

THE PROMINENT ROLE OF TAREKAT EDUCATION AS A SOCIAL CHANGE BASIS FOR STEMMING RADICALISM IN LAMONGAN

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Abstract: This article examines the role of Tarekat (Sufi) educational institutions in promoting social change in Lamongan, Indonesia, a region known for Islamic radicalism. Tarekat institutions have often been seen as disconnected from social change, primarily seen as ascetic and otherworldly, not concerned with social issues. However, this study argues that these institutions can play a crucial role in countering radicalism. While government efforts to counter radicalism and deradicalisation focus on conventional methods, tarekat institutions remain undervalued as cultural assets in this context. The research uses a qualitative phenomenological approach, including interviews, observation and documentation. Findings suggest that Sufi educational institutions are instrumental in curbing the spread of radicalism, particularly in

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Solokuro, Lamongan. The curriculum, which emphasises peace and love, contributes significantly to deradicalisation efforts and provides an effective cultural countermeasure to radicalism in the region.

Keywords: Tarekat Education, Radicalism, Social Change.

Introduction

Radicalism has become a global issue that affects all countries in the world, including Indonesia,¹ and requires a comprehensive response.² In recent years, Indonesia has been the site of a number of terrorist attacks and acts of violence perpetrated by radical groups, which have caused concern and fear among the public. These include the Bali bombings in 2002 and the Polresta Samarinda suicide bombing in 2022. Over the past five years, there has been a notable increase in the prevalence of radicalism, as evidenced by a number of high-profile incidents, including the suicide bombing at Polsek Astana Anyar in 2022,³ the suicide bombing at Makassar Cathedral in 2021,⁴ the suicide bombing at Polresta Medan in 2019,⁵ and the suicide bombing at the Surabaya Church in 2018.⁶ The series of events perpetrated by the radical Islamic group has resulted in the group being labelled by Western observers with a range of terms, including ‘hardliners’, ‘militants’, ‘right-wing Islam’, ‘extremists’, ‘fundamentalists’ and even ‘terrorists’. Such views even regard Islam

¹ Muhammad Nawir et al., “Understanding Radicalism and Anarchism Conflicts in Modern Society,” *Al-Ulum* 21, no. 2 (2021): 326–44, <https://doi.org/10.30603/au.v21i2.2359>.

² Bakhrudin Fannani et al., “The Religion Forum and Social Change in The Center of Radicalism: An Effort to Counter-Radicalism and Deradicalization in The Coastal Pantura Lamongan,” *Al-Tabrir* 23, no. 1 (2023): 1–26.

³ Tim Detikcom, “Bom di Polsek Astana Anyar: 8 Fakta Sejauh ini Terkait Bom Bunuh Diri,” *DetikNews*, 2022, [https://news.detik.com/berita/d-6447367/bom-di-polsek-astana-anyar-8-fakta-sejauh-ini-terkait-bom-bunuh-diri#:~:text=Ledakan di Polsek Astana Anyar,7%2F12%2F2022](https://news.detik.com/berita/d-6447367/bom-di-polsek-astana-anyar-8-fakta-sejauh-ini-terkait-bom-bunuh-diri#:~:text=Ledakan%20di%20Polsek%20Astana%20Anyar,7%2F12%2F2022)).

⁴ Tim BBC News Indonesia, “Bom Makassar: Pelaku Diduga Anggota Kelompok JAD Sebagai ‘Balas Dendam dan Aksi Jelang Bulan Ramadan’, Kata Pengamat Terorisme,” BBC News Indonesia, 2021.

⁵ Tim BBC News Indonesia, “Bom Medan: Ledakan ‘Bunuh Diri’ di Polresta Medan, Polisi jadi Musuh Nomor Satu,” BBC News Indonesia, 2019, <https://www.bbc.com/indonesia/indonesia-50400368>.

⁶ Danu Damarjati, “Terorisme Terlaknat 2018: Bom Sekeluarga Mengguncang Surabaya,” *detikNews*, 2018, <https://news.detik.com/berita/d-4358370/terorisme-terlaknat-2018-bom-sekeluarga-mengguncang-surabaya>.

as a frightening civilisation movement.⁷ Furthermore, Islam is perceived as a religion that promotes violence.⁸

The notion of religious radicalism as an extreme and anti-tolerant religious ideology is antithetical to the fundamental tenets of religion as a blessing for the universe.⁹ One area that has become a focal point for radicalism in Indonesia is Solokuro, Lamongan.¹⁰ The radicalism base in Solokuro, Lamongan has been the subject of scrutiny due to its status as a location of residence and development for Islamic radicalism groups. While Solokuro has indeed become a base for the growth and development of radicalism, it is also a stronghold of the Qadiriyyah-Naqshabandiyah order.¹¹ Despite the relatively limited number of these radical Islamic groups, as observed by researchers, there is evidence of an ongoing expansion in their influence among grassroots Muslim communities. It is therefore imperative to integrate the teachings of the Qadiriyyah-Naqshabandiyah order with its spiritual education in order to curtail the proliferation of radicalism in Solokuro, Lamongan.

