



Religious moderation in the community of the Tariqah Qodiriyah Naqshabandiyah of Suryalaya

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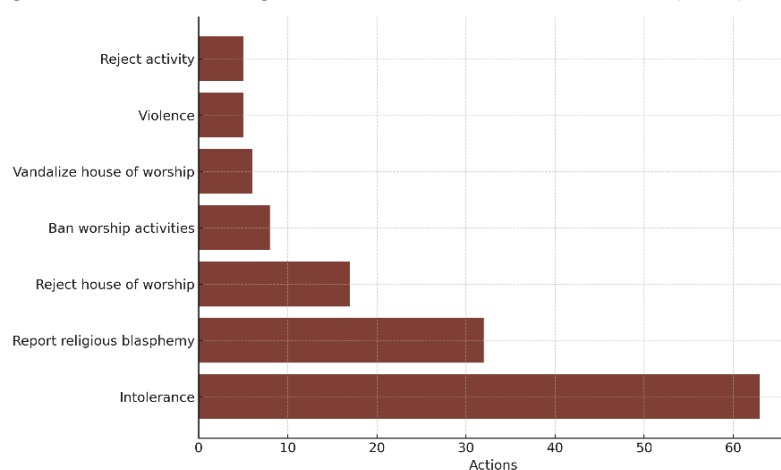
Abstract: Religious moderation is an effort by the government to form a harmonious religious group order in Indonesia. The purpose of this study is to analyze how the community of *tariqah* practitioners implements religious moderation in religious and state life. This study uses a descriptive qualitative approach. Data collection was carried out through observation, interviews, and documentation. The results of this paper are that the TQN Suryalaya community is known as a moderate group and has obedience to religious and state rules. The basic foundation in strengthening obedience to religious and state rules is stated in the *Tanbih* which is always read in the rituals of the TQN Suryalaya community. The impact of practicing the teachings of TQN is able to form humans who have an attitude of solidarity, tolerance, cooperation and respect for all groups as a form of God's love for His creatures. The doctrine of *tariqah* also has implications for self-awareness and peace of mind so that humans achieve living in harmony in diversity. This paper recommends that the practice of religious moderation in the *tariqah* community has a uniqueness that is formed through the practice of *tariqah* teachings and the exemplary behavior of a *Murshid*.

Keywords: inclusivity; political ethics; religious moderation; *tariqah*; TQN Suryalaya

Introduction

The concept of religion in Indonesia has undergone changes and transformations in its implementation in the social realm. Religious practices prioritize aspects of moderation driven by the values of local wisdom of the Indonesian nation, namely *Bhineka Tunggal Ika* (Amri, 2021). So far, the emergence of new concepts in religious practices is based on phenomena that occur in society. The increasing cases of violence and intolerance that occur in society show concern about the emergence of social disintegration in society. The increasing cases of intolerance in Indonesia can be seen in the Figure 1:

Figure 1. The increasing cases of intolerance in Indonesia (2021)



Source: <https://databoks.katadata.co.id/datapublish/2021/04/09/intolerance-pelanggaran-kebebasan-beragama-terbesar-dilaksana-aktor-non-negara>

Data explains that cases of intolerance in Indonesia still rank the highest. The dynamics of social change caused by globalization and technology are thought to be one of the strong factors driving the emergence of cases of violence (Kasali, 1998). Cases of intolerance in Indonesia are very vulnerable and are a central issue for minority groups. Cases of blasphemy and identity politics are a trend carried out by officials in leadership contests. Cases of intolerance are getting stronger when carried out by the majority group to gain public trust and legitimacy. The case of blasphemy carried out by Basuki Cahya Purnama (Ahok) in the Jakarta gubernatorial election contest in 2017 is an example of a case of intolerance carried out by individuals to win the leadership contest. Ahok as an ethnic Chinese Christian is a minority group that is a victim of massive intolerance from the majority group. Thus, cases of intolerance have experienced a redefinition and practice that is strengthened by the Ministry of Religion of the Republic of Indonesia in the form of religious moderation (Tanamal & Siagian, 2020).

