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# The realising of religion moderation in *Tareqa Al-Yusriyyah As-Siddiqiyah Ash-Shadhiliyyah*



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This study aims to clarify certain ideas regarding *Al-Yusriyyah Ash-Shadhiliyyah Siddiqiyah Tariqa* and its function in religious moderation. Tareqa can be a new formula in realising harmony in religious diversity, in which the teaching principle of Tariqa is the spirit of improving moral and character. This is very important in living in diversity. By implementing Tariqa, a person understands religion not only from the outward side but also from the inner part of religion, so that it is expected to be able to find the substance, namely, the true truth that is universal. From this point of view, the Sufism paradigm seems to have advantages that the person is more tolerant of differences, both internal and external. A field study was conducted to achieve the objective of this research. Particularly, this study used an interdisciplinary approach, that is, a combination of religious and social approaches. A participatory observation, deep interviews and documentations were employed to collect the data of this study. The subjects of this research were adherents of the Tariqa in Cairo, Egypt and Indonesia. This study reveals that Tariqa has teachings and values in realising religious moderation in a plural society. This Tariqa could be an agency of religious moderation. The significance of this study is to prove the power of Tariqa and Sufism as agents of change in plural societies against extremist and intolerable attitudes both between devotees of particular religions and between adherents of different religions. Accordingly, it can promote a peaceful and tolerant way of life and reduce violence. This study supports earlier research that suggested Sufism as an option for governmental action in a plural society to counteract radicalism and intolerance.

**Contributions:** The results of this study are expected to contribute to providing suggestions to the stakeholders in dealing with the rise of religious intolerance and radicalism both globally and locally. Moreover, the ritual, doctrinal and social interaction of *Tareqa Al-Yusriyyah As-Siddiqiyah Ash-Shadhiliyyah* can be a source of reference and inspiration for the policy of stakeholders in deradicalising religion and creating religious moderation.

**Keywords:** religious tolerance; Tareqa; doctrinal; ritual; social interaction.

## Introduction

Turner and Nottingham as cited in Torik (2017) state that religion has a dualism in its function. The dualism of the function of religion is that religion is considered as a social cement for its adherents who have different language, cultural and social class backgrounds but at the same time become a source of division among its adherents (Torik 2017:ii). Similarly, O'dea (1985) pointed out that religious issues often lead to conflict among adherents and even have a negative effect on people's welfare. According to him, belief in religion results in intolerant attitudes at the individual and group level (O'dea 1985:139).

It can be concluded that religion is considered to have a role in the outbreak of social conflict. The role of religious division in society is really significant that religion is accused of being one of the triggering factors, justifying and can legitimize the occurrence of social conflicts (M. Abdurrahman, 2003, p. 61; Fata, 2011, 14–24). The assumptions of Turner, Nottingham and O'dea are strengthened by the way of understanding the religious texts of their adherents. As in Islamic teachings that Muslims are divided into two groups, yakni textual and contextual are the two categories used to categorise religious texts for understanding (Adinugraha & Ulama'I 2020). It makes sense that the texts aim to uphold traditional religious beliefs while rejecting modern ones. The acceptance of new religious beliefs is also more prevalent in contextual individuals. These two contrasting tendencies may have either favourable or unfavourable effects on religion. The interpretation of texts is seen to cast a poor image of religion in the eyes of the world, portraying it as non-humanist

and irrational. It differs from contextual individuals who frequently attribute a good stigma to religion, claiming that it is more humane and logical. Religious scriptures are often understood in a rigid, traditional way that leads to extremist and violent behaviour (Agil & Agung 2021). According to a survey by the Wahid Institute, the proportion of radical and intolerant behaviour in Indonesian society has significantly increased from 46% to 54% of its 150 million population. It indicates that 7.4% of Indonesia's population, or 11.4 million people, may become involved in radical activity. A limited and textual interpretation of religion is to blame for the rise in radicalism and intolerance (Wahid Institute Survey: Racism and intolerance are on the rise 2021). The difference in understanding of religious texts has led to a dichotomy in Islamic society so that in the end it gave rise to various madhhabs, sects and/or religious institutions. The emergence of these madhhabs, sects and/or religious institutions has the potential for conflict because they are influenced by religious attitudes that tend to be sectarianism, exclusivity, fanaticism and egoism in religious life (Muhammad 2017:x). One of the madhhabs, sects and/or religious institutions in Islam is Tariqa.

