seliro, pangerten* (Java). A tolerant person is airy, generous, forgiving, open, and patient. Tolerance is an attitude of upholding, respecting, letting and allowing stances, opinions, views, beliefs, habits, and behaviours that are different from one's stance. Tolerance means yes to what is and accepting it as it is (Fahri & Zainuri, 2019).

Differences in views, beliefs, and religions are natural phenomena, *order of nature*, provisions of nature, *sunnatullah*. God makes religious diversity in views and practices. Plurality is a *condition sine qua non*-creation of beings on earth. Indonesia, a multicultural country with the most significant Muslim majority in the world and a diversity of ethnicities, cultures, languages, and religions, is also a problem for realizing religious harmony and comfort. Therefore, in nature seeing and solving one problem, moderate Islam tries to take a compromise approach and is in the middle. In responding to a difference, whether religious differences or sects, moderate Islam promotes an attitude of tolerance and mutual respect while still believing in the truth of the beliefs of each religion and sect so that all can accept decisions with a cool head without having to engage in anarchist action.

Religious moderation is a middle ground amid religious and cultural diversity in Indonesia. Moderation is an Archipelago culture that runs together and does not oppose each other between religion and *local wisdom (local wisdom)* but is tolerant of each other. Religious moderation is closely related to maintaining togetherness by having an attitude of tolerance.

CONCLUSION

From the above discussion, it can be concluded that, first, Sufism, or in the western tradition termed Sufism has a vital role in stemming the understanding and currents of radicalism. This is because the characteristics of Sufism are esoteric or correcting the inside through the process of *tazkiyatu an-nafs* (clarity of the soul) so that the perpetrators of Sufism or Sufism are not radical outwards with acts of extremism. Second, clarity of thought through *Islamic studies*, democracy, and interfaith dialogue is also needed in blocking the increasingly rampant wave of exclusive thinking. Therefore, it is necessary to study religious groups' dialogue to erode exclusivity. Third, moderation differs from secularization because although it distances itself from radical actions, it impacts the silting of the creed. Moderation is not included at the ushul or spiritual level but the social level. Fourth, although local wisdom gains acceptance by different perceptions, its essence does not have to be fond of or followed, and the important thing is to appreciate any form of local wisdom as a form of the nation's cultural wealth.

REFERENCES

- A Rahman, T. A., & Amiruddin, M. S. (2017). Kontekstualisasi Islam dari Perspektif Moderasi, Sekularisme dan Ekstrimisme dalam Proses Kemerdekaan Indonesia dan Malaysia. *Jurnal Perspektif*, 4(9), 34–50.
- Ahmad, A. (1985). *Diktat Ilmu Akhlak dan Ilmu Tasawuf*. Serang: Fakultas Syari'ah IAIN Sunan Gunung Djati.
- Al-Fajriyati, M. I. (2019). Pengaruh Tradisi Sekatenan terhadap Perilaku Keagamaan Masyarakat Yogyakarta. *Khazanah Theologia*, 1(1), 40–46.
- Al-Taftazani, A. al-W. al. (1979). *Madkhal Ila Al-Tasawwuf al-Islami*. Kairo: Dar al-Saqafah li al-Tiba'ah wa al-Nasyr.
- Alba, C. (2012). Tasawuf dan Tarekat (Dimensi Esoteris Ajaran Islam). *Jurnal Sosioteknologi*, 245–246.
- Aminah, A. N. (2018). Menangkal Radikalisme dan Ekstremisme dengan Ajaran Tasawuf. Retrieved June 20, 2022, from Republika website: <https://www.republika.co.id/berita/pijl1t384/menangkal-radikalisme-dan-ekstremisme-dengan-ajaran-tasawuf>
- Anwar, R. (2010). *Akhlak Tasawuf*. Bandung: Pustaka Setia.
- Arafah, S. (2020). Moderasi Beragama: Pengarusutamaan Kearifan Lokal dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural). *Mimikri*, 6(1), 58–73.
- Aryanti, R., & Zafi, A. A. (2020). Tradisi Satu Suro di Tanah Jawa dalam Perspektif Hukum Islam. *AL Iman: Jurnal Keislaman Dan Kemasyarakatan*, 4(2), 342–361.
- At-Taftazani, A. A.-W. A.-G. (1985). *Madkhal Ila At-Tasawwuf Al-Islam*. Bandung: Pustaka.
- Azmi, H. (2022). Peran Tasawuf dalam Menangkal Radikalisme. Retrieved June 20, 2022, from WGWC website: <https://womenandcve.id/blog/2022/05/16/peran-tasawuf-dalam-menangkal-radikalisme/>
- Dacholfany, M. I. (2015). Pendidikan Tasawuf di Pondok Modern Darussalam Gontor. *Nidzam*, 4(2), 29–42.

