



The Role of Cultural Sufism Education in Efforts to Strengthen Religious Moderation in Multicultural Societies

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Abstract: This research aims to discuss the educational role of cultural Sufism teachings in strengthening religious moderation in society. This research adopts a qualitative approach by applying descriptive-analytical methods. The type of data collected in this research is qualitative and not in the form of statistical figures. The main research data sources include literature related to cultural Sufism, religious moderation, and wahidiyah teachings. In addition, secondary sources for this research include references related to the main topic, taken from articles, books, and documents from previous research. The results of this research show that the role of wahidiyah as one of the products of cultural Sufism in Indonesia in strengthening religious moderation can be seen from the implementation of wahidiyah teachings, especially wahidiyah teachings which cover the social field, namely: 1) the principle of indiscriminate broadcasting and development of wahidiyah ; 2) Group division is based on general social differentiation in society, they have the same rights and obligations; 3) "strategy for establishing social balance" which originates from the fourth principle of Wahidiyah teachings, namely *yukti kulla dzi haqqin haqqoh* (giving rights to everyone who has the right; carrying out obligations without demanding rights); 4) The core teaching of "efficiency and productivity of personal and social life" which originates from the main teachings of Wahidiyah, namely *taqdimul aham fal aham tsummal anfa' fal anfa'* (to prioritize things that are more important and more useful than those that are important and useful). By implementing Wahidiyah teachings according to the guidance provided in the Wahidiyah prayer, the values of religious moderation have been well formed in every person practicing Wahidiyah, whether as an individual, a servant of God, or a member of society in the dimension of diversity in general.

Keywords: Role of Cultural Sufism Education, Strengthening Religious Moderation, Multicultural Society.

Abstrak: Penelitian ini bertujuan untuk membahas peran edukasi ajaran tasawuf kultural dalam upaya menguatkan moderasi beragama di lingkungan masyarakat. Penelitian ini mengadopsi pendekatan kualitatif dengan menerapkan metode deskriptif-analitis. Jenis data yang dihimpun dalam penelitian ini bersifat kualitatif dan tidak berbentuk angka statistik. Sumber utama data penelitian mencakup literatur terkait tasawuf kultural, moderasi beragama dan ajaran wahidiyah. Selain itu, sumber sekunder penelitian ini mencakup referensi-referensi yang terkait dengan topik utama, diambil dari artikel, buku, dan dokumen hasil penelitian sebelumnya. Hasil dari penelitian ini menunjukkan bahwa peran wahidiyah sebagai salah satu produk tasawuf kultural di Indonesia dalam penguatan moderasi beragama dapat dilihat dari implementasi ajaran-ajaran wahidiyah, terutama ajaran wahidiyah yang mencakup bidang sosial, yaitu: 1) prinsip penyiaran dan pembinaan wahidiyah yang tanpa pandang bulu; 2) Pembagian kelompok didasarkan pada diferensiasi sosial yang umum dalam masyarakat, mereka mendapatkan hak dan kewajiban yang sama; 3) "strategi pembentukan keseimbangan sosial" yang bersumber dari pokok keempat ajaran Wahidiyah, yakni *yukti kulla dzi haqqin haqqoh* (memberikan hak kepada setiap yang berhak; melaksanakan kewajiban tanpa menuntut hak); 4) Inti ajaran "efisiensi dan produktivitas hidup pribadi dan sosial" yang bersumber dari pokok ajaran Wahidiyah, yakni *taqdimul aham fal aham tsummal anfa' fal anfa'* (mengutamakan hal yang lebih penting dan lebih bermanfaat daripada yang penting dan bermanfaat). Dengan penerapan ajaran wahidiyah sesuai bimbingan yang ada dalam sholawat wahidiyah, maka nilai-nilai moderasi beragama telah terbentuk dengan baik dalam setiap pribadi pengamal wahidiyah, baik sebagai individu, hamba Allah, maupun anggota masyarakat dalam dimensi keberagaman pada umumnya.

Kata kunci: Peran Edukasi Tasawuf kultural, Penguatan Moderasi Beragama, Masyarakat Multikultural.

