



UNDERSTANDING RELIGIOUS MODERATION COMMUNICATION IN THE ALAWITE THARIQAH: CONCEPTUAL AND PRACTICAL REVIEW

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Abstrak

Dalam konteks global yang semakin kompleks, pemahaman komunikasi moderasi beragama menjadi semakin penting. Sebagai kelompok sufi yang berasal dari Islam, Thariqah Alawiyah sangat berperan dalam mendorong moderasi beragama dan toleransi. Pemahaman moderasi beragama dalam Thariqah Alawiyah dibahas dalam artikel ini melalui analisis literatur. Studi ini menyelidiki ide moderasi beragama dalam Thariqah Alawiyah, menemukan prinsip-prinsip utama yang mendasari konsep tersebut, dan menunjukkan bagaimana konsep-konsep ini tercermin dalam ajaran dan praktik Thariqah Alawiyah. Tujuan artikel ini adalah untuk mendapatkan pemahaman yang lebih baik tentang pemahaman moderasi beragama dalam konteks Thariqah Alawiyah dengan menggunakan metode penelitian kajian pustaka. Penelitian ini akan memberikan landasan bagi upaya untuk membangun masyarakat yang inklusif dan harmonis di mana perbedaan agama digunakan untuk membangun perdamaian dan toleransi.

Kata Kunci: Moderasi beragama, Thariqah Alawiyah, konflik beragama, persaudaraan antar-umat beragama, inklusif, harmonis, perdamaian, toleransi.

Abstract

In an increasingly complex global context, understanding religious moderation communication is becoming increasingly important. As a Sufi group originating from Islam, Thariqah Alawiyah was instrumental in encouraging religious moderation and tolerance. The understanding of religious moderation in the Alawite Thariqah is discussed in this article through literature analysis. This study investigates the idea of religious moderation in the Alawite Thariqah, discovers the main principles underlying the concept, and shows how these concepts are reflected in the teachings and practices of the Alawite Thariqah. The purpose of this article is to gain a better understanding of understanding of religious moderation in the context of the Alawite Thariqah by using literature review research methods. This research will provide a foundation for efforts to build inclusive and harmonious societies where religious differences are used to build peace and tolerance.

Keywords: Religious moderation, Alawite Thariqah, religious conflict, inter-religious brotherhood, inclusive, harmonious, peaceful, tolerance.

Introduction

Religion is an integral component in the life of Indonesian society famous for its high religious pluralism. That is, in Indonesia, religions and beliefs that develop are not just one, but diverse.¹ This religious-social reality illustrates that as a country with the largest Muslim population in the world, Indonesia is an important stage for debate and dynamics in the religious sphere.

According to Schimmel's terminology, religion can be translated in two ways: first, it serves as a cause of conflict, and second, it becomes an obstacle to conflict.² So in recent decades, the issue of religious moderation and interfaith dialogue have become increasingly important, given the global challenges affecting religious diversity worldwide.

In this situation, religious moderation has taken center stage in campaigns to advance harmony, tolerance, and peace in society. This is in line with M Abror study entitled "Religious Moderation in the Frame of Tolerance: Islamic Studies and Diversity" affirming that the application of moderation in interreligious harmony is considered important because it will create peace among religious communities or religious beliefs.³

In addition, the concept of religious moderation is considered effective in counteracting extremist groups that embrace extreme violence. Moderate and inclusive Islamic education can prevent radicalism in the name of religion.⁴ This fact shows how important the role of religious moderation in a plural society is to maintain togetherness through tolerance. Moreover, social and cultural values have been rooted for a long time in Indonesia's diverse society.

Former Minister of Religious Affairs of the Republic of Indonesia, Lukman Hakim Saifuddin in his remarks in a book entitled Religious Moderation said, moderation must be understood as a joint commitment to maintain a complete balance.⁵ Thus, mainstreaming religious moderation must always be carried out, so that the national cohesion, which has

¹ Julita Lestari, "Religious Pluralism in Indonesia: Challenges and Opportunities for National Integrity," *Al-Adyan: Journal of Religious Studies* 1, no. 1 (2020): 30.

² Catur Widiat Moko, "Religious Pluralism According to Nurcholis Madjid (1939-2005) in the Indonesian Context," *Medina-Te: Journal of Islamic Studies* 16, no. 1 (2017): 61–78.

