

Constitute-Based Religious Moderation Education: Studies on the Qadariyah wa Naqsabandiyah Thariqah in Islamic Boarding School

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ABSTRACT: *This paper specifically discusses the integration of the Islamic boarding school education system with the teachings of the Qadariyah wa Naqsabandiyah thariqah practised by the Palembang Aulia Cendekia Islamic boarding school and its impact on religious moderation education for the Palembang Muslim community. This research was conducted at the Qadariyah wa Naqsabandiyah congregation in Palembang, located at the Aulia Cendekia Islamic Boarding School. Data collection techniques using observation and interviews. This research found that by carrying out the teachings of the Qadariyah wa Naqsabandiyah thariqah, a person will gain a deep love for God; the reflection of love for God is to love all of His creation so that with that love gives birth to an attitude of tolerance, compassion, and ends in an attitude of mutual respect between humans. In addition, it was also found that by practising the teachings of the Qadariyah wa Naqsabandiyah thariqah, at the same time, one has implemented the three pillars of religious moderation; moderation of thought, movement, and deed. The dynamic dialogue between text and context implements thought moderation. Movement moderation is reflected in Islamic da'wah, or disseminating Islamic teachings with courtesy, compassion, and gentleness. Meanwhile, the moderation of actions is manifested by integrating the tarekat values with education.*

Tulisan ini secara khusus membahas integrasi sistem pendidikan pesantren dengan ajaran tarekat Qadariyah wa Naqsabandiyah yang dipraktikkan oleh pondok pesantren Aulia Cendekia Palembang dan dampaknya terhadap pendidikan moderasi beragama bagi masyarakat muslim Palembang. Penelitian ini dilakukan pada jamaah Qadariyah wa Naqsabandiyah di Palembang yang beralamat di Pondok Pesantren Aulia Cendekia. Teknik pengumpulan data menggunakan observasi dan wawancara. Penelitian ini menemukan bahwa dengan menjalankan ajaran tarekat Qadariyah wa Naqsabandiyah, seseorang akan memperoleh kecintaan yang mendalam kepada Tuhan; cerminan cinta kepada Tuhan adalah mencintai semua ciptaan-Nya sehingga dengan cinta itu melahirkan sikap toleransi, kasih sayang, dan berujung pada sikap saling menghargai antar manusia. Selain itu, ditemukan juga bahwa dengan mengamalkan ajaran tarekat Qadariyah wa Naqsabandiyah, sekaligus telah melaksanakan tiga rukun moderasi beragama; moderasi pikiran, gerakan, dan perbuatan. Dialog dinamis antara teks dan konteks mengimplementasikan moderasi pemikiran. Moderasi gerakan tercermin dalam dakwah Islam, atau menyebarkan ajaran Islam

dengan santun, kasih sayang, dan kelembutan. Sedangkan moderasi tindakan diwujudkan dengan mengintegrasikan nilai-nilai tarekat dengan pendidikan.

Keywords: *Moderation Education, Religious Moderation, Constitution Based.*

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I. INTRODUCTION

Islamic boarding schools are religious, educational institutions that are oriented towards Islamic teachings that were born from the culture of the Archipelago. In the end, the existence of Islamic boarding schools cannot be separated from social, intellectual discourse in Indonesia. Islamic boarding schools are a model of the social system and Indonesia's first and oldest philosophical system. The existence of Islamic boarding schools inspired the models and educational strategies that are found today. Uniquely, the presence of Islamic boarding schools is timeless and weathered in line with the changing times, including all the consequences of change and its progressiveness. It is not surprising that, in the end, Islamic boarding schools have become objects of study by researchers and experts from various parts of the world (Carter, 2023).

Several exciting things are the centre of attention of Islamic boarding school researchers, including the Islamic boarding schools model, Islamic and Indonesian characteristics integrated into the Islamic boarding schools, strategies and learning methods. Apart from that, the simplicity of management, the learning system that seems as it is, the relationship between the clerics and students, the simple physical conditions, and management related to educational standards make Islamic boarding schools even more interesting to study. This will be even more interesting when looking at the role and progress of Islamic boarding schools for society, the state and humanity, especially in Indonesia.