- Danial, D. (2011). Menghadirkan Tasawuf di Tengah Pluralisme dan Ancaman Radikalisme. *Analisis: Jurnal Studi Keislaman*, 11(1), 91–108.
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100.
- Farida, U. (2020). Kontribusi dan Peran KH. Hasyim Asy'ari dalam Membimbing Moderasi Beragama Berlandaskan al Quran dan Hadis di Indonesia. *Fikrah*, 8(2), 311. <https://doi.org/10.21043/fikrah.v8i2.7928>
- Fuadi, M. A. (2021). Ketahanan Moderasi Beragama Mahasiswa di Tengah Melting Pot Gerakan Keagamaan di Surakarta. *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan*, 16(2), 125–140. <https://doi.org/10.37680/adabiya.v16i2.1072>
- Fuadi, M. A., Hasyim, F., Kholis, M. N., Zulhazmi, A. Z., & Ibrahim, R. (2021). Strengthening Religious Moderation to Counter Radicalism at IAIN Surakarta. *Al-Tahrir: Jurnal Pemikiran Islam*, 21(2), 261–284.
- Fuadi, M. A., & Ibrahim, R. (2020). Implementasi Tasawuf Syekh Abdul Qadir al-Jailani dalam Majelis Manakib Al Barokah Ponorogo. *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan*, 15(02), 215–228. <https://doi.org/10.37680/adabiya.v15i02.576>
- Hafid, W. (2020). Geneologi Radikalisme di Indonesia (Melacak Akar Sejarah Gerakan Radikal). *Journal of Islamic Law, Fakultas Agama Islam UMI*, 1(1), 31–46. <https://doi.org/http://dx.doi.org/10.33096/al-tafaqquh.v1i1>
- Hafiun, M. (2012). Teori Asal Usul Tasawuf. *Jurnal Dakwah: Media Komunikasi dan Dakwah*, 13(2), 241–253.
- Jamarudin, A., Syahriza, R., & Hilmi, F. (2022). Pancasila Values and The Interpretation Paradigm of Archipelago Mufassir. *KnE Social Sciences*, 2022, 633–641. <https://doi.org/10.18502/kss.v7i8.10781>
- Khirzin, M. (2021). Korelasi Kearifan Lokal, Toleransi, dan Moderasi Beragama. Retrieved June 20, 2022, from sahabatpenakita website: <https://sahabatpenakita.id/korelasi-kearifan-lokal-toleransi-dan-moderasi-beragama/>
- Mustaghfiroh, S., Nazar, T. H., & Safe'i, B. (2021). Etika Keutamaan dalam Akhlak Tasawuf Abdul Qodir Al-Jailani: Relevansinya dengan Pengembangan Karakter Manusia. *Jurnal Islam Nusantara*, 5(1), 23–37. <https://doi.org/10.33852/jurnal.in.v5i1.241>
- Pratiwiningsih, T. (2020). Nilai Kearifan Ungkapan Budaya Jawa “Rukun Agawe Santosa” dalam Gagasan Pemikiran Emmanuel Levinas. *Jurnal Ilmu Budaya*, 8(2), 216–224.
- Rowley, J., & Slack, F. (2004). Conducting a literature review. *Management Research News*, 27(6), 1-12.
- Saifuddin, L. H. (2022). LHS: Moderasi Beragama Ikhtiar Beragama di Tengah Kemajemukan. Retrieved July 1, 2022, from www.uinjkt.ac.id website: <https://www.uinjkt.ac.id/lhs-moderasi-beragama-ikhtiar-beragama-di-tengah-kemajemukan/>
- Sartini, N. W. (2009). Menggali Nilai Kearifan Lokal Budaya Jawa Lewat Ungkapan (Bebasan, Saloka, dan Paribasa). *Jurnal Ilmiah Bahasa dan Sastra*, 5(1), 28–37.
- Schimmel, A. (1975). *Mystical dimensions of Islam*. Chapel Hill: Univ of North Carolina Press.
- Setyawan, A. (2016). Tasawuf dan Radikalisme atas Nama Islam (Suatu Alternatif Mencegah Radikalisme di Dunia Islam). *Dialogia*, 14, (1), 63. <https://doi.org/10.21154/dialogia.v14i1.644>

- Tim Penyusun Kementerian Agama. (2019). *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.
- Ulil Abshar Abdala. (2021). *Wawancara*. UNUSIA Jakarta.
- Usman, U. (2018). Pendidikan Aqidah dalam Kemurnian I'tikad Ahlussunnah Wal Jama'ah. *Al-Ihda': Jurnal Pendidikan dan Pemikiran*, 13(2), 1–23.