The sufi order has long been regarded as an ascetic Islamic religious institution that places significant emphasis on individual piety and is frequently held responsible for the perceived decline of the Muslim community. Nevertheless, this accusation lacks sufficient justification, as Robert Frager maintains that Sufism plays a pivotal role in maintaining social stability and promoting world peace.¹² Concurrently, Martin van Bruinessen posits that Sufism in Indonesia is regarded as an institution that disseminates and espouses the comprehensive tenets of Islam in the guise of universal teachings of

⁷ Nurcholis Madjid, *Pintu-Pintu Menuju Tuban* (Jakarta: Paramadina, 1995).

⁸ Moh. Anas Kholish and Siti Rohmah, "Menjembatani Misi Proselitisasi Islam-Kristen dan Keharusan Merawat Kerukunan: Konstruksi Teologis Forum Kerukunan Umat Beragama (FKUB) Kota Malang," *Islamic Insights Journal* 2, no. 1 (2020): 55–66, <https://doi.org/10.21776/ub.ijj.2020.002.01.4>.

⁹ Yunardi Kristian Zega, "Radikalisme Agama dalam Perspektif Alkitab dan Implikasinya Bagi Pendidikan Agama Kristen," *Jurnal Shanan* 4, no. 1 (2020): 1–20.

¹⁰ Cucu Setiawan et al., "Aktualisasi Tasawuf Psikoterapi dalam Menangkal Radikalisme Agama," *Intizar* 28, no. 2 (2022): 94–101, <https://doi.org/10.19109/intizar.v28i2.14293>.

¹¹ Mujib Ridhwan, "Dialektika Pesantren dan Radikalisme di Pesisir Utara Lamongan," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam* 11, no. 1 (2019): 36–55, <https://doi.org/10.30739/darussalam.v11i1.448>.

¹² Robert Frager, *Hati, Diri, dan Jiwa: Psikologi Sufi untuk Transformasi* (Jakarta: PT. Serambi Ilmu Semesta, 2005).

love.¹³ Sufi education can facilitate a more comprehensive and nuanced understanding of Islamic teachings, which in turn can help to prevent misinterpretations and the emergence of extreme interpretations of the religion.

As a religion that encompasses the entire universe, Islam must not remain silent in addressing this issue,¹⁴ lest future generations perpetuate radicalism in the context of intolerance.¹⁵ The education of Sufi orders with a view to effecting social change may prove an effective means of responding to the growing prevalence of radicalism, as evidenced by the case of Solokuro in Lamongan. Thus far, the tarekat has been perceived as an institution that prioritises individual piety and lacks the authority to discuss social change. However, social change is a dynamic and inevitable phenomenon that necessitates the ability of individuals to confront it. The advent of social change undoubtedly impacts the social system, values, attitudes, and behavioural patterns of society.¹⁶ In this context, the education of Sufism can facilitate the influence of social change, ensuring that the changes that occur align with Islamic values.

A substantial body of research has been conducted on Islamic radicalism in Indonesia, encompassing a comprehensive range of topics from the historical development of radical ideologies to the implementation of preventive education strategies. Zuly Qodir highlights that radical groups portray violent acts as acts of jihad, not only as a concept internal to the group but also as a means of attracting the attention of individuals outside the group.¹⁷ Furthermore, the aspiration to establish an Islamic state and the desire for Islam-based change drive this phenomenon.¹⁸ In light of these developments, it is imperative to implement measures that can

¹³ Martin Van Bruinessen, *Tarekat Naqsybandiyah di Indonesia: Survei Historis, Geografis, dan Sosiologis*, 1st ed. (Bandung: Mizan Publishing, 1992).

¹⁴ Thohir Luth and Yazid Ahmad, "Universality and Contextuality of Islamic Law: A Perspective from Wael B. Hallaq and Thaha Jabir Alwani," *Peradaban Journal of Law and Society* 2, no. 2 (2022): 106–16.

¹⁵ Ilham Tohari et al., "Commitment of Nahdlatul Ulama and Muhammadiyah Education Institutions in Breaking the Chain of Radicalism," *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 6, no. 2 (2022): 190–203, <https://doi.org/10.21776/ub.waskita.2022.006.02.5>.

¹⁶ Agus Suryono, *Teori dan Strategi Perubahan Sosial* (Jakarta: Bumi Aksara, 2019).

¹⁷ Zuly Qodir, *Radikalisme Agama di Indonesia* (Yogyakarta: Pustaka Pelajar, 2014).

¹⁸ Ilham Kurniawan, "Memaknai Radikalisme di Indonesia," *Ta'lim: Jurnal Studi Pendidikan Islam* 3, no. 1 (2020): 70–82, <https://doi.org/10.52166/talim.v3i1.1848>.

effectively prevent the proliferation of radical ideologies. Khoiriyah posits that instilling values of tolerance and appreciation for differences within the Islamic education system may prove an efficacious solution.¹⁹ An alternative approach would be to optimise the understanding of human rights, integrating this into the educational system.²⁰ Despite the significant prevalence of radicalism in tarekat education, radicalism studies have yet to investigate this context. Tarekat education has thus far been primarily associated with the regulation of emotional states²¹ and the promotion of social piety.²²

The dearth of studies examining radicalism in the context of tarekat education represents a significant gap in the existing literature. Addressing this gap is crucial for maintaining societal stability and promoting world peace, as per the role of tarekat as outlined by Robert Frager.²³ This study, which addresses an existing gap in the academic literature, aims to examine the potential of tarekat education, with its diverse Sufi teachings, to disrupt the cycle of radicalisation and serve as a deterrent against the spread of extremism in Lamongan, which remains a significant concern. By investigating the comprehension and experiences of the community with regard to the function of Qadiriyyah-Naqshabandiyah tarekat education, this research is anticipated to furnish valuable insights into the manner in which tarekat education can assist the community in circumventing erroneous or extreme interpretations of religion. Furthermore, this research is anticipated to furnish the government and society with insights into the design of efficacious educational programmes to combat radicalism in Indonesia.