Religious moderation is a new concept developed by the Indonesian Ministry of Religion to strengthen the spirit of diversity to realize a harmonious and safe religious life (Prakosa, 2022). The concept of religious moderation strengthens the pluralism built by the nation's founders as stated in Pancasila and protected by the 1945 Constitution. Religious moderation is a trigger to create a civil society as a manifestation of the noble values of the Indonesian nation. There are four basic foundations that are strengthened in religious moderation, namely; committed to loving the Indonesian homeland, anti-physical and psychological violence, tolerant of interfaith communities, and adapting to the values and culture or local wisdom of the Indonesian nation. Adaptation is an important part of the process of social change in society in maintaining diversity towards a better order of life (Abdullah, 1987). Thus, religious moderation is a new direction to realize a harmonious and dynamic social order in society to achieve social integration and national unity starting from small groups or communities in society.

So far, many studies on religious moderation have examined how the relationship between religious moderation is reviewed with the sources of Islamic teachings, the Quran and Hadith (Husna, 2022). Studies on religious moderation are reviewed from the aspects of diversity, nationality and its relevance to the values of Pancasila. Furthermore, studies on the practice of religious moderation within the scope of Islamic Educational Institutions in schools and madrasas and their implementation in subjects for students. Meanwhile, studies on religious moderation still discuss a little about how to implement the practice of religious moderation in the *tariqah* community which tends to be exclusive in developing its teachings. Thus, studies on the practice of religious moderation in the *pesantren* environment are a new space to find out how the values of moderation are synergistic with the *pesantren* tradition. The *pesantren* tradition is known as a place of religious doctrine that is authoritative and centralistic (Dhofier, 2011; Hadi, 2021).

The Qodiriyah Naqsyabandiyah (TQN) Suryalaya community is a community organization

which practices not only focusing on religious or Sufi rituals, but they apply the values of tolerance and inclusiveness in religious and state life (Rohimat, 2021). TQN Suryalaya has a basic foundation in strengthening the values of tolerance which are stated in the *Tanbih* (testament) written by the founder of the Suryalaya Islamic Boarding School, Sheikh Abdullah Mubarak bin Nur Muhammad. This *Tanbih* contains (5) five local wisdom values that shape the character of the TQN Suryalaya congregation. The five contents of the *Tanbih* pearl string are first; do not hate other people's students, do not examine other people's students, do not hate other people's scholars, do not stop working even if hurt by others, must love those who hate you. The five testaments in this *Tanbih* are the main foundation in carrying out the teachings of TQN to achieve a happy life physically and mentally (Salahudin et al., 2023). Thus, the basis for determining this research to be conducted in the TQN community is that TQN is not only a group that only prioritizes Sharia worship rituals, but also teaches the values of moderation and pluralism by maintaining diversity as stated in the *Tanbih*.

This paper aims to analyze how the TQN Suryalaya community applies religious moderation in daily life and how it impacts the surrounding community. The *tariqah* community is a group of religious organizations that focus on the spiritual aspect. Spiritual activities are shown by the existence of teachings that contain doctrines, rituals and social relations between internal and external group of the *tariqah*. Religious doctrine in the community is sourced from the guidebook and the doctrine of the *Murshid*. In addition, the *tariqah* community has daily, weekly, monthly and annual rituals to strengthen self-spirituality and maintain a balanced relationship between humans and humans and humans with God. Thus, the *tariqah* teachings are in harmony with religious moderation that maintains harmony in harmonious relationships and tolerance between religious communities, which in the development of human civilization are not only social beings, but also spiritual beings (Thohir, 2021; Zainurofieq, 2021)

The values of TQN teachings in the Suryalaya TQN community have shaped the identity and character of TQN Suryalaya practitioners (Baidhawi, 2020). The teachings of the *tariqah* which are assumed to be exclusive teachings actually have values that are related and relevant to religious moderation. So far, religious moderation exists in moderate communities or organizations, such as religious organizations, namely, Nahdhatul Ulama (NU) and Muhammadiyah, but these groups have practiced the values of religious moderation within the scope of TQN teachings. This further strengthens the author's curiosity about how the values of moderation are in the Suryalaya TQN community. Thus, the teachings of TQN are very relevant to the values of religious moderation. Thus, the author is interested in examining how the practices of religious moderation in the Suryalaya TQN community shape the character of its congregation.