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Introduction

Today, Muslim researchers and the general public are interested in the phenomenon of Sufism in Indonesia and are increasingly captivated by the beauty and depth of this teaching. A similar phenomenon occurs in the West, where interest in Sufism is increasing. Factors such as uncertainty over the future and the West's deep yearning for Eastern spiritual teachings drive this trend. Given these conditions, it is unsurprising that many experts predict that Sufism will become one of the main trends in the 21st century. (Ruslani, 2000) In Indonesia, many conflicts eventually involve acts of intolerance that are persecutory, spread of hate speech, and even escalation of physical conflicts that can harm national stability (M. C. Hidayat, t.t.) The government's efforts to eradicate this problem have not reached its root. As a result, the potential for radicalism or terrorism can still thrive because its nature and existence still have a supportive environment and many adherents continue to grow. (Mumtaz, 2020) So, the role of cultural Sufism teachings in strengthening religious moderation is to address these various problems because the concept of religious moderation is an inseparable part of the transformative Sufism paradigm. (Hasyim, 2018)

Several researchers have carried out the results of previous research related to the role of Sufism and religious moderation. Among others, Muhammad (Ahmad Zakki, 2021) discusses the concept of religious moderation in the book of Sufism al-Muntakhabāt by KH. Ahmad Asrori al-Ishaqi; article Muhammad Choirul Hidayat (M. C. Hidayat, t.t.) the importance of understanding Sufism to implement religious moderation in Indonesian society; Amy Aprilianty's article Aulia Rahma and Muhtar Solihin ((Aprilianty dkk., 2022) which discusses religious tolerance in Sufism perspective; Handri Setyaram article (Setyarama, 2022) which discusses religious moderation Sufi interpretation perspective on the Qur'an surah al Baqarah verse 143; the last article is Lanni Syariah Lubis, et al (Lubis dkk., 2023) which discusses the meeting point between Sufism and religious moderation. Sufism, as an important branch of Islamic studies, focuses on purifying man's inner dimension to form a noble character. Religious moderation in Sufism includes practicing and applying religious teachings accurately and balancedly.

The results of previous research and current research have similarities and differences at the same time. Previous and current studies both examine Sufism's perspective on religious moderation. The difference is that previous research discussed the correlation between Sufism and religious moderation, while the current study discusses the role of cultural Sufism in strengthening religious moderation. The main problem of this research is that there are cult Sufism teachings regarding moderation in religion. This study aims to discuss the role of cultural Sufism in efforts to strengthen religious moderation in society. A common scientific study has benefits and uses, both theoretical and practical. Theoretically, this research is expected to have beneficial implications and uses as an initial study of cultural Sufism's role in strengthening religious moderation in the community. In practical terms, this research is expected to have beneficial implications for more serious development in studying the role of cultural Sufism teachings in efforts to strengthen religious moderation in the community.

This diversity in religious understanding must be conditioned in such a way as to create an atmosphere of harmony and good cooperation between others. This is where the role of cultural Sufism is needed. Where religious moderation is a form of religious attitude that respects and respects adherents of other religions / beliefs without having to justify it. With a good attitude of religious moderation, conflicts due to diversity of beliefs due to radicalism or other forms of violence can be avoided. This is in line with the practice of Sufism which is submissive to God, respectful of others, and involves principles such as humanitarian peace, commitment agreement, and understanding that actions should not be excessive or extreme, as long as they maintain public order. In this way, Sufism creates harmony in vertical relations with God while maintaining balance and peace in horizontal relations between human beings. (Lubis dkk., 2023)

Literature Review

Cultural Sufism

Cultural Sufism consists of two words, namely Sufism and Cultural. Sufism linguistically has several terms, namely the word *Shaff* (line, in prayer) because it is considered that Sufis are in the first shaf; *Shuf* said, namely wool or coarse fleece (Aprilianty dkk., 2022) which usually characterizes Sufi clothing; (Munjiat, 2018) said *ahl al-Shuffah*, namely the *zahid* and *zahid* (worshippers) who did not have a home and lived in the foyer of the Prophet's mosque. (Baqir, 2005) In general, the various definitions include or contain the meaning of *shafa* (holy), *wara'* (extra caution not to violate religious boundaries), and *ma'rifah* ((Suherman, 2019) (knowledge of Divinity or about the nature of all things). (Akhmadi, 2019) whatever is referred to, all agree that this word is related to the root *shafa*, which means holy. In turn, it will boil down to the Qur'anic teaching on purification of the heart (see Qur'anic sura *al-Shams*, verses 7-10). (Baqir, 2005) So, it can be concluded that Sufism emphasizes spirituality in its various aspects.