³ "Religious Moderation in the Frame of Tolerance: Islamic Studies and Diversity," *Rusydiah: Journal of Islamic Thought* 1, no. 2 (2020): 143, <https://ejournal.stainkepri.ac.id/index.php/rusydiah/article/download/174/130>.

⁴ M Fahri and A Zainuri, "Religious Moderation in Indonesia," *Intizar* 25, no. 2 (2019): 96–100, <http://jurnal.radenfatah.ac.id/index.php/intizar/article/view/5640>.

⁵ Ministry of Religious Affairs of the Republic of Indonesia, Religious Moderation, Ministry of Religious Affairs of the Republic of Indonesia (*Jakarta: balitbangdiklat kemenag RI, 2019*).

become the foundation and philosophy of society, is not disturbed by efforts to divide national unity through the spread of radical ideas that raise differences in race, religion, and groups.

Seeing the essence of religious moderation, it is the responsibility of all parties to understand and echo religious moderation, including from among *habaib* (a compound form of *habib*). It is undeniable that *habaib* has a unique place and strong influence on the people of the archipelago, both in terms of religious understanding (religious science) and social and economic life.⁶ *Habib* in Indonesia contributed significantly to the enlightenment and knowledge of Islam. In addition, the *habibs* have helped many people convert to Islam.

While the understanding of *habaib* can be seen in terms of language, *habib* comes from the word *habba-yuhibbu* which means beloved or loved one. While in terms, *habib* is a title name for the descendants of the Prophet Muhammad SAW who are loved by Allah SWT.⁷ As a community that has peculiarities, *habaib* certainly has a very strong influence on society.

Their role cannot be underestimated, especially in matters of *da'wah*. History records, that their predecessors or grandfathers, came to this country, the purpose was to preach the spread of Islam. They provide enlightenment and knowledge about what and how Islam is. Former Chairman of Rabithah Alawiyah Sayid Zen Umar bin Smith explained, that the word *habib* linguistically means a beloved descendant of the Prophet of Allah. Meanwhile, *Habib* is the plural word of *Habib*.

Citing the opinion of Indonesian Muslim scholar Quraish Shihab who also has a lineage of the Prophet Muhammad SAW explained, that *habaib* has many tasks to do. One of them shows noble morals.⁸ Because the prophet was not sent except to perfect morals. The function of *Habib* is to be an example, to solve the problem, not to be the cause of the problem. Quraish affirmed, "*Habib* is loving, so loved."

Seeing the role of *habaib* received by the Indonesian people with devotion, makes them have a strategic role in delivering the message of religious moderation in *da'wah*. Such great respect for *habaib* makes the delivery of religious moderation to Muslims more acceptable

⁶ Faiz Fikri Al Fahmi, "A Critical Review of the *Habaib* Phenomenon In The View of the Betawi Society," *ISLAMIKA* 11, no. 2 (January 31, 2017): 47–64, <http://ejournal.unis.ac.id/index.php/ISLAMIKA/article/view/432>.

⁷ Al Fahmi, "A critical review of the *habaib* phenomenon in the view of the Betawi community."

⁸ Fathoni, "Why Quraish Shihab Refuses to Be Called *Habib* and *Kiai*?" <https://www.nu.or.id>, last modified 2016, accessed October 18, 2023, <https://nu.or.id/nasional/kenapa-quraish-shihab-enggan-dipanggil-habib-dan-kiai-r6mc7>.

because their messages and speeches are not only heard by their followers, but also by the public.

Regarding the da'wah of the habaib, it cannot be separated from the teachings or thariqah they profess, namely the Alawite Thariqah.⁹ This is one of the most influential tariqas in Indonesia, because almost all tariqas spread in Indonesia, are part of the Alawite Thariqah. The name Alawiyah comes from the name of one of the ancestors of this group, namely 'Alwi bin Ubaidillah bin Ahmad bin Isa al-Muhajir bin Ali al-Uraidhi bin Ja'far Sadiq bin Muhammad al-Baqir bin Ali Zainal Abidin bin Husein bin Ali bin Abi Talib AS.¹⁰

Thariqah Alawiyah itself is a religious way that is oriented towards Sufism to is very influential in the development of Islam in the country. Because the Alwiyin came with a message of peace that was based on religious tolerance. According to the former Chairman of the Alawite Rabitha, Habib Zen bin Smith, there are five pillars taught in the Alawite Thariqah, namely: knowledge, charity, sincerity, wira'i (caution), and taqwa. "If these 5 pillars are carried out, God willing, it can be good. Good in state, good in business, good in preaching, and so on," explained Habib Zen when asked by the media on an occasion.