Literature Review

The Concept of Religious Moderation

Religious moderation is an attitude that prioritizes the middle path in religious practice by avoiding extreme attitudes. This concept has been widely recognized in Islam through the teachings of *wasathiyah*, which means balance or moderation (Saifuddin, 2019). Religious moderation emphasizes the values of tolerance, justice, and mutual respect amid differences in beliefs and cultures (Azra, 2007). Religious moderation includes attitudes of tolerance,

Moderate Islam is an understanding of how to express religion in all aspects of life in religion, ethnicity and the Indonesian homeland (Dawing, 2017). Religious moderation is a procedure for forming religious expressions that emphasize human values based on religious knowledge. Religious attitudes must not only prioritize aspects of belief in God, but also human values to respect each other and have compassion for His creatures and creations. The concept of religious moderation is the lives of religious people are not only vertical but also horizontal relationships (Azra, 2016). This means that the vertical value is the relationship to God, while the horizontal relationship is to God's creations. *Islam Rahmatal lil alamiin* reflects the attitude of people who prioritize religious tolerance and maintain harmony in expressing religion (Sirajuddin, 2020). In line with this, there is an important concept in religious moderation in Islam, namely *wasatiyyat Islamiyyah* (the middle path of Islamic teachings) which means positioning oneself in the middle of a pluralistic society towards life in behaving in a non-extreme and excessive manner (Saifuddin, 2019; A. Shihab, 2013). The concept of *wasatiyyah* has an indicator that Muslims must prioritize an attitude of tolerance, justice

and balance. Thus, the attitude of *wasatiyyah* is an important pillar in maintaining harmony and harmonious life in a pluralistic and diverse Indonesian society (Nur & Mukhlis, 2016).

In the context of Islam, religious moderation is highly emphasized in the Qur'an and Hadith. The Qur'an refers to Muslims as *ummatan wasathan* or a moderate people (QS Al-Baqarah: 143). Islam advocates a balance between fulfilling spiritual needs and social life. Religious moderation also involves an attitude of openness to differences (M. Q. Shihab, 2002). Religious moderation can prevent social conflicts that are rooted in religious differences (Subchi et al., 2022). By prioritizing an attitude of tolerance, society can create a harmonious and peaceful environment.

Tariqah is a spiritual path in Islam that aims to achieve purity of soul and closeness to Allah SWT. One of the *tariqah* that has a great influence in Indonesia is the Tariqah Qodiriyah Naqsyabandiyah (TQN). TQN is a *tariqah* that combines the teachings of Sufism with inclusive social life practices. Initially, *tariqah* groups tended to be closed in ritual matters and focused on getting closer to God, but in the 20th and 21st centuries, followers tended to be inclusive and active in the social, economic and political fields. Tariqah followers even became leaders of the country. Thus, the teachings of the *tariqah* have undergone significant changes to the changing times and have been able to adapt but have not eliminated the essence of the *tariqah* teachings (Thohir, 2016).

Santoso (2024) stated that the *tariqah* has a very conservative tradition towards teachings. The conservative tradition in the *tariqah* is shown by maintaining the originality and purity of the *tariqah* teachings in the form of an unbroken lineage of *Murshid* leaders that connects to the Prophet Muhammad (Santoso, 2024). The lineage is a very sacred part of the *tariqah* tradition and a distinction from other religious organizations. The leader in the *tariqah* is called *Murshid* who is appointed by the previous *murshid* to continue the leadership relay. If it does not have a clear *sanad*, then it is not a *mukhtabarak tariqah* or recognized by the Indonesian *tariqah* organization institution (Jatman) (Alba et al., 2013).

Inclusivity in diversity

Religious moderation is closely related to the values of Pancasila which maintain national integration or the unity of Indonesia (M. H. S. Sinaga et al., 2022). Religious moderation is also very relevant to the values of diversity which teach an attitude of mutual respect and maintaining harmony between people in carrying out religious rituals. The Indonesian Ministry of Religion has created a foundation as a strengthening of religious moderation taken from Pancasila and the 1945 Constitution. Thus, the study of religious moderation in Indonesia is a doctrine to form a tolerant and harmonious society (W., 2022).