This is because Sufism, often referred to as Sufis, believe in spirit rather than body and the spiritual world rather than the material world. Ontologically they believe that the spiritual world is more essential and real than the physical world. Even the final cause of all that exists, which we call God, is also spiritual. (Kertanegara, 2006) So Sufism is a kind of ontological school. Again although the term Sufism does not exist in the Qur'an and Sunnah, its meaning as formulated in the above three is in the Qur'an and Sunnah. (Suherman, 2019)

The entry and development of Islam in Indonesia is closely related to Sufism. The role of Sufis in Islamic proselytizing in Indonesia has cumulatively confirmed its significance. Consequently, Sufism has become one of the intellectual traditions that developed rapidly in Indonesia since early times. Still at the end of the 16th century and the first half of the 17th century. (Abdullah, 1980) Through these Sufis, the *tariqa* developed and transferred to Indonesia, originally through India but later tended directly from the Hijaz. Along with the spread of the teachings of the *tariqa* as a doctrine and method of *taqarrub* to God also occurred the transformation of the *tariqa* into a mass-based organization. The increasing number of lay followers characterizes this into each order (Suherman, 2019) and thus forming a wider network. (Azra, 1994) The growth and development of Sufism further led to the flourishing of *tariqa* in Indonesia is one of the important variables that enliven religious activities in the archipelago and gave birth to several forms of cultural Sufism, namely the flow of Sufism taught by indigenous scholars of the archipelago, such as the *Siddiqiyah* and *Wahidiyah* *tariqas*. (Huda, 2008) The emergence of cultural Sufism stems from the existing cultural literacy, where Indonesian scholars strive to implement Sufism values based on the culture of Indonesian society.

Religious Moderation

Historically, the tracking of religious moderation can be found in the various teachings of Wali Songo which became the foundation of what we call Islam Nusantara. (Jati, 2022) (Jati, 2022) have been defined as communities that uphold justice (Ahmad Zakki, 2021) (*ummah al 'adl*) (Ahmad Zakki, 2021) (*tawasuth*), (Setyarama, 2022) where in their implementation fair (Setyarama, 2022) moderate (*al-tawassu* ﺗ) and proportional (*al-itidāl*) attitudes reflect a unity. Meanwhile, excessive practice (*al-mubālaghah*), excessive addition (*al-tazāyyud*), exaggeration in religion (*al-ifrā* ﺗ), and reducing religious teachings (*al-tafrīt*) (Munir, Ahmad and Saputra, 2019) (Munir, Ahmad dan Saputra, 2019) (Hanbali, t.t.) Another expression that reflects moderation is balance (*al-tawāzun*). (Al-Amr, t.t.) In most literature that studies religious moderation, the term moderation in Islam is more interpreted as *al wasathiyah*. (Sumarto, 2021) *Wasathiyah's* terminological comes from an etymological meaning, which means a commendable characteristic (Fales, 2022) that keeps someone from being inclined to extremes. (ABROR, 2020)

According to Shaykh Raghīb al-Ashfahani, *Wasathiyah* is defined as a central point that does not lean too far to the right (*ifrāth*) or too left (*tafrīth*), which contains the values of glory, equality, and justice (*al-'adl*) in it. (Al-Ashfahani, 1992). Sheikh Yusuf Al-Qardhawi, as one of the scholars who explains a lot about *wasathiyah* in each of his works (Arif, 2020), (Arif, 2020) elaborated on the concept of *Wasathiyah* also known as *at-tawāzun* (Niam, 2019), (Niam, 2019) namely Attempt to maintain a balance between two polar or opposite angles, so that no one dominates while overriding the other. (Qardhawi, 1983) Some Sufi scholars also provide explanations about the concept of moderation, among others Kh.

Ahmad Asrori Al-Ishaqi revealed that Muslims have a predetermined position as a community that upholds justice (*ummatan wasaṭan*). This is reflected in the interpretation of fairness and moderation (*al-tawassuṭ*), which shows uniformity in the application of proportionality in their daily lives. (Ahmad Zakki, 2021) Imam al-Qusyairi defined the concept of religious moderation as inner hygiene, the ability to obey the teachings of sharia while being ready to achieve an understanding of the essence, and an attitude full of generosity and magnanimity. (Damanik, 2021) According to Al-Banna's view, Muslims hold fast to very solid ideologies and thoughts in this world. This is due to the existence and spread of the teachings of the Qur'an shari'ah held by Muslims, which is considered the most just and moderate legal system in the entire world. (Al-Banna', 1992)