This study will explore the role of tarekat education in social change and the prevention of radicalism. While tarekat education has

¹⁹ Khoiriyah, “Pendidikan Anti-Radikalisme dan Strategi Menghadapinya (Ikhtiar Menyusutkan Gerakan Radikalisme di Indonesia),” *Tarbiyatuna: Kajian Pendidikan Islam* 3, no. 2 (2019): 122–38, <https://doi.org/10.29062/tarbiyatuna.v3i2.263>.

²⁰ Oki Wahyu Budijanto and Tony Yuri Rahmanto, “Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia di Indonesia,” *Jurnal HAM* 12, no. 1 (2021): 57–74, <https://doi.org/10.30641/ham.2021.12.57-74>.

²¹ Haerati, “Analisis Tarekat Qadiriyyah Wa Naqsyabandiyah Terhadap Regulasi Emosi Santriwati di Pondok Pesantren Assalafi Al Fithrah Surabaya” (UIN Sunan Ampel Surabaya, 2019).

²² Firdaus, “Tarekat Qadariyyah Wa Naqsabandiyah: Implikasinya Terhadap Kesalehan Sosial,” *Al-Adyan* 12, no. 2 (2017): 189–208.

²³ Frager, *Hati, Diri, dan Jima: Psikologi Sufi untuk Transformasi*.

previously been associated with individual piety, this study will discuss its potential for social transformation and the breaking of the cycle of radicalism. The present study focuses on the Qadiriyyah-Naqshabandiyah Sufi order community in Payaman, Solokuro, Lamongan. The area is a focal point for radicalism in East Java, with numerous documented instances. This study was conducted using a qualitative research methodology with a phenomenological approach. The data collection techniques employed in this study are interviews, observations, and document analysis. These data are analysed using the Miles and Huberman model, comprising data reduction, data presentation, and conclusion drawing.²⁴

The Urgency of Tarekat Education as a Generator of Social Change in the Basis of Lamongan Radicalism

A review of data from the National Counterterrorism Agency (BNPT) over the past decade (2014-2024) reveals that more than 500 individuals suspected of involvement in terrorist activities have been apprehended, and numerous instances of attempted or actual bombings have been documented in various regions.²⁵ In 2002, the Bali I bomb served as a catalyst for the radicalisation of the diaspora, facilitating the growth of an extremist ideology. This case concerns one of Lamongan's most prominent figures in the radical movement, Ali Amrozi. Following Amrozi's execution, the radical groups in Lamongan were further emboldened.²⁶ The aforementioned data provides evidence that the proportion of Indonesian citizens who are affiliated with radical groups suspected of terrorist activities is insignificant in comparison to the overall Indonesian population. Nevertheless, the occurrence of bombings in a number of regions in Indonesia suggests that the influence of radical groups is significant.

²⁴ Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta: UIN Pers, 1984).

²⁵ Admin BNPT, "BNPT: Tahun 2024 Posisi Indonesia dalam GTI Masuk Kategori Negara Low Impacted by Terrorism," [bnpt.go.id](https://www.bnpt.go.id/bnpt-tahun-2024-posisi-indonesia-dalam-gti-masuk-kategori-negara-low-impacted-by-terrorism), 2024, <https://www.bnpt.go.id/bnpt-tahun-2024-posisi-indonesia-dalam-gti-masuk-kategori-negara-low-impacted-by-terrorism>.

²⁶ Abdul Rohman and Abd. Rahman Ambo' Dalle, "Peaceful Islam Persuasive Dialogue on The Family of Terrorists in the Middle of the Radical Islamic Movement," *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan* 9, no. 1 (2022): 1-24, <https://doi.org/10.51311/nuris.v9i1.389>.

While radical ideas in Lamongan may not be numerous, their impact is significant, gradually permeating the local population and introducing them to radical Islamic ideologies.²⁷ As an indicator of the emergence of *takfiri* groups that employ categorical speech in the form of disbelief among Muslims, judging other groups as not in accordance with the ideals of the radical movement. According to Informant 1, Solokuro represents the most significant radical base in East Java. The group actively disseminates its interpretation through *takfiri* discourse, with the objective of destabilising the social cohesion of the Solokuro population in Lamongan.²⁸ The information provided by first Informant is consistent with Charles Kimball's assertion that there are five indicators of religious extremism that have the potential to become a significant national and global threat. These include the promotion of outdated beliefs, unquestioning obedience, the imposition of a specific timeline for action, the justification of any means by the end goal, and the declaration of holy war.²⁹ In this context, the importance of Sufism education with a curriculum based on love theology becomes evident, as a means of preventing the emergence of radical movements in Lamongan.

