

# SUFISM EDUCATION IN THE FORMATION OF MODERATE ISLAMIC ATTITUDES OF YOUTH IN URBAN MUSLIMS

Ali Mustofa<sup>1\*</sup>, & Arif Rahman Hakim<sup>2</sup>

<sup>1,2</sup>Sekolah Tinggi Ilmu Tarbiyah Al Urwatul Wutsqo Jombang, East Java, Indonesia.

\*e-mail: aljep\_90@yahoo.com

<b>Received:</b> 24/02/2024	<b>Revised:</b> 17/05/2024	<b>Approved:</b> 22/05/2024
--------------------------------	-------------------------------	--------------------------------

DOI: 10.32332/akademika.v29i1.9059



Sufism Education in The Formation of Moderate Islamic Attitudes of Youth in Urban Muslims Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

## Abstract

The purpose of this article is to discuss Sufism education in shaping moderate attitudes. This research discusses new things, namely the formulation of Sufism education for youth, in general Sufism is for the elderly. But it is different from urban Sufism education affiliated with the *syadiliyah al mas'udiyah* Tarekat. The research method used is qualitative, with data collection methods of interviews. The researcher conducted in-depth interviews with informants related to the Sufism education model for youth and the moderate attitudes that arise in youth. The next method uses observation and documentation, analysis begins with data collection, data condensation, data display, and verification. The results show that the planning of Sufism education begins with setting goals to be achieved (in this case it is in line with the objectives of Sufism education. Sufism Education in the Formation of Moderate Islamic Attitudes of Youth in Urban Muslims. The process of Sufism education in the formation of moderate attitudes of youth is carried out with several stages, namely providing knowledge, implementing knowledge and habituation. Sufism education here is implemented according to its stages. Evaluation of Sufism education in the formation of moderate attitudes of youth is carried out with cognitive and affective, cognitive seeing the educational material that has been memorized, memorizing *wirid* and practice. While affective is seen from the behavior of Tarekat adherents. The moderate attitude that emerges in *santri* is that *santri* have the characteristics of national commitment, tolerance, anti-violence and acceptance of local culture.

**Keywords:** Attitude; Education; Moderate; Sufism.

## A. Introduction

Religious moderation is generally understood as the tolerance of a religious group toward different faiths while simultaneously refraining from liberalism. Thus, the concept of religious moderation, particularly among Indonesian Muslims, is defined using the ideas of the concept and the policy of religious moderation by the

Indonesian Ministry of Religion. The Ministry of Religion describes the characteristics of individuals who apply religious moderation, namely if they show religious tolerance and national commitment and accommodate local culture (Subchi et al., 2022).

Acts of intolerance committed by young people are due to a lack of understanding of religion and understanding of moderation among young people. These acts are usually carried out against minority groups. This shows an intolerant and exclusive attitude (Darmayanti & Maudin, 2021). Youth are individuals who are experiencing psychological changes from childhood to adulthood who are experiencing emotional development. The concern of a nation is its failure to educate its young people (AchmadKurniady & Rosalin, 2021). Because of this, it is necessary to be equipped with sufficient knowledge of religious education so that we do not take the wrong path in religion. Looking at the current conditions, many deviations in religion cause problems in togetherness. The research stated intolerance among the younger generation is increasingly exacerbated by the existence of a social media environment that spreads hoax content (Abdurrahman Mas'ud, 2017).

The breakdown of togetherness in various regions was mainly spearheaded by the emotions of youth. It is not a moderate ideology that has emerged. The dynamics of national understanding receive special attention, thus underpinning national policy by the government through the Ministry of Religion of the Republic of Indonesia by initiating the mainstreaming of moderate understanding in religious, nation, and culture (Pendidikan et al., 2023). This rift usually occurs in urban Muslims, or what can be called urban Muslims.

Muslims who live in cities are called urban Muslims. People who lack religious knowledge even though their daily lives are filled with modernity. This class can also be called a transitional class because it is located in the middle between 'up' and 'down'. Religion must be flexible, moderate ideology is a view or approach that prioritizes balance and tolerance in various political, social, and religious issues. A person who has moderate understanding tends to look for compromise solutions and avoids extremism in his views. They seek to promote interfaith dialogue, respect each other's beliefs, and emphasize universal messages of compassion, peace, and justice in different religions. Moderate views respect differences of opinion, avoid extremism, and seek a balance that reflects the interests and values of society at large.

This situation is of course the basis for the importance of moral education of the younger generation, especially spiritual education and the cultivation of Islamic norms and values which tend to be more needed than other education (Munandar et al., 2020). Seeing the importance of moderate understanding in religious practitioners, it is necessary to instill moderate understanding in young people. One of them is Sufism education. The way to realize a moderate attitude in religion is to instill Sufism education. For this reason, the study of Sufism in Islamic boarding schools and also religious study congregations and tarekat is still very important. This becomes a bargaining power for Islamic education in Indonesia (Triana et al., 2023).

Tarekat is an implementation of Sufism education. Some people's opinion states that if Sufism must be a Tarekat, this group is more concerned with the worldly than the worldly. The followers of Sufism make the world a means to the afterlife, meaning the world is not a destination, they always draw themselves closer to Him. On this trip he was accompanied by a murshid (Akabiluru, 2023).

