

RESEARCH ARTICLE

RELIGIOUS MODERATION THROUGH INTERNALIZATION OF THORIQOH KHALWATIYAH PRACTICE

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ABSTRACT - This article aims to explore the phenomenon of how religious moderation can be achieved through the practice of Thoriqah Khalwadiyah. The author employs a qualitative approach, specifically a case study, to extract data from the Caretaker, Administrators, and students of the Pondok Pesantren Pendidikan dan Perguruan Agama Islam (PPAI) Ketapang Kepanjen Malang, as well as alumni of the pesantren who are members of the Ikatan Keluarga Santri (IKS) community, through interviews, observations, and documentation. The research findings reveal the development of the Thoriqah, which is a blessing from KH. Moch Said, where he emphasizes on the Islamic law (fiqh), but also practices Thariqah Khalwadiyah with its book *Khulashah Dzikr al-'Ammah wa al-Khasshah*, which was founded by Sheikh Khalwati. In practicing Thoriqoh Khalwadiyah, the students are initiated (baiat) by a spiritual guide (mursyid), and then they engage in continuous and consistent activities throughout the day with full responsibility until they become patient, generous, exhibit ascetic behavior, are cautious (wara'), humble (tawadhu), and sincere (ikhlas) only to Allah.

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INTRODUCTION

Humans are one of Allah's creatures, formed from two elements: physical and psychological. The physical element exists in the form of material bodies, while the psychological element exists in the form of immaterial spirits. When these two elements do not harmonize within a person, their human identity is lost. Therefore, these two elements must be in harmony and aligned in all aspects of life. The goal is to achieve happiness both in this world and in the hereafter. Happiness in this world and in the hereafter will be realized if the fundamental duty of humanity is carried out well, which is to worship Allah SWT., as stated in His words in Surah Al-Zariyat (51): 56. Worshipping Allah SWT. alone is the essence of spiritual life. In connection with this, Hamka stated that spirituality is the first priority for Muslims (Hamka, 1983: 21). In the practice of worshipping Allah SWT., there are many forms, some are obligatory, and some are recommended.

The term "Thoriqoh" originates from the word "Ath-thariq" (path) leading to the Truth, or in other words, the experience of Shariah, referred to as "Al-Jaraa" or "Al-Amal". Thus, Thoriqoh is a method or way that must be taken by a Salik (a person who pursues Sufi life), in order to cleanse their soul so that they can purify themselves towards Allah SWT. However, caution is necessary because there are many Thoriqohs that have been developed and mixed with teachings deviating from true Islamic teachings. Therefore, it is important to note that there is a classification between "muktabarah Thoriqoh" (considered authentic) and "ghairu muktabarah Thoriqoh" (considered not authentic). The existence of the Khalwadiyah Thoriqoh, which remains very strong until now, particularly during the month of Rajab, coinciding with the birth of Prophet Muhammad (peace be upon him). Followers of Khalwadiyah gather for the maulid event held in Patenne Maros. Most attendees come from various regions in South Sulawesi.

Various rituals conducted by the Khalwadiyah leader influence their followers. According to John L. Esposito, followers of this Thoriqoh demand exclusive obedience to the Thoriqoh and strict discipline in performing Khalwadiyah practices, including the participation of laypeople in Thoriqoh rituals and adherence to Shariah. As a Thoriqoh oriented towards Shariah, it focuses on the integration of knowledge and practice, or the combination of learning and deeds. The obedience and propriety embedded in the Khalwadiyah tradition become local wisdom in the relationship between a disciple (follower) and a teacher (sheikh), making their bond very close, as well as with the teacher's family. The obedience of the Thoriqoh followers preserves the existence of this Thoriqoh until today.

Regarding whether society accepts or rejects the Khalwadiyah Thoriqoh in its development, this Thoriqoh still maintains its existence as a Sufi order. However, its development is not significant; it seems that a Thoriqoh may not develop significantly or even disappear due to several reasons. One of them is internal factors, such as a decrease or interruption in regeneration. For example, not all children of Khalwadiyah adherents necessarily follow in their parents' footsteps, especially the current generation, which is influenced by the modernization of social life and tends to be less interested in ceremonial aspects. In social life, followers of the Khalwadiyah Thoriqoh still interact and adapt with society in general. A Thoriqoh must undoubtedly have a purpose. Broadly speaking, the purpose of a Thoriqoh is to lead its practitioners towards spiritual knowledge and realization, to restore the essence of the human soul through sacred

knowledge and ultimate truth, and to return humanity to its ethical values in order to become perfected human beings. (Sholikhin, 2008: 327).