Tareqa is a madhhab, sect or institution that exists in Islam. Etymologically, Tariqa means way or method (Suryadilaga 2008:229). Terminologically, Tariqa contains two meanings: firstly, Tariqa as a spiritual path taken by a Sufi, also known as suluk, and the perpetrator is called salik; and secondly, Tariqa as a term used to refer to a fraternal group (Kartanegara 2006:15). Specifically, Tariqa is associated with an institution, organisation, group or fraternity that performs certain practices and conveys an oath whose formula has been determined by the head of the Tariqa institution (Mulyati & Bakhtiar 2005:8-9).

In Tariqa, there are several sects from the beginning of its appearance to its development. These various sects of Tariqa can also trigger conflicts between Tariqas. Sociologically, interactions between Tariqas have the possibility of conflict (Syakur 2014). The conflict occurs because of a conflict of interest, the struggle for influence or one of them is considered to deviate from the main teachings by other Tariqa groups or by the Islamic community in general, so this is where the potential and seeds of conflict arise among their followers. Historical records provide evidence that in the Tariqa sects, there has been a prolonged conflict. Danner stated, as quoted by Sayed Hossein Nasr (Astuti 2002), that the conflict between the Tariqa of the Sunni and the Tariqa of the philosophical sect occurred in the third century of Hijri year coinciding with the ninth century AD. This serious conflict resulted in al-Hallaaj, as a figurehead of the Tariqa of the philosophical sect was punished to prison and penalised to death on charges of infidelity.

In the Indonesian context, there is a history of conflict between Tariqas. Torik (2017) found several conflicts occurred between Tariqas in Indonesia. He explained as follows:

For example, these conflicts occurred between Tariqa Syattariyah and Tariqa Naqsyabandiyah in West Sumatra; Tariqa Qadiriyyah (Hamzah Fansuri) and Tariqa Rifa'iyah (Nuruddin al-Raniri) in Aceh; followers of the Tariqa Sunni Sufi (orthodox) which was developed by Walisongo and his followers; the Kejawan heterodox mystical Tariqa developed by Shaykh Lemah Abang or Shaykh Siti Jenar in Java, the Qadiriyyah Naqsyabandiyah (TQN) congregation with the Aboge community of followers of Tariqa Syattariyah in Ujungmanik Village, Cilacap, Central Java; Tariqa Qadiriyyah Naqsyabandiyah with Muhammadiyah in East Java; Tariqa Sammaniyah and Naqsyabandiyah in Bogor, East Java; the Tariqa Tijaniyah Pondok Buntet Pesantren with anti-Tijaniyah groups based in the Benda Kerep Islamic Boarding School in Cirebon; and Tariqa Tijaniyah with the people in Sukabumi, and so on (Torik 2017, p. ii).

These conflicts occur both between followers of different religions and within the same religion, such as conflicts between Tariqas that have the potential to create radical behaviour, intolerance and even become terrorists. If you follow all religious teachings, even in Tareqa, it is to create a harmonious life in society, especially in the teachings of Tariqa in general, which emphasises self-improvement to achieve unity with its creator.

Historically, there have been conflicts between Tariqas, but the current phenomenon is that conflicts almost do not occur between Tariqas. For example, *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* has the view that all Tariqas have the truth so that there is no justification for any claim to the truth from one of the Tariqas (A. Octavian pers. comm., 30 May 2022). This statement clearly indicates that Tariqa in the current era is more likely to minimise conflicts between Tareqas and create harmony among religious adherents.

Numerous research on religious moderation has been conducted, each with a different focus. For instance, Pajarianto, Pribadi and Sari (2022) studied religious moderation. In Tana Toraja, they carried out research on religious moderation using a cultural perspective. The findings were moderate religious behaviours, such as *kasiuluran* [kinship], *tengko situru'* [togetherness] and *karapasan* [tenacity], that had been integrated in families with local wisdom values (Pajarianto et al. 2022). In the field of education, there is also a study of religious moderation based on the application of sharia and faith in the city of Singkawang. The study drew the conclusion that the application of religious moderation in education would be realised utilising best practice approaches by employing the grounded theory approach, which was consistent with what the prophet Muhammad exemplified in his da'wah (Muhtifah et al. 2021). The Indonesian Islamic Da'wah Institute, Nahdlatul Ulama, Muhammadiyah, Rifa'iyah, Al-Irsyad and the Islamic Defenders Front were among the Islamic organisations that Kanafi et al. (2021) looked at for their research on religious moderation. The six Islamic groups all adhere to Ahlussunnah wal Jama'ah's teachings, but Kanafi et al. (2021) came to the conclusion that each Islamic organisation had a unique view

of Ahlussunnah wal Jama'ah because of its various philosophical foundations. Despite these disparities, Kanafi et al. (2021) believed that the six Islamic institutions actually contributed significantly to the growth and stabilisation of Islamic moderation.