The development of Sufism in the contemporary era, which is characterized by the emergence of several new terms such as Urban Sufism and Perennial Sufism. Urban Sufism refers to the practice of Sufism in an urban context, where individuals apply the principles of Sufism in their daily lives in the midst of modern and complex

urban life. This shows the adaptation of Sufism to the challenges and needs of the times (Diah Arvionita, Efendi, Eka Putra Wirman, 2023). Sufism education is the guidance of a murshid (sheikh of the order) for students to purify their hearts in the spirit of *wushul* to Allah with a clean heart so that they will be happy in this world and the hereafter. So the importance of Sufism education is to prioritize the development of moderate attitudes and spiritual improvement spiritual (Karakter, 2012).

Research on Sufism education already exists, from several studies it can be classified into two discussions, namely the first is Sufism education, the second is the classification of Sufism, one example is Muhammad Adam Ilhami stated that between Murshid teachers and students there was an interaction between the knowledge transfer process, the internalization of values regarding Sufism through the Tarekat, then Ina Maryana & Deden Syarif Hidayatulloh stated that Sufism plays a very important role in guiding the search for God, eliminating the feeling of emptiness experienced by humans in this millennial era, restore lost spiritual values. Therefore, our research takes a different angle, namely analyzing Sufism education which can form moderate attitudes in Tarekat youth.

Many people still recognize that Sufism education is education for parents or elders (in Javanese). Actually, there is a new paradigm in Sufism education, namely Tarekat for youth. The researcher has determined the research location based on the symptoms found during observations and interviews. In the observation, there were many congregants of the tarekat at a young age (Observation, June 2023). Regarding the moderate attitude, the researcher interviewed one of the congregants whose son used to behave very harsh, especially towards other religions, but after joining the *Syadiliyah* congregation in Jombang and Blitar his attitude changed drastically. Become a young man with soft words and be able to understand religious differences. (Sundae's student interview, June 2023).

Sufism education in the two Islamic boarding schools is through tarekat practices and also recitations of the Koran, prayers for youth. Even for young people who take part, starting from thugs and even ex-hard sects, but everything can change. young, but thank God, with the *amaliyah* of Sufism teachings, youth's understanding of moderate attitudes has increased, young people who were originally tough in character can become moderate youth." (Interview with Murshid Abah KH. Farug Junaidi, September 2023). The focus of this research is youth adherents of the congregation in Blitar Qur'any Islamic Boarding School and Al-Urwatul Wutsqo Jombang. This Islamic boarding school has its own uniqueness. The following is a description of the uniqueness of the Islamic boarding school. The Blitar Qur'any Islamic Boarding School is an Islamic boarding school with a tarekat basis The *Al-Masu'diyah Syadiliyah* is strong, the Islamic boarding school does not have formal education, but the number of congregants is very large, the tarekat's routine activities include weekly, monthly assemblies and several assemblies are carried out according to the community's schedule. Meanwhile, Islamic boarding schools and Al-Urwatul Wutsqo Jombang are Islamic boarding schools that are tarekat-based, but have formal units ranging from PAUD to tertiary institutions. On this basis, his formal education was colored with Sufism education through the tarekat. The murshid even composed a Qur'any song which is a Sufism teaching that can be taught to young children or at an early age.

Generally, the perpetrators of the tarekat are elders, or older people, but this is different from the tarekat *Syadiliyah Al-Masu'diyah* at the Qur'any Islamic Boarding School in Blitar and Al-Urwatul Wutsqo Jombang, where fifty percent of the followers are youth. There are even congregations who have just reached puberty. The uniqueness of teaching Sufism education, namely through dhikr of the lips and dhikr

of charity (pious deeds), has made many young people in Jombang and Blitar interested in the Tarekat. From the description above, researchers are interested in examining the two forms of Sufism education that can shape youth's moderate attitudes. This shows that the concept of Sufism can be accepted by urban communities in Blitar and Jombang.

## **B. Methods**

This research is classified as field research with a qualitative approach. Qualitative research is research that aims to dig up information based on facts that occur in the field, either from informants' opinions or observed behavior (Moleong, 2012). So what is meant by qualitative research is a scientific method that investigates a phenomenon and the results obtained are descriptive data, both written and verbal, from the object of observation (Sugiyono, 2017). The research design used is a qualitative descriptive design. Where the focus in this research is Sufism education in the formation of moderate Islamic attitudes among young adherents of the *Al-Mas'udiyah Syadiliyah* Order at the Blitar Qur'any Islamic Boarding School and Al-Urwatul Wutsqo Jombang. Researchers collect data from interviews, observations and documentation which are grouped according to the research problem, then the data is sharpened again by searching for data in the field again, and so on, until the data is saturated. The researcher conducted in-depth interviews with informants related to the Sufism education model for youth and the moderate attitudes that arise in youth. After the interview, the researcher collected documents related to Sufism education, teaching book documents, activity schedules and so on. The data will not be complete without observation, the researcher observes Sufism education activities for youth, observing the attitudes that arise in the youth of the two cities of tarekat adherents. Data analysis in this research is to find meaning based on data regarding planning, implementation and evaluation of Sufism education which can form a moderate attitude. The design of this research was qualitative, for this reason interactive data analysis was carried out namely data collection, Data condensation, data display and verification.