As for the practice of da'wah, it is one of the crucial elements in religious moderation. The importance of critically examining the practice of da'wah, because it has the potential to significantly affect the way a person views and understands religion.

In line with this statement, da'wah among the Indonesian Islamic community cannot be separated from the Alawi Thariqah, which is famous for its moderate philosophy. Quoting the opinion of Alwi Shihab in his book *Akar Tasawuf di Indonesia: Antara Tasawuf Sunni & Tasawuf Falsafi* said, "Every tariqa has one noble moral goal, that is, a person has a noble position on the side of Allah, so that between the servant and Allah there is no longer a hijab between the two".

These Sufi orders are well known, for their initiatives to promote tolerance and peace, encourage interfaith dialogue, and blend Islamic principles with regional culture. However,

⁹ Abdul Aziz Muslim and Siti Zumrotus Sa'adah, "The Alawite Order; Genealogy, the Concept of Moderation and the Role of the Formation of the Republic of Indonesia," *ESOTERIC* 8, no. 1 (June 17, 2022): 23–44, <https://journal.iainkudus.ac.id/index.php/esoterik/article/view/13683>.

¹⁰ Mukhtar Sholihin, "Tarekat Alawiyyah The Concept of Teachings of the Alawite Order at the Masyhad An-Nur Islamic Boarding School Cijurai Village, Sukabumi – West Java (Philosophical Analysis) By:," *JAQFI: Journal of Aqidah and Islamic Philosophy* 4, no. 2 (2019): 39–57.

there are concerns about the extent to which the Alawite Order has succeeded in promoting Islamic moderation through its da'wah activities in countries such as Indonesia.

This study intends to critically examine the da'wah techniques used by the Alawi Thariqah and provide in-depth insight into its role in fostering religious moderation in Indonesia. We can better understand the role of the Alawite Thariqah in helping Indonesian society as a whole develop a tolerant and inclusive understanding of religion through careful analysis.

The significance of this study lies in its ability to present a more comprehensive picture of initiatives undertaken to create a more peaceful and tolerant society in the religious context in Indonesia, as well as its efforts to understand the contributions made by Sufi orders.

Research Methods

The method used in this research is literature review, also known as library research, that is, research methods by collecting and analyzing information from written sources, such as books, journals, articles, theses, and other references. This method does not use surveys, experiments, or interviews to obtain primary data; Instead, this method focuses on existing literature. A literature review aims to increase understanding of a particular topic, find gaps in the literature, and create a strong theoretical framework for advanced research. Literature research allows researchers to collect relevant secondary data, synthesize the results of previous research, and support their arguments or hypotheses.

This research method does not require field research, because it emphasizes the analysis of books and other written works, while the results are expressed in descriptive form. To collect information, notes, and descriptive data from the evaluated text, this study uses a qualitative type of research. Through detailed descriptive analysis skills in a qualitative approach, the topic of religious moderation from the perspective of the Alawite Thariqah is presented methodically, objectively, and critically.

The primary data sources in this study are books that specifically discuss religious moderation, such as the book "Religious Moderation" compiled by the Ministry of Religious Affairs of the Republic of Indonesia, and the book entitled "Thariqah Alawiyah The Straight Path to Allah" as well as secondary data sources are books and journals that provide additional information. related to the subject of this study.

Research Results and Discussion

Thariqah Alawiyah

The Alawite Thariqah, a Sufi sect rooted in the Islamic tradition, has long been known for its moderate approach to religion. This Thariqah views religion as a source of inspiration to achieve a deeper understanding of humanity, compassion, and impartiality. The Alawite Thariqah upholds the principles of social justice, interfaith tolerance, and humanitarian service.