Hernawan, Riyani and Busro (2021), in his article 'Religious moderation' in the manuscript of *Wacana Babad Walangsungsang: A Sundanese religious diversity wisdom*, drew the conclusion that Walangsungsang's adventure in search of understanding of interfaith knowledge was strongly packed with religious moderation. His master, Buddhaprawa, permitted his pupils to learn from a Muslim. This mindset exemplified religious moderation. This study employed a literary methodology along with philological discipline-specific analytical tools (Hernawan et al. 2021). A historical perspective was used by Asadu, Asogwa and Diara (2020) to explore religious moderation, with the study's main objective being to criticise how it had affected the church. They came to the conclusion that there were drawbacks to religious moderation in pluralistic societies. They advocated religious tolerance still in order to lead a meaningful life in a diverse community (Asadu et al. 2020). Furthermore, Ahmad et al. (2021) looked at how Indonesian Sufis, particularly Tareqa Naqshabandiyah Qadiriyyah, responded to extremist organisations there. He concluded that Tareqa Naqshabandiyah Qadiriyyah took an offensive stance against the radicalism movement in Indonesia (Ahmad et al. 2021).

With the aforementioned background and the new phenomenon in Tariqa, the author is very interested in studying the teachings of *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah*. Thus, this research focuses on the question: *How is the role of Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah in realizing a tolerant, moderate and harmonious religious life among Tariqa followers in particular and its role in realising religious tolerance in general?*

This article attempted to provide another argument on how Sufism (under the Tariqa framework) could effectively promote religious tolerance or moderation in general and madhab tolerance within one religion in particular in a pluralistic society.

## Materials and methods

### Research design

The purpose of this study is to explore certain teachings regarding *Al-Yusriyyah Ash-Shadhiliyyah Siddiqiyyah Tariqa and its function in religious moderation*. To understand how Tariqa had affected changes in the social, religious, economic and political behaviour of Tariqa devotees, qualitative research had been used in the areas of social, political and behavioural research. The emic element of research, where the researcher watched, listened and participated in the activities of the study subjects without making statements, evaluating or judging the respondents,

was highlighted by qualitative research (Bogdan & Taylor 1993:30).

### Approach

This study is a research in the field of sociology of religion. Meanwhile, when viewed from the framework of a qualitative research approach, this research uses a phenomenological approach (Creswell 2015:viii-ix). The *Tariqa Al-Yusriyyah A-Siddiqiyyah Ash-Shadhiliyyah* located in Cairo, Egypt and Indonesia was the subject of this study because the Tariqa was still new and emerging, especially in Indonesia. Why the Sufi movement thought to be able to combat the radicalism movement was the formulation of the problem in this study.

### Data collection techniques

Documentation and in-depth interview were used to collect the data for this study. The first step in collecting data for this study was to gather supporting documents, such as notes, books, written works, social, political and religious activities, videos or anything pertaining to the actions of murshid and adherents of *Al-Yusriyyah Ash-Shadhiliyyah Siddiqiyyah Tareqa*. The researchers established a number of relationships with research subjects in order for them to serve as respondents (Kaelan 2005:179; Mulyana 2006:176). The researchers joined the Tariqa and followed the activity for about 6 months. In-depth interview was also used to reveal the teachings of the Tariqa. The respondent is an adherent of Tariqa who is closely related to the Murshid (the spiritual guide of Tariqa). In collecting the data, field notes were used as an instrument to record the data from interviews.

### Data analysis

A descriptive qualitative method was used to analyse the data (Singarimbun 1982:213), which involved processing data by carefully and thoroughly summarising what had been learned during the research and interpreting the data into a coherent whole by employing terms that could accurately define the object of the study. Data reduction (Kaelan 2005:211, 2010:119), data display, inference and verification were the phases of data analysis. Hermeneutical techniques, language analytic techniques and abstraction techniques were employed to examine the meaning of Tariqa teachings.