Imam Abu Hamid Al-Ghazali formulated the principles of *Wasathiyah* in Islam from the attitude of the Companions of the Prophet towards the world in the context of Zuhud. The Companions live the life of the world not solely for the world, but for religion. They do not get caught up in extremism, but rather take a balanced stance between the two. This approach reflects justice and balance between two different sides, an attitude Allah Almighty values. (Al-Ghazali, 2003) In principle, the implementation of religious moderation requires serious dedication supported by three main aspects, namely accurate understanding, harmony and effective emotional management, as well as continuous vigilance and prudence. (Nurhidin, 2021) Strengthening religious moderation needs to be pursued as a joint collaboration to maintain complete harmony, where every individual of Indonesian society, regardless of ethnicity, culture, ethnicity, religion, or political preference, is willing to listen to each other and learn from each other to manage and overcome the differences that exist between them. (Us'an, 2022) With this attitude of moderation in religion, people will find it easier to implement the essence of Islamic teachings as *rahmatan lil 'alamin*.

Multicultural Society

In terms of word origin, multiculturalism consists of multi (many), culture (culture), and ism (flow/ understanding). Thus, multiculturalism can be explained as an ideology that recognizes cultural diversity. Essentially, the term reflects respect for the human beings' dignity in their communities, each bringing its own uniqueness in a diverse cultural heritage. (Mahfud, 2006). J.S. Furnivall (1967) describes a multicultural society as a social entity in which the various social entities have value systems that are different enough that its members lack loyalty to society as a whole. These societies tend to be inhomogeneous in cultural aspects, and may even lack the basics to understand each other. The plural nature of a society is reflected in its internal structure which contains diverse sub-cultures. (Middya Boty, 2017) The idea of multiculturalism was introduced and developed as a concept to describe the reality of social diversity in society. (Kymlicka, 1995) The era of globalization, marked by an increase in migration processes and cultural exchanges, further sharpens the understanding of multiculturalism in Indonesia. (Muall, 2017) It strengthens social interaction, enabling understanding, appreciation, and recognition of background origins to realize social justice and achieve multiculturalism's idealistic ideals. (Parekh, 2006) The application of multiculturalism is closely related to state policies towards differences, especially in understanding and handling horizontal conflicts, especially those involving minorities. (H.A.R.Tilaar, 2003)

The implementation of the concept of multiculturalism can be interpreted through a religious *multiculturalism* approach, which focuses on religious texts. (Suheri & Nurrahmawati, 2018) The rights possessed by minority and majority groups are then integrated into what is known as *inclusive culture*. It is important to note that this concept does not necessarily reflect the majority culture, nor is it limited to the values and traditions of a particular religion or belief. Although not all cultures can be tolerated and valued as Appiah explains that "*toleration requires a concept of the intolerable (original emphasis)*". (Suheri & Nurrahmawati, 2018) Implementing religious tolerance and pluralism affirms that both are firmly built on clear and firm religious foundations, referring to QS. Surat al-Kafirun as the foundation of religious independence. (Anggraheni dkk., 2023) Their view interprets the verse as a guiding principle, namely respecting and acknowledging the existence of other religions, and encouraging tolerance of religious diversity. The relationship formed, if not based on religious unity (*ukhuwah islamiyah*), at least rests on the same state ideology (*ukhuwah wathaniyah*). In fact, if not one country, they are still one human nation (*ukhuwah basyarayah*). Thus, multiculturalism is structured based on similarities in dimensions and aspects,

not by creating boundaries or seeking differences among fellow beings. Knowledge is constructed and constructed together in a sociohistorical context. (Bali, 2015) common life lived in the context of a multicultural society is to contribute to social interaction positively, but remain firm in maintaining each other's religious beliefs.

