



Review of Islamic Law on Religious Moderation of Tariqah Syadziliyah Students in Putatsari Village, Grobogan Regency, Central Java

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Abstract

This research aims to explore and explain the practice of religious moderation of Syadziliyah Tariqah students in Putatsari Village, Grobogan Regency, Central Java, the obstacles and solutions taken in improving moderate attitudes among Syadziliyah Tariqah santri, which are then analyzed with an Islamic legal approach. According to the characteristics of the problem studied, the writing of this article is included in the type of field research with a qualitative approach of a sociological nature. The data sources used are primary data and secondary data. Primary data is obtained from in-depth interviews with Syadziliyah Tariqah students and Mursyid, while secondary data is in the form of a literature study. After the data is obtained, it is then analyzed using descriptive analysis techniques. The results showed that the weak knowledge of religious sciences among Syadziliyah Tariqah students gave birth to a less moderate attitude in the appreciation of Tariqah and Sufism due to the many Tariqahs adopted with different qibla of Tariqah murshid so that it becomes an obstacle in itself. The solution in overcoming these obstacles is that the students should have only one murshid and should not branch out. Furthermore, the students before their allegiance are given knowledge and understanding of the essence of the purpose of Tariqah so that they have an inclusive attitude in becoming a salik.

Keywords: *religious moderation; tariqah syadziliyah; religiosity in Islam*

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi dan menjelaskan mengenai praktik moderasi beragama santri Thariqah Syadziliyah di Desa Putatsari Kabupaten Grobogan Jawa Tengah, kendala dan solusi yang dilakukan dalam meningkatkan sikap moderat dikalangan santri Thariqah Syadziliyah, yang selanjutnya dianalisis dengan pendekatan hukum Islam. Sesuai karakteristik masalah yang dikaji, tulisan artikel ini termasuk ke dalam jenis penelitian lapangan dengan pendekatan kualitatif bersifat sosiologis. Sumber data yang digunakan berupa data primer dan data sekunder. Data primer diperoleh dari wawancara mendalam dengan para santri thariqah Syadziliyah dan Mursyid, sedangkan data sekunder berupa studi pustaka. Setelah data diperoleh selanjutnya dilakukan analisis menggunakan teknik analisis deskriptif. Hasil penelitian menunjukkan bahwa lemahnya pengetahuan Ilmu agama di kalangan santri Thariqah Syadziliyah melahirkan sikap kurang moderat di dalam penghayatan thariqah dan ilmu tasawuf disebabkan banyaknya thariqah yang

dianut dengan qiblat mursyid thariqah yang berbeda sehingga menjadi kendala tersendiri. Solusi dalam mengatasi kendala tersebut sudah seharusnya para santri memiliki hanya satu mursyid dan tidak boleh bercabang. Selanjutnya, Para santri sebelum di baiat mereka diberikan pengetahuan dan pemahaman mengenai esensi dari tujuan thariqah sehingga memiliki sikap inklusif dalam menjadi seorang salik.

Kata Kunci: moderasi agama; thariqah syadziliyah; keberagaman dalam Islam

Introduction

Religious moderation for the Indonesian nation is a legacy from our ancestors that teaches us to maintain togetherness, understand each other, and feel for each other by prioritizing an attitude of tolerance in diversity (Tim Penyusun Kementerian Agama RI, 2019). From here it can also be understood that the internalization of diverse moderation in social, national, and state life requires a shared commitment in which every society maintains a perfect balance, meaning that whatever the culture, ethnicity, tribe, political choice, and religion must be willing to listen to each other and understand each other and train themselves to be able to overcome and manage the differences between them (Prakosa, 2022). Moderation of religion in the Islamic perspective is understood as the middle path (*wasatiyah*) which teaches the importance of a love of peace, neither extreme left nor extreme right, tolerance in accepting every difference, and renewal for the common good (Hasan, 2021).

The discourse on religious moderation education has become a discourse in one of the ideas rolled out as a form of effort from the Ministry of Religion as a way to minimize the occurrence of radicalism and extremism in religion (Qoumas et al., 2024). The definition of religious moderation consists of three main elements, namely the first element is the value of humanity; the second is a mutual agreement concerning common interests; and the third is public order or rules that can be implemented by all parties (Junaidi, 2019). By fulfilling these three aspects, it can be called an attitude of moderation in religion. For that reason, the attitude of religious migration needs to be maintained and preserved (Mulya et al., 2021).

The understanding of religious moderation initiated by the Indonesian Ministry of Religion as a perspective in society in religion in a moderate manner, namely the ability to understand and practice religious teachings without being excessive (not extremist) (Mibtadin et al., 2024). Because extremists and radicals, as well as hate speech, have cracked relationships between religious communities and can threaten national disintegration. This is a problem faced by the Indonesian nation today (Sirajuddin, 2020). So that this religious moderation can be one of the

programs that is considered important to be maintained, and managed and must be prioritized in society (Hernawan et al., 2021).

