

Tanbih Values as Deradicalization Model of Qadiriyyah Naqshabandiah Tariqa Pesantren Suryalaya in Tasikmalaya

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Abstract: This study tries to discuss how the function of religious practices derived from the teachings of the tariqa in Pesantren Suryalaya becomes one of the alternative models of deradicalization which hopefully can be applied in other communities. Deradicalization in the tariqa model is done by encouraging radicals to reorient themselves through social-cognitive changes so that they leave the norms, values, aspirations, and behaviors that were followed before to new norms. To describe the patterns formed in religious rituals, education, and teaching among the Pesantren Tariqa, the research used qualitative-descriptive method with in-depth interview techniques, direct observation, and from documentation data. The results showed that efforts to reduce the passions (the desire to do radicals) in The Qadiriyyah Naqshabandiyah order (TQN) were carried out with yogaistic practices and "extreme" worship practices. These yogaistic practices including fasting, meditation/contemplation, continuous prayers, self-purification and remembrance - which are intended to collect the original essence. The tradition of self-purification and the return of consciousness through remembrance and practices of worship thus typically emphasizes concentration. The *dhikr* and acts of worship aim to kill the source of terrorism, which is radical religious understanding. This is the importance of deradicalization with the soft power approach, it is preventive.

1 INTRODUCTION

As a country with a majority Muslim population, Indonesia has become the country with the largest Muslim population in the world. Based on data reported by The Pew Forum on Religion & Public Life, adherents of Islam in Indonesia amount to 209.1 million people or 87.2 percent of the total population. That number represents 13.1 percent of all Muslims in the world. Indonesia is also famous for its moderate and tolerant Islamic views (The Pew Forum, 2017). Since its inception in the archipelago, Islam was spread subtly through trade contacts, marriage, and cultural acculturation.

The spread of Islam in Indonesia, especially the land of Java, is inseparable from the role of Walisongo. Walisongo in Java is known as the Nine Guardians who succeeded in converting the entire Javanese population from the first and oldest guardian, Maulana Malik Ibrahim, to the ninth guardian of Sheikh Nurullah who succeeded in Islamizing the entire West Java region, and then his

children and grandchildren continued to Lampung. The completion of Islamization in Java then continued throughout the archipelago. The saints use the propaganda method which is accommodating and flexible. Da'wah aids uses the persuasive model by taking into account the situation, customs and character of the local community.

However, the face of Islam since entering the reform era shows important developments in Islamic societies, one of which is the emergence of radical Muslim groups. There are several important events, which occurred in May 2019, which began the "war against terrorists" by the Indonesian government, namely a series of acts of terror that occurred sequentially in Mako Brimob, Surabaya, and a number of other areas. The incident at Mako Brimob occurred on May 8, 2018, followed by an attack on members of the Police Mobile Brigade, right around Mako Brimob and caused the attacker to die, as well as POLRI members who were also killed during the attack. Acts of terror continued in Surabaya. Precisely in 3 churches in Surabaya, and carried out by one family. It did not stop there, that night there was also

an explosion in Rusunawa, Sidoarjo, and the culprit was also a family.

After a series of acts of terror that occurred, the Indonesian National Police (POLRI) moved to arrest terrorists in several regions, in Indonesia. In East Java, the National Police succeeded in arresting 5 people, 2 of whom were shot dead. Then, in North Sumatra also arrested as many as 5 people. Then in South Sumatra, the Police succeeded in arresting 2 terrorists. Furthermore, arrests were made by the National Police in Karawang, then in Bekasi, which caught 4 people, and 2 people were shot and 1 was shot dead. It continued with the incident where 2 women were captured near the Mobile Brigade Command Headquarters (Mako Brimob).

Certain parties associate the phenomenon of terrorist acts with Islamic fundamentalism. According to Tito Karnavian (Indonesian Police Chief), the phenomenon of terrorism is a global phenomenon related to global problems. It is difficult not to say that the bomb attack carried out by the "jihadists" group was separated from politics. Terrorist acts with direct bombs in the middle of the crowd are there, aj something "new" in Indonesian politics. Most terrorist acts took place in the reform era, the transition from authoritarian New Order rule to democracy. It seemed to justify the theory of Alberto Abadie who said that a country that was undergoing a transition from totalitarianism to democracy was marked by the rampant acts of violence including terrorism.