Wahidiyya Teachings

Sholawat Wahidiyah is a series of prayers designed by al Mukarram K.H. Abdul Majid Ma'ruf, caretaker of Kedunglo Islamic Boarding School in Bandarlor Village, Mojoroto District, Kediri City, East Java Province, and was first introduced and practiced in 1963. (DPP Peniyar Sholawat Wahidiyah, t.t.) This Wahidiyya Sholawat includes a series of prayers of the Prophet *Shollallohu 'alaihi wasallam*, as stated in the Wahidiyya Sholawat Gazette, along with instructions on how and ethics in practicing it. (DPP Peniyar Sholawat Wahidiyah, t.t.) In its direction and guidance, Sholawat Wahidiyah focuses on prayers and incorporates Wahidiyah teachings. This teaching includes outward and inward practical guidance, rooted in the Qur'an and the Hadith, in line with the guidance of Rosulullohu Shollallohu 'alaihi wasallam. This teaching involves aspects of Islam, Iman, and Ihsan, covering the dimensions of Sharia, ma'rifat, and morals. (DPP Peniyar Sholawat Wahidiyah, t.t.) Briefly the explanation of Wahidiyah teachings is as follows (DPP Peniyar Sholawat Wahidiyah, t.t.):

1. *Lillah*, which is a practice in which every action and practice, whether in the nature of worship to Allah and His Messenger, or related to social interaction and relationships with fellow human beings, whether obligatory, sunnah, or optional, as long as the action is not detrimental or contrary to the will of Allah, must be done with the pure intention and purpose of dedicating oneself to Allah, God Almighty, with all sincerity, without motive or other selfishness.
2. *Billah* is aware and has a firm conviction that everything, both visible and invisible, including our actions and thoughts, is the result of creation and decree from Allah Almighty, the Supreme Creator. Therefore, we must never feel, let alone assert that our strength or ability stands outside of God's will and wisdom. The application of *Billah* is a manifestation of *Laa Haula Wala'aa Quwwata Illa Billah*" (*There is no power and strength but by the will of Allah Almighty*). A person who always feels *billah* will lead himself to *maqam ma'rifat*, which is the state of the heart of someone who already knows Allah well. Ibn al-Qoyyim says that the higher our *ma'rifat* to Allah, the higher our obedience to Allah, and the more self-servitude and *ihsan* we have. (Umbarprov.go.id, t.t.)
3. *Lir-Rasul* is in the realm of every action and deed, as long as it is not contrary to the will of Allah and does not harm oneself or others, it is very important to accompany it with the intention to follow the guidance and example that has been given by the Prophet Shollallohu 'alaihi wasallam.
4. *Bil-Rasul* is aware and feels that everything, including our actions and deeds, both external and mental, which are blessed and recognized by Allah, is the result of the intercession and great merit of the Prophet Shollallohu 'alaihi wasallam.
5. *Yukti Kulladzji Haqqin Haqqab*. This includes the fulfillment and fulfillment of all obligations, both those related to the vertical relationship between man and Allah Subhanahu Wa Ta'ala and His Messenger Shollallohu 'alaihi wasallam, as well as obligations related to horizontal relations in society, both in various fields, as well as in relations with fellow humans in general. In performing this obligation, no claim of rights is made in return, but is solely done with the intention and determination to fulfill the duties and responsibilities at hand.
6. *Ta'dimul abam fal abam, tsummal anfa' fal anfa'*. When carrying out these obligations, it is very important to give priority to the one who comes first (*Abammu*). If there is a situation in which several things have the same level of importance, then the one that provides greater benefits should be chosen (*Anfa'u*). In matters pertaining to obligations towards Allah Almighty and His Messenger, especially those of a compulsory nature, should be given higher priority because spiritual salvation takes precedence. Meanwhile, in matters that provide benefits to others or the general public, it is necessary to consider greater benefits for all parties.

Method

Research methods include five things, namely approaches and methods, types of data and data sources, data collection techniques, data analysis techniques, and the time and place of analytical

research.(UIN Sunan Gunung Djati Bandung, 2020) This research adopts a qualitative approach by applying descriptive-analytical methods, following Darmalaksana has proposed framework.(Darmalaksana, 2020) The type of data collected in this study is qualitative and not in the form of statistical numbers.(Hamdan dkk., 2023) The main research data sources include literature related to cultural Sufism, religious moderation and Wahidiyah teachings. In addition, secondary sources of this research include references related to the main topic, taken from articles, books, and documents from previous research. Data collection is carried out through literature review. Data analysis is carried out through the process of inventory, classification, and data analysis.(Darmalaksana, 2020)

Results and Discussion

Wahidiyah is a cultural Sufism that is intended for all groups indiscriminately. Where in the concept of broadcasting Sholawat Wahidiyah, everyone has the right to receive broadcasting and coaching Sholawat Wahidiyah regardless of differences in flow, understanding, class, gender, social strata, even religion, namely Sholawat Wahidiyah can be practiced by anyone from children to adults and from any group, be it Muslims or non-Muslims. This indiscriminate application is a manifestation of the essence of Islamic teachings and the main role of the Prophet SAW as *rahmatul lil 'alamin*. So it is not surprising that many Wahidiyah bodyguards come from non-Muslims, but then after they practice the Wahidiyah Sholawat they get Hidayah directly from Allah SWT and the Prophet SAW to embrace Islam.