## **C. Findings and Discussion**

### **1. Findings**

#### **Sufism Education Planning**

Planning is the first step in every action. This always involves a goal and a way of doing it, and will take a specific time and place. Therefore, planning also means determining what will be done, how it will be done, when it will be done, and where it will be done to achieve certain goals. The success of the program depends greatly on its planning (Banurea, 2023). Educational planning, which is an important part of educational management, of course also requires good management, through an activity called educational administration. In Wina Sanjaya, at the preparation stage there are several things that must be done, including; a) formulate the goals that must be achieved, b) prepare an outline of the steps that will be taken. An outline of the steps is needed as a guide to avoid failure (Sanjaya, 2013). If it is related to Sufism, the planning of Sufism education is to formulate the objectives of Sufism education, namely to get closer to Allah. Steps in the practice of Sufism education.

#### **The Essence of Sufism Education**

The term Sufism is familiar to Islam, especially among Muslim intellectuals. However, Muslims still do not understand what Sufism is, many people think that

Sufism is special, that is, some even understand that Sufism is for old people. If you pay attention, the meaning of Sufism comes from the words '*safa* or *safw*' with the meaning of clean or holy. Sufism people emphasize inner purity to get closer to Allah SWT. So this means that Sufism is part of Islamic teachings (Muttaqin, 2022). Sufism education is a way to get closer to Allah through purifying the soul and heart. This is very important to face modern life. Not only older people but also millennial youth who are close to technology and the internet (Agustus, 2023).

Conceptually, Sufism is divided into 2 (two), namely philosophical and moral Sufism (Munandar, 7 C.E.). Philosophical Sufism is a school of Sufism which is religiously structured using philosophical symbolic language. Philosophical Sufism is special in nature, being Sufism, which is only practiced by special people/ *khawas*, in this case there is a separate practice which must have the permission of the Murshid teacher or have a diploma, because the practice of philosophical Sufism is difficult for the general public to implement. Moral Sufism has *amaliyah* according to the Al-Qur'an and Hadith. Moral Sufism is often also called Sunni Sufism. This school of Sufism is very relevant as a basis for Islamic education, because in its implementation, the flow of moral Sufism relies on the concept of purifying the heart/ *tazkiyatun nafs*. Emptying yourself from the world means not being inclined towards the world and focusing on your spiritual goals (Triana et al., 2023). The main sources of sharia are the Al-Qur'an and Al-Sunnah. Sufi figures are those who implement the Al-Qur'an and Al-Sunnah in their entirety (Muttaqin, 2022). From the explanation above, it can be concluded that Sufism education is a teaching to purify oneself so that one can be close to the Christian so that all one's behavior can be maintained, and is based on faith.

## 2. Discussion

### Sufism Education Tarekat *Syadziliyah Al-Mas'udiyah*

Tarekat means a path, condition, flow or line of something towards Allah SWT. Tarekat also means religious practice, appreciation, a person's desire to become better and in accordance with Islamic teachings (Huda, 2019). Ali bin Abdullah bin 'Abd. Al-Jabbar Abu al-Hasan al-Syadzili, he was the founder of the Syadiliyah order, he was born in the village of Ghumara, near present-day Ceuta, in the north of Morocco in 573 H. His teachings spread throughout almost all Islamic regions because his teachings were in accordance with the needs of the times (Nasrullah, 2020).

Tarekat *Syadziliyah Al-Mas'udiyah* holds a different view than others. Imam Syadzili brought a Sufistic perspective that was different from other Sufism teachings of his time, tarekat *Syadziliyah Al-Mas'udiyah* that is not allowed to beg and does not support poverty. Sufism does not mean being isolated from the hustle and bustle of worldly life, but rather living amidst the hustle and bustle of the world, but without being affected by the noise of the world. The teaching points of the *Syadziliyah* Tarekat are:

- a. It is not recommended to leave work to repent.
- b. There is nothing wrong with implementing Islamic law.
- c. Zuhud means that in the inner spirit of *dhahir* he does not shun the worldly world.
- d. Salik is not prohibited from being rich, but his heart must not love the worldly or have a worldly inclination that encompasses him. In practice, many followers of the congregation have been made rich by Allah. However, his wealth was used for the cause of Allah.
- e. Sufism here is soul training according to the provisions of Allah SWT.
- f. Ma'rifah is a goal, even though it is given at any time (Nasrullah, 2020).

His discourse about the importance of prioritizing *riyadlatul qalb* rather than *riyadlatul abdan* is a manifestation of the thoughts of *Syadziliyah* figures about the highest essence of Sufistic ideals. Therefore, Sufistic thoughts tarekat *Syadziliyah* is one of the Islamic religion's answers to the realities of modern life. Likewise, thoughts tarekat *Syadziliyah* dismissed the slanted accusations often leveled at the group tarekat which is often considered to be one of the causes of the decline of Muslims (Syam, 2018).

### **Sufism Education Methods in the *Syadziliyah Al-Mas'udiyah* Congregation**

Sufism education specifically in its teaching practices uses *takhalli*, *tahalli* and *tajalli*. *Takhalli* is an effort to empty oneself of despicable behavior or morals by eliminating the tendency to lust. *Tahalli* is an effort to fill or adorn oneself with commendable attitudes, behavior, and morals, after going through the *takhalli* process. After a person repents and regrets his actions, he becomes careful in acting carefully. *Tajalli* means the revelation of the unseen spirit. Present yourself according to God's provisions. After eliminating despicable traits, then decorating them with goodness, then displaying goodness in accordance with Allah's provisions.