In relation to religious moderation, which has become the main point of focus and policy of the Ministry of Religious Affairs in Indonesia, the Khalwatiyah Thoriqoh brings a new and improved dimension to the community surrounding the PPAI Ketapang Islamic Boarding School, which previously had a majority of laypeople regarding their Islamic faith. Now they have become a more religious community through the development of Khalwatiyah Thoriqoh. The development of Khalwatiyah Thoriqoh in East Java, especially in Malang Regency, cannot be separated from the dedicated efforts and significant contributions of the spiritual leader, Romo K.H. Mohammad Said, the founder of the PPAI Ketapang Islamic Boarding School in Kepanjen, Malang Regency. In an effort to better understand Khalwatiyah Thoriqoh, the aim of this research is to explore how religious moderation can be realized through the implementation of Khalwatiyah Thoriqoh in a community environment that still lacks religious diversity.

LITERATURE REVIEW

Environment and Character Development

In enhancing one's character, several factors come into play. However, these factors can generally be categorized into two parts: internal factors and external factors.

Internal Factors

Internal factors are those originating from within oneself. These factors include:

1) Physiological Factors

The physiological condition generally significantly affects an individual's learning ability. Uzer and Lilis state that physiological factors include the malfunction of the senses, such as experiencing illness, physical disabilities, or imperfect development, as well as abnormalities in the functioning of body glands leading to behavioral disorders.

2) Psychological Factors Include:

- a. Intelligence - Intelligence can generally be defined as the psychophysical ability to react to stimuli or adapt to the environment appropriately. Thus, intelligence is not solely a matter of brain quality but also the quality of other bodily organs (User Usman and Lilis Setiawati, 2013). The level of intelligence significantly determines a student's learning success. The higher a student's intelligence, the higher the chance of achieving high performance.
- b. Attitude - Attitude refers to a tendency to react to something, someone, or an object with liking, disliking, or indifference. An individual's attitude can be influenced by factors such as knowledge, habits, and beliefs.
- c. Interest - Interest, according to psychologists, is a tendency to continuously pay attention to and remember something. Interest is closely related to feelings, especially pleasure. Therefore, interest arises from a feeling of pleasure towards something (Muhibin Syah, 2002).
- d. Talent - In general, talent is the potential ability possessed by an individual to achieve success in the future. Thus, every person inherently has talent, meaning they have the potential to achieve success to a certain level according to their capacity.
- e. Motivation - Motivation is anything that drives someone to act or do something (Ngalim Purwanto, 2008). Motivation can determine the success or failure in achieving goals, thus influencing the level of learning success.

External Factors

External factors consist of social and non-social environments. In schools/madrasas, for example, social environments include teachers, principals, administrative staff, classmates, students' homes, learning tools, and others. Non-social environments include school buildings. Related to achievement results, we find a correlation between the environment and its role in influencing an individual's character. In the Qur'an, in Surah Al-An'am verse 135, it is mentioned:

قُلْ يَا قَوْمِ اعْمَلُوا عَلَيَّ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

“Say (O Muhammad): 'O my people (who are still disbelievers), do whatever you can (to oppose Islam), indeed I am also striving (making efforts earnestly to defend Islam); then you will know who will have goodness and success in this world. Indeed, the wrongdoers will not succeed.’”

Humans are born knowing nothing, but they are endowed by Allah SWT with senses, intellect, and feelings as capital to acquire knowledge, develop skills, and cultivate certain attitudes through maturity and learning processes. The meaning of Islamic religious education is "an effort consisting of guidance and care for students so that after completing their education, they can understand and practice the teachings of Islam and make it their way of life. Thus, Islamic religious education is human endeavor through guidance and leadership to help and direct students' religious nature towards the formation of their primary personality in accordance with religious teachings. The field of Islamic religious education, according to Hasby Ash-Shidiqi, includes the following:

- a. Physical Education - encompasses all forms of education that nurture and maintain the body's health and strength, enabling it to overcome difficulties encountered in life.
- b. Intellectual Education - includes educational practices and learning that sharpen the mind, such as mathematics.
- c. Moral Education - includes various practices and theories aimed at improving character and behavior.
- d. Moral Education, or moral character education in Islamic teachings, is one of the fundamental teachings that must be taught so that the people possess and implement noble morals as exemplified by the Prophet Muhammad.