The practice of sholawat wahidiyah is better known as mujahadah.(Sanusi, 2010) shari'i, and the term expert of nature as contained in the book Jami'ul Ushul Fil-Auliya states 'The meaning of mujahadah according to language is war, according to the rules of sharia 'is war against the enemies of Allah, and according to the term of the expert the essence is to fight the lust of *anger bis-suu'* and burden him to do something heavy for him that is in accordance with the rules of sharia (religion). Some scholars say: 'Mujahadah is not obeying the will of lust', and others say: 'Mujahadah is restraining lust from pleasure''. This mujahada is in accordance with the word of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O believers, fear Allah, seek waslah (the way to draw near) to Him, and jihad (fight) in His way so that you may be fortunate." (Q.S. Al Maidah: 56)

In the teachings of Wahidiyah, "Mujahadah" refers to the earnest effort to control and subdue lust (lust for *anger bis-suu'*) so that it is directed towards the consciousness of "*fafirruu ilallooh warosuulibi*" (taking refuge in Allah and His Messenger). The practice of Mujahadah Wahidiyah involves the implementation of Sholawat Wahidiyah or its elements in accordance with the guidelines, ordinances, and guidance that Muallif Sholawat Wahidiyah has taught. This is not only as a tribute to the Messenger of Allah, but also as a prayer of supplication to Allah. This prayer is addressed to oneself, family, both living and deceased, nations and nations, leaders in various fields, all mankind, and all God's creatures. Within the scope of Sufism scholars, the practice of mujahadah to control lust is considered an obligation for every Muslim. Abdul Ghani an Nablusi stated, "Confronting and combating lust (mujahadah) is a form of worship. And one will not be able to carry it out without knowledge. Therefore, the law of the mujahadah is an individual obligation (fardhu 'ain) for every individual who understands religious responsibility."(Isa, 2005)

To facilitate equitable distribution of development, there are coaching activities for social groups in Wahidiyah. The formation is carried out according to groups of children, adolescents, mothers, and fathers. The formation of these groups is carried out in the forms of *mujaiadai* formation and wahidiyahan development. The division of this group shows that wahidiyah views all its practitioners as having the same position in practice. All groups have the same rights and obligations in wahidiyah formation, such as positions to be performers of wahidiyah events and so on. For example , in *mujahadah kubra* (held every six months (twice a year), namely in every month of Shawwal and the month of Muharam) the organization of activities is carried out for four days, and is regulated periodically according to social groups.(N. Hidayat, 2023) The first day was for the fathers group, the second day was for the mothers group, the third day for the youth group, and the fourth day for the children group, and closed with the general group (a combination of all groups). All performers are carried out in each period according to their social group, except for congregational prayers. Especially for prayer imams, this duty is carried out

according to the provisions of fiqh. This means that although mothers and children have the right to observe their periods, they cannot serve as imams of congregational prayer. In this group division effort, it shows the implementation of religious moderation in intra-religion. Where there is no age and gender discrimination or other indications of certain groups. The division of groups is based on the general social differentiation in society, they get the same rights and obligations but still cannot be separated from the predetermined corridors of the Shari'a.