Islamic boarding schools were founded because of the demands and needs of the times, and this can be seen from the course of history where if traced back, Islamic boarding schools were born out of an awareness of the obligation of Islamic da'wah, namely spreading and developing Islamic teachings as well as producing cadres of scholars and preachers (Ikhwan, 2022);(Ikhwan, 2016). However, Islamic boarding schools based on Islamic education institutions often get the nickname as a place or means of creating terrorism. This criticism arose because many perpetrators of terrorism were alumni of Islamic boarding schools (Darmadji, 2011). Farish A. Noor and Martin Van Bruinessen protested the thesis, which stated that Islamic boarding schools were terrorist facilities because this was contrary to the curriculum taught by Islamic boarding schools (Muthohirin & Suherman, 2020).

Islamic boarding schools cannot be separated from religious education as an educational institution with an Islamic character. Religious education is a system that prints students to become spiritual experts (Ikhwan, 2017). The science of religion cannot be separated from the science of Sufism because Sufism is an essential element in religion; as stated by Cucu Setiawan, Sufism is the core of Islamic teachings (Setiawan et al., 2020). A similar opinion was also expressed by Nursamad Kamba,

who said that *tasawuf* is Islam itself (Kamba, 2018). This is because Sufism is a path a servant takes through spiritual experience to get closer to Allah SWT (Rahman, 2023). Spiritual experience is an esoteric appreciation of religious teachings (Khamim, 2021). Thus Sufism can be interpreted as a spiritual journey carried out by a servant through appreciation of religious education to gain *ma'rifatullah* or recognition of Allah SWT. As explained by Dadang Kahmad that Sufism is a way or way to reach levels (*maqamat*) to get closer to God. In this way, a Sufi can achieve the fundamental goal of self-merging (*fana fil al-haqq*) (Fata, 2011);(Taheri & Bayyazi, 2013);(Abitolkha, 2016);(Leal Filho et al., 2022).

The congregation is the most essential part of the implementation of Sufism. Studying *tasawuf* without knowing and practising tarekat is an empty endeavour (Martin, 2016). Therefore, the tarekat must be distinct from the science of Sufism because every teaching and practice in various tarekat always originates from the teachings of Sufism. This can be proven by the birth of the term Sufism around the 3rd century Hijri (Kamba, 2020), while the development of the tarekat began in the 6th century Hijri (Nasir, 2011).

Thus, the congregation can be understood in two senses: *first*, as a means of educating the soul and morals through the teachings of Sufism; *second*, the congregation as a community or organization that provides spiritual training with specific methods. In the first meaning, the tarekat is still interpreted as a person's effort through his way to be able to bring himself to Allah SWT. In contrast, in the second sense, the tarekat is a community group that establishes a community to perform rituals of worship and remembrance collectively bound by certain agreements and rules (Thaver, 2022).

Given the importance of Sufism and congregations in religion, the Aulia Cendekia Islamic boarding school implements a religious education system based on congregations, especially the Qadariyah wa Naqsabandiyah congregation, in producing religious students. Kiyai Hendra is the leader of the Aulia Cendekia Islamic boarding school and, at the same time, the murshid of the Qodariyah wa Naqsabandiyah thariqah in Palembang accompanied by the murshid kamil wamukammil of the Qadariyah wa Naqsabandiyah thariqah KH. Achmad Chalwani Nawawi inaugurated the Aulia Cendekia boarding school to become a Tarekat-based boarding school (Hendra, 2022).

In his explanation, Kiyai Hendra stated that the purpose of making Aulia Cendekia Islamic boarding school into a tarekat-based Islamic boarding school is to produce students who have religious knowledge and are experts in remembrance because by reciting the heart will be calm and with a quiet soul. It will make the process of studying knowledge easier, as His word says; only by remembering Allah the heart becomes peaceful.