In Islamic teachings, character is a measure or barometer that can be used to assess a person's level of faith, as stated in the Hadith of the Prophet Muhammad. "*The most perfect of believers in faith are those with the best character.*" (Hadith Turmudzi). Furthermore, the primary task of the Prophet Muhammad (peace be upon him) sent to this world is to perfect character, as he said: "I was sent (by God) to perfect noble character." (Hadith Ahmad)

Therefore, the matter of character/morality is one of the fundamental teachings of Islam that must be prioritized for inculcation in Islamic religious education. Considering the significance of Islamic education and its scope, Islamic education aims to shape individuals with strong and virtuous personalities (noble character) based on the teachings of Islam. Islamic religious education needs to be taught excellently using appropriate methods, tools, and good management. Recognizing the importance of Islamic religious education in realizing the hopes of parents and society, as well as in achieving national educational goals, Islamic religious education must be provided and implemented in schools to the best of its ability.

Origin of the Khalwatiyah Thoriqoh

Every Thoriqoh must have a purpose; broadly speaking, its purpose is to elevate its practitioners to the level of spiritual realization and truth, to restore the essence of the human soul through sacred knowledge and ultimate truth, and to return humanity to its ethical values to become perfect human beings. (Sholikhin, 2008: 327). Its existence has faced various challenges within society, leading to stagnation and decline in its development, but it has risen again. The resurgence of the Khalwatiyah Thoriqoh was driven by the spirit of Musthafa bin Kamaluddin bin Ali al-Bakri as-Shiddiqi, a Sufi poet from Damascus, Syria, who brought it to Egypt. He received this Thoriqoh from his teacher, Sheikh Abdul Latif bin Sheikh Husamuddin al-Halabi. Due to the rapid development of this Thoriqoh in Egypt, it's not surprising that Musthafa al-Bakri was considered a thinker of Khalwatiyah by his followers. Besides actively spreading the teachings of Khalwatiyah, he also produced many Sufi literary works, such as *Tasliyat Al-Ahzan* (Consolation of the Grief).

Generally, the name of a Thoriqoh is derived from the name of its founder, such as Qadiriyyah from Sheikh Abdul Qadir Al-Jailani or Naqshbandiyah from Baha Uddin Naqshbandi. However, the Khalwatiyah Thoriqoh is named after the word "khalwat," meaning seclusion for contemplation. (Pusat Bahasa, 2008: 717). This name was chosen because Sheikh Muhammad Yusuf Taj al-Khalwati, the founder of the Khalwatiyah Thoriqoh, often practiced seclusion in secluded places. Taj al-Khalwati, pendiri Thoriqoh Khalwatiyah, melakukan khalwat di tempat-tempat sepi.

Development of the Khalwatiyah Thoriqoh in Indonesia

The Khalwatiyah Thoriqoh that developed in Indonesia has two versions. First, the Khalwatiyah Thoriqoh with a muttashil sanad (transmitted chain) through Sheikh Yusuf al-Makassari. This Thoriqoh developed in the Makassar region and its surroundings. Second, the Khalwatiyah Thoriqoh with a muttashil sanad through Sheikh Abd al-Shamad al-Palimbani (1703-1788) from Abd al-Karim al-Sammani. This Thoriqoh developed in the Palembang region and its surroundings. (Abdillah, 2011: 31). Both branches developed in various regions besides Sulawesi, such as Riau, East Kalimantan, Ambon, and West Irian. In South Sulawesi, they are dominated by the Bugis and Makassar ethnic groups.

The Khalwatiyah Thoriqoh Yusuf is associated with the name of Sheikh Yusuf Al Makassari, while the Khalwatiyah Thoriqoh Samman is named after an 18th-century Medina Sufi, Muhammad al Samman. Both branches emerged as entirely different Thoriqohs, each standing on its own, with little similarity besides their names. There are various differences in terms of practices, organization, and the social composition of their followers. The Khalwatiyah Thoriqoh Yusuf engages in silent remembrance (dzikir) of the names of God and other short phrases within the heart, while the Khalwatiyah Thoriqoh Samman performs their remembrance and litany (wirid) loudly and ecstatically.

The Khalwatiyah Thoriqoh Samman is highly centralized, with all of its teachers obedient to the central leadership in Maros, whereas the Khalwatiyah Thoriqoh Yusuf does not have a central leadership. Local branches of the Khalwatiyah Thoriqoh Samman often have their own places of worship (mosques, prayer rooms) and tend to isolate themselves from followers of other Thoriqohs, while followers of the Khalwatiyah Thoriqoh Yusuf do not have specific places of worship and freely mix with non-Thoriqoh members of society.