The educational approach of the order differs from the various propositions put forth by Charles Kimball. Firstly, the education of the tarekat espouses a dynamic and rational belief in the veracity of its teachings, eschewing a static and absolute interpretation that could potentially foster an intolerant attitude towards others. Secondly, the relationship between mursyids and students is characterised by a top-down dynamic, yet it is not based on unquestioning obedience, which has the potential to lead to violence and destruction. The relationship is founded upon the recognition that the *muruyid* serves as a guiding figure in the process of approaching Allah. Thirdly, the ideal life is not conceived of as existing solely within the context of this world; rather, it is understood as a destination that lies in the hereafter. It is unjustifiable to impose an ideal life in the world without taking into account the conflicts that occur in society. Fourthly, the practice of tarekat education employs all available means to achieve its objectives,

²⁷ Interview with informant 2 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

²⁸ Interview with informant 1 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

²⁹ Charles Kimball, *When Religion Becomes Evil: Five Warning Signs* (New York: HarperCollins Publisher, 2009).

but in a manner consistent with the principles of goodness. Consequently, efforts that are morally reprehensible, such as violence, are eschewed. Fifth, the education of the sufi order eschews the concept of holy war, as it is deemed to cause greater harm than benefit.

The educational function of the Sufi order serves as a catalyst for social transformation, predicated on a radical approach.³⁰ Howell underscored the growing significance of the tarekat in Indonesian society, particularly in light of its teachings on love that are grounded in the essence and spirituality of religious values.³¹ Philippon further elaborated that the educational approach of the Sufi order is regarded as an effective instrument for disseminating the peaceful tenets of Islam, which is considered a blessing for the entire universe (*rahmatan lil-alamin*), particularly in the context of the radicalism movement in Indonesia.³² Additionally, Paul L. Heck underscored the dynamism of tarekat education, asserting its capacity to foster integral moral development within communities.³³ The arguments put forth by the academic panelists highlighted that the tarekat's educational approach, previously perceived as a means of attaining personal piety, has proven effective in disseminating Islamic teachings that espouse *rahmatan lil alamin*.

In the global context, the teachings of the tarekat have been the subject of academic scrutiny due to their distinctive role. On the one hand, the tarekat is regarded as a catalyst for Islamic asceticism, which is perceived as an impediment to social change. For instance, a study conducted by Richard Bulliet posits that the tarekat can impede the social and intellectual advancement of Islam, as it tends to prioritize

³⁰ Maghfur Ahmad et al., "The Sufi Order Against Religious Radicalism in Indonesia," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021): 1–11, <https://doi.org/10.4102/hts.v77i4.6417>.

³¹ Julia Howell, "Sufism on the Silver Screen: Indonesian Innovations in Islamic Televangelism," *Journal of Indonesian Islam* 2, no. 2 (2008): 225–39, <https://doi.org/10.15642/jiis.2008.2.2.225-239>.

³² Alix Philippon, "'We Are Peace-Loving People.' Sufism, Orientalist Constructions of Islam and Radicalization," *Bringing Back the Social into the Sociology of Religion*, 2018, 189–214, https://doi.org/https://doi.org/10.1163/9789004368798_010.

³³ Paul L. Heck, "Mysticism as Morality: The Case of Sufism," *Journal of Religious Ethics* 34, no. 2 (2006): 253–86, <https://doi.org/10.1111/jore.2006.34.issue-2>.

personal contemplation over social reform.³⁴ Similarly, Bernard Lewis posits that the educational approach of the tarekat, which places a premium on the spiritual depth of the individual, frequently neglects the significance of social advancement. Consequently, this hinders the advancement of Islam in the modern context.³⁵

Conversely, the tarekat institution, with its educational programmes, has the potential to facilitate social change through the formation of organic social movements. The primary objective of tarekat education is to foster a closer relationship with Allah. This is achieved through the practice of zikr and an understanding of socio-religious values. All forms of worship, whether *mahdbah* or *ghairu mahdbah*, serve to facilitate the individual's proximity to Allah. Additionally, they have the potential to influence the individual's social interactions.³⁶ The teachings of the tarekat are primarily spiritual in nature, yet they offer insights into social values that can be applied in daily life.³⁷

On the other hand, the institution of the tarekat with its education turned out to be able to be a driver of social change in the form of its organic social movements. The main point of tarekat education is to get closer to Allah, which includes zikr and understanding socio-religious values. Every worship that a person does, both *mahdbah* and *ghairu mahdbah*, is a way for a person to get closer to Allah, besides that it must also have implications for a person's social. Because the teachings of the tarekat are actually related to the spiritual aspect, but the experience can teach lessons about social values and can be applied in daily life.

KH. Achmad Asrori al-Ishaqy emphasized that Sufism and tarekat are needed at a time when man loses one of his dimensions of humanity. It can therefore be concluded that when an individual is able to achieve a state of wholeness, the need for Sufism and the order is negated. This demonstrates that Sufism and the order are

³⁴ Richard W. Bulliet, *The Case for Islamo-Christian Civilization* (New York: Columbia University Press, 2004).

³⁵ Bernard Lewis, *The Arabs in History* (Oxford: Oxford University Press, 2002).

³⁶ Firdaus, "Tarekat Qadariyah Wa Naqsabandiyah: Implikasinya Terhadap Kesalehan Sosial."