## Result and discussion

The term 'Tariqa' is derived from the Arabic term 'Tariqah', which means [way], [method], [system], [school], [flow], [direction] and [condition]. Its plural forms are 'Turuq' and 'Tara'iq' (Suryadilaga 2008:229). According to this perspective, the term has two meanings: it refers to a set of spirit-training programmes that function as friendship in Islamic brotherhood organisations, and it refers to a method for moral psychology that governs the practice of individual suluk (Al-Fandi 1933:172).

The term 'Tariqa' is defined by Atjeh as [the way], 'instructions in performing a worship in accordance with the teachings exemplified by the Prophet and carried out by companions and tabi'in', 'connecting and chaining' (Aceh 1966:67) or 'a way of teaching or educating'. Over time, it evolved into a 'family' or 'a group' that binds Sufi adherents who agree and share in order to make it (Aceh 1966:73–74). Trimmingham (1998:3–4) had a similar viewpoint that Tariqa is a useful technique for guiding students in a predetermined manner with their thoughts, feelings and behaviours that are continuously managed to a number of levels [maqamat] so that they can experience true nature.

Al-Khalik claims that an Iranian Sufi by the name of Muhammad Ahmad al-Maihimi (died 430 H), also known as Ab Said, was the one who first established the Tariqa rule. He established regulations for dervishes in his nation, constructed a Khanaqah next to his home for cleansing rituals and established the Tariqa lineage that was carried down by inheritance. Hijri Tariqa started to spread and move from Iran to the west in the fifth and sixth centuries. Al-Ahmadiyah and al-Shadhiliyah in Egypt followed Tariqa al-Rifa'iyah and al-Qadiriyyah in Iraq. After that, it expanded, giving rise to numerous branches that eventually numbered in the hundreds from the old Tariqa (ed. Mulyati 2005:225).

## Religious moderation

Contact between religions, ethnicities, cultures and others is inevitable in the current era of globalisation, when human life has a diversity of religions, ethnicities, cultures and others that coexist with one another both locally and internationally. That is, modern human interaction compels them to coexist in diversity. There are two opposing aspects to living in this diverse and cosmopolitan society. The first is the good side, which is that living in a pluralistic and multicultural society fosters a strong sense of communal cohesion within the context of complementing differences. The second aspect is the negative one; as a result of diversity and multiculturalism in people's lives, a certain exclusive group's fanaticism frequently manifests. This fanaticism can lead to conflicts within communities, and as a result, intolerance, extremism and even terrorism may develop. According to Syarif (2004), political, social and economic interests are what cause conflict to arise in a pluralistic society. A spiritual humanisation technique can be used if the disagreement takes place inside a religious context. In those situations, this spiritual humanisation engages in positive exchanges with a focus on harmony, stabilisation and other similar concepts. Spiritual humanisation values the oneness and harmony of human life while acknowledging the importance of the physical body, rational mind and spirit. In the process of spiritual humanisation, the idea of living in peace and togetherness develops an ideology (Masduki 2014).

In a pluralistic and multicultural life, innovative and problem-solving procedures are required from the principles

of living in unity and harmony and eradicating problems between individuals, groups, ethnicities and even religions. The promotion of religious moderation is one of the common issues, both locally and globally. Religious moderation is actually the combination of the words 'moderation' and 'religion'. The Latin term *moderatio*, which has a moderate sense [neither more nor less], is where the word moderation originates. The English word 'moderation' is frequently used to refer to something that is average, core standard or unaligned.

In general, being moderate involves encouraging harmony in one's views, values and characters, both in one's interactions with other people and with governmental organisations (Hermanto et al. 2021:137). In Arabic, moderation is meant by the terms *wasat* or *wasatīyah*, which have the same meaning as *tawassuṭ* [middle], *i'tidāl* [fair] and *tawāzun* [balanced]. While in terminology, according to Ulfatul Husna:

Moderation is often referred to as *wasathiyah* and is confronted with the term's liberalism, radicalism, extremism and puritanism (Husna & Thohir, 2020, p. 199–222).

Khaled Abu el Fadl, on the other hand, says that *wasathiyah* is the middle way of understanding, that is, understanding that is neither far to the right nor far to the left (Fadl 2002:n.p.).