The first wave of terrorist groups in Indonesia was marked by the rise of the Al-Qaeda network. Al Qaeda is a Sunni Islamic fundamentalist paramilitary organization whose main purpose is to fight outside influences on Islamic interests. The emergence of Al-Qaeda at the global level also affects Indonesia because it gave birth to a local network: the Al Jamaah Al Islamiyah movement, which was founded in 1993. After Al Qaeda weakened, Al Qaeda sympathizers in the Middle East formed an organization called Islamic State in Iraq and Syria (ISIS). The ISIS ideology itself is an ideology of takfiri or ideology which considers the people outside of it to be infidels or apostates.

The act of terrorism as an act of violence has the objective of forcing the will and publication with victims of innocent civilians, showing the close connection between terrorism and politics. These acts of violence are often carried out by groups who feel marginalized and disadvantaged politically. It has been widely proven that politics and terrorism are related to one another. If the flow of political communication is blocked, in the sense that the mass

media and the people's representative system are ineffective and unable to fulfill people's aspirations, that's when terrorism arises. Terrorism is the same as war, namely diplomacy through other means. Terrorism comes from political dissatisfaction and frustration. (Abadie, 2004: 3)

Radicalism and terrorism are two issues that have caused Islam to be labeled as a religion of terror and Muslims are considered to love the path of sacred violence to spread their religion. Even though this assumption is easily countered, but the fact that the perpetrators of terror are hardline Muslims is very burdensome to the psychology of Muslims as a whole. Strategic and comprehensive steps are needed to unravel the roots of the problem of radicalism and deradicalization efforts. The approach used in combating radicalism and terrorism should be more comprehensive and integral, namely a combination of law, security, welfare, social and religious. Thus, the participation of various parties in handling the problem of radicalism and terrorism is needed, one of which is from the Tariqa Qadiriyyah wa Naqshbandiyah movement.

This study tries to discuss how the function of religious practices derived from the teachings of the tariqa in pesantren suryalaya becomes one of the alternative models of deradicalization which hopefully can be applied in other communities. To complete the study of the model of deradicalization in tariqaPesantrens, the research was continued by searching for a model of deradicalization that was applied in other tariqaPesantrens of Suryalaya. One of the models of de-radicalization carried out by Suryalaya Pesantren is the soft power deradicalization model, which is an approach model without passing through force and the use of physical actions in preventing and counteracting radicalism that emerges and thrives in this country.

2 DERADICALIZATION MODEL

Deradicalization is a strategy that is based on a conceptual understanding to deal with the problem of terrorism. Deradicalization is not only developed in the sense of an effort to rehabilitate terrorists, but it can also be interpreted as an effort to counter ideology or de-idealization (Hikam, 2016). Understanding deradicalization which means counter ideology generally refers to efforts to stop the understanding and spread of ideology possessed by terrorists (Hikam, 2016).

In its development there are two models of deradicalization which are usually applied through

government programs, first, hard power deradicalization and second, soft power deradicalization. The deradicalization that has been carried out by the government has been carried out using the hard power deradicalization model through the security approach and legal approach.

Deradicalization has actually been carried out by the Government since the old order era. Radical movements in the name of religion have emerged in the years after Indonesia's independence. The DI/ TII group is considered as the first state threat whose suppression is still carried out by the government with the concept of hard power, this is done because the threat is categorized as a form of separatist threat that uses military force through military recruitment.

Until now the approach that uses physical facilities is still in use by the government. The arrests of more than 750 terrorist suspects and 70 of them were shot dead in the last few years, did not stop terrorists, but the terrorists acted far beyond fear of the threat of punishment. This is because the logic of the legal mechanism adopted by the government is contrary to the logic of terrorism (Mukhibat, 2014). In addition, this approach often triggers conflict within the community and even raises a high sense of revenge against law enforcement officials (Bakti, 2016).

Deradicalisation initiatives undertaken by the government through BNPT do not have a focus on the deradicalization of former militants, because the spread of radicalism in prisons is still a big problem for the authorities. According to Jones (2015), many BNPT programs are expensive but do not have an impact because they have not been sufficiently targeted, teaching radicals reportedly continue to spread even within maximum security prison cells on Nusakambangan Island, Central Java, through routine communication between terrorist inmates and their visitors on scheduled visits. The second model is Soft Power Deradicalization, in this model there are several approaches that are often used, including: 1. The ideological approach, also called the religious approach, is an approach that is carried out by eliminating radical understanding or interpretation of verses of the Koran and Hadith, especially in the doctrines of jihad and infidels, 2. The psychology approach by Kemenkumham through Lapas is carried out to analyze aspects of the personality of the perpetrators and members of the terrorism network, 3. Educational approach, education is considered the most effective media in stemming the flow of radicalism. Education becomes an important medium to deliver someone to have a good character (Naim, 2015), and 4. Cultural approach, carried out through

efforts to strengthen cultural identity with a view to reducing the influence of religious indoctrination.