³⁷ Sulhatul Habibah, "Contribution of Rural Sufism for Strengthening Pancasila Values; Case Study of the Qadiriyyah-Naqsabandiyah Congregation in Lamongan," *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 1 (2022): 17–34, <https://doi.org/10.33367/tribakti.v33i1.2014>.

required in any situation, regardless of whether one is experiencing happiness or adversity, completeness or incompleteness.³⁸ The teachings of the tarekat facilitate the attainment of peace of mind and the fulfilment of spiritual desires, thereby enabling a harmonious development of the physical and spiritual self.

The process of the people to follow the teachings of the tarekat is led and guided by a mursyid. Mursyids in the term (according to Sufis) are those who are responsible for leading students and guiding their spiritual journey to reach Allah in an orderly *tarbiyah* process in the form of a tarekat.³⁹ The important role of a teacher in a tarekat is absolute. This is as explained that it is not true for a person to practice a tarekat without a teacher. Teachers do not only teach Sufism teaching material, but the most important thing is to do *talqin* or *baiat* which cannot be done by careless people.⁴⁰ The relationship between the mursyid and the disciple is like the grip of a blind man on the riverside, where he completely surrenders himself to his guide, and does not disagree with him.⁴¹ In line with the central role of teachers that their professionalism can have a positive impact on their students.⁴² According to the informant 2, main teachings and guidance for a mursyid in Payaman refer to KH. Achmad Asrori al-Ishaqy as a teacher, guide, and guidance of the Syaikh hadhratus so that it is used as a basis and a guide as well as a strong guideline and foundation for every student of the Qadiriyyah wa Naqsyabandiyah tarekat and its congregation in serving.⁴³

³⁸ Interview with informant 2 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

³⁹ Fajri Ahmad, "Metode Dakwah Suluak dan Tawajuh dalam Tarekat Naqsbandiyah," *Komunida: Media Komunikasi dan Dakwah* 12, no. 2 (2022): 138–55, <https://doi.org/10.35905/komunida.v12i2.2832>.

⁴⁰ Muhammad Nawir Faried, Achmad Abubakar, and Rahmi Damis, "Persepsi Tarekat Khalwatiyyah Yusufiyah Tentang Ayat-Ayat Zikir (Suatu Kajian Living Qur'an)," *Jurnal Aqidah-Ta* 8, no. 1 (2022): 55–74.

⁴¹ A.R. Iga Megananda Pratama, "Urgensi dan Signifikansi Mursyid Bagi Murid dalam Tarekat," *Jurnal Yaqqhan: Analisis Filsafat, Agama dan Kemanusiaan* 4, no. 1 (2018): 54–76, <https://doi.org/10.24235/jy.v4i1.3189>.

⁴² Muhamad Khanif Alaudin, "Supervisi Pembelajaran Pasca Pembelajaran Daring Untuk Mengatasi Kecanduan Gadget: Pengalaman dari Malang," *Peradaban Journal of Interdisciplinary Educational Research* 2, no. 1 (2023): 40–54.

⁴³ Interview with informant 3 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

KH Munir Abdullah elucidated that an individual's spiritual journey towards knowledge and proximity to Allah can manifest in various forms, one of which is through prayer. The tarekat represents a path that an individual must traverse in order to achieve proximity to Allah. Those who are close to Allah will derive greater pleasure from Him in this world and the next.⁴⁴ This illustrates the pressing need for tarekat education to facilitate proximity to Allah. Education plays a pivotal role in human life,⁴⁵ influencing both the trajectory of progress and the direction of change.⁴⁶ In this process, an individual engaged in tarekat will be guided by the musyid, who serves as a catalyst for personal transformation and the attainment of peace of mind.

Membership of the jam'iyah of the tarekat is open to all, irrespective of background, class or race, and without the imposition of any special conditions. In order to become a member of the jam'iyah of the tarekat, it is necessary for an individual to have the intention to do so sincerely and with pure intentions, without any element of coercion from others. Once these conditions have been met by prospective members of the jam'iyah, it can be asserted that they have been accepted as members and are entitled to pursue the guidance offered by the jam'iyah of the tarekat. Those who adhere to the teachings of the tarekat will undergo a transformation following the guidance provided by the mursyid. This transformation is in alignment with the fundamental objective of the tarekat, which is to foster a closer relationship with Allah. KH Achmad Asrori posits that the fundamental orientation of the tarekat is to guide individuals towards a life of moral excellence, characterised by virtue, beauty, and nobility, as well as the cultivation of exemplary conduct.⁴⁷

The role of a mursyid teacher of the Qadiriyyah-Naqsyabandiyah order in Payaman is not suited to all individuals, as the duties and

⁴⁴ Interview with informant 1 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

⁴⁵ Fitria Arifa Dewi, "Implementasi Sekolah Ramah Anak Melalui Pengembangan Budaya Religius Di SMAN 3 Kediri," *Peradaban Journal of Interdisciplinary Educational Research* 1, no. 1 (2023): 66–82, <https://doi.org/10.59001/pjier.v1i1.70>.

⁴⁶ Yusril Yusuf, "Pendidikan yang Memerdekakan," *Peradaban Journal of Interdisciplinary Educational Research* 2, no. 2 (2024): 55–72, <https://doi.org/10.59001/pjier.v2i2.187>.