Tarekat according to etymological studies, is taken from the word thariq which means path, condition, flow, and lineage. Whereas what is practiced by the tariqa is the path that must be taken to Allah. The word Alawiyah is taken from the blasphemy of the word "Alwi" which is the name of the founder of this order, namely Alwi bin Ubaidillah bin Isa bin Ahmad Al-Muhajir. he was a Sufi yokoh from Hadhramaut Yemen, who lived around the 17th century AD. The name "Alawi" in this context identifies the wisdom and spiritual teachings brought by the founder of this order, as well as the root of the deep Alawite tradition.

In the context of etymology, the concept of "Tarekat" can be analyzed as a derivation of the word "thariq," which has a deeper meaning that includes aspects of paths, states, flows, and lineages. The conceptualization of "Tarekat" in the spiritual context of Islam refers to the path or method that must be taken by individuals to achieve understanding and union with God.

Furthermore, the term "Alawiyah" refers to a term derived from the word "Alwi," which is the name of the founder of this order, namely Alwi bin Ubaidillah bin Isa bin Ahmad Al-Muhajir. Alwi ibn Ubaidillah was a scholar and Sufi whose origins came from Hadhramaut, Yemen, who lived in the 17th century AD. The name "Alawite" in this context identifies the wisdom and spiritual teachings brought by the founder of this order, which is at the root of the deep Alawite mystical tradition.

On the other hand, the Alawite Thariqah is considered the oldest Sufi order in Indonesia. This is inseparable from the common thread of history, which connects him to Imam Ahmad Ibn Isa al-Muhajir, a figure who is considered the ancestor of Wali Songo. Even his descendants are considered successful in inheriting his teachings and continue to spread these

teachings in Islamic da'wah. While his followers who spread throughout the archipelago, uphold these principles.

Habib Abdullah al-Haddad was the habib who developed and perfected the five basic principles that the Alawites worshiped, thus making Sufism a science that could be accepted by various circles of society. Just as Islamic teachings make morality a central element, the Alawi Thariqah also makes adab, the basis of teachings and teachings, including in interactions in the social environment. This is then reflected in the unconditional acceptance of this stream by different walks of life.

Moreover, the Alawite Thariqah is based on the teachings of salafus salih which emphasizes simple worship practices, without imposing remembrance or special contemplation. This order encourages the practice of worship that is ubudiyah and basic. In this context, there are five main principles of the Alawite Thariqah as explained by Habib Abdullah al-Haddad, namely Science, Charity, Wara' (prudence), Khauf (fear), and Sincerity¹¹.

Here is a breakdown of the five main principles of the Alawite Thariqah, to better understand the viewpoint of this tariqat:

1. Science

Imu in the Alawite Thariqah is paramount in this order because science is the gate of knowledge. Not without reason, Habib Ahmad bin Zein Al-Habsyi puts knowledge at the top of the list in the principles of Alawite Thariqah, because almost all worship and activities must be based on knowledge. Even an association that discusses science, according to Habib Ahmad bin Zein Al-Habsyi, is more important than hundreds of worship without being based on an understanding of science.

By knowing and understanding the laws of Allah contained in the Qur'an, hadiths, and the sayings of alim ulama, those who walk this noble path, will find it easy to understand which commandments of Allah must be obeyed and which must not be broken. For intelligent people, knowledge is a provision for them to get closer to the Khalik, as a fear of Allah SWT.

Suffice it for the words of Imam Ali ibn Abi Talib to be a picture of the importance and glory of knowledge. The son-in-law of the Prophet who was called the "Gate of Knowledge" stated, "Knowledge is more useful than treasure, because knowledge always guards you, while your treasure guards it." And it is not that knowledge decreases when shared with others, it will

¹¹ Sholihin, "Tarekat Alawiyah The Concept of Teachings of the Alawite Order at the Masyhad An-Nur Islamic Boarding School Cijurai Village, Sukabumi – West Java (Philosophical Analysis) By:"

increase. Knowledge will raise a person's level, not only in the eyes of man but before God will also be glorious.¹²

Confirmation of this is also conveyed by His Majesty the Prophet Muhammad in one of the hadiths which reads, "Whoever takes the path to seek knowledge, Allah will facilitate for him the way to heaven. (HR Muslim) Therefore, studying useful knowledge is highly recommended in the Alawite Thariqah, without exception, both zahir and mental science. The science in question, such as the science of adab, fiqh, tawhid, the science of hadith and tafsir, the science of Sufism, including general sciences, among others, economics, social, culture, engineering, medicine, and other sciences that bring themselves closer to Allah.