Putatsari Village, Grobogan Regency, Central Java whose majority population is Muslim, where in their religious patterns they have experienced rapid development. In this context, it can be seen from various conditions of the Islamic religion in the region that tolerance, *tasamuh*, and *tawazun* values have indeed been embedded in the community. This can be seen from their togetherness and working together in building their village without looking at their ethnicity, race, and religion, but the majority of the community are followers of the thoriqah which is the thoriqah adhered to by the community. For example, Tariqah Syadziliyyah, Tariqah Qadiriyyah, Tariqah Naqsyabandiyyah and Tariqah Rifaiyyah. Each of these tariqah has a different religious pattern according to their respective characteristics, as a characteristic of their group and still does not deviate from the corridor of Islam.

Through this tariqah organization, they also do not hesitate to produce facts of activities that smell of nationalism, for example, the Syadziliyah tariqah calls itself a lover of the Indonesian homeland or with the term *petanisia*, not to mention their understanding of the Republic of Indonesia which according to them is a non-negotiable price, Likewise, the Naqabandiyyah tariqah which often takes part in *istighasah* if this country is in a critical state and needs prayers for us, the general public, and other activities that are intended to foster a sense of nationalism for this country. In this context, we see a unique phenomenon of the relationship between the implementation of the integration of *fiqh* and *tasawuf* with nationalism that occurs in the Putatsari village community, especially for those adherents of the Putatsari Village tariqah, Grobogan Regency, Central Java. Furthermore, it is seen that they are tolerant in implementing the religious patterns they have, including not easily making truth claims in their respective groups so that they can produce a tolerant and humanistic religious pattern. This is a unique part that should be interesting to research.

In the context of religious moderation, the theory of Islamic moderation emphasizes the importance of *wasathiyah* attitudes, namely the middle way that avoids extreme attitudes in religious practice (Mahfudz & Yuspiani, 2023). This theory follows the view of the Qur'an in Surah Al-Baqarah verse 143, which refers to Muslims as "middle people" (*ummatan wasathan*) (Ministry of Religion of the Republic of Indonesia, 2013) Religious moderation includes tolerance, balance between worship and social life, and recognition of diversity in society. The Islamic legal perspective reinforces this moderation by providing normative guidance through *fiqh*, which serves as a legal framework for maintaining social harmony and justice in society (Al-Hasyimi & Nisa, 2024) In the context of

the tariqah, Sufi teachings contribute to strengthening the values of moderation through deep spiritual experience (Zakki, 2021).

Previous studies have shown the important role of tariqah in promoting religious moderation at the community level. Mujahidin Research (2024) revealed that the Tariqah community tends to have a tolerant attitude towards religious and cultural differences because Sufi teachings emphasize universal love and brotherhood. In addition, Triana et al (2023) found that Islamic boarding schools that integrate tariqah values can become a model of moderation-based education. However, this study focuses more on education and does not explore the perspective of Islamic law in the practice of moderation. Other studies, such as those conducted by Mayer (1987), highlight the role of Islamic law in shaping religious attitudes but have not discussed the role of tariqah specifically in the local context.

The local context of Putatsari Village and the Syadziliyah tariqah provide room for further exploration, especially in integrating the perspective of Islamic law with the values of religious moderation taught by the tariqah. The Syadziliyah tariqah, known for its deep spiritual approach, can be a relevant case study to understand how Islamic law values are practically applied in religious and social life. Thus, this study is expected to fill the gap in previous literature and provide new contributions to the study of Islamic law and religious moderation.

Research related to religious moderation in Islamic boarding schools and tariqah communities has been widely conducted, but there is still a gap in specifically linking it to the perspective of Islamic law in certain local contexts. Triana et al (2023) highlighted the role of Islamic boarding schools in promoting religious moderation, but their focus was on the educational aspect without touching on the legal dimension of Islam. Meanwhile, Syaifullah and Anwar's research (2021) examined the contribution of tariqah to tolerance in village communities but did not link the findings to religious moderation or relevant Islamic legal principles. Another study by Rahmat and Faizalm (2023) discusses religious moderation from the perspective of Islamic law in general but has not touched on specific local contexts such as Putatsari Village and the Syadziliyah tariqah.

In addition, research that examines the relationship between Islamic jurisprudence and religious attitudes, such as that conducted by Rumadi (2014), tends to focus on individual understanding without considering the influence of local culture or collective practices. Nurdin and Naqqiyah's research (2019) regarding religious moderation in Islamic boarding schools, in general, has not discussed the role of certain tariqah, such as Syadziliyah, in building moderate values in village communities. Religious moderation applied by tariqah students is often influenced by Islamic legal

teachings integrated with local wisdom, which has not been explained in depth in previous literature. Thus, there is a need to fill this research gap through a more specific study. In-depth research on the religious moderation of students of Syadziliyah tariqah in Putatsari Village from the perspective of Islamic law can provide new insights, both in theoretical and practical aspects. In addition, focusing on the local context will enrich the literature related to religious moderation, especially in understanding how tariqah teachings can be a model of moderation that is in line with Islamic law and local culture.