⁴⁷ Interview with informant 3 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

responsibilities are considerable. It is essential that the mursyid be willing to provide continuous assistance to his students when they require it and to address the issues that arise from each of his students. The role of a mursyid is to provide guidance and direction to the spiritual disciple, facilitating their journey towards Allah. The process of achieving *wushul* (arrive) to Allah is not a linear one, and the time required for each student to reach this state varies considerably. In some cases, it may take months, while in others it may take decades. Ultimately, the capacity and ability of a student to practise the teachings of the tarekat is determined by Allah. The guidance provided in this Tarekat is in the form of *mauidzah hasanah*, which takes the form of both an explanation of the Sharia of Islam and the practice of *zikr*. The latter is carried out once a day by each member of the congregation.⁴⁸

The practice of giving *mauidzah hasanah* and experiencing *zikr* represents an attempt by a mursyid to attain the level of *makrifatullah*, or knowledge of Allah, in order to avoid the influence of radical ideas. The guidance provided by a mursyid can facilitate the attainment of peace of mind in his students, which may in turn influence their behaviour in a prudent and circumspect manner, particularly in response to radical ideologies that are prevalent in the Solokuro, Lamongan region. KH Munir Abdullah, the *mursyid* teacher of the tarekat, is always available to his students and other members of his *Jam'iyah*, who may seek his guidance. Sometimes, a member of the *Jam'iyah* may visit his house for a variety of reasons, including strengthening their relationship with him or seeking knowledge about religion.⁴⁹

Tarekat Education Curriculum and the Implementation of 'Theology of Love' as a Basis for Preventing Radical Ideology

The concept of radicalism in Lamongan is pervasively promoted and disseminated, both culturally and structurally, according to the informants. Culturally, radicalism in Lamongan is widely disseminated through mosque pulpits, which are dominated by

⁴⁸ Interview with informant 1 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

⁴⁹ Interview with informant 2 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

radicalist groups.⁵⁰ Concurrently, the structural dissemination of radical ideology is more efficacious when presented in the form of Islamic educational curricula that instill hatred, violence, and terrorism. In this manner, the role of the tarekat educational curriculum becomes pertinent as the antithesis of radical Islam. Informant 3 posits that the tarekat education curriculum, particularly that which concerns the theology of love, can serve as a basis for the prevention of radical ideologies.⁵¹

The educational programme offered by the Tarekat always aims to instil clarity of heart and the teachings of love for one's fellow human beings in a micro context, as well as for the universe in a macro context. This is consistent with the findings of a study conducted by Annemarie Schimmel, a mursyid who serves as a guide and teaches that love is a force capable of cleansing the heart of negative qualities such as pride and malice. The love of one's neighbour and of the universe is a reflection of the divine love of God.⁵² Schimmel's findings align with those of William Chittick, who posits that in Sufism, the path to universal love lies in the cultivation of clarity of heart. This love, as espoused by Sufi thought, extends beyond the human realm to encompass the entire creation.⁵³

The dissemination of radical ideologies in Payaman can be effectively addressed through the implementation of a tarekat-oriented educational programme that prioritises social transformation. This is occurring because social change can be planned or, at the very least, can be used as a deliberate tool to influence existing conditions.⁵⁴ Education represents a crucial instrument for social change,⁵⁵ necessitating systematic planning to ensure optimal

⁵⁰ Fannani et al., "The Religion Forum and Social Change in The Center of Radicalism: An Effort to Counter-Radicalism and Deradicalization in The Coastal Pantura Lamongan."

⁵¹ Interview with informant 3 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

⁵² Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: The University of North Carolina Press, 1975).

⁵³ William C. Chittick, *Sufism a Beginner's Guide* (Oxford: Oneworld Book Publication, 2000).

⁵⁴ Moh. Anas Kholish and Ilham Fitra Ulumuddin, "Supremasi Hukum dan Perubahan Sosial: Sebuah Tinjauan Hukum Barat dan Hukum Islam," *Peradaban Journal of Law and Society* 1, no. 1 (2022): 47–59, <https://doi.org/10.59001/pjls.v1i1.20>.

⁵⁵ Yusuf, "Pendidikan Yang Memerdekakan."

conditioning in accordance with defined expectations.⁵⁶ Education is a crucial instrument for the advancement of individuals, the alteration of their behavioural patterns and the modification of their attitudes.⁵⁷ In accordance with the aforementioned, tarekat education, which encompasses both the physical and spiritual aspects of an individual, can serve as a crucial measure in impeding the proliferation of radicalism.

Education represents a crucial conduit for the transfer of knowledge⁵⁸ and the perpetuation of religious values across generations.⁵⁹ One of the key educational institutions in the prevention of radicalism and deradicalisation is the Tarekat Qadiriyyah-Naqsyabandiyah. The evolution of the educational curriculum of the Tarekat Qadiriyyah-Naqsyabandiyah in Payaman is inextricably linked to the educational model espoused by Jama'ah al-Khidmah, which is guided by the principles set forth by KH Achmad Asrori al-Ishaqy. The curriculum represents the primary framework for the delivery of educational services.⁶⁰ In essence, the teachings of KH Achmad Asrori al-Ishaqy encourage Muslims to adopt a positive outlook and to eschew the tenets of religious radicalism. The educational curriculum developed by the tarekat places an emphasis on moral education, with the objective of fostering positive character traits through the practice of *zikir* or *wirid* under the guidance of mursyid teachers. Tarekat education enables the cultivation of a soft and affectionate heart, as well as the cultivation of soul intelligence.⁶¹

⁵⁶ Adisel et al., "Pendidikan Islam dan Perubahan Sosial," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 1–13.