However, in studying from the perspective of the Alawi Thariqah, some things must be underlined, namely the importance of having a teacher who is clear to the Messenger of Allah, has perfect reason, is good in temperament, understands the sharia, and last but not least can know one's situation. That way, a person who gains knowledge from such a teacher can gain useful knowledge.

1. Charity

It is not enough just to gain knowledge, said Imam Ali bin Abi Talib that useful knowledge is the knowledge that is shared with others, so it is not only useful for himself. The Alawite Thariqah places charity, in second place, so that those who follow this tariqa preach the knowledge they have gained.

For knowledge without practice will be useless and will one day be held accountable before Allah, as explained from Q.S Al-Shaaf verses 2-3, which means: "*O believers, why do you say something that you do not do? (It) is very hateful in the sight of God, if you say, anything you do not do.*"

Therefore, a person who already has enough knowledge, it is recommended in the teachings of the Alawite Thariqah to hurry to practice it, so that he does not become a person who loses, as the Prophet Muhammad said in a hadith,

"Hurry up in doing charity, before comes a slander that makes the pieces of the night pitch black, where in the morning a man who is still a priest, then in the afternoon he has become an infidel, in the afternoon he believes, then in the morning in a state of infidels, is the one who sells his religion for the sake of the world." (H.R Muslim)

Some Alawi figures then divide three times to make it easier for someone to seek knowledge, charity, and giba, namely 1/3 to gain knowledge, 1/3 more to preach, namely

¹² Muhammad Zulus, "Kecerdasan Ali Bin Abi Thalib Dan Keutamaan-Keutamaan Ilmu," *Kemenag.Go.Id.*

practicing their knowledge, and the remaining 1/3 specifically to worship Allah. Third, if it can be applied properly and go hand in hand, it will make a person get many benefits, both for his world and the provision of the hereafter.

Not surprisingly, many Alawiyin figures prospered during their time by maintaining obedience to Allah, whether through reading the Qur'an, reading and studying the hadiths of the Prophet Muhammad, never separated from praying to the Messenger of Allah, making remembrance, reading the books of salaf, giving advice and charity, and shunning all vain words and deeds that can keep them away from their God. This is a picture of a knowledge leader who then practices every knowledge he gets, so as not to become knowledge without charity.

1. Sincere

This third principle is indeed easy to say, but it is not easy in practice, considering that humans are inseparable from the name of lust. Lust wants to be seen as pious by others, his words want to be heard, expect to be praised, feel his worship is the best, his charity seems to have been accepted by God, and other vices to unknowingly make himself *ujub* or arrogant to escape sincerity.

So sincerity aims to filter out all deeds from various kinds of evil, just as a human being hides his ugliness from other humans. Sincerity is also connoted as an attitude of *qanaah*, which is to accept everything that is intended for him and try to distance himself from dissatisfaction and feelings of lack. Trials, calamities to illnesses for those who are sincere are accepting fate with patience because they believe that behind it all, there is good for them.

Therefore, the Salawites try to keep their hearts sincere in worship, because their sole purpose is to always be close to Allah. This must also be owned and maintained by the followers of the Alawite tariqah, not hoping to get *karomah* or *mukashaafah* (inner vision), but doing whatever things must be done, and leaving things that should be abandoned. Last but not least, it dedicates everything according to the Sharia described in the Qur'an and the hadith of the Prophet Muhammad

1. Khauf

The next principle is *khauf* or fear. Fear does not mean allowing immorality to happen, but keeping the heart from bad hearts, fear that worship will be rejected, or even fear that charity will not be accepted. Fear in the principle of the Alawite Thariqah is prudence in deeds, even in good deeds, so as not to fall into complacency, because they feel that they have a lot of

charity, more precisely introspection from all things that can harm them, not only in the world but also in the hereafter.

A servant who has known his Lord correctly, plus the closer he gets to Him, the greater his fear of God. This fear is a requirement for someone to gain useful knowledge. Knowledge without the fear of God, will form a person *jumawa*, feel the greatest self, to humble the man under him.