The learning process, methods are very important. Even though the material is good, without methods the learning objectives cannot be achieved. Ramayulis stated that, implementation and selection of appropriate methods (according to students' conditions) can make it easier for students to accept the material (Ramayulis, 2018). Sufism education uses general learning methods, but there are also some that are slightly different from general learning methods. Sufism education methods include: lectures, questions and answers, demonstrations, assignments, *mujahadah*, *muhasabah*, *talqin*, and *Seclusion* (Mihmidaty Ya'cub, 2013).

- a. Lectures and Questions and Answers. The lecture method is a verbal delivery of lessons (Ramayulis, 2018), how to teach orally (N.K, 2012). Meanwhile, the question and answer method is a way of teaching where a teacher and students ask and answer each other. Teacher Murshid in delivering his teachings uses the lecture method, besides that, he also uses the question and answer method.
- b. Demonstrations. The Demonstration Method is a way of teaching by demonstrating the implementation of something (Ramayulis, 2018). Murshid demonstrated certain teachings, as the Prophet conveyed to his friends. In the words of the Prophet, it is explained: "Pray as you see me praying (Abu Husain Muslim bin Al Hajjaj, Sahih Muslim, n.d).
- c. Assignments. The method of giving assignments is that the teacher gives the assignment, then the teacher checks it and the students are responsible for it (Ramayulis, 2018). Murshid, in educating his students, also uses the assignment assignment method. Murshid gives assignments to students to carry out certain worship or certain pious deeds.
- d. *Mujahadah*. *Mujahadah* is holding back one's desires and leading to something contrary to one's desires. Murshid applies this in educating students, to purify their souls so they can know Allah SWT.
- e. *Muhasabah*. In psychological terms, *muhasabah* is called introspection, basically it is a way to measure our own actions, whether they are getting better or worse. This method is used by murshids in developing students so they can know themselves. *Muhasabah* can influence the psyche so that you can control yourself, and do good because you feel close to Allah SWT (Mihmidaty Ya'cub, 2013).

- f. *Talqin*. *Talqin* In Sufism education, it is a term used to refer to the method of teaching dhikr by a murshid to students. This method is used by murshids to teach concentration to equalize the inner self (Mihmidaty Ya'cub, 2013). This method is a method that is difficult to find and is also not known in educational science in general. Because in general the existing education, the approach used in forming students' character is a general approach such as congregational Dhuha prayer activities, studying the Qur'an, etc. In this method, students are stimulated (innerly guided by the teacher so that they recognize lustful behavior and can straighten out their intentions direct their dhikr, and remember the afterlife. Having the above abilities can be said to be impossible for a student without a teacher. When students can always remember the afterlife and think of Allah then Students can truly serve Allah both physically and spiritually so that they become human beings who have noble character, because remembrance and remembering the afterlife is the basis and foundation for the birth of noble character (Mashur, 2017).
- g. *Seclusion*. *Seclusion* or 'Uzlah is isolating oneself from worldly affairs. In the tarekat tradition, the aim is to get closer to Allah SWT. This imitates the history of the spiritual journey of the Prophet Muhammad when he was in the cave of Hira' before the time of his appointment to the prophethood (Mahmud, n.d.).

### **Sufism in Urban Muslim Societies**

Urban life is closely linked to modern society as it relies heavily on the production and consumption of material goods. As a result, urban life tends to be pragmatic and ignores moral principles, which are the main pillars of village life (Abdillah, 2020). The life characterised above makes urban Muslim's experience emptiness which makes them need spiritual guidance. Sufism is a solution that understands the situation of urban Muslims, or urban Muslims, so the term urban Sufism emerged.

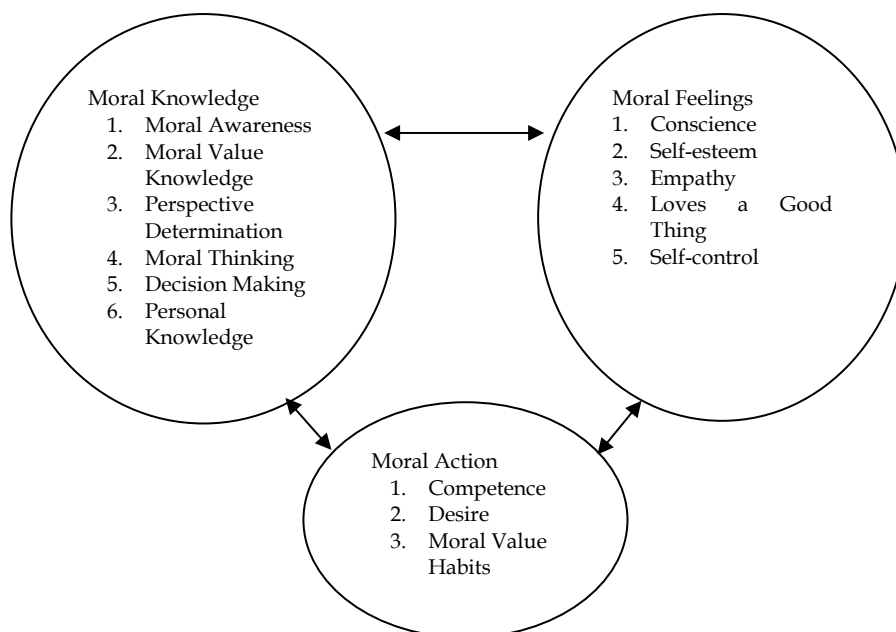
The term 'Urban Tasawwuf', also known as 'Urban Sufism', emerged to describe how urban people behave in Sufism. There are two types of Sufism: the first is genuine or pure Sufism which emphasises knowledge of God; the second is Sufism in the behavioural sense which focuses on the practice of worship based on the Quran and Sunnah. Urban Sufism is the type of Sufism that is currently practiced (Diah Arvionita, Efendi, Eka Putra Wirman, 2023). The phenomenon of Urban Sufism is said to be considered a new type of belief based on three fundamentals: the spirituality-seeking movement, the revitalisation of traditionalism, and the revitalisation of local religion.