⁵⁷ Muammar and Iqbal Taufik, "Ambiguitas Norma Pendidikan Antikorupsi di Perguruan Tinggi, Antara Kewajiban dan Kebutuhan," *Peradaban Journal of Law and Society* 2, no. 1 (2023): 62–77, <https://doi.org/10.59001/pjls.v2i1.80>.

⁵⁸ Karunia Hazyimara, "A New Paradigm of Madrasah Learning in the Implementation of Merdeka Curriculum," *Jurnal Penelitian Pendidikan Islam* 11, no. 2 (2023): 207–20.

⁵⁹ Syamsul Arifin, Moh. Anas Kholish, and Nada Oktavia, "Agama dan Perubahan Sosial di Basis Multikulturalisme: Sebuah Upaya Menyemai Teologi Pedagogi Damai di Tengah Keragaman Agama dan Budaya di Kabupaten Malang," *Nur El-Islam: Jurnal Pendidikan dan Sosial Keagamaan* 8, no. 2 (2021): 156–57.

⁶⁰ Hendri Irawan, "Memahami Organisasi Kurikulum Pendidikan Agama Islam: Perspektif dan Evaluasi Dalam Konteks Pendidikan Umum," *Peradaban Journal of Interdisciplinary Educational Research* 2, no. 2 (2024): 42–54, <https://doi.org/10.59001/pjier.v2i2.72>.

⁶¹ Interview with informant 2 at the Office of Al Aman Islamic Boarding School, Payaman Village, Solokuro on 22 July 2024.

The ideals of the order cannot be achieved without considerable effort. As an old Turkish proverb states, “Walking the path of Sufism is like chewing a long bean made of iron.” Despite the discomfort and the falling off of one’s teeth, the long bean remains intact. This illustrates the necessity of patience in pursuing the tarekat path, which requires the reduction of selfishness and the development of love.⁶²

Since its inception, Islam has served as a catalyst for love and humanism in Arab countries. The tenets of Islam espouse values that are characterised by compassion and are antithetical to the values of violence, as is often erroneously assumed by certain parties in the present era.⁶³ The tarekat provides an alternative to the radical ideologies that are currently prevalent in many parts of the world. One example of this is the Solokuro tradition in Lamongan, Indonesia, which is characterised by a rigid, exclusive and violent interpretation of religious teachings. Such an approach is incompatible with the cultivation of a soft and loving heart⁶⁴ and the achievement of *mababbah* to Allah. Instead, it will result in the propagation of hate speech. This religious movement aims to reform the social and political order through the use of violence.⁶⁵ As evidenced by the activities of radical groups in the Solokuro, Lamongan, these organisations disseminate their teachings extensively through halaqah and religious forums. This activity is conducted on a regular basis and has undergone both cultural and structural development.⁶⁶

The Tarekat Qadiriyyah-Naqsyabandiyah in Payaman employs five principal tenets as the cornerstone of its educational system. These tenets are: the guidance of the teacher, the testimony of the mursyid of the Tarekat Qadiriyyah wa Naqsyabandiyah Ottoman, and the authority of the mursyid as the custodian of the tarekat’s tenets. The five pillars in question are as follows: matters related to al-

⁶² Robert Frager, *Obrolan Sufi untuk Transformasi Hati, Jiwa, dan Rub*, ed. Hilmi Akmal (Jakarta: Penerbit Zaman, 2012).

⁶³ Moh. Anas Kholish and Kholid Rokhman, *Menjadi Islam Nusantara Rabmatan Lil Alamin: Ikhtiar Memahami Islam dalam Konteks KeIndonesiaan* (Yogyakarta: Naila Pustaka, 2015).

⁶⁴ Roni Ismail, “Islam dan Damai (Kajian Atas Pluralisme Agama dalam Islam),” *Religi: Jurnal Studi Agama-Agama* 9, no. 1 (2013): 42–58.

⁶⁵ Fannani et al., “The Religion Forum and Social Change in The Center of Radicalism: An Effort to Counter-Radicalism and Deradicalization in The Coastal Pantura Lamongan.”

⁶⁶ Fannani et al.

thariqah, matters related to Assalafi Al-Fithrah Islamic boarding schools, matters related to the Al-Khidmah Indonesia Foundation, matters related to the Al-Khidmah Jama'ah Association, and matters related to the family of KH Achmad Asrori Al-Ishaqi, namely his wife and descendants. The five pillars serve as the primary educational and guidance framework for followers of the Tarekat Qadiriyyah-Naqsyabandiyah in Payaman. They provide a set of principles that can be used to prevent the emergence of radical ideologies, which have been on the rise in Payaman and Solokuro.⁶⁷

The anti-radicalisation initiatives undertaken through the educational activities of the tarekat in Payaman are inspired by the tarekat's spiritual practices aimed at fostering closer proximity to Allah. The fundamental concept underlying tarekat education is the concept of *mahabbah* (love), which is directed not only towards Allah, but also towards humans, plants, and the environment. The tarekat that emphasises love and affection is not readily influenced by radical rhetoric. The initial stage of the Tarekat Qadiriyyah-Naqshbandiyah education in Payaman involves the purification of the soul (*taẓkiyah al-nafsi*) through the recitation of the name of Allah (*ẓikr*). By maintaining this practice, particularly after the obligatory prayer, an individual can attain the pleasure of *ẓikr* and develop a constant awareness of Allah.