Research Method

This article is included in the type of field research with a qualitative approach. This qualitative approach is used to describe the influence of religious moderation education on the people of Putatsari Village, Grobogan District, Grobogan Regency. To answer the problems that have been formulated, the study uses primary data obtained through in-depth interviews directly with the informants, namely the people of Putatsari Village, Grobogan District, Grobogan Regency, and several figures and administrators of Tariqah Syadziliyyah. In addition to primary data, secondary data is also used in the form of literature studies. After all the data is obtained, the next step is to test the validity of the data using credibility techniques in the form of extended observations, triangulation of sources, techniques, and time and member checks, all of which are intended to explore the truth of the information obtained previously (Miles & Huberman, 1994). From the data obtained, the next step is to analyze it using descriptive analysis techniques, namely to describe the data based on the results obtained from the answers of the sources so that it will be easier to understand by the general reader.

Result and Discussion

Religious Moderation in the Perspective of Islamic Law

The use of the term or concept of religious moderation itself in terms of language or etymology consists of two syllables, namely the word moderation and the word religion. The word moderation in Latin is moderation which means moderation or not excessive and not lacking. (Ministry of Religion of the Republic of Indonesia Drafting Team, 2019). Meanwhile, in the big dictionary of Indonesian language (KBBI) there are two meanings of the word moderation, namely reducing violence and avoiding extremes (Language Center, 2011).

As an example in the sentence 'that person is moderate' then the sentence means that the person is acting reasonably, ordinary, not excessive, not lacking, and not extreme. The opposite of the word moderation is excessive or extreme or in English comes from the word

extreme which contains the meaning of doing excessively; going from end to end; turning around; and taking the opposite action/path. In KBBI, it means the most extreme; the highest; and the hardest. If combined in one phrase with the word religion, then religious moderation education has meaning and can be understood as a pattern of educating perspectives, attitudes, and behaviors to always take a position in the middle, always act fairly, and not be extreme in religion (Ministry of Religion of the Republic of Indonesia Drafting Team, 2019).

Islamic law in responding to the word moderation, is equated with the word *wasath* in Arabic. The word *wasath* itself has the meaning of middle, *tawasut* (in the middle), *tawazun* (balanced), and *i'tidal* (fair) (Kamali, 2015). In another definition, *Al-Wasathiyah* is interpreted as a method of thinking, balanced in interacting and behaving, able to analyze and respond to conditions whether they are following the principles of religious teachings and traditions (norms) in society (Faith, 2019). *Wasathiyah* in the meaning of religion means that a person should not be excessive (extreme) and also should not be doubtful (skeptical) (Aristoni et al., 2024). *Wasathiyah* is truly an important value in Islamic teachings. Also, it is one of the aspects that is also important in Islam. In the holy book of the Qur'an, the concept of *wasathiyah* is also widely expressed. One of them is in the Qur'an, Surah al-Baqarah, Verse 143.

In the Qur'an, several verses have a similar meaning to the concept of religious moderation. As in the Al Baqarah verse 143. The Qur'an as one of the main sources of law for Muslims also explains the attitude of *wasath* (moderate), in one of the surahs in the Qur'an, namely Al Baqarah verse 143 there is written the word *wustho* which is another form of the word *wasath* as follows:

Meaning: "And we made you an ummah (Islamic community), a medieval ummah so that you would be witnesses to human (deeds) so that the Messenger (Muhammad) would be a witness to your (deeds). We did not make it the qibla that you (formerly) turned towards, except that We might know who is turning back. Indeed, (moving the Qibla) is very difficult except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans." (QS al Baqarah: 143) (Departemen Agama RI, 2013).

The word *wustho* above is interpreted to mean that the interpretation explains that Allah commands the Muslim community to be as just as possible by acting in the middle. The definition of moderate is indeed broad. It requires a deep understanding and knowledge of religious law and the current situation and conditions, as well as the method and level of application.

If interpreted in the middle, the word *wasath* is also interpreted as fair and chosen. So the word *ummatan wasatho* can also be interpreted as a just nation or a chosen nation. The nation referred to in this meaning is the nation of the prophet Muhammad, the Islamic nation (Suharto, 2021). The meaning of the chosen people was also the forerunner to the birth of the ideology of Islamic moderation. The word Islamic moderation itself is a concept of being moderate for Muslims in particular. The concept of Islamic moderation also developed along with the emergence of the concept of religious moderation by the Ministry of Religion of the Republic of Indonesia. In a study by the Millah Journal team, they said that the concept of Islamic moderation was born with a concept that teaches justice, balance, tolerance, and *ukhuwah* with the aim of an Islamic religion that is *rahmatan lil alamin* (Arif, 2020). Apart from surah Al Baqarah, the meaning of religious moderation is also found in surah Al-Qalam verse 28 which reads: "said *ausathuhum*. Didn't I say that you should make *tasbih* (say Subhanallah)". (QS Al Qalam verse 28.) (Ministry of Religion of the Republic of Indonesia, 2013).