3 ANALYSIS METHOD

This study uses a qualitative method. The use of this method to obtain data in the form of descriptions of speech, writing, and behavior, and emphasis on the subjective aspects that can be observed from the people (the subject) itself.

In analyzing the data, this research uses interactive analysis model. The data in the form of interview result, observation, and document is the data collection stage is still in the form of data not ready to be used in analysis, so in conducting interactive data analysis required three components that must be considered and understood in depth.

4 RESULT AND DISCUSSION

4.1 The Beginning of the Qadiriyyah Wa Naqsyabandiyah-Suryalaya Pesantren

The term command is often associated with a method or method by which a person (a person who pursues a rational life) in order to raise himself or her soul can draw closer to Allah Almighty. The method used by a great Sufis and then followed by his disciples, as is the madzhab in the field of jurisprudence and the firqoh in the field of science (aqidah). Subsequent developments form a clock (organization) called an order.

The principles that the Sufis believed to be the way of life, incorporated the values of the education of the soul in applying their practices. In the teaching of the mursyid role as educator, his followers play the role of learner, and the practice of teaching is his teaching material. The essence of education in order is spiritual education Believers believe that the essence of man is his spirituality, so that what his limbs do is at the command of his spirit. If his soul is evil then it is bad for what he does, and vice versa. Thus spiritual education means educating the human nature, and it will have an impact on the whole of his humanity (Aqib, 2000: 154).

In the history of the spread of Islam in the archipelago, it has become more and more widespread, thanks to the efforts of Sufi propagators. There is one striking thing in the history of this island, the Islamization of Indonesia from the time that

Sufism was the dominant pattern in the Islamic world. It is not surprising, then, that Indonesia is one of the countries with the greatest diversity of religions and religions (Bruinessen, 1995).

Relatively, the order was the last stage of the Sufism, but by the end of the XIII century AD, when the Indonesian people began converting to Islam, they were at the peak of their success. Some Muslims often ignore the continuity of the Sufism, which is often practiced within the framework of organizations known as rules. However, once again the Sufism and the Oracles have never receded or disappeared. Although throughout history it has faced opposition and has been the target of radical purification especially since the middle of the XIX century AD with the rise of the Wahabiyah movement. Soups and their orders are not only able to survive and perform a wide range of adaptations and accommodations, but are also expanding (Bruinessen & Howell, 2008: vi).

One of the great leaders in Indonesia is the Qadiriyyah Naqsyabandiyah. The Sufi brotherhood (order) known as the Qadiriyyah Naqsyabandiyah is probably the most widespread and most active of all similar groups in Indonesia today (Mulyati, 2010: 1). The Qadiriyyah Naqsyabandiyah order pioneered by a Qadiri Sheikh, Ahmad Khatib Sambas in Mecca, in the XIX century M. The Qadiri elements combine with the Naqsyabandi elements in the practice of the Qadiriyyah Naqsyabandiyah. For example, in addition to the jahiri remembrance (characteristic of the Qadiri remembrance aloud), the names of the figures in the genealogy of the Qadiriyyah Naqsyabandiyah are mostly from the Qadiriyyah line. The influence of Naqsyabandiyah, on the other hand, may be reflected in the practice of silent remembrance (remembrance of khafi) and its repetition throughout the day. Other elements pertaining to the Qadiriyyah may be reflected in the observance of religious rituals (remembrance, superstition and manakiban) and observance. These elements have been practiced in conjunction with other elements of Naqsyabandiyah (Mulyati, 2010).