In addition, Kiyai Hendra also said that the inauguration of the Aulia Cendikia Islamic boarding school to become a tarekat Islamic boarding school also functioned as a basis for preaching the Qadariyah wa Naqsabandiyah thariqah in South Sumatra. The inauguration of the Aulia Cendikia Islamic boarding school as a tarekat Islamic boarding school is something unique and exciting to study further because the Aulia Islamic boarding school Cendekia is the first Islamic boarding school in Palembang which makes the Qadariyah wa Naqsabandiyah thariqah the basis or foundation of religious education.

It cannot be denied that research on religious moderation has been carried out by many previous researchers, such as Agus Akhmadi's research on Religious Moderation in Indonesia's Diversity (Akhmadi, 2019). Second, Mohamad Fahri and Ahmad Zainuri, with the theme of Religious Moderation in Indonesia (Fahri & Zainuri, 2019). Third, Elma Haryani's research titled Religious Moderation Education for the Millennial Generation: A Lone Wolf Case Study in Children in Medan (Haryani, 2020). Fourth is Nurdin's research on Religion and Education in Preventing Terrorism (Nurdin, 2013). Fifth, Nur Salim, Suryanto, and Agus Widodo entitled Prevention of Radicalism and Terrorism through Multiculturalism Education for Students of MAN Kediri 1 (Salim et al., 2018). Sixth, Arif Hidayat and Lega Sugiarto's research with Strategy of Deterrence and Countermeasures of Radicalism Through Cultural Reinforcement of Central Java Communities (A. Hidayat & Sugiarto, 2020).

However, from the several studies on religious moderation described above, no research has been found that examines explicitly congregation-based religious moderation education conducted at the Qadariyah wa Naqsabandiyah thariqah at the Aulia Cendikia Islamic boarding school, Palembang, so it can be said that this research is urgent and relevant. To be carried out to know the integration system of Islamic boarding schools with the teachings of the Qadariyah wa Naqsabandiyah thariqah, which was practised by the Aulia Cendekia Palembang Islamic boarding school and its impact on religious moderation education for Palembang Muslim communities.

Based on the explanation above, it shows the importance of collaboration between tarekat values and Islamic boarding schools in realizing the values of religious moderation. Therefore, this paper discusses explicitly the integration of the Islamic boarding school education system with the teachings of the Qadariyah wa Naqsabandiyah thariqah practised by the Aulia Cendekia Islamic boarding school Palembang and its impact on religious moderation education for the Palembang Muslim community.

II. METHOD

This research is categorized as field research, and the type used is qualitative research (Fitri & Haryanti, 2020). In this case, the field referred to is the Qadariyah wa Naqsabandiyah congregation in Palembang, located at the Aulia Cendikia Islamic Boarding School, which is located at Jl. AMD, Talang Jambe, Kec. Sukarami, Palembang City, South Sumatra. The object of this research is Mursyid, followers and members of the Tarekat Qodariyah wa Naqsabandiyah in Palembang. This study uses a one-in-case research model. Case studies are scientific research carried out in an intensive, straightforward and in-depth manner regarding programs, events, institutions or organizations to obtain data about these events (Rahardjo, 2017). Data collection techniques using observation, interview, and observation methods. The process used is qualitative. This method is considered relevant according to the data available in the field. Reduced data can provide a clearer picture and make it easier for researchers to collect additional data and retrace as needed. The data is then presented in the form of a short description, considering the relationship between categories (Ikhwan, 2021).

III. RESULT AND DISCUSSION

The Concept of Religious Moderation in Indonesia

The Ministry of Religion is the Indonesian government ministry that deals explicitly with all religious affairs in Indonesia. This is seen in the task of the church of Religion as the organizer of government affairs in the field of religion to assist the President in administering state government. Moderation comes from the Latin *moderatio*, which means moderate, not excessive, and not lacking. In Indonesian, the word moderation has two meanings: reducing violence and avoiding extremes. In English, moderation is known as moderation, which means not taking sides. In Arabic, the word moderation is called *wasathiyah* or *tawazun*, which means in the middle, and Itidal is fair.

In religion, moderation can be interpreted as a perspective, attitude, and behaviour that is always in the middle, acts pretty, and is not extreme in faith. This balance and the middle way will prevent someone from being radical, passionate, and revolutionary in religion. So religious moderation is the key to a harmonious and tolerant life (Kemenag, 2019).