In line with that, Habib Abdullah Al-Haddad said, the source of fear is understanding the greatness and power of Allah over everything He creates. From this fear, the condition of wanting to leave immorality arises, while keeping oneself from being trapped in despicable qualities. On the contrary, the loss of fear of oneself, makes him fall into chaos. A great fear of God should be nurtured in the heart, to always feel the presence of God in all its activities,

1. Wara'

The nature of *wara'* is an attitude of prudence from everything, including *sharbat* (doubtful) matters, to avoid something forbidden by the Shari'a. These traits include speech, deeds, beliefs, and trajectories in the heart. For example, underestimating others, because they are considered incomparable to themselves. Then keep all the limbs from sinful deeds. As in a hadith it is said, "Indeed, what is lawful and what is haram is clear. And between the two, there are many things that most people don't know. Whoever guards himself from the things of Shubhat has cleansed his religion and honor." (H.R Bukhori Muslim)

Whoever is warm can be sure that his life will be peaceful, including in terms of worship. Not only that, even his prayers will always be accepted by God. Therefore, this quality is very important for a person to have, so that one's practice can be accepted by God.

Religious Moderation in the Alawite Thariqah

Referring to the meaning of religious moderation in this country, if drawn correctly red, it has long been embodied in the teachings of the Alawi Thariqah. Unlike most tariqas, the Alawite Thariqah is not a Sufi order, although it cannot be separated from the theoretical foundations of Sufi thought, the Alawite Thariqah can be grouped into Sufism (Sunni Sufism). Because this tariqah conducts da'wah with a moral approach and upholds Islam Rahmantan lil Alamin.

According to Alwi Shihab in his book *Akar Tasawuf di Indonesia: Antara Tasawuf Sunni & Tasawuf Falsafi* (2009; 183) states that "Every tariqa has one purpose, which is a noble moral purpose, that is, a person has a noble position in the sight of Allah, so that between

the servant and Allah there is no longer a veil between the two". As explained in a hadith of the Prophet (peace be upon him), "Sharia is my word (aqwali), tariqa is my deed (a'mali), and essence is my mental state (ahwali) (Schimmel, 2000; 123).

Further examining the meaning of Bergama moderation in the frame of the Alawi Thariqah as described by Alwi Shihab in his book *The Roots of Sufism in Indonesia: Between Sunni Sufism & Sufism Philosophy* becomes very clear, if the habaib has long applied religious moderation in carrying out their da'wah. Because their teachings translate this, knowledge that is not considered meaningless without being accompanied by noble morals is reflected in the piety of behavior in everyday life. Adab became an important part of the teachings of the Alawite Thariqah.

So naturally, religious moderation is ingrained in the Alawites, because tolerance is part of civilization. We can see now how knowledgeable people ignore civilization until they lose their scientific spirit. It should be balanced with the height of knowledge until the height of morals until the knowledge becomes meaningful. Religious moderation can also be a reflection of moral beauty, which respects each other's differences, without having to impose their will, because everyone is different.

Jurgen Habermas, a German philosopher known for his critical thinking has a theory that is quite relevant to this discussion, namely the Theory of Community Communication¹³ can be combined with religious moderation in the Alawite Thariqah. Habermas in his theoretical studies developed the idea of humans as rational communicators in life. For Habermas, the crux of the human problem is how to acquire communicative rationality, that is, the conditions that enable rational communication between different individuals and cultures.

An obstacle that occurs in religious moderation is the occurrence of obstacles in communicating differences. Even though through communication all differences can be bridged. Habermas's solution is to propose his way of expressing directly to the theoretical level the pretheoretical intuitive skills that usually underlie every act of speaking, judging, understanding, and of course acting.

Habermas calls one form of communication "discourse." This is a modern form of communication, in which people do not simply accept something with understandings

¹³ "Towards a Communicative Society According to Jurgen Habermas," accessed October 19, 2023, <https://lsfdiscourse.org/menuju-masyarakat-komunikatif-menurut-jurgen-habermas/>.

developed through tradition, but must first be tested with rational consideration. Therefore, discourse is critical and open.