Shaykh Naquib al-Attas said that TQN appeared as a joint command because Shaykh Sambas was a shaykh of both orders and in one version was to teach two types of dhikr at the same time which are recited (jahar) in Qadiriyyah Law and remembrance performed in the heart (khafi) in the Order of Naqshabandiyah. Martin Van Bruinessen in his book "The Naqshabandiyah Order in Indonesia", explains:

"After the death of Sheikh Ahmad Khatib Sambas, only one of his disciples was recognized as the main leader of this order. He was Sheikh Abdul Karim of Banten, who for most of his life lived in Makkah. In addition to his two other influential

caliphs were Sheikh Tholhah in Cirebon and Ahmad Hasbullah ibn Muhammad (Madurese who also settled in Makkah)" (Bruinessen, 1993).

4.2 Doctrine and Practice of TQN Talqin/Bai'at

When someone decides to become a TQN brother then talqin is done first. Talqin is a Arabic word from the root l-q-n. The verb form is laqina which means to denote. Talqin can also be referred to as bai'at, which means arrangement or agreement or a promise of allegiance to a shaykh (Mulyati, 2010: 113). By means of a person, he has promised to perform the worship of the deity, so that the heart of the well-groomed, remembering and praying is connected to the murdering or his teacher, his teacher to his teacher, and so on to the highest genealogy, the Messenger of Allah. As the spread of TQN spreads, it is imperative for scholars who have been students and appointed as representatives of talqin. The function of the talqin representative is to help give the talqin remembrance to those who will become TQN members, or to those who need and cannot attend the Suryalaya boarding house. In addition, talqin representatives also assist and guide in implementing TQN amaliyah.

Rabitah

Rabbi is an attempt to remember the face of a teacher or shaykh in the memory of a student. Before a congregation can practice remembrance, he must first produce the memory of the murdered monk and recite the remembrance of the remembrance to be practiced. The memory can be the face of the mursyid, the whole person or the procession when the mosque teaches the remembrance (van Bruinessen, 1998: 83-84). The rabbis perform this by shutting their eyes and imagining the process of healing they just experienced, and immediately follow what the mossy asks. Muraqabah Muraqabah is to sit or recite the creation in earnest, almost al-qalb, as if confronting God and assuring himself that God is always watching and watching (Aqib, 1998). According to Van Bruinessen, muraqabah is usually taught to students at higher levels and has mastered the entire remembrance. . In practice, muraqabah is performed in a barren sitting position like a sitting position at a time of remembrance.

Dhikr

The basic teaching of TQN like most other tariqa is dhikr, which is repeatedly chanting the name of Allah. The purpose of this exercise is to achieve a more direct and permanent awareness of God. In

practice it cannot be denied that the practice of Qadiriyyah is more dominant. The same dhikr that is usually done after the prayer is hard dhikr, also the same when reading the monotheism sentence 165 times. Hard recitation can be followed, but it is not a necessity with Naqshbandiyah silent recitation (van Bruinessen, 1993).

The purpose of 'memory' is God. The Koran uses the term dhikrullah, remembers God, 26 times in nominal form, and there are 15 times that actually commands remembering God, as in warning if we want God to remember us, we must follow the Divine command to remember to- Him: "Remember me, then I will remember you" (2: 152). Hadith literature also contains a lot of remembrance (Mulyati, 2010).

Dhikr is also found in other disciplines, such as in Sufi literature. For example Ibn Athaillah (d. 1309) wrote about dhikr in the book *Miftah al-Falah wa Mishbah al Arwah*: "Dhikr is liberation from neglect and in memory through the continuous presence of the heart with God." Among the acts of virtue is remembrance (Mulyati, 2010). In general, dhikr is understood as a personal and inner approach. Therefore, the Sufis consider the teachings of Islam to lead and aim that humans always remember God in their hearts.

The Qadiriyyah sources do not contain explicit information about remembrance, but Imam Sanusi shows how the Qadiriyyah remembrance is performed: "The sounding remembrance (remembrance) is carried out in a circle accompanied by gradual reduction of food and away from human crowds".

Qadiriyyah sources do not contain explicit information about the remembrance, but Imam Sanusi shows how the Qadiriyyah remembrance was performed: "Remembrance (remembrance) is performed in a circle accompanied by a gradual reduction of food and away from the crowd. The beginning of remembrance must begin with the prayer of the glory of God. Thus the breath becomes depressed and purified, and relaxation with prayer is the quickest way to release one's self from oblivion (Mulyati, 2010).

There are certain conditions that must be met before the execution of the remembrance. In *Sirr al-Asrar* (the book of the Qadiriyyah) it is explained that perfect remembrance is to be performed when one is in holy condition, which is after ablution. Proper instruction and strong voice are also needed to create a ray of remembrance in the hearts of the remembrance (Mulyati, 2010).