The study of the practice of religious moderation is the practice of forming moderation, which is driven by the Indonesian Ministry of Religion, is carried out without indoctrination efforts and without considering aspects of group interests that are politically and religiously charged (A. I. Sinaga et al., 2023). On the contrary, the practice of Religious Moderation is carried out reflectively which is reflected in the form of knowledge and values of the religions themselves. This opinion is part of creating indicators of religious moderation, including a tolerant attitude, an anti-violence attitude, an attitude of respect for local traditions, and an attitude of respecting and loving the homeland (Saifuddin, 2019).

Doctrine of the *tariqah*

Tariqah is a path or method to get closer to God. It is as a religious organization that adheres to spiritual practices led by a *Murshid* or *tariqah* leader (Alba et al., 2013). The role of the *Murshid* is very central in taking the authority of the teachings and being responsible for his students. *Murshid* as the main figure of the role model who is an example for the congregation or his students who are in the process of *suluk* getting closer to God. Thus the personality of the *Murshid* greatly influences the character and personality of his students in guiding the physical and spiritual of his students to become humans who have a *cageur bageur* attitude (both physical and spiritual) (AS & Rustandi, 2022).

The doctrine of the *tariqah* encourages its students to understand and practice the teachings to become human beings who bring goodness and benefits to others and the surrounding environment (Dodi & Abitolkha, 2022). The doctrine of the *tariqah* is derived from

the Quran and Hadith brought by the Apostle and passed down to his successors to this day, namely scholars. The TQN doctrine that is internalized by the congregation becomes the identity and character of the *tariqah* congregation in everyday life. The teachings of the *tariqah* have undergone transformation and adaptation of values in accordance with the developments of the times that occur in the social and cultural space of Indonesian society. The doctrine of the *tariqah* contains values of tolerance and diversity to respect other groups, tribes, religions and nations. Thus, the teachings of the *tariqah* are very adaptive to changes and developments of the times by maintaining harmony and tolerance in religious and state life (Ahmadi, 2021).

Methods

This research was conducted at the Suryalaya Islamic Boarding School in Tasikmalaya, West Java as the base and center for the development of the Suryalaya TQN teachings. The Islamic Boarding School was founded in 1905 by KH Abdullah Mubarak bin Nur Muhammad. The development of the TQN teachings is not only in the Suryalaya Islamic Boarding School but has spread to provincial and district or city areas in Indonesia, even in Southeast Asia. The number of TQN Suryalaya practitioners in Indonesia is approximately one million people throughout Indonesia (Khaerani & Nurlaen, 2019). The Suryalaya TQN congregation practices the values of the teachings and forms the TQN Preaching Institute (LDTQN) as part of the preservation and development of the Suryalaya TQN teachings. Thus, the existence of the Suryalaya Islamic Boarding School has contributed greatly to the values of moderation for more than a century in maintaining a life of tolerance and harmony between religious communities through the practice of the Suryalaya TQN teachings.

This research is qualitative in nature. It was the field study which comprehensively explored data on the practices and implications of religious moderation in the TQN Suryalaya community. The data sought in this study were the values underlying the teachings of TQN Suryalaya seemed very synergistic and relevant to the concept of religious moderation. Then, the next data was what factors support the practice of moderation in TQN Suryalaya and what the implications of the practice of religious moderation on the behavior of TQN Suryalaya congregations were. Primary data consisted of information taken through observation and in-depth interviews with informants, while secondary data consisted of documents, letters, videos, photos, and books containing the doctrines of TQN Suryalaya teachings.

This study took primary data by determining 4 (four) informants through purposive sampling from the leaders of Islamic Boarding Schools and administrators of the Suryalaya Foundation and LDTQN as stakeholders in setting policies. Next are 2 informants from the Suryalaya TQN congregation who had practiced TQN teachings for more than 5 (five) years. Five years represented the journey of a congregation who was considered to have steadfastness and good intentions.

The primary data collection process began with a desk review to map the informants in order to obtain more structured information. Interviews with informants were conducted directly to obtain accurate information. Secondary data collection started with a desk review to map written materials that support the research process. Then observations were conducted to map the interview schedule agenda with informants and took pictures and video recordings. Interviews were conducted in 2 stages, namely structured interviews in the form of questions and free interviews using interview guidelines.