Implementation of Religious Moderation in the Alawite Thariqah

So how is the implementation of religious moderation in the Alawite Thariqah? It is very easy to interpret. It can be seen from the book that is a reference to this thariqah, still using classic books written by scholars from Alawi (descendants of Imam Ahmad bin Isa Al-Muhajir) and scholars who are in the Alawi Thariqah.¹⁴

For example, the reading of ratib, be it Ratib Al-Attas and Ratib Al-Haddad, is a supply for the heart to be gentle and wise in responding to something. So this wirid not only fortifies the reader but also allows him to interact better with the outside world. This is just one small example, not just wirid, this thariqah teaches us to do good and serve others.

He further explained to the former Chairman of the Alawite Rabitha, Habib Zen bin Smith, that "The grandsons and descendants of the Prophet Muhammad (PBUH) should have more and heavier obligations because they must serve the community. This is what we must uphold," explained Habib Zen during a visit to the Ministry of Agriculture, Jakarta, Thursday (07/14/2016). Habib Zen stated, that Nasab Rasul, is not to be respected or make caste or race, but merely to trace relationships. Because basically, there has been an assimilation of kaffah with society.

That is, the implementation of religious moderation has become a dressing in the Alawite Thariqah which is implemented in the daily lives of adherents of this sect. Even in da'wah, the habaib has a distinctive characteristic. Blood relations with the Prophet made them attach everything to the Prophet Muhammad SAW. Al Mustofa became a role model in all aspects of life. There is no more ideal example of translating religious moderation than His Majesty. Moreover, the inherent qualities of the Apostle are gentle and affectionate. The apostle was not a man who behaved harshly or spoke sharply, hurtfully, or even jokingly with friends. However, in the hadith narrated by Tirmidhi, despite joking the Prophet never said anything other than something true.¹⁵

¹⁴ Sholihin, "Tarekat Alawiyah The Concept of Teachings of the Alawite Order at the Masyhad An-Nur Islamic Boarding School Cijurai Village, Sukabumi – West Java (Philosophical Analysis) By:"

¹⁵ Muhammad Hafil, "Making Prophet Muhammad a Role Model," <https://Islamdigest.Republika.Co.Id/>, last modified 2022, accessed October 19, 2023, <https://islamdigest.republika.co.id/berita/r9g5i5430/menjadikan-nabi-muhammad-sebagai-role-model?>

By making the Prophet a role model, it is not only a matter of morals, but also as mentioned in behavior and morals. This politeness of behavior is widely exemplified by *habaib*, either in daily life or preaching. The humble and always grateful nature instilled from an early age in the teachings of the Alawi Thariqah became the answer to the piety of the figures or scholars of the Alawites.

One example is Habib Shaykh bin Salim Al-Attas. He is the tenth grandson of Sohibur-Ratib al-Habib Abdurrahman al-Attas and his lineage goes back to the Prophet SAW. He has contributed constructive thoughts to build and realize solidarity, tolerance, unity, and unity of the people throughout the archipelago. He put forward the concept of the middle way with wisdom for the benefit of all. Often he gave answers and various things, always answered with wise and simple sentences, by the word of Allah the Exalted: Call them to the path of your Lord with wisdom and good advice." "Be happy and don't let them run away, ease their affairs, and don't make things difficult."¹⁶

The core teachings have been passed down for generations to the present day, so it is answered that religious moderation among the Alawiyin has been rooted for a very long time, even becoming teaching material for later generations. Uniquely, it does not stop there but is also preached to others, without the element of *paksanaan*, because the *da'wah* adopted by the *habaib* is to deliver a treatise without any element of force in it. Because everything is inseparable from the life of the Almighty.

Conclusion

As mentioned above, the concept of the teachings of the Alawite Order originates from *salafus salih* and focuses on five basic teachings, as stated by Habib Abdullah al-Haddad, namely: Science, Charity, *Wara'* (being careful and vigilant), *thaugh* (fear), and sincerity. These five basic teachings were started by the Alawites and later developed and perfected by Habib Abdullah al-Haddad. This Thariqah full of religious moderation, is not at all binding, only advocating some concepts of practice that are *ubudiyah* only. This makes the Alawite Thariqah acceptable to various circles, especially the laity who constitute the majority, who emphasize more on the moral aspect. Because morality is a basic aspect emphasized in Islam and can be accepted by all groups.

¹⁶ Sholihin, "Tarekat Alawiyah The Concept of Teachings of the Alawite Order at the Masyhad An-Nur Islamic Boarding School Cijurai Village, Sukabumi – West Java (Philosophical Analysis) By:"

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