The meaning of religious moderation is also found in one of the hadiths narrated by Abi Hurairah, which reads:

"From Abi Hurairah, the Prophet Muhammad SAW said: Indeed, religion is easy, a person should not overdo it unless religion will defeat him. So act in the middle (in doing good deeds) and be real (don't force your will) ask for help by rushing in the morning after the sun has set and at the end of the night. (HR Bukhari)

Based on the Hadith above, implicitly explains that Islam is a religion that calls on its adherents not to be excessive in doing good deeds and forcing their will. Not exaggerating in charity means either worshiping Allah or giving charity to fellow human beings (Bukhari, 1986: 56). In another hadith it also explains implicitly to be moderate or not excessive. As in a hadith below which was narrated by Imam Bukhari, Hadith Number 3091 which reads:

"Abi Said said; Rasulullah SAW once said. "(one day at Yaumul Qiyamah) Prophet Nuh AS and his people were asked by Allah SWT. 'Have you (prophet Nuh) conveyed (teachings)?', Prophet Nuh answered: 'Yes, my Rabb.', then Allah again asked the people of Prophet Nuh: 'Is it true that he has conveyed it to you?', the people of Prophet Nuh answer; 'No. Not a single Prophet came to us. Then Allah said to the prophet Nuh AS.: 'Who is a witness against you?'. Prophet Nuh AS said: 'Muhammad SAW and his ummah". So we also testify that Prophet Nuh AS has conveyed the message he carried to his ummah. As in the word of Allah the Highest (QS al-Baqarah verse 143), "And so we have made you a middle ummah to be witnesses to humanity." HR. Imam Bukhari.

In the Hadith above, it is told that one day on the Day of Judgment, the people of Prophet Nuh AS said that Prophet Nuh did not convey the teachings to them. However, Prophet Nuh AS said to Allah SWT that Prophet Muhammad SAW and his people would testify that Prophet Nuh had conveyed the teachings of Allah brought by Prophet Nuh AS to his people. However, the people of Prophet Nuh rebelled as told in the Quran. In interpreting the word "*wasathan*" from what is narrated in the hadith above, it can be interpreted that moderate is "justice". Justice is one of the attitudes that is inherent and goes hand in hand with a moderate attitude. Muslims are given the nickname *ummatan wasathan* because Muslims must be able to put everything in its place and respond to something according to its portion and condition. So according to the letter Al-Baqarah: 143 which is also included in the hadith above, the word *wasathan* in question is very appropriate when interpreted as justice for the meaning according to the narration of the hadith (Bukhari, 1986).

From the several descriptions above, it can be seen that religious moderation remains within the context of the limits of Islamic law, which have been regulated in Islamic law (oriented Fiqh) where permission to be moderate is a requirement to respect fellow human beings (humanism) while still not going beyond the corridor of religion such as performing ritual worship of other religions (Makhdhoh worship) and still not in the worship of other religions.

Implementation of the Concept of Religious Moderation Among Students Tariqah Syadziliyah Maulana Habib Luthfi Pekalongan Islamic Law Perspective

The fastest and most appropriate understanding and appreciation of religion is the students of the tariqah *santri*, he views it as one of the most conducive gateways to understanding religion. Thoriqah *santri* are considered to be very easy to enter into a pure understanding and deep appreciation of religion from the teachings of the religion. And they become the main element in suppressing the ideologies that deviate from the teachings of Islam. Tariqah *santri*, who are people who purify themselves and want to be *taqarub* to the khaliq, are the vanguard in upholding religious teachings. The understanding of tariqah is interpreted as one of the methods of developing the teachings of Sufism, namely by carrying out several tariqah practices and trying to free oneself to go beyond the limits of certain characteristics as ordinary humans to get closer to Allah. In a tariqah teaching, a student or person who is in tarekat is required to practice a practice that has been given by the teacher (murshid) (Mulyati, 2011). The teachings of the tariqah as commonly practiced by the congregation have a very noble purpose in life. Both the

world and the hereafter, especially about the pattern of religious moderation education, including:

1. Practicing tariqah means carrying out spiritual training (*riyadah*) and struggling to forbid lust (*mujahadah*), cleansing oneself from despicable traits and filling oneself with commendable traits by improving one's character in all lines;
2. By practicing tariqah, you can create a sense of remembrance of Allah, the Almighty, and Almighty over everything by practicing *wirid* and dhikr and accompanied by continuous *tafakur*;
3. With Taqwa, a feeling of fear of Allah will arise so that a person will also make an effort to avoid all kinds of worldly influences that can cause them to forget Allah;
4. If the congregation can be carried out with full sincerity and obedience to Allah, then it will not be impossible to reach a level of *ma'rifat*, so that all the secrets behind the veil of light of Allah and His Messenger can be known clearly.