Religious moderation in Indonesia consists of three pillars: thought moderation, movement moderation, and action moderation. Thought moderation can be realized by combining text with context. Religious thought does not necessarily rely on sacred texts but can dynamically engage in dialogue between text and context. So that a moderate person will not be solely textual, nor is he too free to ignore religious texts.

Movement moderation is a movement to propagate religion to invite goodness and distance oneself from evil. This movement must be based on kindness, decency, and gentleness, not through violence. This is directly proportional to the daily life of the Prophet Muhammad in spreading Islamic teachings. Rasulullah SAW prioritized the morals of *al-karimah* over the others. He said I was sent only to perfect morals.

Action moderation is religious practice integrating religious and cultural values so that both are open to each other and produce a new culture. This is in line with the early days of the development of Islam in the archipelago, where *tasawuf* and cultural aspects were put forward (K. Hidayat, 2012).

Moderation or moderation in religion is an effective and efficient way of preventing conflicts and acts of terrorism in Indonesia because Indonesia is a multicultural country with various tribes, ethnicities, religions and cultures, so the diversity of Indonesian society will have the potential to give rise to friction and conflict (Kemenag, 2019).

Qadariyah wa Naqsabandiyah Thariqah Aulia Cendekia Islamic Boarding School

The Qadariyah wa Naqsabandiyah thariqah in Palembang was preserved and developed by KH. Hendra Zainuddin. He was born in Palembang on December 4, 1973. Since childhood, Kiyai Hendra has criticized religious education taught directly by his parents, Drs. Zainudin Talib and Mrs. Hj. Rukmini. After completing his formal education at SD 100 Palembang and MTs II Palembang, Kiyai Hendra continued his religious education at the Al-Amin Islamic Boarding School, Sumenep, Madura. After graduating from the Al-Amin Islamic Boarding School, Kiyai Hendra continued his studies at IAIN Raden Fatah Palembang, now UIN Raden Fatah Palembang (Hendra, 2023c). Based on his experience as a student at Islamic boarding schools and religious

knowledge, at the age of twenty-two, Kiyai Hendra ventured to build a boarding school called "*Inayatullah Gasing*", and in 2007 he also founded a tahfidz Al-Qur'an boarding school which named after him with the Aulia Cendekia Islamic Boarding School.

Kiyai Hendra's initial contact with the Qadariyah wa Naqsabandiyah thariqah began with his encounter with the Mursyid of the Qadariyah wa Naqsabandiyah thariqah KH. Achmad Chalwani during a visit to Palembang in 2007. Kiyai Hendra's meeting with KH. Achmad Chalwani was not just a physical but a spiritual encounter. Because at that first meeting, Kiyai Hendra voluntarily and sincerely made allegiance to KH. Achmad Chalwani to practice the teachings of the Qadariyah wa Naqsabandiyah thariqah (Hendra, 2023b). This incident is similar to the story of Robert Frager and Mursyid Shaykh Muzaffir when he came with a group of dervishes to carry out Sufi remembrance at the Institute of Transpersonal Psychology (ITP). Where in this activity, Robert Frager first met the Murshid Shaykh Muzaffir Effendi and immediately agreed to take allegiance to Shaykh Muzaffir to practice the teachings of the Halveti al-Jerrahi thariqah, not only taking commitment to the thariqah, Shaykh Muzaffir was also a role model and became the basis of Robert's understanding and experience Frager on Sufism (Frager, 2001);(Wulandari, 2017).

Since this initiation, Kyai Hendra has consistently and continuously practised the teachings of the Qadariyah wa Naqsabandiyah thariqah under the guidance of the murshid KH. Achmad Chalwani. After about seven years of practising the teachings of the Qadariyah wa Naqsabandiyah thariqah, in 2014, Kyai Hendra decided to attend seclusion at the An-Nawawi Berjan Islamic Boarding School, Purworejo. Khalwat is a ritual of privacy in a place that is carried out for forty days and can also be ten days which aims to get closer to Allah SWT and distance oneself from anything that neglects humans from remembering Allah SWT.

