

# Deradicalization Model at *Tariqa Pesantren* in Tasikmalaya District

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Abstract: Research with the title of Deradicalization Model at Tariqa Pesantren in Tasikmalaya District is expected to produce works that can find the concept of nationalism and de radicalization that run on pesantren education to be implemented in other community. To be able to fully illustrate the patterns formed in religious rituals, education, teaching among Pesantren Tariqa, the research method used using the qualitative-descriptive method. The results show that there is a positive correlation between tariqa and de radicalization, reinforced by several factors, first, tariqa offers the flexibility of dialogue between religious teachings and local culture, so accepting the differences of idealism. Second, the very clear distinction in the main concept of jihad in the logic of radical fundamentalists with the adherents of the tariqa the third, the internalization of the value of Sufi values is based on the spirit of *ihsan* (Islamic ethics) which is the value of the universal value in life. The spirit of tariqa nationalism is rooted in the long history of the Indonesian nation, placing the interests of the state in line with the understanding of the faith. Therefore it can be concluded that the potential of de radicalization can grow and develop in Tariqa Pesantren.

## 1 INTRODUCTION

The opening of the texts of freedom of expression in the Reformationeraaffects the development of the life Islamic society in Indonesia. This influence can be seen with the strengthening of the identity and movement of religious groups and encourage the emergence of various religious groups and spirituality outside the mainstream which is often the denial of the dominant religious groups embraced by the majority of the people. Groups such as The Islamic Defenders Front (or locally known as FPI), Hizbut-Tahrir Indonesia (HTI) and the Jamaah Islamiyah or Jamiah Ansorut Tawheed (JAT) group, Al-Qadiyah Al Islamiyah are radically developing and gaining sympathy from some groups of people. This cannot be separated from the growing understanding of religious puritan and radicalism. Meanwhile, tariqa is specifically a concept for the mystical teaching and spiritual practices of such an order with the aim of seeking haqiqa, which translates as “the ultimate truth.”

The growth of radicalism in the name of religion cannot be separated from the factors behind it. One factor that contributes to the growing understanding and action of religious radicalism in Indonesia is education. It is education that shapes the character

and can encourage a person to take action. Each educational institution has a big task to deal with this problem, especially Pesantren. Pesantren is a traditional Islamic boarding school (Muhammad & dkk, 2015).

In the historical sphere, pesantren is often suspected as the cause of the emergence of the idea of religious radicalism which is one of the forerunners of terrorism. Through the doctrine of the cross between traditionality (al-qadim al-shalih) and modernity (al-jadid al-ashlah), pesantren succeeded in becoming an essential part in the formation of state and nation character that can build harmony among the Muslims.

Particularly in this study, tariqa pesantren is interesting to be studied, not only because it teaches Islam that is friendly and suitable for Islam in the frame of Indonesian, but more than that, as the times progress, pesantren this model has undergone many changes and renewal yet not uprooted from traditional roots proven to contain the teachings of tolerance.

In order to explain the role of pesantren education in preventing radicalism (deradicalization) one of them uses the Tariqa (thariqah) approach.

Furthermore, the aspect of tasawuf (psychological) in pesantren also contributes to the growth of the value of tolerant among the students.

Pesantren which since its inception is a moderate and accommodative institution also has its way in observing radicalism. As a unique Islamic-based educational institution, Indonesian pesantren has emphasized the importance of spreading the culture of peace. The concept of *tasāmuḥ*, *tawassuṭ*, *tawāzun*, and *i'tidālah* inherent in the pesantren community and serve as the clear proof that pesantren is an institution that promotes the values of peace and anti to radicalism (Muhammad & dkk, 2015).

The main concern of this research is the concept of nationality and the concept of deradicalization that arises from the teaching and rituals of tariqapesantren in Tasikmalaya district. Tasikmalaya is one of the areas considered as the basis of pesantren and called as the city of santri, which has tremendous potential about how the concept and method of teaching and understanding of religion in Islamic education institution. Various models and types of pesantren can be found in Tasikmalaya, ranging from the traditional pesantren to modern, from pesantren salaf (one of madzhab in Islam based on the Holy Quran and As Sunnah) to kholaf (madzhab which is based on human logic). As well as the tariqapesantren, which are also growing in Tasikmalaya.