The research data were analyzed following the stages of data reduction, data display and ended with data verification (Miles, M. B. and Huberman, 2004). Data reduction was taken by referring to the themes of the interview results. At the same time, research questions were used as the basis for structuring the data. Data display was done by tabulating and restating interview data. Data verification as a process as a conclusion process used interpretation. Then, the interpretation was done by restating to obtain an accurate analysis.

Results and Discussion

Attitudes that strengthen local values and traditions of diversity

Religious moderation is oriented towards an attitude of tolerance towards other religious

organizations that have different views in practicing Islamic teachings. An attitude of tolerance is a form of inclusiveness to maintain harmony among religious organization groups in Indonesia. The attitude of religious moderation in the teachings of TQN Suryalaya is found in the book *Tanbih* by Sheik Abdullah Mubarah Bin Nur Muhammad. The contents of the *Tanbih* are:

“*Ulah ngewa ka ulama sajaman*” [do not hate contemporary *ulama*’ teaching]

“*Ulah nyalahkeun kana pengajaran batur*” [do not blame other people’s teachings]

“*Ulah mariksa Murid Batur*” [do not interfere other people’s students]

“*Ulah medal sila upama kapanah*” [do not change your attitude even being hurt]

“*Kudu Asih ka jalma nu mikangewa ka maneh*” [you must love the people who hate you].

Source: (Muhammad, n.d.)

The data explains that the doctrine in the *Tanbih* is a manifestation of the ritual of TQN Suryalaya which is stated in the organizational guideline book that must be carried out by its followers. This doctrine is also a reminder / remainder to every congregation to always carry it out in every situation and condition in community and state life. This doctrine is read at every sacred *Manaqib* (celebration of saints) recitation event and formal event at every Milad ceremony or inauguration of the organization's administrators. Thus, the doctrine of the teachings of TQN Suryalaya contains the values of religious moderation in order to always maintain an attitude of tolerance towards other organizations that are different in practicing Islamic teachings. Religious moderation also has a positive and synergistic impact on the development of spirituality and maintaining local traditional values (Subchi et al., 2022). Followers of TQN Suryalaya do not only focus on ritual practice alone, but are also taught to pay attention to their relationship with God and fellow human beings. A moderate approach to religion ensures that followers can achieve a high spiritual level without having to neglect other aspects of life. This contributes to the creation of a more holistic and sustainable spirituality and strengthens local wisdom values (Setia & Rahman, 2022). The policy of religious moderation education is carried out in order to maintain harmony between religious communities in Indonesia with the main aim of reducing intolerance, religious fanaticism, and extremism that can threaten social stability and national security. In the context of globalization and technological advances, religious moderation education can help students understand the role of religion in modern life and how to develop positive values from religion (Muhlisin et al., 2023).

Attitude of maintaining balance in relations between religion and the state

Religious moderation is implicitly represented in the form of social activities carried out in the TQN Suryalaya community. Social activities were carried out during the 120th anniversary of the Suryalaya Islamic Boarding School. The committee wrote down the attitude of moderation in a writing on the invitation and event coupon;



Figure 2. Participant ticket in Milad PP. Suryalaya



Figure 3. Participating in donation

Source: personal document, 2024.

The data explains that the Suryalaya Islamic Boarding School has a program representing synergistic with the government program. In the Islamic boarding school's anniversary activities, the committee created an event that had the nuance of building community solidarity to further emphasize the attitude of love for the homeland. The statement of the attitude of love for the homeland was expressed in the form of the anniversary motto "120 years of Suryalaya for religion and state to rise united and progress." This statement is not just a momentary symbol, but it is a form of externalization of the practice of the Suryalaya TQN teachings. Thus, the values and doctrines of the TQN teachings have synergy with one of the values in religious moderation, namely loving the homeland.

The attitude of loving the homeland is also demonstrated in formal activities in the education environment. Activities in the form of instilling love for the homeland were delivered by Mr. Wawan (48);

As a good citizen living in Indonesia, we should follow and obey the rules of the country. In addition, we also instill a love of the homeland to students and students at school to sing the song Indonesia Raya as a form of strengthening love for the homeland. So we always invite students before carrying out events or student activities must be accompanied by the song Indonesia Raya (Interview with Wawan, March 23, 2025).