### **Attitude Formation through Sufism Education**

Sufism education aims to change attitudes, one of which is a moderate attitude. This orientation must be supported by Islamic education as an institution that focuses on education and learning to instill characters of honesty, responsibility, intelligence, and integrity or what is called prophetic character (Tobroni, 2014). Sufism education is *tarbiyah*, *ta'lim* and *ta'dib* which can form an attitude for its followers, this is in line with Islamic education which is interpreted in the minimalist-maximalist conception that forms it, namely *tarbiyyah*/ nurturing, *ta'lim*/ learning and *ta'dib*/ kindness or civility (Waghid, 2013).

Attitude formation can use several character formation theories. To overcome anti-moderate attitudes, you must carry out good education or attitude formation. Thomas Lickona divides character into three stages, which according to researchers can be adopted to form attitudes, namely: moral knowing, moral feeling, moral actions

(Lickona, 2004). Each of these components has several elements. These elements will form each component. The relationship between the three component stages mentioned above can be clearly depicted in the following diagram:



**Figure 1. Tree Stage Relationship**

Arrows show the interconnectedness between one domain and another domain. Moral knowledge, moral feeling and moral action are useless in their separate parts and influence each other in any way. From the explanation of each component of Moral knowing can be done by providing knowledge or dogma about moderate attitudes. A character is an expression of behavior that reflects the belief that what is done is good, so to form this belief is through providing in-depth knowledge, namely knowledge that can motivate to do good, so that it becomes a good character. Moral stage Moral feelings and moral actions can be achieved through habituation. Because someone can have moral feelings through repeated practice. So actually, character building can be done by providing knowledge as a basis for individuals to do things in accordance with their beliefs. Then the crystallization of a character is carried out through repeated habituation.

### **Evaluation of Sufism Education**

According to national education, evaluation is an important part of the education system because it aims to help educators and students to develop optimally through measuring self-achievement on the results and processes of their education. An evaluation process must be carried out to collect data about the success, effectiveness and efficiency of learning. This is done to determine the factors that support and hinder the achievement of learning objectives (Arpanil, 2016).

Evaluation is an activity to assess success in quantity or quality carried out by individuals towards themselves or others, carried out by an institution or a program, such as an educational program, namely assessing the extent to which a person or a program is successful in carrying out its planned activities (Lehmann, 1973). In Islamic teachings, the principle of continuity is very important because by using this principle, the decisions a person takes become valid and stable. An overarching, or comprehensive, principle is a principle that considers all aspects. This includes



personality, memorization sharpness, understanding, sincerity, diligence, cooperative attitude, responsibility, and so on. The principle of objectivity, which means that evaluations are carried out as best as possible based on existing facts and data without being influenced by the subjective feelings of the assessor (Arpanil, 2016).

Sufism education is education that teaches about spiritual and moral life. Evaluation of Sufism education is carried out to measure educational objects such as attitude, psychomotor and cognitive. Evaluations must provide accurate data, and evaluation activities must be carried out based on the underlying principles. The evaluation used in Sufism moral education is using the four domains of Islamic education development by Abd. Rachman. Sufism education offers a solution to current human problems, to form spiritual intelligence and morals or behavior towards other people. Sufism educational materials teach humans to repent, trust, have the character of reason, the character of asceticism, patience, trust, and contentment. Evaluation of Sufism education must be carried out well so that the results of the educational evaluation which aims to educate perfect people can be achieved optimally.

### **The Essence of Moderate Islamic Attitudes**

Moderation is a form of balance or proportionality. In Arabic, the *Wasathiyah* language is used. In another meaning it is called *at-tawazun aw i'tidal* (Siregar, 2019). Ibnu Kasir interprets observance as fair (Kasir, 2000). The moderation is *manhaj* and system. *Al-wasatha* also means justice or in the middle between two parties in a dispute, so justice means peace (Shihab, 2019). Being moderate means not making the formalization of an Islamic state the sole enforcement of religion. Because culture is an effective way to realize values (Arif, 2020). Religious moderation, as stated in Mujahiddin (2019), is in line with Surah al-Baqarah verse 143 in the Koran QS, which states that Muslims are the middle community, or *ummatan wasatha*. This concept adheres to the values of *tawasuth*, *tawazun*, and *tasamuh*. Basically, religious moderation includes a balanced, wise, and accountable approach to practicing one's beliefs. It emphasizes an inclusive understanding that respects individual freedom and avoids religious extremism and fanaticism. Individuals who have a moderate approach to religion demonstrate the characteristics of tolerating different thoughts, rituals, and perspectives on the spiritual realm. These people maintain a respectful attitude towards religious freedom and embrace an all-encompassing mentality when it comes to treating others, regardless of their personal beliefs or convictions (Hajam, 2022).