After two years of khalwat at the An-Nawawi Berjan Purworejo Islamic Boarding School and based on Mursyid's assessment, in 2016, Kiyai Hendra was specially appointed by KH. Asyhuri Abdul Hadi is based on direct thariqahs from KH. Achmad Chalwani was the murshid of the Qadariyah wa Naqsabandiyah thariqah in the city of Palembang, and in 2017 the mursyid of Kiyai Hendra was perfected by KH. Achmad Chalwani by giving an official shahadah or diploma to Kiyai Hendra in writing (Zainuddin, 2020).

Kiyai Hendra is the 4th murshid of the Qadariyah wa Naqsabandiyah thariqah from the sanad path of KH. Achmad Chalwani Berjan Purworejo. After the appointment of Kiyai Hendra as murshid of the Qadariyah wa Naqsabandiyah thariqah in Palembang in 2016, Kiyai Hendra must practice and disseminate the teachings of the Qadariyah wa Naqsabandiyah thariqah, especially in the city of Palembang.

Qadariyah wa Naqsabandiyah Thariqah as the Development of the Nahdlatul Ulama Tradition in Palembang

Nahdlatul Ulama or commonly abbreviated as NU is a religious organization that in aqidah follows the teachings of expert *sunnah wal jama'ah* Imam Abul Hasan Al-Asy'ari and Imam Abu Manshur Al-Maturudi, in jurisprudence follows Imam Syafi'I, and in the field of Sufism following Imam Junaid Al-Baghdadi and Imam Al-Ghazali (PBNu, 2019). The main characteristic of NU is integrating local religious and cultural values, so it is only natural that the religious traditions practised by the NU community are different from those of Arab society. For example, the NU community

is used to carrying out *tahlilan*, *tawassul*, *wiridan*, prayer, remembrance, and grave pilgrimage activities.

According to Kiyai Hendra, with the development of the teachings of the Qadariyah wa Naqsabandiyah congregation in Palembang, indirectly, the NU tradition in Palembang will be maintained. This is because the traditions within the Qadariyah wa Naqsabandiyah thariqah are in harmony with the NU tradition. For example, the *tanbih* ritual in the teachings of the Qadariyah wa Naqsabandiyah thariqah uses the Sundanese regional language, the tradition of *tawasulan*, *manaqiban*, *talqin*, remembrance, and *shalawatan* (Hendra 2023).

One of the rituals of the Qadariyah wa Naqsabandiyah thariqah, carried out by the Palembang congregation of the Qadariyah wa Naqsabandiyah thariqah, is *khalwat*. When performing *khalwat*, the community struggles to cleanse the seven layers of themselves to become human beings with divine personalities or reflect God's attributes in their lives.

The seven layers of the self are as follows: (1) the tyrannical *nafs*, or it can be said with the level of anger, is also interpreted as "the governing self", "the dominating self", or "the coaxing self to evil matters. (2) *nafs lawwamah*, this *nafs* tends to be hypocritical because we know the right way of life. Still, instead, we tend to ignore and even try to find fault with various pretexts to justify actions or actions that are detrimental to ourselves and others. (3) *nafs mulhimah*, where someone has found the actual truth. (4) *muthmainnah nafs*, one of the essential things at this level is the opening of the heart. Because with an open heart, the subconscious will subconsciously accept various things and the light of truth from Allah SWT. (5) *radhiyah nafs* are the *nafs* that are pleased by God. At this stage, we are satisfied with our destiny and all the difficulties and trials of life. (6) the *mardhiyah nafs*, in the *mardhiyah nafs*, a person is well aware that all efforts to act fully come from God; we don't do anything, but God Himself moves us. (7) our *nafs*, where there is no ego or self, everything is dissolved, and there is only oneness with God (Hendra, 2023d).

Thus it is natural for NU to form Jam'iyah Ahl al-Ṭarīqah al-Mu'tabarāh al-Nahḍiyyah, or what is abbreviated as JATMAN, as a forum for religious organizations that focus on implementing the teachings of the tarekat. The establishment of JATMAN serves as a means of guidance for various tarekat so that they always teach and practice religious rituals that align with the Qur'an and Hadith (Rosyid, 2018).