Several studies reveal that there are various types of tariqa that grew in Indonesia; among them are Tariqa Qadiriyyah, Syadziliyyah, Naqsyabandiyah, Khalwatiyyah, Sammaniyah, Tijaniyyah, Qadiriyyah Naqsyabandiyah, Idrisiyyah, and Syatariyyah. All of those spread in various cities in Indonesia (Mulyati & dkk, 2005) In Tasikmalaya regency, West Java. The two biggest tariqa with the most followers in West Java but also in Indonesia is the Tariqa Qadiriyyah Naqsyabandiyah Pesantren Suryalaya Tasikmalaya with Abah Anom (KH Ahmad Shohibul Wafa Tajul Arifin) and Al Idrisiyyah yarekat leader Syakh Akbar Faturohman as the prominent figure. Hence, this two pesantren serve as the research location for this study. Departing from the background of the above research, the researcher finds out the concept of nationality developed in tariqapesantren. The selection of tariqa pesantren as the locus of this research is because the tariqa became an instrument not only to consolidate in the spiritual realm but also to be a window to build a solid social order through its continuous social-rite communication by its agents. It seems understandable that the history of resistance to the

colonials is often driven by the tariqa movement (Salahudin, 2013).

One of the main problems of the national life crisis is the inability of society to understand each other's differences. So, if this condition is left continuously and does not get the attention of researchers as an effort to find a strategic solution will always be a fire in the husk that always haunts typical plural societies like Indonesia. The erosion of the sense of nationalism and erosion of the ideology of nationalism, building the character of the nation by instilling the love of the homeland and re-internalizing the ideology of nationhood. The occurrence of a process of religious silencing (more concerned with ritual than essence), deepening and appreciation of religious teachings, tolerance and inclusiveness of religious practices on diversity, deradicalization of discourse or religious dogma. In this context researchers consider this research to find its urgency.

This research is expected to produce a contribution of thought, regarding the right education model in counteracting the ideology of radical ideology that originates both from the lack of religious understanding and diversity, violence in the name of religion, and more extreme actions namely terrorism which has recently become a scourge for the Indonesian people.

This research is targeted to produce the concept of nationality and deradicalization in the tarekat Islamic boarding school which later became the concept of developing an effective and capable national education implemented in various places. Various ritual patterns, the tradition of teaching methods and the understanding of pesantren that are carried out will be studied in depth through a continuous picture, to get the national concept building that is run in the pesantren

## 2 STUDY ON PESANTREN EDUCATION AND DERADICALISATION EFFORTS

The study of the dynamics of the life of tarekat in Islamic boarding schools in Indonesia is not new, in the last two decades many scholars from both Indonesia and foreign scholars have studied social and cultural thinking which places the tarekat on the development of scientific concepts on significant understanding. The study carried out is only about the history and role of various tarekat existing and

developing in Indonesia. Meanwhile, there are only a few systematic studies of pesantren and tarekat in Indonesia in the context of deradicalization.

Martin Van Bruinessen in 1955 tried to spearhead the study of tarekat in Indonesia by starting to trace the journey of Islamic life traditions to the Southeast Asian region, especially in Indonesia through the transmission of religious sciences in Arabia. Bruinessen tried to map the problems that are still faced by Muslims in this country.

In general, the pesantren tradition in Indonesia according to Bruinessen is very sufistic, because many scholars are affiliated with the tariqat. They taught their followers sufistic practices. Such conditions facilitate the growth and development of tariqat organizations that develop in the Islamic world. In Indonesia there are a lot of tariqat that develop and spread in various regions. Abubakar Aceh said, in Indonesia there are about 41 teachings of the tariqat. Whereas Nahdhatul Ulama (NU) through its Jam'iyah Thariqat Mu'tabaroh Al-Nahdhiyyah said, the number of tariqat in Indonesia which is recognized as valid (mu'tabaroh) to date there are 46 tariqat (Aceh, 1992)

In line with Bruinessen, Sartono Kartodirjo (1984), revealed the role of thariqat in the 19th century M., which played an important role, developed into the most dominant resurgence in Indonesia. Although initially the thariqat was a religious revival movement, thariqat gradually became a political force, even becoming the most effective tool for organizing religious movements and the doctrines of the resurrected ideals.