As the teachings spread in society, membership also grew. Its followers come from various social strata, and it is noted that many followers of the Khalwatiyah Thoriqoh Yusuf come from the noble class of Makassar, including the last ruler of the Gowa kingdom, Andi Ijo Sultan Muhammad Abdul Qadir Aidid (reign 1940-1960). The Khalwatiyah Thoriqoh Samman is more popular both in terms of style and social composition, with most of its followers being villagers. (Mulyati, 2005: 74). The diverse followers from different ethnicities or social strata reflect that the Khalwatiyah Thoriqoh is well accepted by the community, especially in South Sulawesi.

Teachings of Thoriqoh Khalwatiyah

The introduction to God is conducted with the fundamental concept of teachings by Thoriqoh Khalwatiyah. It aims to bring the servant closer to God, to the extent that there is no boundary between them. This fundamental concept will ultimately elevate human beings from a low level to a high level. Thoriqoh Khalwatiyah refers to this as "maqam." The basic teachings of Thoriqoh Khalwatiyah are as follows:

- 1) Yaqza, meaning awareness of one's insignificance before the Almighty Allah.
- 2) Taubah, seeking forgiveness for all sins.
- 3) Muhasabah, self-reflection or introspection.
- 4) Inabah, the desire to return to Allah.
- 5) Tafakkur, contemplation on the greatness of Allah.
- 6) I'tisam, always acting as Allah's representative on earth.
- 7) Firar, fleeing from evil and worldly life that is of no benefit.
- 8) Riyadah, training oneself through abundant good deeds.
- 9) Tasyakur, always expressing gratitude to Allah by serving and praising Him.
- 10) Sima', concentrating all body parts and following Allah's commands, especially through hearing. (Hamid, 1990: 181).

In Thoriqoh Khalwatiyah, the disciple must undergo tawajjuh, which involves meeting and receiving specific basic lessons from the teacher face to face. Here, the mursyid also teaches specific dhikr (remembrance of Allah), the silsilah (spiritual lineage) is given, followed by initiation (bai'at) and guidance (talkin). The initial stage that a prospective disciple Hasad: Envy towards the blessings bestowed by Allah upon others.

- 1) Riya: Showing off wealth or deeds to gain praise from others.
- 2) Ghibah: Speaking ill of others, involving gossip and defamation.

After inner purification, the individual is filled with commendable attitudes and behaviors such as:

- 1) Husn al-zhan: Having good thoughts towards Allah and mankind as creations of Him.
- 2) Husn al-khuluq: Behaving well towards Allah and all His creations.
- 3) Husn al-adab: Maintaining good manners towards Allah as a sign of submission. (Al Ghazaly, 2010: 74).

The members of Thoriqoh Khalwatiyah (the disciples) are classified into levels (maqamat) as follows:

Maqam bidayah or the beginning stage - In this stage, the path of the righteous (akhyar) is followed, which involves training more, improving, and increasing acts of worship such as prayers, voluntary prayers, fasting, reading the Quran, giving alms, performing the pilgrimage, and jihad. In this stage, disciples are introduced to the dhikr of negation and affirmation (nafi' itsbat), which consists of the phrase "la ilaha illa Allah" (there is no god but Allah) with a predetermined number of repetitions in their practice sessions (usually between 10-100-300 times per day).

Maqam Tawassut/Khawashsh or the special level - In this stage, disciples undergo mujahadah, which is a rigorous inner training to transform character into Islamic values by multiplying outward and inward deeds. Their dhikr practices are supplemented with additional remembrance of Allah with a specific number of repetitions (usually between 40-101-300 times per day).

Maqam Nihayah or al-Khash al-Khawashsh - This level represents the rank of the experts in remembrance (*zikr*). It is the path for those who deeply love Allah and are among the highest ranks, both in the sincerity of implementing Sharia and in the spiritual exercises they perform, thus opening the veil between the servant and their Lord. This means that they are deeply submerged and very close to God. The remembrance practices here include the recitation of the divine names "huwa-huwa" and "ah-ah." The "ah-ah" remembrance is specifically given and practiced by the sheikh (spiritual leader) or selected disciples.

In *Thoriqoh Khalwatiyah*, there is a practice known as *Al-Asma' As-Sab'ah* (the seven names). There are seven types of dhikr or seven levels of the soul that every seeker must recite, as follows:

First, *La ilaaha illallah* (No God but Allah). Dhikr at this first level of the soul is called an-Naf al-Ammarah (the commanding soul to evil, the soul of desires). This soul is considered the most impure soul and always commands its owner to commit sins, transgressions, or evils, such as stealing, adultery, murder, and others.