Furthermore, in the context of strengthening religious moderation, it can be seen in the wahidiyah strategy in an effort to establish social balance. The core teaching on the "strategy of forming social development *keseim*" comes from the fourth point of a *ja'ran Wahidiyah*, namely *yukti kulla d'zi haqqin haqqoh* (giving rights to everyone who has the right; carrying out obligations without demanding rights). Sociologically, social equilibrium (social *equilibrium*) is a condition of social equilibrium that describes the functional relationship between roles in the social system. The social functions that represent the roles of individuals all work well in the social dynamics of a society. The main reference and controller for the functioning of this role are the values and sets of rules, laws, and customs prevailing in the community concerned. Sociologically, the condition of social development is an embryo for the creation of a harmonious social life ((Huda, 2008) Tasawuf Wahidiyah teaches that "fulfilling the rights of everyone who has the right" must take precedence over demanding rights. This teaching is also believed to be used as a strategy for establishing social balance. In the teachings of Wahidiyah, more broadly the term "every rightful" is not only limited to "man in his social role," but also to "whatever is entitled," such as duties and work that has the right to be performed and done; the daily living environment, clothing and vehicles also have the right to be cared for and cleaned; Likewise, every item has the right to be placed in its place. In this regard, Wahidiyah Sufism does not mention the term "obligation" in its teachings. Nor does he teach "rights rather than duties." On the contrary, Wahidiyah considered it quite effective and efficient by simply mentioning "fulfilling the rights of all who are entitled." Thus all aspects of the obligation will be carried out by itself, even before the prosecution of the right itself.

The next foundation of religious moderation that can be taken from the teachings of Wahidiyah is the formation of efficiency and productivity of personal and social life. The core teaching of "efficiency and productivity of personal and social life" comes from the main teachings of Wahidiyah, namely *taqdimul abam fal abam tsummal anfa' fal anfa'* (imitating more important and more useful than important and useful). In everyday life, there are often various difficult problems that must be solved at the same time. In these circumstances, it is necessary to do it on a priority basis; Which issues are important and which are more important (*abam*) and need to be prioritized to be resolved. If the various issues are equally important, then the priority is the more useful one (*al-anfa'*). (Huda, 2008)

In this regard, Wahidiyah has established standard guidelines regarding "more important" (*al-abamm*) and "more beneficial" (*anfa'*). What *al-abamm* (more important) means in general is everything that is directly related to Allah and His messenger, especially things that are obligatory. While what *dim aksud al-anfa'* (which is more beneficial) is everything whose benefits can be felt by many people (many people). In Wahidiyah's view, the standard for *al-abamm* is *shari'iyah* (juridical); in the sense of being directly related to Allah and His messenger. While the standard for *al-anfa'* is social, in the sense of social expediency. In Islamic law, the term "social expediency" includes the concept of *mash l abah linnas* (benefit to man). The concept of *maslahah* is not based on indicators of certain groups, such as religion, social organization, ideology, economics and so on. But it views the context of man as a creature of God in general, who has the same rights and obligations in the social eye.

This teaching is a practical teaching for a Muslim to act as a human being who *is rahmatal lil 'alamin*. Where the fulfillment of obligations must take precedence over the prosecution of rights. Because in Islam, in addition to Human Rights (HAM) there are Human Obligations (KAM) that must be upheld. So that the law which is actually a binder, regulator and controller of society can run in balance, harmony and in accordance with the goals of the benefit of the people. (Aji, 2015) Wahidiyah teachings highly uphold human rights in the context of public relations. So that practitioners of Wahidiyah teachings have a very humanist, religious and practical nature.

From the explanation above, it can be understood that the implementation of strengthening religious moderation in wahidiyah has been realized even long before the concept of religious moderation

itself was widely applied in Indonesia. Where the essence of religious moderation values has existed in Wahidiyah teachings since Wahidiyah appeared in 1963. With the application of wahidiyah teachings according to the guidance contained in the wahidiyah sholawat, the values of religious moderation have been well formed in every individual wahidiyah practitioner, both as individuals, servants of God, and members of society in the dimension of diversity in general.

Conclusion

The role of wahidiyah as one of the products of cultural Sufism in Indonesia in strengthening religious moderation can be seen from the implementation of wahidiyah teachings, especially wahidiyah teachings which cover the social field, namely: 1) the principle of broadcasting and fostering wahidiyah indiscriminately; 2) The division of groups is based on the social differentiation common in society, they get the same rights and obligations; 3) "strategy for the formation of social development" derived from the fourth point of a ja ran Wahidiyah, namely *yukti kulla d'zi haqqin haqqoh* (giving rights to everyone who has rights; carrying out obligations without demanding rights); 4) The core teaching of "efficiency and productivity of personal and social life" which comes from the main teachings of Wahidiyah, namely *taqdimul abam fal abam tsummal anfa' fal anfa'* (imitating things that are more important and more useful than important and useful). With the application of wahidiyah teachings according to the guidance contained in the wahidiyah sholawat, the values of religious moderation have been well formed in every individual wahidiyah practitioner, both as individuals, servants of God, and members of society in the dimension of diversity in general.

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