The Indonesian government, through the ministry of religion, strengthens religious moderation by accumulating and disseminating four indicators of religious moderation in an effort to achieve religious moderation in Indonesia. The nation's commitment comes first. Because recognising the state constitution is a requirement for carrying out religious orders, a person bound by a national commitment must acknowledge the constitution of the nation he occupies. The second factor is tolerance calls for an individual to be accepting of others' views, opinions and differences while also making room for them without upsetting others. The third factor is anti-radicalism (violence). The term 'anti-radicalism' refers to an attitude of hostility towards any radical ideology that seeks to overthrow or replace the current sociopolitical order and that consistently resorts to verbal, physical and non-physical violence in order to achieve its goals. The fourth factor is to be considerate of locals. This means that a person who possesses the fourth sign of religious moderation is constantly accepting of the local way of life (Manshuruddin & Tambunan 2022:11–14).

Al-Qardlawi (2010:26–32) conveyed six indicators that should be fulfilled by people for implementing religious moderation in society. The first value is fair in which a person is considered moderate if he is approved by everyone when deciding or testifying on an issue. This means that he is able to bridge various community groups and is able to represent above all groups. Second, a person needs to be *istiqomah* [steadfastness]. The point is that if a person already has a fair nature, then he must be *istiqomah* in that nature. The third indicator is spreading kindness. A person is considered moderate if he is able to spread kindness to anyone and anywhere regardless

of who and what he is facing. The fourth indicator is to spread a sense of security. Security is very important for anyone. Because with the emergence of a sense of security from anyone, there will be harmony in a pluralistic society. The fifth is having power. The point is that spreading the four indicators requires strength both from outside and from within each person. Al-Qardlawi discusses it in the middle of the day (Wasth al-Nahar); it has greater power than morning or evening. That is, power here can be understood as the dominance of a positive aura in society. The sixth is to spread unity. Completion of the previous five indicators is unity, that is, religious moderation; if you want to be grounded in the world community, there must be a unity of positive attitude in everyday life. If all of them have these qualities, it is certain that religious moderation will be lasting and victorious. The seventh indicator is consistency. This consistency is a tool for the success of all targets, especially in establishing religious moderation.

In conclusion, a person can be indicated realising inter-religious moderation if he is fair, spreading kindness, spreading tolerance (including being accommodative to locals), spreading unity (national commitment), spreading a sense of security (anti-radicalism), and having strength and consistency in the way of life in society.

### **Tariqa Al-Yusriyah As-Siddiqiyah Ash-Shadhiliyyah**

*Tariqa Al-Yusriyah As-Siddiqiyah Ash-Shadhiliyyah* is one of the Tariqas officially affiliated with the Tariqa As-Siddiqiyah Ash-Shadhiliyyah in Egypt. Tariqa As-Siddiqiyah Ash-Shadhiliyyah in Egypt is the Tariqa As-Siddiqiyah Ash-Shadhiliyyah branch from Morocco founded by Sayyid Al-Imam Muhammad bin As-Siddiq Al-Ghumari? Tariqa As-Siddiqiyah Ash-Shadhiliyyah was brought to Egypt by the son of its founder, Sayyid Abdullah Muhammad bin As-Siddiq Al-Ghumari, during a visit to Egypt. Among the students of Sayyid Abdullah Muhammad bin As-Siddiq Al-Ghumari are Sheikh Ali Jum'ah (former Mufti of Egypt), Sheikh Yusri Rushdi Jabr Al-Hasani and Sheikh Abd Fattah (A. Octavian pers. comm., 30 May 2022). Then, Sheikh Ali Jum'ah registered Tariqa As-Siddiqiyah Ash-Shadhiliyyah officially at the Egyptian Ministry of Endowments in early August 2018 (Hasan 2018). Meanwhile, Sheikh Yusri Rushdi Jabr Al-Hasani spread the teachings of Tariqa As-Siddiqiyah Ash-Shadhiliyyah in the Gabal Muqattam area. From his consistency, Sheikh Yusri Rushdi Jabr Al-Hasani has very large followers and cross-country, such as Indonesia, Malaysia and Brunei Darussalam. In his journey, the followers of Sheikh Yusri Rushdi Jabr Al-Hasani named his Tariqa by the name of *Tariqa Al-Yusriyah As-Siddiqiyah Ash-Shadhiliyyah*. As explained by Octavian:

Basically, this Tareqa is officially named As-Siddiqiyah Ash-Shadhiliyyah which is under Sheikh Ali Jum'ah. However, the students of Sheikh Yusri Rushdi Jabr Al-Hasani prefer to name Tareqa Yusriyah due to the source of knowledge and suluk (mysticism) from him. (A. Octavian pers. comm., 30 May 2022)