Second, Allah (Allah). At the second level of the soul, it is called an-Nafs al-Lawwamah (the soul that reproaches). This soul is considered purified and always commands its owner to do good deeds and reproaches them if there is a desire to commit bad deeds.

Third, *Huwa* (He). Dhikr at the third level of the soul is called an-Nafs al-Mulhamah (the inspired soul). This soul is considered the purest and has been inspired by Allah SWT, enabling it to discern between good and bad.

Fourth, *Haq* (The Truth). This level of the soul is called an-Nafs al-Muthmainnah (the contented soul). This soul, besides being pure, is also considered calm in facing all life problems and other emotional upheavals.

Fifth, *Hay* (The Ever-Living). Also known as the dhikr of an-Nafs ar-Radliyah (the satisfied soul). This soul becomes increasingly pure, calm, and content with whatever befalls its owner, as everything comes from Allah's provision.

Sixth, *Qayyum* (The Sustainer). This level of the soul is also called an-Nafs al-Mardliyah (the pleasing soul). In addition to becoming purer, calmer, and content with all of Allah's provisions, this soul also receives His pleasure.

Seventh, *Qahhar* (The Dominant). This soul is also called an-Nafs al-Kamilah (the perfect soul). And this is the final or pinnacle of the soul's perfection, which continues to experience perfection throughout the owner's life.

Implementation of Khalwatiyah Thoriqoh at PPAI Ketapang

Students/devotees of Khalwatiyah Thoriqoh undergo a bai'at first, which is a commitment ceremony guided by a spiritual guide (mursyid). Then, in their daily lives, they practice dhikr consistently. In the book "Khususoh fi Dzikiril Ammah Wal Khossah," it is mentioned that there are two types of dhikr: jahr (recited aloud) and sir (recited silently in the heart). In their daily routine, the number of dhikr recitations should not be less than 3000 times, with a proportional distribution of 2500 sir dhikr and 500 jahr dhikr. Jahar dhikr involves continuously reciting the phrase "laa illahaillallah," recited 100 times after each obligatory prayer, followed by reciting sir dhikr in the form of the divine name "Allah" 500 times after each obligatory prayer.

In addition to the daily routine dhikr performed independently, practitioners of Khalwatiyah Thoriqoh also participate in selapanan activities organized by the coordinators of each IKS (Islamic Study Circle) region. There are also quarterly activities that cover a larger area, including the Greater Malang region. They also participate in annual routine activities such as kholwah (spiritual retreat) and repentance prayers, which are held twice a year, at the beginning of the months of Rajab and Dhu al-Hijjah. The kholwah activity is similar to a spiritual retreat, involving staying at the pesantren (Islamic boarding school) for 3 days and 2 nights, fasting voluntary fasts, and participating in a series of predetermined and scheduled activities, culminating in a group repentance prayer on the final night. Tens of thousands of people, including pesantren alumni, sympathizers, and the general public, participate in kholwah and repentance prayers. Through these daily, quarterly, and annual activities, the internalization process is realized to shape a religious culture.

RESEARCH METHODS

The approach used in this research is a qualitative approach, namely qualitative research methods often referred to as naturalistic research because the research is conducted in natural conditions (natural setting) where the data collected and analyzed are qualitative in nature. This qualitative research method contains materials, procedures, and strategies used in the research, as well as decisions made about the research design. The qualitative research used in this study aims to describe clearly and in detail how religious moderation is realized through the existence of Khalwatiyah Thoriqoh.

This research was conducted at the Islamic Boarding School (Pesantren) of Education and Islamic Studies (PPAI) Ketapang, a Salafi pesantren located at JL. KH. Moch Said, Ketapang Selatan Hamlet, Sukoraharjo Village, Kepanjen District, Malang Regency.