Naqsyabandi sources also talk about the type of remembrance. Amin al-Kurdish for example explains that there are two types of remembrance: qalbi

remembrance and lican remembrance. Both have references to the Quran and the Sunnah of the Prophet. Remembrance is closely related to the concept of the Naqsyabandi muraqabah. The term muraqabah is derived from one of the names of Lord al-Raqib (the Most Viewed) mentioned in the Quran (4: 1) and (30: 52).

The seeker of truth not only remembers that God sees him at all times, but must also keep his heart from bad thoughts and distractions. Al-Ghazali defines al-Raqib as the All-Knowing and the Protector and the Shiqab is only worth doing if the object is God and the human heart itself. Humans realize that God observes their every move, and realizes that not only is the devil capable of misleading him but also his soul (lust) (Mulyati, 2010).

The relationship of the mukqabah to the remembrance is not explicitly stated in Qadiriyyah sources. In *Sirr al-Asrar*, a book identical to that of its co-founder, Sheikh Abdul Qadir al-Jilani, has been shown to have such a relationship, but it is not widely discussed (Mulyati, 2010).

Manakib

Manakib is a reading activity of manakib scripture in the congregation and is as suspicious as reading sya'ir. The contents of the holy book include: (1) The genealogy of Sheikh Abdul Qadir Jilani, his whole life, his moral character, in addition to the prayer of prayer and praise through him. This activity is held every night on the 11th of the month of hijriyyah. Manakib was also an attempt to praise Allah through the mediation of Sheikh Abdul Qadir Jilani. However, it is generally accepted that the obligatory practices of the Javanese rabbis in particular, because in the book of manaqib are mentioned the names of the Prophets and the righteous

4.3 The practice of the Qadiriya wa Naqshbandiyah Order as a Deradicalization Process

Historically, religious radicalism has taken two forms. First, radicalism in the mind (which is often referred to as fundamentalism). Second, radicalism in action (called terrorism). Radicalism that metamorphoses in anarchist actions usually justifies violent means in fulfilling wishes or interests.

For the case of radicalism of the mind because it is still at a paradigmatic level, certainly not a problem because it does not cause damage to human civilization, although it also needs to be watched out and if it can be kept away from our generation. Although it is usually thought can cause "problems"

when communicating and associating with the wider community. Moreover, radicalism which is praxis, must be eliminated on earth for the harmonization of the world. To facilitate the typology of religious radicalism which means one's religious thoughts or attitudes, to borrow the theoretical framework of a religious sociologist, the symptoms of radicalism can be characterized by several things; first, oppositionalism. Resistance to everything that is considered endangering the existence of their religion. Second, rejection of hermeneutics, namely rejecting a critical attitude towards the text and its interpretation. Third, the rejection of pluralism and relativism (Marty, 1992).

Radicalism is of course different from fundamentalism. Fundamentalism is usually in Arabic called *usuliyyah* derived from the word *usul*, which refers to the basic principles of Islamic jurisprudence (*usulfiqh*) (Armstrong, 2005). A fundamentalist means a person who is fundamental or rather desires to return everything to its original origin - in the context of Islam returning to the source of law, namely the Qur'an and al-Hadith. The fundamentalism movement usually wants to return society to strong religious foundations in living life in the world. In this context fundamentalism has a positive meaning, but usually fundamentalism always goes hand in hand with radicalism especially if religious freedom is hindered by the socio-political situation in society and their expectations are not achieved.

Efforts to reduce the passions (the desire to do radical) in the order of qadiriyyah naqshabandiyah (TQN) are done with yogaistic practices and "extreme" acts of worship. These yogaistic practices take different forms - including fasting, meditation / contemplation, continuous prayers, self-purification and remembrance - which are intended to collect the original essence.

The importance of such acts of worship is an attempt to kill self-will with ethical goals in mind. Thus, shrinking is more or less equivalent to humility, as well as glorifying oneself. The practice of concentration with remembrance carried out is closely related to the idea of purity, on the contrary, the idea of immodesty is also related to diffusion and disintegration. The world, the body, and the devil are basically seen to be disturbing and misleading, and thus lead to a loss of consciousness (to be radical).