### **Indicators of Moderate Islamic Attitudes**

The concepts of religious moderation offered by Islam are *tawazzun*/ balance, *i'tidal*/ straight and firm, *tasammuh*/ tolerance, *musawwah*/ egalitarian, *shura*/ discussion, *ishlah*/ reform, *aulawiyah*/ prioritizing priorities, *tathawwur wa ibtikar*/ dynamic and innovative (Abdullah, 2021). "Moderate" Muslims are those who do not agree with the use of violence in their ideology and struggle strategies. In the context of the United States and the West in general, the concept and practice of Islamic moderation may be different from the same concept adhered to by Indonesian Muslims. In the US, the concept of moderation emphasizes a critical and reflective religious mentality and mindset, pro-democracy and human rights, and supports secularism as an ideology. This last characteristic of moderation is of course problematic when viewed in the context of Indonesian Islam (Masdar Hilmy, 2013).

The theories used in this research are the theory of moderate attitudes in religion or the religious moderation of the Ministry of Religion and Gudykunts' theory of

cultural adaptation and religious moderation. Moderate attitudes are defined as attitudes that do not tend towards the extreme right or extreme left (Nurdin, 2021). Those who have a moderate attitude are able to balance textual arguments with contextual aspects; able to understand the role of God and human choices; and able to balance prayer and effort. They also have a nationalist, democratic, religious attitude, have an orientation towards common interests and national politics. The Ministry of Religion has determined 4 (four) indicators of Moderate Religious Attitudes or religious moderation, namely 1) National Commitment, 2) Tolerance, 3) Non-Violence and 4) Accommodation to local culture (Indonesian Ministry of Religion, 2019). There are four indicators of religious moderation, namely:

- a. Have an attitude that shows national commitment is an indicator that aims to see a person's perspective, attitudes and religious practices towards state ideology. This attitude places the nation's interest in religious unity, not confusing religion with the nation.
- b. Have an attitude that shows tolerance. It means that everyone has the same rights, so for me it is my religion and for him it is his religion (Chaider S. Bamualim, 2018). In a religious context, tolerance is an attitude that can accept different situations in terms of religion and belief (Yunus, 2017).
- c. Have an attitude that shows non-violence. An indicator of religious moderation that is no less important is non-violence (Sarman, 2018). This attitude states that differences are not something that must be debated or eliminated, because diversity is certain, but togetherness is the capital to eliminate differences and violence.
- d. Having an attitude that shows an accommodating attitude towards local culture, in this case not clashing culture with religion. This means that it can accommodate local differences for mutual harmony. Multiculturalism in Indonesia is a definite thing, because of the various ethnic groups. Culture is certainly not the same from one region to another, therefore you must be able to understand the differences, not be biased towards one group.

If these indicators are met, a person's moderate attitude will be able to bring peace to all Muslims, as well as non-Muslims. A harmonious life regardless of ethnicity, religion and race. Can foster a tolerant attitude of respect for other people and their differences.

### **Sufism Education in Forming Moderate Islamic Attitudes in Youth Adhering to the *Syadiliyah Al-Mas'udiyah* Order**

The process of Sufism education in forming moderate attitudes in youth is carried out in several stages, namely providing knowledge, implementing knowledge and habituation. Sufism education here is implemented according to the stages. The shari'ah stage is theoretical knowledge, namely the teachings of Allah SWT regarding His laws, halal and haram, commands and prohibitions, this is taught to students in formal educational institutions at this Islamic boarding school from the age of seven until puberty. Tarekat is implementing the shari'ah truly. Religious orders are given to students aged from puberty to marriage age. At this stage, students are taught to carry out orders, increase their number of good deeds and stay away from prohibitions as far as possible, whether they are haram, makruh or syubhat. The essence is the science of sincerity, carrying out commands and avoiding prohibitions only because of Allah SWT. This stage is given to students of marriageable age up to fifty years of age. At this stage, students are tested a lot by the murshid, by carrying out certain deeds or commands to distinguish which of their good deeds are being carried out sincerely and which are being carried out insincerely. The next stage is *ma'rifah*, which is the

knowledge of knowing Allah SWT. After students have been tested for their sincerity, they will be given *ma'rifah* knowledge by Allah SWT, which is the essence of knowledge. He is able to dialogue with Allah SWT continuously. In prayer and outside of prayer he is able to continuously witness Allah SWT and dialogue with Him. The prayer has reached the state of *munajah*/ direct dialogue with Allah SWT.