Qadariyah wa Naqsabandiyah Thariqah as the Basis for Religious Moderation Education for the Palembang Muslim Community

In his statement, Kyai Hendra said that the most considerable urgency for the development of the teachings of the Qadariyah wa Naqsabandiyah congregation in Palembang was as a forum for the community to know and preserve the values of Sufism in religion (Bose & Figueredo, 2021). Because for Kiyai Hendra, the current Islamic tradition tends to prioritize legal or fiqh aspects only. Furthermore, Kyai Hendra argues that, on the one hand, this phenomenon is a positive tradition because there is awareness among religious people not to violate God's law in their daily lives. However, if jurisprudence is very dominant in religion, then other parts of the teachings in faith will be shifted (Hendra, 2023a). Kiyai Hendra's opinion is in line with the description of Komarudin Hidayat, who stated that Islamic traditions in the archipelago prioritized Sufism and cultural aspects, and even Islamic traditions during

the time of Rasulullah SAW also tended to prioritize spiritual aspects (K. Hidayat, 2012);(Xavier, 2023).

Therefore, according to Kyai Hendra, the only way to preserve the values of Sufism in the religious tradition is to take part in the congregation. Because tarekat is the essential part of the implementation of *tasawuf*. Studying *tasawuf* without knowing and practising tarekat is a pointless endeavour. Therefore, the tarekat must be connected to the science of *tasawuf* because every teaching and practice in various tarekat always comes from the teachings of *tasawuf* (Hendra, 2023d). When viewed from the historical side of the development of Sufism, Kiyai Hendra's opinion can be justified because scientifically, Sufism was born in the 3rd century Hijri (Kamba, 2020), while the development of the tarekat began in the 6th century Hijri (Nasir, 2011).

In practice, the Qadariyah wa Naqsabandiyah thariqah teaches good values such as tolerance and compassion and ends in mutual respect between human beings. By practising the teachings of the Qadariyah wa Naqsabandiyah thariqah, at the same time, one has implemented the three pillars of religious moderation; moderation of thought, movement, and deed. Thought moderation can be realized by combining text with context. Religious belief does not necessarily rely on religious texts but can dynamically engage in dialogue between text and context. So that a moderate person will not be solely textual, nor is he too free to ignore religious texts.

Movement moderation is a movement to propagate religion to invite goodness and distance oneself from evil. This movement must be based on kindness, decency, and gentleness, not through violence. This is directly proportional to the daily life of the Prophet Muhammad in spreading Islamic teachings. Rasulullah SAW prioritized the morals of *al-karimah* over the others. He said I was sent only to perfect morals. Action moderation is the religious practice of integrating religious and cultural values so that both are open to each other and produce a new culture. This is in line with the early days of the development of Islam in the archipelago, where *tasawuf* and cultural aspects were put forward.

IV. CONCLUSION

Based on the data obtained at the Aulia Cendikia Islamic boarding school in Palembang and after analyzing the data using the qualitative analysis model from Miles Huberman, it is concluded that by practising the teachings of the Qadariyah wa Naqsabandiyah thariqah, a person will gain a deep love for God, a reflection of love for God is by loving all of His creation, so that with that love gives birth to an attitude of tolerance, compassion, and ends in mutual respect between human beings. In addition, it was also found that by practising the teachings of the Qadariyah wa Naqsabandiyah thariqah, at the same time, one has implemented the three pillars of religious moderation; moderation of thought, movement, and deed.

The dynamic dialogue between text and context implements thought moderation. Movement moderation is reflected in Islamic da'wah, or disseminating Islamic teachings with courtesy, compassion, and gentleness. Meanwhile, the moderation of actions is realized by integrating religious and cultural values, as evidenced by the Qadariyah wa Naqsabandiyah thariqah, a product of a congregation from two

thariqahs; Qadariyah and Naqsabandiyah thariqahs. The merger of the two tarekats was then modified in such a way as to form a tarekat which was independent and had differences from the two main tarekats. The differences are mainly found in the forms of riyadhah and rituals.

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