The tradition of self-purification and the return of consciousness through remembrance and practices of worship thus typically emphasizes concentration. Dhikr and ibdah practices aim to kill the source of terrorism, which is a radical religious understanding.

This is the importance of de-radicalization with the soft power approach, it is preventive. Ma'rifat bi Alla> h is the ultimate goal of a follower of the tariqa. Someone who has reached this degree feels he will find true happiness. At this level it means the soul will be calm and serene. To achieve this, one must go through the "soul education" process by practicing the practices of TQN.

First, in the process of healing (talqin), both members and mursyids are in a state of pure, sincere mind. At that time the mursyid delivered the remembrance of the remembrances of the followers. They are asked to close their eyes and imagine the process of healing. This process is called ritual and they are asked to remember the process of remembering, rather than remembering the faces of the disciples. This process emphasizes on training and direct practice by emphasizing on *zauq* (feeling), so that what is trained is not sharpness (ratio of brain), but sharpness of heart (feeling of soul).

Second, in order to achieve the purpose of taqarrub ila Allah and the light of Allah, the followers of his followers must do as much remembrance. This process of remembrance is a form of mental education. Pilgrims pronounce the words "lailahailaAllah", with their eyes closed and their movements like those who shake their heads, they are symbolically describing movement, which is when they say long, lazy words through the center of the brain, through their eyebrows. between two eyebrows. As if drawing a straight line, from the bottom of the center, to the squares. Then saying "ilaha", as they draw a straight line from the brain towards the upper right chest, and thrust the phrase "illa Allah" into the heart of the left chest, with all their might.

The symbolic movement is intended, so that all *latifah* (centers of control of lust and awareness), are exposed and exposed to the heat of the tahlil sentence. Start from the middle of the chest, in the middle of the eyebrows, above and below the right breast, and the left breast. Under the umbilical cord is the beginning of the tahlil sentence, since it is central to the process of the creation of the human body. The execution of this remembrance is in addition to the movement, after the count of 3 is pronounced in a fast rhythm with almost no intervals and high tones. The longer the rhythm and the tone the higher. It is meant to suppress and prevent the intrusion of anxiety (the passage of thoughts and illusions) into the heart of the world, so that what is remembered and felt in the hearts of the congregation is only Allah.

The act of *mana* is an attempt to establish a noble character in honor of the teacher (mursyid) in his

honor. Because reading together will strengthen the brotherhood (fellowship), especially among the followers of tarot, in general with all Muslims. Manaqiban is practiced once a month as a bond between followers by reflecting on the struggles of the teachers and imitating them in their daily lives. This activity also has a profound effect on the peace of the soul, especially during the event.

4.4 Tanbih as TQN Way of Life

The rise of terrorism and radicalism shows a shift in human views about human values. In this case sufistic education becomes very important and is very much needed by individuals and communities. The moral and weak character of the community needs to be developed in many ways because the form of Sufistic education is vertically moral and has good worship of Allah SWT, and horizontally is moral good to fellow creatures.

The Sufistic Education in the text of the Tanbih Murshid of the Qadiriyyah Naqsyabandiyah (TQN) Congregation, of course, is also intended to contribute to minimize the phenomena of terrorism and radicalism. Tanbih is religious advice given by a Mursyid teacher in the form of an order (testament) which is distributed to all his students. The entire contents of the Tanbih texts are always read by students (Ikhwan) TQN Suryalaya in each ritual of the Manakib program. The order of its position is read after the recitation of the Holy Qur'an. This shows the importance of Tanbih for every brother. The tanbih manuscript is a religious advice given by Abah Sepuh to Abah Anom on February 13, 1956 (11 years after the proclamation of Indonesian independence), which contains a form of an order (will) which was distributed to all brothers (all followers/practitioners/murders of Mursyid TQN Suryalaya), both men and women, young or old, as follows:

"We are a place where people come with their questions about TQN, and we present with full sincerity a will to all students, to be attentive to everything, that is, not to take action against State and religious rules. Obeying both of them appropriately, it is the attitude of a man who is steadfast in his belief, who is able to manifest his willingness to serve both (the State and Religion) and show obedience to Allah SWT. This action shows as proof of service to the State and religion. Understand O students, do not be tempted by bad desires, or be influenced by the temptations of Satan. Be aware and be careful of the wrong path, which is against the commands of religion and the State in order to avoid attraction to the whisperings of Satan who always enter into the recesses of our hearts" (Arifin, 1983).