The first step in learning Sufism education is the sharia stage, which is theoretical knowledge, namely the teachings of Allah SWT about His laws, halal and haram, commands and prohibitions, this is taught from the age of seven until puberty. It is at this stage that students are given knowledge. Evaluation of Sufism education in the formation of youth's moderate attitudes is carried out cognitively and affectively, cognitively looking at educational material that has been memorized, memorizing *wirid* and practice. Meanwhile, affective is seen from the behavior of Tarekat adherents. The moderate attitude that appears in students is that students have the character-national commitment, tolerance, non-violence and acceptance of local culture, this is in line with the theory of the Ministry of Religion establishing 4 (four) indicators of Moderate Religious Attitudes or religious moderation, namely 1) National Commitment, 2) Tolerance, 3) Non-Violence and 4) Accommodating to local culture (Indonesian Ministry of Religion, 2019).

#### **D. Conclusion**

Educational planning for Sufism education in the formation of moderate attitudes of youth at the Blitar Qur'any Islamic Boarding School and Al-Urwatul Wutsqo Jombang begins with determining the goals to be achieved in this case, they are in line with the goals of Sufism education. The influence of tarekat in the two pesantrens influenced the way of religion of the people in the two cities. The desire of middle-class people in urban areas, such as in Indonesia, to seek spirituality led to the emergence of the phenomenon of Urban Sufism. The process of Sufism education in forming moderate attitudes in youth is carried out in several stages, namely providing knowledge, implementing knowledge, and habituation. Sufism education here is implemented according to the stages. Evaluation of Sufism education in the formation of youth's moderate attitudes is carried out cognitively and affectively, cognitively looking at educational material that has been memorized, memorizing *wirid* and practice. Meanwhile, affective is seen from the behavior of Tarekat adherents. The moderate attitude that appears in students is that students have the character-national commitment, tolerance, non-violence, and acceptance of local culture.

#### **E. Acknowledgements**

The authors are grateful to all the individuals who contributed to the writing of this article. From translators, correspondent writers, and others who cannot be mentioned one by one. For the institution, Direktorat Jenderal Pendidikan Islam-Kementerian Agama RI has supported the financing of this writing until publication.

#### **F. Author Contributions Statement**

Several authors collaborated in developing ideas and issues related to the topic. Ali Mustofa and Arif Rahman Hakim, generally contributed to this paper. The researcher conceptualizes the research from the beginning and then collects data in the field. And analyses until the conclusion and then write a report in the form of a paper

## G. References

- Abdillah, R. F. (2020). *Pendidikan tasawuf masyarakat urban di pondok pesantren baiturrohmah kota malang*. Thesis: UIN Maulana Malik Ibrahim Malang.
- Abdullah, I. (2021). *Interpretation of Historical Values of Sunan Kudus: Religious Moderation in Indonesian Islamic Boarding Schools*. 529 (Iconetos 2020), 847-853. <https://doi.org/10.2991/assehr.k.210421.121>.
- Abdurrahman Mas'ud. (2017). *Intoleransi di Kalangan Pemuda Perlu Diwaspadai Dan Disikapi Secara Produktif*. <https://balitbangdiklat.kemenag.go.id/berita/intoleransi-di-kalangan-pemuda-perlu-diwaspadai-dan-disikapi-secara-produktif>.
- Achmad Kurniady, D., & Rosalin, E. (2021). Strengthening Student Character Based on Sufism Values: An Insight into Ethical Leadership Practices. *Turkish Journal of Computer and Mathematics Education*, 12 (6), 3115-3123. <https://turcomat.org/index.php/turkbilmat/article/view/7090>.
- Ahmad Habibi, & Suklani, S. (2023). Konsep Pendidikan Tasawuf Pada Remaja Milenial. *Jurnal Ilmu Pendidikan Dan Kearifan Lokal*, 3(4), 206-232. <https://www.jipkl.com/index.php/JIPKL/article/view/57>.
- Akabiluru, K. (2023). Perkembangan Tarekat Naqsyabandiyah Di Nagari Suayan, Kecamatan Akabiluru, Kabupaten Lima Puluh Kota Tahun 1984. *Jurnal Ceteris Paribus*, 2(1), 1-7. <https://doi.org/10.25077/jcp.v2i1.21>.
- Arif, S. (2020). Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH. Abdurrahman Wahid. *Jurnal Bimas Islam*, 13(1). <https://doi.org/10.37302/jbi.v13i1.189>.
- Chaider S. Bamualim, D. (2018). *Kaum Muda Muslim Milenial Konservatisme, Hibridasi Identitas, dan Tantangan Radikalisme*. Center for The Study of Religion and Culture, 2018.
- Darmayanti, & Maudin. (2021). Pentingnya Pemahaman dan Implementasi Moderasi Beragama dalam Kehidupan Generasi Milenial. *Syattar: Studi Ilmu-Ilmu Hukum Dan Pendidikan*, 2(1), 40. <https://jurnal-umbuton.ac.id/index.php/syattar/article/view/888>.
- Diah Arvionita, Efendi, Eka Putra Wirman, Z. (2023). Tasawuf Urban Dan Tasawuf Perennial Dalam Kehidupan Masyarakat Perkotaan. *Jurnal Pemikiran Islam*, 3(1), 1-13. <http://dx.doi.org/10.22373/jpi.v3i1.16368>.
- Hajjaj, A. H. M. bin Al. (n.d.). *Shahih Muslim*. Shahih Muslim.
- Huda, H. (2019). *Suluk Santri Tarekat*. Sahifa Publishing.
- Islam, P., & Evaluasi, T. (2016). *Arpanil*. 14(25), 1-19.
- Jauhari, A. Fuad. (2012). Pendidikan Karakter, *Tribakti: Jurnal Pemikiran Islam*, 23, (1), 60-77. <https://doi.org/10.33367/tribakti.v23i1.13>.
- Kasir, A. I. A. F. I. I. (2000). *Tafsir Ibnu Kasir Juz 2, terj. Bahrnun Abu Bakar*. Sinar Baru Algesindo.
- Lehmann, M. &. (1973). *Measuremen and Evaluation*. Addison-Wesley Publishing Winston.
- Lickona, T. (2004). *Character Matters: How To Help Our Children Develop Good Judgment, Integrity And Other Essential Virtues*. Simon & Schuster.
- Mahmud, A. H. (n.d.). *Qadyah al-Tasawuf, al-Munqid min al-Dalal*. Terj. Abu Bakar Basemeleh dengan judul *Hal Ihwal Tasawuf. al-Ihya'*.
- Masdar Hilmy. (2013). *Whither Indonesia's Islamic Moderatism? A Reexamination On The Moderate Vision Of Muhammadiyah And Nu* 1 Masdar Hilmy. *Journal Of Indonesian Islam*. 7 (1) April 2012, 20-21. <http://dx.doi.org/10.15642/JIIS.2013.7.1.24-48>.
- Mashur. (2017). *Kepemimpinan Kiai Pesantren, Upaya Mengembangkan Pendidikan Berbasis*