Sheikh Yusri Rushdi Jabr Al-Hasani was born on Thursday, 23 September 1954, in Hay Rouḍ Al-Faraj, Cairo. His education starts from the lower level to the equivalent of high school followed in public schools, while the other strata level continued at the Faculty of Medicine at Cairo University and was completed in 1978. In 1983, he managed to obtain a bachelor's degree in specialist surgery, and in 1991, he obtained his doctoral degree. In 2004, he received a professorship as surgery specialist (Jabr Al-Hasani 2021:21). In between his studies at the medical faculty, he also participated in Islamic studies such as the study of the Qur'an, the study of hadith, and the study of Fiqh and Sufism. He also entered the faculty of sharia at Al-Azhar University in Cairo and graduated in 1997. Among his teachers in the field of religion were Sheikh Muhammad Al-Ḥafīz At-Tijani, Sheikh Muhammad Al-Muti'I, Sheikh Abdullah bin Aṣ-Siddiq Al-Ghumari, Sheikh Ahmad Mursi An-Naqshabandi, Sheikh Muhammad Zakiyuddin Ibrahim Al-Husaini As-Shadhili, Sheikh Ali Jum'ah, etc.

In Zawiyah Gabal Muqattam, Sheikh Yusri Rushdi Jabr Al-Hasani taught several religious disciplines. As stated by Muhammad:

That the knowledge studied by Sheikh Yusri Rushdi Jabr Al-Hasani was the Qur'an and its sciences, hadith books such as Sahih Al-Bukhari, Sirah An-Nabawi (History of the Prophet Muhammad), books of Sufism books such as Risalah Al-Qushairiyah and Al-Ḥikam Ibn 'Ataillah As-Sakandari and etc. (Muhammad Al-Indunisi pers. comm., 30 May 2022)

On the sidelines of studying several religious disciplines, Sheikh Yusri Rushdi Jabr Al-Hasani and his students carried out Dhikr activities together that were collected in one book, namely, the book Ad-Durar An-Naqiyah fi Awwad At-Tariqah Al-Yusriyyah. Thus, the Tareqa of *Al-Yusriyah As-Siddiqiyah Ash-Shadhiliyyah* teaches his followers that the Tariqa must be in line with Islamic law.

### **Tariqa Al-Yusriyah As-Siddiqiyah Ash-Shadhiliyyah teachings**

There are five teachings in *Tariqa Al-Yusriyah As-Siddiqiyah Ash-Shadhiliyyah*. Initially, the followers should be independent and humble. This means that a Tariqa learner will never find it easy to ask for help from someone other than Allah, but it does not mean that he is self-sufficient and does not require his assistance. The only place to ask first and foremost is Allah. Secondly, the follower must have high patience. A disciple must always exercise patience because that is the only way to truly triumph. This is in line with the Qur'an Az-Zumar (39):10. The verse explains that patience will give beauty in this world and in the hereafter. The beauty in the world is happiness, health, well-being and unexpected and excess goodness. The beauty in the afterlife is getting multiple rewards that cannot be counted with any nominal. Thirdly, the followers must believe that life is a struggle as stated in Surah Al-Inshirah (94):5 that provides great motivation for everyone to always try to reach their goals

both in this world and the hereafter, in which the reward in the hereafter is much more special than in the world (Surah Ad-Duha [93]:4). The key is that life in this world should be used and fought for in order to the best of one's capacity to fulfil his commitments as a servant of God. Fourthly, the followers must have continuity and consistency. A student must maintain a constant attitude in carrying out his tasks and acting morally because it is permissible according to the Qur'an Ali Imran (3):200. Fifthly, the followers must have a strong bond with Prophet Muhammad. In essence, a person's afterlife salvation is a result of Allah SWT's benevolence, which takes the form of Prophet Muhammad so that a student might have a close relationship with him (Jabr Al-Hasani 2017:6).

This Tariqa comprises three items that each learner must internalise in addition to the motto. Firstly, it is applying Tariqa madhab. *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* is always *husnuzon* [good-natured] towards all Muslims, and *su'udhon* is [suspicious of lust and self]. Secondly, the basis for this Tariqa's foundation is Islamic Sharia, which is applied through the application of Islam, Faith and Ihsan. Thirdly, adhering to and believing in Allah alone constitutes adhering to this Tariqa. This is in accordance with the Qur'an Al-An'am (6):91. The verse gives a clear picture that as a servant you must be strong in believing and holding fast to Allah, otherwise you will be given a painful recompense.