The data explains that one of the activities to instill love for the country is by singing the song Indonesia Raya in every formal activity in the educational environment at the Suryalaya Islamic Boarding School. This attitude is not only patriotism and defending the country, but also a form of gratitude to God who always keeps the country safe and prosperous. The political circumstances and situation in Indonesia are very dynamic and peaceful. This is because people's devotion to religion and the state is very strong, so that it is reflected in life within the state.

Solidarity attitude to care and share in social activities

The role of TQN Suryalaya in promoting religious moderation can be seen from the various activities carried out by this community. This community is involved in various social programs aimed at strengthening interfaith relations and promoting humanitarian values (Subchi et al., 2022). Social service activities providing humanitarian assistance in the form of materials to flood victims in Garut in 2016 and 2021, to earthquake victims in Cianjur in 2022, and holding mass circumcisions every year, are forms of social activities that prioritize aspects of togetherness, harmony, and solidarity between religious communities. Thus, the TQN Suryalaya community has a social agenda that is in line with the implementation of the values of religious moderation. The behavior of building solidarity among human beings is one proof that the values of balanced religious moderation have developed well (Suprima et al., 2022).



Figure 4. Cash Caring to the victims of Earthquake Figure 5. Material caring for the victims of earthquake
Source: <https://www.suryalaya.org/berita-detail.php?id=1581>

The data in figures 3 and 4 show that the *tariqah* community has a good humanitarian program which is represented in the form of caring and sharing with the victims of the earthquake in Cianjur in 2022. This activity is carried out as a form of implementation and implication of practicing the *tariqah* teachings which teach to do good and give, especially to people who are in

need and in need.

The TQN Suryalaya community not only carries out the ritual teachings of the *tariqah*, but also carries out social activities as a manifestation of a balance in life to maintain good relations with God and humans. caring for Activities such as religious studies, interfaith dialogue, and humanitarian aid programs are concrete examples of the application of religious moderation in the TQN Suryalaya community. Through these activities, this *tariqah* community has succeeded in creating a harmonious and peaceful environment in the midst of a religious society.

Religious moderation also contributes to the integration of *tariqah* teachings with everyday life (Yusuf et al., 2017). In practice, TQN Suryalaya teaches that its followers must be able to live worldly lives in a way that is in accordance with religious teachings without being trapped in a narrow view of spirituality. With moderation, *tariqah* teachings are translated into social actions that are useful for society, such as social activities, preaching, and strengthening moral values (Salahudin et al., 2023).

Religious moderation has an impact on the formation of a more balanced character. Followers of TQN Suryalaya are expected to not only focus on their spiritual life, but also on their social life. A moderate approach teaches the importance of simplicity, both in worship and in social interactions. This helps its followers to maintain a balance between worldly and afterlife needs, avoid extremism in religion and explore the teachings of the *tariqah* in a deeper and wiser way (Hasyim, 1991).

The practice of religious moderation has significant implications in the social context. The relationship between the congregation of the *tariqah* and other religious groups can run harmoniously. The attitude of respecting differences between the ideologies of religious organizations can reduce the potential for conflict caused by differences in religious views (Rosyad et al., 2021). *Tariqah* communities such as TQN Suryalaya provide an example of how religious teachings can be implemented in the form of real actions that strengthen social solidarity. Religious moderation also plays a role in preventing radicalization (Azra, 2008). *Tariqah* communities that prioritize spiritual and social values have an important role in maintaining social stability and strengthening unity in a pluralistic society. The practice of religious moderation has significant implications in the social context. With a moderate attitude, society can reduce the potential for conflict caused by differences in religious views. *Tariqa* communities such as TQN Suryalaya provide an example of how religious teachings can be implemented in the form of real actions that strengthen social solidarity. Religious moderation also plays a role in preventing radicalization (Azra, 2009). Sufi communities that prioritize spiritual and social values have an important role in maintaining social stability and strengthening unity in a pluralistic society (Budiman, 2020).