- Karakter*. Yohayakarat: Trus Media.
- Mihmidaty Ya'cub. (2013). *Pendidikan Tasawuf dan Aplikasinya*. IAIN Sunan Ampel Press.
- Moleong, L. J. (2012). *Metodologi Penelitian Kualitatif*. Remaja Rosda Karya.
- Munandar, S. A., Aprilianto, A. A., Sakhok, J., Tinggi, S., Islam, A., & Pandanaran, S. (2020). Peran Tarekat Dalam Mendidik Moral Generasi Muda : Studi Terhadap Tarekat Syāziliyyah Di Pondok. *Raheema: Jurnal Studi Gender dan Anak*. 6 (2). <http://jurnaliainpontianak.or.id/index.php/raheema/article/view/1595/pdf/48-73>.
- Muttaqin, M. (2022). Urgensi Tasawuf Dalam Kajian Pendidikan Islam. *Jurnal Contemplate. Jurnal Studi Keislamanan*, 3(1). <https://ejournal.iaiqi.ac.id/index.php/contemplate/article/view/113>.
- N.K, R. (2012). *Strategi Belajar Mengajar*. Jakarta: Rineka Cipta.
- Nasrullah, M. (2020). Tarekat Syadziliyah dan Pengaruh Ideologi Aswaja di Indonesia. *Jurnal Islam Nusantara*, 4(2), 237-245. <https://doi.org/10.33852/jurnalin.v4i2.225>.
- Pendidikan, L., Agama, R., & Budaya, D. A. N. (2023). *Literasi pendidikan relasi agama, negara, dan budaya bagi ormas kepemudaan islam*. 4(1), 547-556.
- Ramayulis. (2018). *Ilmu Pendidikan Islam*. Kalam Mulia.
- Sanjaya, W. (2013). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Kencana.
- Sarman, M. (2018). *Meretas Radikalisme Menuju Masyarakat Inklusif*. LKiS.
- Shihab, M. Q. (2019). *Wasathiyah, Wawasan Islam Tentang Moderasi Beragama*. Lentera Hati.
- Siregar, H. I. (2019). "Aktualisasi Nilai-Nilai Moderasi Islam dalam Masyarakat Sistem Kekeluargaan Masyarakat Dalihan Natolu," dalam *Moderasi Beragama: Dari Indonesia Untuk Dunia*.
- Sosial, J. P. (2023). *Pediaqu:Jurnal Pendidikan Sosial dan Humaniora* <https://publisherqu.com/index.php/pediaqu> P-ISSN: 2964-7142 ; E-ISSN: 2964-6499. 2, 88-99.
- Subchi, I., Zulkifli, Z., & Latifa, R. (2022). *agama Moderasi Beragama di Kalangan Muslim Indonesia*. 0-20.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Syam, N. (2018). *Menjaga Harmoni Menua Damai (Islam, Pendidikan dan Kebangsaan)*. Kencana.
- Tobroni. (2014). *Prophetic Character Transformation for Development of Peace Culture in the School in Indonesia*. 5(32), 111-117.
- Triana, N., Yahya, M. D., Nashihin, H., & Musthan, Z. (2023). *Integrasi Tasawuf Dalam Pendidikan Islam dii Pondok Pesantren*. 299-314. <https://doi.org/10.30868/ei.v12i01.2917>.
- Waghid. (2013). Islamic Education and Cosmopolitanism: A Philosophical Interlude. *Studies in Philosophy and Education*. <https://doi.org/10.1007/s11217-013-9390-3>.
- Yunus, M. (2017). Implementasi Nilai-nilai Toleransi Beragama Pada Pembelajaran Pendidikan Agama Islam (Studi Pada SMP Negeri 1 Amparita Kec. Tellu Limpoe Kab. Sidrap). *Al-Ishlah*, 15(2). <https://doi.org/10.35905/alishlah.v15i2.566>.