Students Tariqah Syadziliyah's Understanding and Awareness of Islamic Teachings and Religious Moderation

Understanding and experiencing the teachings of the tariqah and the awareness of practitioners in reading each *amaliyah* of the tariqah can change paradigms, responses, and community in their behavior. This spiritual experience is what causes many changes in the practitioners. The practitioners of the Syadziliyah tariqah do not recognize the term kafir or call each other kafir, this is contrary to the advice of the teacher murshid. In social interaction, the practitioners of the Syadziliyah tariqah are not limited to associating with anyone, even with someone or a group of different beliefs. The teachings of Thariqah Syadziliyah, it is exclusive to advice that becomes a guideline in the lives of practitioners. So practitioners of tariqah can be found who practice what has been advised by Abah Maulana Al Habib Muhammad Luthfi bin Yahya Pekalongan (Interview, Ahmad Musyrofi, 2022).

The appreciation of the tariqah teaches the search for the meaning of the teachings of the tariqah as a sacred symbol by emphasizing the deep (esoteric) aspect compared to the outer (exoteric) dimension through a structured *wirid* (dhikr) system that is in such a way in terms of quantity and method under the guidance of the murshid. The tariqah which was initially only intended as a method, way, and path taken by a Sufi towards the highest spiritual achievement, especially in the form of intensification of dhikr, developed by going through long sociological processes into a social institution of the teachings of the tariqah which has very strong membership ties.

A salik in the tariqah, who is in the stage or process of approaching

Allah SWT will receive guidance from a murshid. Murshid is a teacher in the order whose job is to guide the *Salik* so that they can get closer to Allah. The existence of a tarekat teacher called Murshid in a tarekat is very important, even absolute. The presence of a tariqah Murshid in front of his students is like the prophet Muhammad saw teaching the essence and Sharia. To be the representative of the Prophet Muhammad SAW to develop and actualize the teachings of Islam from time to time (Interview, Nurhadi, 2022).

Several stages of tariqah practice must be carried out before *suluk*, namely; *talqin* dhikr or baiat dhikr, *tawajjuh*, *rabithah*, *tawassul*, and dhikr. *talqin* dikir or baiat dhikr begins with bathing in repentance, doing *tawajjuh* and doing *rabithah* and *tawassul*, namely making contact (relationship) with the teacher by imagining the face of the teacher who is mentally in (teaching dhikr) when he is about to start dhikr. Whereas the Islamic religion has a vision of *rahmatan lilalamin*. Its teachings direct its adherents on a path that benefits themselves, others, and even the environment. With this vision, if there are problems with the people, Islam must make transformative efforts to overcome the problems of the people. Islam was revealed as guidance and grace to free humans from all forms of slavery or servitude that are against theological values and basic human values.

Building a relationship by interacting with God has always attracted attention throughout the history of practitioners of religion, experts, and intellectuals. In the tradition of Islamic thought, this issue has given rise to a very long controversy and debate. For example, the spiritual experiences experienced by Mansur al-Hallaj, Abu Yazid al-Bustami, Ibn al-Arabi, Suhrawardi al-Maqtul, Robiah al-Adawiyah, and others, have given rise to extraordinary waves of rejection from supporters of Islamic orthodoxy.

The practice of tariqah also teaches the importance of obeying the teachings of religion and the state as outlined in the *tanbih* edict and always maintaining good relations with other religious teachings. Some opinions have that the teachings of tariqah not only teach about the purity of the soul but how all students to obey the commandments of religion and the state (Hadi, 2010). The teaching of tariqah syadziliyah Putatsari Grobogan provides affirmation and understanding through its Sufistic education to all Muridin thariqah syadziliyah about efforts to make ideal relationships between fellow humans as well as possible, namely by encouraging students to be able to demonstrate the value of social goodness obtained through the purity of his heart which boils down to the four elements of individual status in society.

Religious moderation is the key to creating harmony and tolerance at both the local, national, and global levels. The choice of moderation rejects extremism and liberalism. In religion, balance is the key to

maintaining civilization and peace. Moderation in the teachings of tariqah is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate a person's thoughts and attitudes. Humans are unable to free themselves from the influence of tradition, thoughts, family, time, and place.

Forms of Activities of the Tariqah Syadziliyah Students Congregation in Putatsari Village, Grobogan Regency

The activities of Syadziliyah congregation in Putatsari village has several activities, namely the first is the initiation of Bai'at, which was pledged by Al Habib Maulana Muhamad Luthfi bin Yahya Pekalongan, where before taking Bai'at the requirements are to perform repentance, ask for forgiveness and determine not to commit these sins again, through fasting for three days and reciting the Prophet's prayers, *istighfar*, *la ilaha illallah* each one hundred times, done after each morning prayer and after morning prayer. If he is ready like this, the Murshid will take Bai'at. A person who has taken Bai'at is a sign that he has officially become a member of the congregation (congregation) of the tarekat, and must practice the dhikr or aurad that has been given by a murshid to the congregation (Syam, 2013).