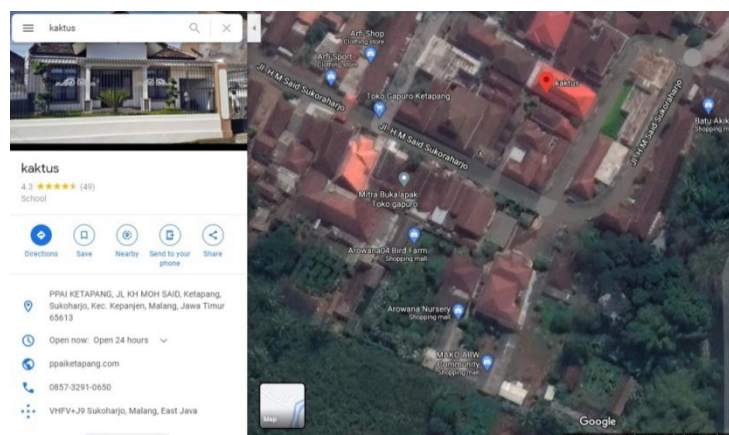


Figure 1. JL. KH. Moch Said, Ketapang Selatan Hamlet, Sukoraharjo Village, Kepanjen District, Malang Regency

In this research, data collection is not guided by theory but rather by facts found during fieldwork. This research is considered field research. Therefore, the data collection techniques used by the researcher are as follows:

- 1) Observation Technique
- 2) Interview Technique
- 3) Documentation Technique

In the data analysis, the researcher utilizes an interactive analysis model consisting of data reduction, data display, and conclusion drawing, and verification. Miles and Huberman propose that activities in qualitative data analysis are conducted interactively and continuously until completion, ensuring data saturation.

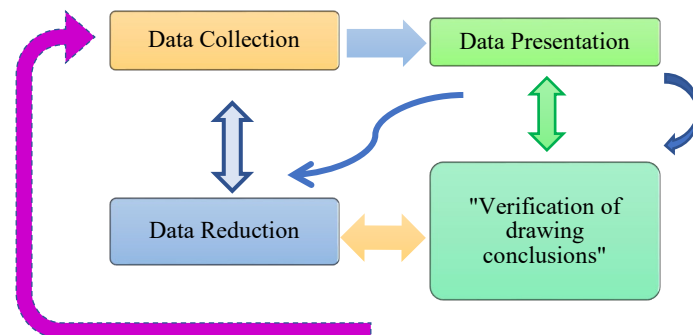


Figure 2. The Miles and Huberman model data of analyze

Data collection activities are carried out from the moment the researcher enters the research site until all necessary data is gathered. Data is obtained from observations, interviews, and documentation. The data is collected from several key informants who have been identified, including the caretaker of the Islamic Boarding School who is a descendant of Romo K.H. Moch. Said, the Head of the Boarding School who plays a role in the social interaction of both internal and external communities of the boarding school, the surrounding community consisting of several elders, as well as relevant stakeholders and Alumni Committee members within the community of Santri families. The collected data is then compiled, sorted, and synchronized with supporting data obtained from various students, alumni, and the general public. All information becomes a significant part in determining the validity of the data until assumptions are formed as the result of this research.

RESULTS

The Khalwatiyah thoriqoh is inseparable from three main foundations: Islam, Iman (faith), and Ihsan (excellence in worship and moral conduct). Thus, in its existential form, its propagation is able to exert significant influence in Malang Regency and its surrounding areas, even extending to other provinces. It is evident that this Khalwatiyah stream distinctly maintains its identity in worldly and spiritual affairs, ensuring that they remain separate and not intermingled, each having its own distinct interests.

The existence of this thoriqoh in society, particularly through the students who become disciples of the late Romo KH. Moch Said, has had an extraordinary impact on the environment. The students are able to demonstrate the qualifications needed by society and become a solutive reference within their environment. The presence of students who practice this thoriqoh has provided positive effects by revitalizing the religious aspects in various social conditions within the community. Individually, the steadfastness (*keistiqamaahn*) practiced by individuals greatly influences their behavior and thought patterns. The practitioners of the thoriqoh are individuals who can provide fresh perspectives in the dynamics of social change that often arise in society. The competence of the students is not merely theoretical because before they convey what they know, they have first implemented and instilled a strong commitment to always recognize all matters to the Almighty, Allah SWT.

Religious moderation through the Kholwatiyah thoriqohh can be achieved through the self-actualization of its practitioners in practicing the deeds that have been authorized or taught by the *murshid* of the thoriqohh. The role of the *murshid* becomes one of the main keys in the internalization process of its practical values, where initially, the practitioners of the thoriqohh are required to take the *bai'ah* (pledge of allegiance) first. The practitioners of this thoriqohh are disciples of Romo KH. Moch Said, the founder of Pondok Pesantren PPAI Ketapang Kepanjen Malang, one of the prominent traditional Islamic boarding schools in East Java. The majority of these thoriqohh practitioners are an integral part of the alumni community of PPAI Ketapang, known as IKS (Ikatan Keluarga Santri) PPAI Ketapang. They practice