The text above suggests that there is a need for a symbiosis between ethics (religion) and politics (state) in finding solutions to various problems in the social and political fields. Citing Rais's (2001) opinion, that political ethics consists of six elements, namely justice (al-'adl), deliberation (as-Shura), equality before the law (al-Musawa amama Al-Qonun), protecting honor (*himayatul karomah al-Insaniyyah*), freedom (*al-Hurriyah*), and social control for government accountability (*riqbatul ummah wa mas'uliyah al-hakim*).

In addition, the Tanbih Mursyid TQN Suryalaya above also gave confirmation and understanding through his Sufi education to the TQN brothers about the effort to make the ideal relationship between fellow humans as well as possible. By encouraging the ikwan to be able to show the social good that is obtained through purity of heart, which boils down to the four elements of individual status in society. *First*, the ikhwam must show respect for the higher level, both spiritually and statusually. This must be done so that they can live together in harmony and mutual respect for mutual benefit. *Second*, in order not to engage in disputes for each of the civilizations with the same status / fate / status in all respects, they must maintain a modest attitude, working together for the benefit of the TQN, the country and the religion. Not promoting quarrels and disputes.

Third, do not insult or do anything unkind, do not act arrogantly toward the lesser of us. Instead, people need to be sympathetic so that they feel happy, not afraid and do not hurt their feelings. Instead they should be guided by gentle advice that will make them realize they need to walk the right path.

Fourth, to the poor (the poor), the Brotherhood should be gentle, kind, generous, patient, and generous with smile which is the embodiment of the consciousness of the animals for their fate. It should be noted that they are weak and or poor not in their own right, but are the Qadrat of Allah Almighty.

4.5 Values of Political Ethics in Tanbih

Spiritual crisis is the root of the problems that lead to various life crises, both religion, morality, outlook on life, ideology, social, economic, cultural, humanitarian, leadership, and of course politics. The spiritual crisis is caused by moral pain that is in the hearts of human hearts. The heart disease is the willingness to obey Satan's temptations and desires. If, humans obey this, evil attitudes can take over themselves, such as ignorance, arrogance, jealousy, arrogance and others. This will create negative things such as violence and rudeness, and this will result in

an individualistic society, removing the love that connects people together.

He further explained that the situation as above could lead to violent conflicts that could result in the death of thousands of people. Human life will be filled with misery and suffering. Dishonesty and injustice are also the result of humans who volunteer themselves to be taken over by sickness or the desire of the heart is left alive, then human development, especially the nation, will be disrupted, and ultimately fail (Arifin, 1983).

The Tariqa is here to offer every human being to repent immediately to the focal point of the existence of human nature, namely Allah the Supreme Causa Prima. This was done by TQN Suryalaya in order to improve the ethics of every human individual. At least there are four main teachings in TQN Suryalaya to train every individual human being to reach his essence, namely Dhikr Khofi, Dhikr Jahar, Dhikr Khotaman, and Manakiban.

The core teachings of TQN Suryalaya is muroqobah meaning to draw closer to God with various practices and riyadhah (spiritual practice). The most principle spiritual practice is by way of remembrance, as the theory conveyed by Imam Ali ibn Abi Tholib "The best and fastest way to reach Allah is Dhikrullah".

The dhikr ritual in TQN Suryalaya is performed after performing the fard prayer as part of the obligatory worship. Then the dhikr of Khofi is performed at all times in the hearts of human beings. How many verses of the Qur'an strengthen the position of dhikr, that dhikr is the greatest case. Allah SWT. said: "Indeed, prayer must be able to prevent the actions of Fakhshah and Munkar, and in fact the remembrance of Allah Most High and Allah Most High knows what you are doing".

In the case of tanbih, there are political ethical values that can be taken. First, the Abah Sepuh prayer in the initial paragraph for all groups (people), reads: "Hopefully there is happiness, blessed by Allah Subhanahu Wata'ala eternal and eternal happiness and hopefully there will be no rift in our environment as well."

The prayer is a prayer that shows the hope of Abah Sepuh so that all people can unite, there are no rifts and disputes. The people are expected to be able to become a civil society that maintains the peace of their environment, so that unity will be created later. If it is united, it will grow a great power in order to monitor government policies. The next prayer is aimed at the political elite symbolized by the leadership of the state. "It is also hoped that the Leadership of the State will increase its glory and

grandeur so that it can protect and guide all people in a safe, just and prosperous condition, both spiritually and mentally."