In addition to the aforementioned teachings, *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* teaches the students certain fundamental Tariqa principles, such as love for the Prophet Muhammad and the Qur'an, kindness towards all Muslims and upholding friendships (SANAD MEDIA 2021). Regarding sulukiyah (Tariqa routines in getting closer to the creator), this Tariqa is divided into two dhikr criteria, namely, Al-Awrad Al-Asasi and Al-Awrad Al-Youm. Al-Awrad Al-Asasi is a collection of dhikrs that must be read or practised every day at a certain time, while Al-Awrad Al-Youmi is a collection of remembrance that must be performed on a daily basis in various ways.

When it comes to the relationship among Tariqas, the *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* holds that all Tariqas have the truth and that no Tariqa may legitimately claim to be the one with the truth. This viewpoint encompasses a much greater range than only the Tareqa school and even beyond it. One of Shiekh Yusri Rushdi Jabr's closest disciples, Octavian, explained:

That there are Tariqa Tabrukiyyah and Tariqa Tarbiyyah in Tareqa, particularly in Tareqa Ash-Shadhiliyyah. The ritual of taking a different Tareqa in order to receive blessings from other Tareqa sanad is known as Tariqa Tabrukiyyah. Meanwhile, Tariqa Tarbiyyah is the primary Tareqa ritual, when a learner receives instruction from a murshid in both science and sulukiyyah. (A. Octavian pers. comm., 30 May 2022)

In essence, Tariqa is the imitation of a murshid that we use to guide our daily lives. Therefore, when a student selects a

murshid, he has literally selected the food that will be consumed throughout his devotion ceremonies. In order for Tariqa to be truly embedded, Tariqa Tarbiyyah is the most crucial component. In other words, when someone performs multiple Tariqas, he is not really mixing sulukiyyah among them but rather merely receiving blessings and pursuing one of them to be used as a ritual of approaching God.

Similar to this, when it comes to interactions with other people, where each individual and group of people have many differences, including those related to language, ethnicity, religion and other factors. Octavian explained:

*Tariqa Al-Yusriyyah Ash-Siddiqiyyah Ash-Shadhiliyyah* teaches his students that respecting one another as human brothers despite these differences is Sunnatullah (God's habits in treating people). This lesson is in accordance with Al-Ankabut (29):69 of the Qur'an. This Tariqa is also aware that state leaders in each of their various areas are working to establish the idea of a state. Following the directives of each nation's authorities as students, of course, while noting that they do not conflict with Islamic law. This is consistent with what the Qur'an says in An-Nisa' (4):59 (A. Octavian pers. comm., 30 May 2022)

A learner must be able to apply the verses of the Qur'an An-Nahl (9):90, which state that when engaging with the public, one should have a moderate attitude, to their performance of suluk, according to Sheikh Yusri Rushdi Jabr. He explained:

That a learner needs to have both self-control and submission. A mu'tadil (moderate) learner must be able to balance these two points of view. Therefore, being able to be in the middle and finding wisdom in engaging with other people defines moderation. (Jabr, 2022, Video. Youtube. <https://www.youtube.com/watch?v=12fpvY9C46E>)

### ***Tariqa Al-Yusriyyah Ash-Siddiqiyyah Ash-Shadhiliyyah* as a representation of religious moderation**

To find the values and teachings of *Tareqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah*, which lead to religious moderation behaviour, it is deemed necessary to provide a sociological description of religious rites and their social interactions in a pluralistic society. Then, the rites and social interactions were analysed with several indicators of religious moderation that have been described previously.

In the religious rites of *Tareqa, Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* sheikh Yusri Rushdi Sayed Jabr, as murshid Tareqa, always treats his followers equally or fairly. This seems to be what he did when he studied religious books such as the books of hadith in the location where he sat always parallel to his followers. Not only that, when a drink of various kinds was served, he distributed it evenly to his followers (Haidar pers. comm., 30 June 2022). At another time, he advised his followers to always do good to everyone, including all of Allah's creation without exception, because we do not know that the salvation of a person's afterlife is caused by a certain practice, but that practice makes Allah

pleased with us (Zawawi pers. comm., 16 August 2022). In another occasion, he advised his followers to always do good. From the explanation above, it is clear that this Tariqa behaviour has indicators of religious moderation related to having a fair attitude and spreading goodness among humans, even more widely among God's creations.