Daily

The practitioners of the thoriqohh are obligated to engage in *zikr* (remembrance of God) with the division of both audible (*jahr*) and silent (*sirr*) *dhikr* in general. They may do this in one sitting, usually choosing a time of consistency determined by each practitioner individually or based on guidance from the *murshid* (spiritual guide). However, it is generally recommended to perform *dhikr* after prayers to make it feel less burdensome and to maintain consistency. The obligatory number of *dhikr* to be performed per day is 3000, with 500 audible *dhikr*, reciting the declaration of faith "La ilaha illallah," and 2500 silent *dhikr*, reciting the word "Allah" (Jalallah). Structurally, this is divided into the five daily prayers, where after performing the obligatory (*fardlu*) and recommended (*sunnah*) prayers, they engage in 100 audible *dhikr* and 500 silent *dhikr*. Thus, they maintain consistency by completing 3000 *dhikr* per day, performing *dhikr* 600 times after each of the five daily prayers.

Monthly

In addition to the daily dhikr, there are also activities that are carried out routinely once a month. Some monthly activities include special dhikr sessions on the eve of the Jumu'ah (Friday) night, which are held at the pesantren (Islamic boarding school), special dhikr sessions on the 28th night of the Javanese calendar (Selapanan) in each coordinator's district, as well as several istighosah (supplication gatherings) activities held in specific months.

Quarterly

Similar to the monthly activities, there is a term for activities conducted every three months that are consistently organized by IKS PPAI Ketapang. In these quarterly activities, which involve thousands of attendees and rotate between different regions, the events typically take place from morning until afternoon. The activities commence with a collective morning prayer (sholat dhuha), followed by the recitation of istighosah (supplications), specific thoriqohh dhikr recitations, and a sermon (mauidloh hasanah). All these activities are led by the descendants of Romo KH. Moch Said, who are the caretakers of Pondok Pesantren PPAI Ketapang. The event concludes with a congregational midday prayer (sholat dzuhur) and the recitation of blessings upon the Prophet Muhammad (sholawat).

Annual

In the annual activity, the tradition established by Romo KH. Said, known as "berkholwat" (seclusion), is fully observed. This occurs twice a year, during the months of Dulhijjah and Rajab, beginning on the first day of the Islamic calendar month with a retreat (mabit) and fasting. The event takes place at Pondok Pesantren PPAI Ketapang. The climax of the event is on the 3rd day of the respective Islamic months, with the observance of the repentance prayer (sholat taubat). The sholat taubat is performed at midnight, preceded by istighosah, specific thoriqohh dhikr recitations, and a sermon (maudlotul hasanah). Thousands of attendees from various cities, both within and outside Java Island, gather at Pondok Pesantren PPAI Ketapang for this event. After the midnight prayer, the prayer leader urges the attendees to reflect on their sins and weep together in contemplation, seeking forgiveness from Allah. This event is known as "Taubatan PPAI Ketapang."

In general, the impact of this practice will gradually manifest through the individual's moral transformation. Three prioritized ways to be practiced are:

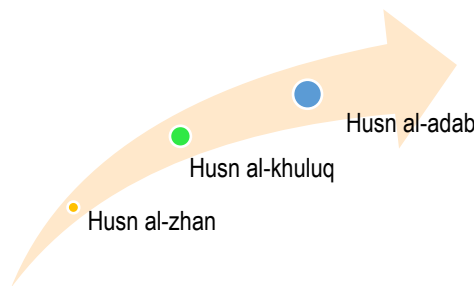


Figure 3. Priorotized ways to be practice

Besides the three main aspects mentioned above for implementation, there are also reprehensible behaviors that should be avoided. At least three key things that must be avoided include:

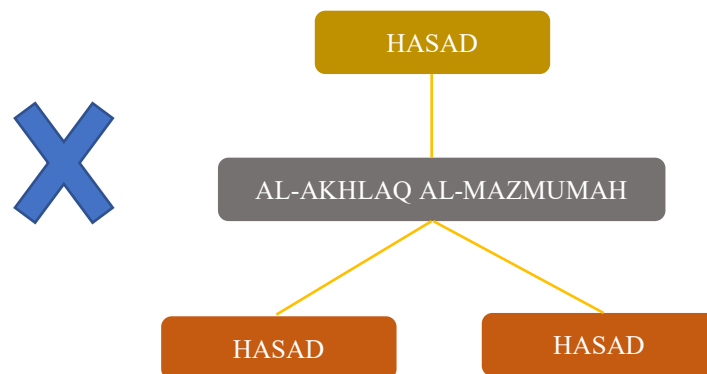


Figure 4. Things must be avoided

By avoiding at least the three reprehensible traits mentioned above and adhering to the three main points in continuous improvement, which begins with having good assumptions (husnudzon), the foundational principles of practicing the thoriqohh will be achieved, namely:

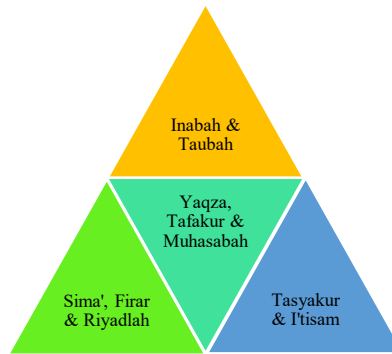


Figure 4. Points of excellence

DISCUSSION & CONCLUSION

The phenomenon of religious moderation within society can manifest through various avenues, and one notable avenue that demonstrates its internalization process is through the existence of thoriqoh practices. This may still be relatively unfamiliar to some, considering that the practitioners are individuals with specific criteria. However, it cannot be denied that the ulama (religious scholars) in Indonesia are experts in thoriqoh, and their blessings are still felt today, such as through the independence of Indonesia. Historical facts illustrate how bamboo could withstand firearms and achieve victory, while the colonizers possessed highly advanced weaponry. This bamboo was not ordinary; it had been blessed by the kyai (Islamic scholars) and bestowed upon the students with the karomah (divine grace) of the saints of Allah. This karomah is the result of various manifestations of steadfastness, one of which we know as thoriqoh.

Based on the research conducted regarding religious moderation through the practice of the Khalwatiyah thoriqoh on the behavior of the surrounding community, at least two significant impacts have been identified: First, the practice of the Khalwatiyah thoriqoh by the community provides very beneficial effects with several implementations of religious culture in the community through applications such as dhikr (remembrance of God), the performance of religious rituals on a massive scale, and the presence of the Khalwatiyah thoriqoh making the community feel ashamed to engage in actions that contradict or deviate from religious teachings. Second, the direct impact of practicing the Khalwatiyah thoriqoh is highly effective because the behaviors actualized by the students/practitioners of the thoriqoh have a positive effect on the local community they reside in. With the presence of this teaching, the community becomes more devout in their religious practices, thus influencing individuals' morality to improve, enhancing mutual relationships, and fostering harmony within the local community.



Figure 5. Romo KH. Moch Said

The main factor behind the rapid proliferation of Thoriqoh practices heavily relies on the mursyid, or spiritual guide. It cannot be overlooked in history and facts that Kabupaten Malang has a remarkably charismatic figure. He is a national figure, a waliyullah (saint of Allah) who has produced hundreds of thousands of Islamic scholars to this day. He is the late Almaghfurlah Romo KH. Moch Said, the founder and first caretaker of Pondok Pesantren PPAI Ketapang. His extraordinary persona was able to internalize Islamic values in shaping a religious community. His remarkable karomah (divine grace) enabled the development of the pesantren, which later became a hub for producing distinguished Islamic scholars.

It is through him that the Thoriqoh Khalwatiyah became known and flourished in Kabupaten Malang and its surrounding areas, even extending to Central Java and West Java. The practitioners of the Thoriqoh firmly believe that one way to seek blessings from this saint is through steadfastly practicing the Khalwatiyah wiridan (silent and vocal dhikr). To this day, many students and members of the community continue to perform these practices, as they are confident that blessings flow when we seek intercession and follow his example of steadfastness. One of his notable books related to Thoriqoh Khalwatiyah is "Al Khulashoh Fi Dzikiril Ammah Wal Khossah." May this study also bring us blessings from the divine grace of the Waliyullah, Romo KH. Moch Said.

CONFLICT OF INTERESTS

We acknowledge and declare any potential conflicts of interest that may arise in our professional or personal capacities. We commit to transparency, avoiding bias, and disclosing relevant information promptly to all involved parties.

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This research was conducted independently by authors.

AUTHORS CONTRIBUTION

Ilun Lailatul Habibah: Develop basic framework, research objectives, and analyzed the research instruments.

Ilma Fahmi Aziza: Develop the instruments used in the research.

Sutomo and Muhammad Nur Salim: Strengthened the philosophical foundation, theoretical concepts, and analyzed the main perspective of religious moderation.

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