This first activity is the first stage in the process of internalizing the social values of the tariqah and teachings, namely the value transformation stage. This stage is a process carried out by the murshid or teacher in informing good and bad values. At this stage, only verbal communication occurs between the teacher and the student (Syam, 2013). The second activity is a daily activity, the congregation must practice the dhikr or abroad that has been given, namely after the Maghrib prayer and after the Subuh prayer, namely in the form of reading *istighfar*, shalawat of the Prophet SAW, dhikr Nafi itsbat (*la ilaha illallah*) which is preceded by *wasilah* to the murshid until the Messenger of Allah SAW, and *wirid* recommended by the murshid such as reading the chair verse and short letters (al-ikhlas, al-falaq, annas letter) and prayer. The third activity is the field (every Sunday Legi after the Dhuhur prayer) It is carried out specifically or *tuwajuan*, namely doing *wirid* together and at the same time after the wirid it is continued with a consultation study of the tariqah by KH Busroni.

The fourth activity is an annual activity (one year) besides the reading of the shalawat *simtuth Duror*, then mau'idzoh or pengajian. Which has often been narrated by al habib Ali Zainal Abidin from Pekalongan. In addition to these activities, they also follow the routine Friday kliwonan activities to Pekalongan, namely *khushushiyah* by Maulana Habib Luthfi Pekalongan through the study of the book *al jami al ushul al auliya*, the

second to fifth activities are included in the value transaction stage, namely a stage of value education utilizing two-way communication, or interaction between teachers and students which is reciprocal interaction. In addition, there are also other activities related to mass ijazah at the beginning of Muharram by the murshid, namely maulana habib luthfi pekalongan (Interview, Ahmad Musyrofi, 2022).

The characteristic of the Syadziliyah order in this village is with many activities or routines that educate themselves and unite the community, and also do not force like the Yaumiyah routine, dhikr is indeed an obligation for Muslims, a means to get closer to Allah and dhikr is also done after dawn and after maghrib at most if recited only for 10 minutes. In addition to dhikr, the Syadziliyah order teaches how to live in the world, live side by side with people from different communities and even non-Muslims, weekly (congregation) doing *mujahadah* while reading dhikr or their around and *mau'idzoh* or recitation from KH Zaenal Arifin (Interview, Kali Ashar, 2022).

Good deeds that are seen from the actions of the limbs are the conclusion of a good spiritual state, which is located in the heart. Whoever's heart is good, it will radiate from his deeds. And, whoever's heart is bad, it will also radiate from his deeds. A good person is one whose heart is good. While a bad person is one whose heart is bad. Both are interconnected and correlated. A good state of heart can only be obtained if the steps towards Allah SWT are carried out. If you are in the patient stage then be patient well and maintain that condition continuously. Don't be reckless in the patient stage, then we may violate immorally. One stage and another stage are interconnected. The heart will become brighter and more radiant every time we successfully pass through the stages towards Allah SWT well (Zahri, 1979).

Real examples of what they (the congregation) do are donating money to help build Kanzus shalawat (a building for sholawat and tarekat activities), fostering the spirit of helping each other, visiting the sick (coordinated by the group leader), giving alms. Giving alms is a very important teaching of the tariqah. However, many people do not realize that in our wealth there are other people's rights, namely those who are in need, meaning that if we want to give alms, it shows social solidarity and concern for others, and wealth will be a blessing. As taught in this tariqah, if you do not have wealth, you can help with energy, thoughts, and so on, for example, routinely performing supernatural prayers once a week for Muslim brothers, especially the congregation of the tariqah who have died wherever they are, performing *Lianasil Qobri* prayers for the first night of a person who has just died (alone), *tahlilan* sending prayers to the deceased. The murshid is very concerned about the problems faced by his students (Zahri, 1979). but the problem is that the new congregation sometimes is

not used to these routines so the congregation is lazy and clashes with other activities. The administrators consult with the Mursyid so that the congregation is active again in following the Syadziliyah order and the administrators visit the homes of the congregation who do not join the order (Zahri, 1979) From the description above, there is no practice of implementing religious moderation that exceeds the limits of the corridor of Islamic Law or Fiqh oriented. So it remains valid and there is no conflict in implementing the concepts of religious moderation of the thoriqah students.

Review of Islamic Law on the Practice of Religious Moderation of Students of the Syadziliyah Tariqah in Putatsari Village, Grobogan Regency, Central Jawa

Based on the results of the study, shows that in the Putatsari Grobogan Village community, the teachings of the tariqah have played an important role in shaping the social structure of society. The existence of the teachings of the tariqah in the village is not manipulated by one teaching of the tariqah alone, but all universal teachings of the tariqah participate in shaping a social order. At a time when the modern world is marginalizing the teachings of the tariqah from the structure of society, the Putatsari Grobogan village community, which is also part of modern society, still maintains the teachings of the tariqah as its social fact. The teachings of the tariqah have merged into a structure that is difficult to replace with others. Departing from that, the teachings of the tariqah have become a cultural system in society.