The establishment of the Al-Aman Islamic boarding school in Payaman represents a significant step in the effort to counter radical ideologies. This pesantren serves as a forum for strengthening the faith of *Ahl al-Sunnah wa al-Jamaah* through the Sufi practice of *riḥāth*. Students are required to obey the *kiai* and serve as role models, striving to please Allah. Additionally, students are expected to engage in *wirid*, *ẓikr*, and self-discipline in accordance with the *sunnah* teachings of the *kiai*. As a boarding school that adheres to the tarekat educational system, this institution mandates a number of activities, including *syiar*, *wadhifah*, and *tarbiyah*, as observed in the pesantren established by KH Achmad Asrori Al-Ishaqy. The initial set of activities, designated as 'syiar', encompasses the inaugural *manaqib* week, the second Sunday recitation, the *haul*, the *dhikr* assembly, and the *maulidur* of the Prophet. Secondly, the *wadliyah* activities

⁶⁷ The following is a transcription of the interview conducted with Informant 1 at the Al Aman Islamic Boarding School Office in Payaman Solokuro Village on Monday, July 22nd, 2024.

encompass the *maktubah* congregations (comprising *sunnah qabliyah* prayers, *ba'diyah*, *ishraq*, *dhuha*, *isti'adab*, *tsubutil iman*, *hajat*), as well as *awrad*, which have been duly prayed and guided. Additionally, the curriculum includes reading. The Qur'an is recited after *tablil*, then al-Fatihah is read three times. Subsequently, the Qur'an is read individually for one *juz*, and the session is concluded with *kalamun* and prayers from the Qur'an. Additionally, *maulid* is held every Friday night, and *manaqib* is conducted every Sunday night. These five activities represent the core activities of the Tarekat Qadariyah-Naqsyabandiyah group in Payaman on a daily and weekly basis. Thirdly, the *tarbiyah* activities, which encompass the teaching of the Tarekat Qadariyah-Naqsyabandiyah group in Payaman, are designed to foster and develop the spiritual intelligence of students. The objective is to achieve a balance between thinking and *zikir*, whereby students are able to attain a high level of knowledge while retaining their humanity and moral standards, thereby acquiring a robust stance and resilience against the influence of radical ideologies.

The Tarekat, which is identical to *zikir*, is also found in the Tarekat Qadariyah-Naqsyabandiyah group in Payaman. In this group, there are three *zikir*, namely *zikir yaumiyah* (reading *tablil* sentences 185 times after *maktubah* prayers). Additionally, the Tarekat Qadariyah-Naqsyabandiyah group in Payaman performs *zikir usbuiyyah* (carried out through *dbiker* and *manaqib* assembly activities) and *zikir syabriyyah* (*zikir fida'* and reading *tablil* sentences 71,000 times). These are conducted in congregation on average. The numerous *zikir* in the tarekat serve as a means of fostering closer proximity to Allah. Through these *zikir*, an individual may attain spiritual elevation and achieve the state of soul winning. One of the *mursyids* of the Qadariyah-Naqsyabandiyah order in Payaman posited that the tarekat plays a pivotal role in deterring radicalism through the instruction of *zikir jabr* and the cultivation of *zikir al-qalb*. These two *zikir* aim to prevent humans from succumbing to Satan's temptations and subdue the carnal desires inherent to humanity.

Conclusion

In light of the aforementioned explanation, it can be posited that the Tarekat educational curriculum, which is based on a 'love theology', has the potential to act as a catalyst for the deconstruction of radical ideologies. This assertion is supported by the observation

that such an approach has the capacity to challenge and disrupt the influence of radical ideas, as evidenced by the emergence of such ideas in Lamongan. The necessity for tarekat education in the context of social transformation is an effective means of impeding the proliferation of radical ideologies that are gaining traction, both in terms of cultural influence and structural integration. The radicalism that is in opposition to Islam, *rahamatan lil 'alamin*, is repressed through tarekat education, which not only emphasises individual piety but also purifies the heart, thereby fostering love. This enables an individual to perform good deeds for others and the universe, and to refrain from violent acts as practised by radical groups. Dynamic tarekat education plays an integral role in the construction of a society's collective resilience against the influence of radical ideologies.

The implementation of tarekat education with the 'theology of love' curriculum is conducted in Payaman in a systematic manner through teachings that aim to purify the heart under the guidance of a mursyid. The *mursyid* plays a significant role in the individual's tarekat, assuming responsibility for guiding his students. In tarekat, the position of the mursyid is of great importance. The relationship between the *mursyid* and his students is analogous to that of a blind person on the edge of a river, who requires guidance. The attainment of clarity of heart, which is the objective of the tarekat, is a crucial element in the pursuit of universal love and a fundamental phase in the formation of a non-aggressive soul. The implementation of this loving tarekat education can serve as a deterrent or eroding force against radical ideas that are characterised by violence and cause significant losses, as well as being incongruous with the values espoused in Islamic teachings.

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