The noble leaders of the country will surely be loved by their people, so have a chance at the next election contest to be re-elected. The value of a leader's dignity is different from the politics of artificial intelligence. The glory will grow by itself stemming from the leader's kindness.

Second, in addition there is an order to obey the punishment.

"We are the place where people inquire about the Qaririah Qaririah Naqshabandiyah, sincerely offering it to all students: be careful not to do anything that goes against religion or the country."

Obey the rules of the country as long as they are not in conflict with the rules of religion, and the position of obedience to religion comes first from obedience to the country. This shows that if there is a conflict, then the religious rules must be prioritized. People with weak faith tend to be neglected in carrying out religious and national orders. So every human being should repent and evaluate his or her faith.

Third, it further emphasizes the importance of tolerance. In fact the TQN Suryalaya is a very fundamental religious group, in that the beliefs are absolute and cannot be interred with other creeds. However, it turns out that strong faith will give birth to a high degree of tolerance. This is evident from the compulsory command of Abah to respect other religions to the best of their ability. Avoid inter-religious strife, to live in harmony and peace despite being religious. So, as long as the religions are able to live in harmony, then the political life of this country will become well.

Although Indonesia is predominantly Muslim, non-Muslims are still given equal opportunity to channel their political expression. This is the political ethic of tolerance embodied in Tanbih, which is based on the letter of Al-Kafirun verse 6: "Your religion is yours, my religion is mine."

However, there are restrictions that limit interaction with non-Muslims by the term "do not interfere". This means that the interaction is only a matter of initial activity. As for the activity of faith, belief, and worship, it must be separated.

Besides leading all people in religious matters, they should not follow suit, but in social, economic and political life, TQN Suryalaya's brother should be united and peaceful. Next explains:

"Try to contemplate the saying of our ancestors: we should be gentle, orderly and peaceful, assuming it is not, we must first regret, then regret uselessly, for

the cause of personal suffering is the result of our own actions".

5 CLOSING

Radicalism or fundamentalism has become a phenomenon in all religions in various parts of the world. Adherents of other religions such as Christianity, Judaism, Hinduism and Buddhism have a phenomenon of radicalism, both of which can lead to religious violence or not. In India, for example, radical Sikhs commit violence against Muslims or in the United States between Protestants and Catholics. In Islam, religious violence is also found, as there are various types of terror both directly and indirectly harming others.

As a country with the motto Unity in Diversity, religious violence by radical groups in Indonesia is very troubling. To prevent the development of radicalism, the government seeks to deradicalize various sectors, especially education. Deradicalization has two meanings: termination and de-ideology. Termination means encouraging radicals to reorient themselves through social-cognitive changes so that they abandon the norms, values, aspirations, and behaviors that were followed previously to new norms.

While de-ideologization is a counter ideology agenda. It means erasing the ideological understanding of religion so that religion is no longer understood as a political ideology, but rather the noble values that occupy peace. It is in this framework of thought that de-radicalization can be understood as a moderation of religious thought. (Hikam, 2016).

The historical experience of Indonesia clearly shows that Sufism is always consistent in building the national character. Sufism based character education is depicted in the continuity of Tarekat tradition, even though the teaching method undergoes changes according to the method undergoes changes according to the development of the education system and the modernity challenges in Indonesia (Abdurahman, 2017).

Efforts to reduce the passions (the desire to do radical) in the order of qadiriyyah naqsyabandiyah (TQN) are done with yogaistic practices and "extreme" acts of worship. These yogaistic practices take different forms - including fasting, meditation / contemplation, continuous prayers, self-purification and remembrance - which are intended to collect the original essence.

The importance of such acts of worship is an attempt to kill self-will with ethical goals in mind. Thus, shrinking is more or less equivalent to humility, as well as glorifying oneself. The practice of concentration with remembrance carried out is closely related to the idea of purity, on the contrary, the idea of immodesty is also related to diffusion and disintegration. The world, the body, and the devil are basically seen to be disturbing and misleading, and thus lead to a loss of consciousness (to be radical).

The tradition of self-purification and the return of consciousness through remembrance and practices of worship thus typically emphasizes concentration. Dhikr and ibdah practices aim to kill the source of terrorism, which is a radical religious understanding. This is the importance of de-radicalization with the soft power approach, it is preventive.

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