One of the value systems practiced is the application of the concept of religious moderation. Religious moderation is a concept that comes from the teachings of the tariqah by upholding the values of religiosity, harmony, and other values. In practice, this value is then externalized through interactions between individuals and their social reality. At this moment, researchers found that society was able to adapt to the values of religious moderation in the community (Mubarak & Anwar, 2008).

The success of the community led to institutionalization efforts as a result of the adaptation. At this moment, objectivation is carried out by the community by forming an institution that is manifested in the form of traditions and cultures that have long grown and developed among the community which is the result of dialectics in objectivation in the village community. All of these traditions, both old and new, are institutionalization efforts carried out by the village community as a form of application of the concept of religious moderation. The next moment is the internalization stage. At this stage, the community socializes with the public, especially with children, about the values of religious moderation that have been institutionalized in the form of tradition. The socialization

carried out by the village community is through two forms, namely the family path and the formal and non-formal education path. Conceptually, as explained above, the concept does not conflict with Islamic law (fiqh Oriented) so there are no problems in the field of Islamic law.

Religious moderation in Islam is based on the concept of *wasathiyah* which is reflected in the Qur'an Surah Al-Baqarah: 143, (Ministry of Religion of the Republic of Indonesia, 2013) emphasizing balance, tolerance, and avoidance of extreme attitudes (Saifuddin, 2019). Islamic law provides a normative framework that emphasizes the importance of maintaining social harmony through moderate implementation of sharia. In the context of Tariqah Syadziliyah, Sufi teachings that emphasize love, self-control, and spiritual obedience become the basis for encouraging students to adopt moderate religious practices. The combination of Islamic legal teachings and Sufi values allows students to not only practice sharia but also integrate humanitarian values into their social relationships.

Previous research supports the view that tariqah has a significant role in creating religious moderation in local communities. Hatem (2020) revealed that the Sufi teachings in the Tariqah encourage religious tolerance and acceptance of cultural diversity. Meanwhile, Ibrahim (2024) highlights the role of Islamic boarding schools based on tariqah in teaching moderation through the integration of spiritual values and formal education. However, this study has not explicitly linked the practice of tariqah moderation with Islamic law as a normative guide. Aziz's research (2024) shows that Islamic law has the potential to strengthen moderation through regulating individual and societal life but its role in the context of certain orders, such as the Syadziliyah, still requires further study.

Obstacles to the Implementation of Religious Moderation and its Development in Grobogan Regency

Some of the obstacles experienced by the students of the Syadziliyah Tariqah in building religious moderation are first, the students of the Tariqah who perform the *baiat* tariqah to Maulana Al Habib Muhammad Luthfi bin Yahya Pekalongan have several different tendencies and have different intentions where entering the world of tariqah is entering the world of *tahdzib* an nufus cleansing the soul, heart and spirit should be but they have different intentions including those who intend to be rich, want their sustenance to be smooth, want to be far from disasters, want to find a mate, be safe from the problems that are currently surrounding them and so on which should not be the goal of a salik who is currently a student of a Mursyid Tariqah. This is part of one of the obstacles that hinder the process of internalizing religious values that can be absorbed quickly will be hampered by their different intentions, thus giving rise to a slow process of internalizing the values of religious

moderation that are inherent in the values of the teachings of the Tariqah.

Second, the a lack of knowledge of religious science so the students do not understand enough about tariqah and Sufism which ideally they should have surpassed that knowledge or they should have mastered that knowledge. So that it gives birth to different understandings of implementing the teachings of tariqah. And this is a significant problem from the perspective of *tahdzib An nufus* or appreciation of religious teachings. Although not too significant in the process of internalizing the values of religious moderation. Third, the number of tariqahs adopted with different qibla murshid tariqahs is one of the obstacles for tariqah students. Because they cannot focus on following the murshid tariqah they adhere to so that there is a bias in understanding. This results in the lack of seriousness of tariqah students in internalizing the values of religious moderation. This is in the context of fiqh or Islamic law that people who enter thoriqah must have established knowledge of fiqh or sharia or be pious so that in the view of Islamic law it is not permissible for people who do not understand Sharia to enter the world of thoriqah.

The implementation of religious moderation often faces challenges, both from within the Muslim community and external factors influenced by the social and political environment. In the context of Islamic law, religious moderation is based on the principle of *wasathiyah* which emphasizes balance and tolerance (A. Aziz, 2024). However, the implementation of this principle is often hampered by a limited understanding of moderation in the perspective of Islamic law, especially in areas with varying levels of religious education such as Grobogan Regency. Research by Fuadi et al (2024) shows that one of the main obstacles is the lack of integration of Islamic legal values with local wisdom, which can lead to resistance to the idea of moderation.