Tasawuf and thariqat have an important role to strengthen the position of Islam in the country and society, as well as the wider community development. Some of these roles include: 1. role as a factor of forming and mode of state function. 2. As a guide for some paths of community and economic development, and 3. As a defense fortress against European colonization. (Meuleman.tt: 4-5) The role of tarekat politics is also highly acknowledged to influence Indonesia's independence, though not directly, pesantren clerics have contributed greatly to the struggle of the Indonesian nation to achieve the condition of independence. This is a strong proof of why tarekat and pesantren hold a concept of a rooted nationality. This is why this research is important to explore how the concept of Nationalism in Islamic boarding schools is especially the pesantren that transcends tarekat in relation to the frequent deradical discourse.

The rise of radical movements in Indonesia has developed since the 1980s. It is marked by the emergence of the phenomenon of strengthening the religiosity of Muslims. The expression of this movement is more open, unlike the splinter movement, which by Bruinessen is defined as a distorted or separate movement from the prevailing "orthodoxy" (application of pure doctrine). Efforts to prevent the spread of religious radicalism has been done by the society of traditional santri represented by Nahdlatul Ulama Ormas through pesantren education. The reason is that NU has sowed the tolerant diversity tradition through pesantren education. Pesantren education not only teaches the science of religion but a tribute to the teacher (kiai) and continues to be an Islamic tradition that has been hacked by four imams of the school (Steenbrink, 1996).

Deradicalization through pesantren should be implemented within the framework of institutional strengthening to reduce the economic and political gaps that enable triggering radicalism leading to extreme actions. The active role of related parties, especially the government can be directed to strengthen the role of Islamic traditional boarding school in overcoming the economic, political and other problems that become the seedbed ground of the radical understanding. This also indicates that the curriculum used in boarding schooldirected students to approach deradicalization (Darmadji, 2011).

This research, in fact, found diverse perspectives and scientific backgrounds regarding deradicalization. This research also utilized some of the preliminary study on the similar topic. Among those, a research by Arif (2010) mentioned that religious radicalism is a necessity born of a postmodernist response to modernity. It was born due to the pathology of modernity, this happens because modernity tends to marginalize religious aspirations (Arif, 2010).

Inclusive education of pesantren is a proper method of de-radicalization in Indonesia. (Suprpto, 2014) (Mukodi, 2015) One reason is that pesantren prefers to affirm moderate Islamic teachings as a response to radicalization. (Muhammad & dkk, 2015) The path chosen in the perspective of deradicalization is known as the preservative deradicalization approach, which maintains the values of moderatism in anticipation of the hard-line Islamic model. It is also followed by the development of multicultural life, which is an awareness of diversity that can foster mutual respect. Through dialogue approach and mutual learning

comprehension, pesantren able to eliminate the attitude of religious radicalism, which mainly caused by external factors (Satori & Widiastuti, 2017). From the various studies and observations of the author, it is important also to examine the local wisdom in this country from the perspective of political culture, identity politics and multiculturalism. With a conducive geographic background and enabling researchers to explore research data, the researcher's interest in studying the pattern of education in the tariqa pesantren in Tasikmalaya district is the primary choice of the model of education in preventing the threat of radicalism.

### 3 METHOD AND ANALISYS

To be able to fully describe the patterns formed in religious rituals, education, teaching among Tariqa Islamic boarding schools, the research method used uses qualitative-descriptive methods.

To obtain valid data, this study uses in-depth interview techniques, direct observation and documentation data. The research perspective used is the perspective of constructivism, namely developing ideas through data so as to produce a complete picture of research.

In analyzing data, this study uses an interactive analysis model. The purpose of this study was to analyze in depth through the process of depicting all activities in several tarekat Islamic boarding schools related to educational practices, rituals, which form a deradicalization model in counteracting all forms of radicalism. can be replicated by other communities, even countries

### 4 RETHINKING DERADICALIZATION: FROM HARD POWER MODEL TO SOFT POWER MODEL

Deradicalization is a strategy based on a conceptual understanding to deal with the problem of terrorism. Deradicalization is not only developed regarding rehabilitation efforts against terrorists but also can be interpreted as an attempt to counter ideology or de-ideologization (Hikam, 2016) Understanding deradicalization as a counter-ideology generally refers to the effort to stop the understanding and spread of ideology owned by

terrorists (Golose, 2010), (Hikam, 2016). In its development there are two deradicalization models commonly applied through government programs, first, hard power deradicalization and both soft power deradicalization.