Preserving tolerance and maintaining differences

Religious moderation also involves an attitude of openness to differences. Religious moderation can prevent social conflicts rooted in religious differences. By prioritizing an attitude of tolerance, society can create a harmonious and peaceful environment. This open attitude in social relations ensures a moderate and inclusive community life by maintaining aspects of humanity and an attitude of tolerance towards fellow groups and other groups. Thus, the attitude of openness carried out in groups will have a significant impact on harmony in society and the state (Rahman, 2018).

There are three processes of Social Construction theory, namely; Internalization, Objectification and Externalization (Berger & Luckmann, 1966). These three processes are a series or process of individuals in carrying out actions either personally or collectively. The practice of religious rituals cannot be separated from the process of internalizing a teaching carried out by the congregation to absorb and interpret it. Then the knowledge gained then becomes an objectification to be carried out by each individual (Munawaroh, 2022). The concept of internalization is shown how the process of followers of the *tariqah* perceive, recognize and understand the values of the TQN teachings as one of the bases for behaving in everyday life. Then the concept of objectification explains how followers of the *tariqah* carry out and practice the teachings of TQN so that it becomes a new habit that is carried out in everyday life. Furthermore, the concept of externalization is an implication of how the values of the teachings

of the *tariqah* become new values and behaviors that become characters embedded in the habits of the followers of the *tariqah*.

One of the positive impacts of religious moderation in the TQN Suryalaya community is the increased ability to accept differences between individuals. TQN Suryalaya, which is one of the leading *tariqah* organizations in Indonesia, shows that religious moderation allows its followers to accept various diverse views without ignoring the main teachings of the *tariqah*. This brings peace and harmony in social interactions, which are very important for the sustainability of the organization. The principle of *tasamuh* (tolerance) taught in TQN teaches its followers not to consider the religious views of others as a threat (Nasr, 2021).

Tariqah leaders or *Murshid* play an important role in implementing religious moderation. At TQN Suryalaya, the *Murshid* provides direction that emphasizes the balance between carrying out worship well and adapting to current developments. The *murshid's* directions and instructions are expressed in the book *Tanbih* as a testament to the TQN Suryalaya congregation to always maintain balance in obeying religious and state regulations. A wise leader helps his followers to maintain personal piety without neglecting social obligations, thereby creating a people who are not only obedient, but also productive in their social life (Q. Shihab, 2007).

Conclusion

The practice of religious moderation in the TQN Suryalaya community is not only in the form of religious ritual relations between fellow *tariqah* groups and the surrounding community, but the practice of religious moderation in social relations that form a social integration of *tariqah* followers in community and state life. The foundation of religious moderation created in the *tariqah* community comes from the teachings of the *tariqah* and the doctrine or the *Murshid's* edict in guiding not only the quality of worship of its followers but also how to establish relationships with other groups that are written explicitly in *Tanbih* as a guideline for TQN Suryalaya followers. TQN teachings provide space for the practice of religious moderation which is shown by the attitude of its followers to obey religious and state rules in every step and maintain harmony with other different groups. Thus, religious moderation in the TQN Suryalaya community is very synergistic in maintaining harmony and harmony between religious communities and maintaining state sovereignty through an attitude of respecting differences.

A limitation in this paper is that the practice of religious moderation in Indonesia has a different character in religious organizations. The practice of religious moderation in the *tariqah* community is very different from other religious organization groups such as the Nahdhatul Ulama (NU) community, the Muhammadiyah Community, and other Islamic organizations. The most obvious difference is that the source of the values of religious moderation comes not only from the doctrine of the *tariqah* teachings, but also from the exemplary behavior of a *Murshid* who guides the congregation to always maintain a balance in good relations with God and humans, maintain a balance between religious and state rules, and a balance between the physical and spiritual in order to achieve happiness in life in the world and the hereafter.

This study contributes that the doctrine of *tariqah* teachings is synergistic with the values of religious moderation in Indonesia. TQN Suryalaya is known as the largest *tariqah* community in Southeast Asia, not only carrying out religious ritual activities, but also being active in social, political and cultural activities that are progressive and accommodating. This paper shows that *tariqah* doctrines based on spiritual values are able to provide peace of mind for humans and build self-awareness to maintain differences and live-in harmony. Thus, *tariqah* teachings are not just passive rituals, but also progressive rituals that have implications for peace and self-awareness and as capital to achieve living in harmony.

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