In addition to the constraints of understanding, external factors such as social conflict and cultural diversity also influence the implementation of religious moderation. Ruagadi et al (2024) noted that regions with high levels of plurality often face challenges in maintaining interfaith harmony, especially if there is no strong effort to encourage intercultural dialogue. Ibrahim (Ibrahim, 2024) emphasized that the role of Islamic boarding schools and religious figures is very important in overcoming resistance to moderation, but this approach must be accompanied by adjustments to the needs and characteristics of the local community. The development of religious moderation in Grobogan Regency requires a strategy based on Islamic law and adapted to the local context. Flexible Islamic law allows for the integration of the principles of *wasathiyah* and local wisdom to create an effective moderation model. In addition, Sihotang's research (2024) emphasizes the importance of training and education to improve public understanding of religious moderation

(Sihotang, 2024). By addressing internal constraints through education and external constraints through inclusive intercultural dialogue, the development of religious moderation in the Grobogan Regency can become a sustainable model for other regions with similar characteristics.

Solutions for the Implementation of Religious Moderation in Its Experience in Grobogan Regency

Religious moderation in the perspective of Islamic law aims to create a balance between religious teachings and social diversity through the principle of *wasathiyah* (balance). This principle is relevant to be applied in the Grobogan Regency, which has cultural and religious diversity. According to Saihu (2022), the solution to implementing religious moderation can begin with an educational approach that emphasizes the values of tolerance and equality. An Islamic law-based educational program that integrates an understanding of social plurality can raise public awareness of the importance of peaceful coexistence. This education can also be facilitated by Islamic boarding schools and religious figures, who have a strategic role in shaping public understanding.

Pratama and Harahap's research (2024) shows that strengthening intercultural and interfaith dialogue is one of the key solutions to creating effective religious moderation. In Grobogan Regency, this dialogue can be facilitated by religious organizations, Islamic boarding schools, and local government institutions. In addition, Din and Rafa'al (2023) highlight the importance of involving local communities in religious moderation efforts, by utilizing local wisdom to bridge differences of opinion and increase social solidarity. In the context of Islamic law, this dialogue must be based on Sharia principles that encourage unity and avoid conflict. With an inclusive approach, local communities can become agents of change in the implementation of religious moderation.

For a deeper understanding of religious moderation, an Islamic law-based approach also needs to focus on strengthening spiritual values. Hatem (Hatem, 2020) emphasizes that Sufi values, such as love and self-control, can be a solution to overcome challenges in implementing moderation. In Grobogan Regency, these Sufi teachings can be integrated with Islamic legal principles to provide strong moral guidance for the community. By combining education, dialogue, and spiritual strengthening, the solution to implementing religious moderation in Grobogan Regency can create sustainable harmony, both at the individual and community levels.

The solution to several problems that arise from several obstacles regarding the development of religious moderation values is first before the students of the tariqah carry out the allegiance to the teacher murshid, it would be better if they were given knowledge about the tariqah and

intentions that should be following the targets and objectives of the tariqah so that in carrying out the *amaliyah* of the tariqah they do not experience misunderstandings in them becoming a salik. So that psychologically the students understand what they are doing and know the direction and purpose of entering the tariqah. Second, the students of the tariqah who have taken allegiance should remain active in studying the sciences that lead to achieving the objectives of the tariqah, namely *al wushul ilallah*, so that there needs to be mentoring and development of science in the fields of fiqh and tasawuf in the context of the process of internalizing the values of the tariqah teachings and in the context of the process of *al tahdzib a nufus*. Third, ideally, students should have one teacher, not be allowed to branch out or have other teachers, so that in the guidance of a teacher there is no bias in implementing the commands of a teacher to his students and/or can consult completely and focus on navigating the world of tariqah science towards *al wushul ilallah* and it is certain that the process of internalizing the values of the tariqah teachings that are followed will be easy. In the context of Islamic Law, this is still within the corridor of Islamic law or is valid and may be implemented.

Conclusion

Based on the results of the study and previous discussions, it can be concluded that the Review of Islamic Law on the behavior of religious moderation in the view of the congregation of the Syadziliyah tariqah is essentially following the footsteps of a teacher murshid by always rabithah to the teacher is a guideline for life as well as an indicator of someone who truly practices the Syadziliyah tariqah in his life and this is permitted by Islamic law. When someone truly practices this by always prioritizing the footsteps of a teacher murshid in the case of Maulana Al Habib Muhamad Luthfi Pekalongan and embodying it, then a "sense of home" to always worship Allah and "*tumaninah*" in life, so that you receive many gifts from Allah. One of the obstacles to religious moderation education and its development in the Putatsari Village community, Grobogan Regency from the perspective of the tariqah Syadziliyah is the lack of religious knowledge of the students in understanding tariqah and Sufism knowledge so that it gives rise to differences in understanding. The solution that can be done is that students should have one teacher murshid, they should not branch out or have other teachers murshid so that in the guidance of a teacher there is no bias in embodying the commands of a teacher murshid to his students and or can consult completely and focus in navigating the world of tariqah knowledge towards *al wushul ilallah* and it is certain that the process of internalization of the values of the tariqah teachings that are followed will be easy.

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