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 country threat that the crackdown 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 militarized power through military recruitment.

Until now the approach that uses physical facilities is still used by the government. The deradicalization that has been done by the government is done by using hard power deradicalization model through security approach, and legal approach. So far, these two approaches use physical means in their implementation. The arrest of more than 750 terrorist suspects and 70 of them in dead guns in recent years did not make terrorists stop, but the terrorists acted far beyond the fear of the punishment. This is because the logic of the government's legal mechanisms is against the logic of terrorists (Ruth, 2010); (Mukhibat, 2014) besides this approach often triggers opposition in society and even raises a high sense of resentment against law enforcement officers (Bakti, 2016).

The government's deradicalization initiative through BNPT does not have a focus on deradicalization of former militants, as the spread of radicalism in prisons is still a big problem for authorities. Jones (2016) examines that there are many expensive but non-impacted BNPT programs because they have not been adequately targeted. The radicals are reported to continue to spread even within the maximum security prison cells on Nusakambangan Island, Central Java, through regular communications between terrorist prisoners and their visitors on scheduled excursions.

The second model is Soft Power Deradicalization, in this model, several approaches are often in use include The first is ideological approach also called the religious approach is the approach done by omitting the understanding or radical interpretation of the verses of the Quran and hadith, especially in the doctrine of jihad and kafir. The second is the Psychological Approach by law and human right ministry of Indonesia through prisons conducted to analyze aspects of personality aspects of perpetrators and members of terrorist

networks. Following that, the third is the educational approach; education is considered the most effective medium in stemming the flow of radicalism. Education becomes an essential medium for delivering a person of good character (Ngainun, 2015). And lastly, Cultural Approach, carried out through efforts to strengthen cultural identity to reducing the influence of religious indoctrination.

## 5 TARIQAH APPROACH: A MODEL DEVELOPMENT OF DERADICALIZATION

Traditionally the conflict between the Sufis (tariqa) and the radical Salafi groups of orthodox puritanism has existed since the beginning of Islam. Radical Salafists consider that the followers of the tariqa who practice Sufism have deviated from the teachings of Islam, the main reason is that Sufism has no reference in the Qur'an and Sunnah and the generation of Islamic salaf.

The contradiction between the tariqa and the radical Salafi adherents finds no common ground to date, the assumption of kafir and shirk against the very strong tariqa adherents embedded in radical ideology, whereas the teachings of Sufism in tariqa create a more tolerant and moderate Islam. Thus the teachings of tasawwuf can be positioned as the backbone of the deradicalization campaign.

Islamic boarding schools actually do not only serve as a center for religious education, but more than that, Islamic boarding schools also become centers for the development of values and ethics that can influence the surrounding communities. Strictly speaking, besides carrying out its main task as an Islamic education activity aimed at the regeneration of ulama, pesantren has become a center of educational activities that are consistent and relatively successful in instilling a spirit of independence, ethical values, self-reliance that does not depend on others.

Pesantren with various hopes and predicates attached to it actually lead to three main functions that are always carried out, namely: (1) as the center of the formation of religious thinkers (center of excellence), (2) as an institution that prints human resources (human resource), (3) as an institution that has the power to empower the community (agent of development). (Suhartini, 2005: 233) Besides these three functions, pesantren is also understood as part of the process of social change in the midst of change that happened. In its involvement with the

intended roles, functions and changes, pesantren plays a key role as motivators, innovators, and community dynamists. The interaction-cultural relationship between pesantren and the community makes the existence and presence of pesantren institutions in community change and empowerment become stronger.

In response to this matter, it is not only a challenge of the times, the complexity and dynamics of the people, which is a rapid way to encourage Al-Idrisiyyah to not only engage in static da'wah from mosques to mosques or just from surau to surau. Al-Idrisiyyah slowly also began to build a calm soul foundation based on Islamic ethics, preaching through practice in accordance with the guidance of the Prophet Muhammad and at the same time trying to accommodate the demands of the times, directing the people to a better direction and prioritizing the principles of ta'awun and shar'i.