Furthermore, this Tariqa teaches that the only bias one can have is towards their own lust. That means, there will not be any intolerance among religions when all people adopt a mahabbah mindset like that in this Tareqa. The murshids of various Tareqas then vow allegiance to one another in order to accept the blessing of the Tariqa scientific chain. This technique is known as Tareqa tabarukiiyah. Such procedures show that Sufis of various Tariqas respect one another without regard to the veracity of the Tariqa itself (A. Octavian pers. comm., 30 May 2022).

As the murshid of this Tareqa, Sheikh Yusri Rushdi Jabr Al-Hasani also stressed the importance of respecting other religious leaders without conflating their beliefs. He also made clear that Salafi or Wahhabi Islamic movements have no tolerance for other religious or philosophical traditions (Jabr 2021). He stressed that Salahuddin Al-Ayubi, a warrior and a Sufi, never killed adherents of other faiths. Instead of killing all non-Muslims, join him in combat and defend Muslims against enemies of Islam. This demonstrates the importance of Sufism and Tariqa in establishing religious moderation. This kind of mindset is in line with religious moderation indicators that emphasise tolerance for anyone and anything with the aim of finding a straight path and creating harmony in society.

This kind of mindset is in line with religious moderation indicators that emphasise tolerance for anyone and anything with the aim of finding a straight path and creating harmony in society. *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* also has the view that whatever form of government exists in this part of the world is the result of *ijihad* so that it can use any government system while it has the benefit of the people. As for the understanding regarding the caliphate, Sheikh Yusri Rushdi Sayed Jabr, as explained by Muhammad Al-Indunisi, argues that this system can only be implemented by Prophet Isa at the end of time. Instead, he called for getting out of an era full of slander by not getting involved in problems that are not in his field. It is better to unite in diversity according to their respective beliefs (Muhammad Al-Indunisi pers. comm., 29 May 2022). The same thing was also conveyed by Oktavian that this Tareqa has an understanding of the concept of being a state as part of the efforts of state leaders in each of their respective territories. As students, of course, following the orders of the leaders of each country with a record that they are not contrary to Islamic law. This is in line with the content of the Qur'an An-Nisa' (4):59 (A. Octavian pers. comm., 30 May 2022). This finding is in accordance with the indicator of religious moderation, namely, spreading unity.

Then, in one of these Tariqa doctrines that every follower must instil is always *husnuzon* [good-natured] towards all Muslims, and *su'udhon* is suspicious of lust and self. A good-natured towards all Muslims and *su'udhon* is suspicious of lust and self that can have an impact on non-Muslims. That is, if such a character is truly ingrained in the followers of Tariqa, a sense of security will be realised in society, so that the realisation of religious moderation can be achieved.

Regarding the motto of this Tariqa, the third and fifth mottos, namely, life is a struggle and has a strong bond with Prophet Muhammad, are a source of strength in grounding the teachings of Islam based on Sufism. The two mottos affirm that religious moderation with indicators of strength is indeed manifested in their doctrine. Even in their fourth motto, they emphasise consistent and continuous behaviour (Jabr Al-Hasani 2017:6). That is, the seven indicators of religious moderation really appear in religious rites and the daily social interactions of the followers of *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah*.

Therefore, it is essential to support efforts being made by worldwide organisations like the Heritage Foundation and others, as well as Ahmad's studies on Sufism, in order to realise a peaceful and tolerant global society. In an effort to combat radicalism in a plural society, the Moroccan government has also taken the same action, specifically by supporting Sufism groups inside the Tariqa framework by giving them the flexibility to develop (Fakir 2021).

## Conclusion

As recommended by international organisations such as the Heritage Foundation and others, *Tareqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* is proven to have rites, doctrines and social interactions that lead to the realisation of religious moderation. This can be seen in their teachings that in carrying out their Sufistic religious rituals, they prioritise the principle of justice in terms of place and food and drink between murshid and students. Moreover, they also have a doctrine to always do good.

The concept of Mahabbah and also the doctrine of respect for fellow human beings are a form of religious moderation behaviour with the value of tolerance. Other values such as spreading unity, also called national commitment, are reflected in these Tareqa doctrines. The doctrine of *husnuzon* [good-natured] towards all Muslims and *su'udhon* is suspicious of lust and self is a form of giving a sense of security to anyone in this world.

The strength of the followers of *Tariqa Al-Yusriyyah As-Siddiqiyyah Ash-Shadhiliyyah* in pursuing all doctrines and social interactions has an impact on the realisation of religious moderation, which they get from their fighting spirit and strong connection with Prophet Muhammad accompanied by consistency in everything. Completely, these make religious moderation deeply rooted in the





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