All forms of muamalah activities must be built on three foundations, firstly the second values of faith (tauhid), Islamic values (sharia) the three ihsan values (ethics). The function and area of faith in Islam is the improvement and formation of the human heart or soul. With the values of the faith of the human soul formed into a soul that has a solid vertical back to the Almighty to submit to the rules of his playing with full awareness and willingness. In such conditions, the human soul will be able to maintain and explore the nature that is mandated to itself and place itself as a servant of God. "Then face your face straightly to the religion of God; (still above) the nature of God who has created man according to that nature. there is no change in the nature of God. (That's) straight religion; but most people don't know. "QS. Ar Ruum [30]: 30.

When all life is built on the basis of faith values it will have a positive impact on mental and human thinking. The positive effects include; First; have a right intention and a great vision and mission With the value of faith, whatever form of activity carried out will be seen as a form of worship activities, meaning activities that are ordered and blessed by Allah. Man will place himself as 'abid (servant) before God, as informed in the Qur'an that every human being at the beginning of the event was built as ' abid the Khalik. "And I did not create jinn and humans but that they serve Me. Q S Adz - Dzariyaat, [51]: 56.

A straight and strong intention which is based on Allah SWT in work, will be the motivation and spirit of strength in every form of action and decision making. Every problem will not be addressed emotionally, but will be addressed rationally and

decided spiritually. this is why the value of Sufism taught by pesantren tariqa is very instrumental in preventing the threat of radicalism.

There are several reasons why tariqa approach can be used as alternative deradicalization model. The first is, the Sufi teachings of the tariqa offer the flexibility of dialogue between religious teachings and local culture. Hence, acceptance of differences becomes more open. Sufism can synergize Islam with culture to allow for the acculturation that makes Islam available in any context.

Secondly, the distinction is very clear regarding the main concept of jihad in the logic of radical fundamentalists with the adherents of the tariqa. Jihad in fundamentalist radical understanding is interpreted by the struggle in fighting evil in a hard and even extreme way if necessary. While the jihad in the concept of tariqa is tazkiyatunnafs is the process of self-cleansing and the soul in achieving the purpose of life.

In Tariqa (*thariqah*) there is a process of self-cleansing of the nature of destructive properties, meaning that humans who practice tariqa will have no intention to harm others. Doing tariqa practice means doing the mental education process. The steps taken in practice tariqa is tazkiyatu al nafs, taqarrubila Allah and ma'rifat bi Allah.

Third, the internalization of the value of Sufism is based on the spirit of ihsan (Islamic ethics) which is the value of universal values in life. In Islam, spirituality is conceptually discussed extensively in the disciplines of Sufism. The viscosity of the Sufism tradition in pesantren can be traced through the forging of the ethical norms and relations of kiai and santri and the essence of life discussed in the book of tasawuf (Sarhindi, 2017). The relation that can be drawn is that the essence of pesantren formation muhsin, while tasawwuf is the essence of ihsan's embodiment as the most profound dimension of Islam.

Fourthly, Sufism and tariqat have an important role to strengthen the position of Islam in the state and society and the development of the wider society. Some of the roles include 1. Role as the forming factor and mode of state function. 2. as guidance of some way of life of society and economic development, and 3. As a defensive fortress against the colonization of Europe (Meuleman). The role of tariqa politics is also highly acknowledged to affect Indonesia's independence, although not directly, the pesantren scholars have contributed enormously to the struggle of the Indonesian nation to achieve its independence. This

is a strong testament to why tariqa and pesantren are profoundly rooted in the nationalist concept.

Table 1: Tariqa Approach

Soft Power Approach	Tariqa Approach
Psychological	Doing tariqa means doing mental education process, The steps taken in practice tariqa is tazkiyatu al nafs, taqarrub ila Allah and ma'rifat bi Allah.
Education	In Tariqa there is a process of self-cleansing of the nature of destructive properties, meaning that humans who practice tariqa will have no intention to harm others
Ideological	The internalization of sufis value is based spirit of ihsan (ethics), Spirit of tariqa stems from the long of the Indonesian history.
Culture	Tariqa offers the flexibility of dialogue between religious teaching and local culture, so acceptance of differences becomes more open

## 6 CONCLUSIONS

From the above discussion, it can be concluded that there is a positive correlation between the tariqa and deradicalization. Several factors reinforce it, the first, the tariqa offers the flexibility of dialogue between religious teachings and local culture. Hence, increasing the acceptance of differences. Second, the internalization of the value of Sufi values is based on the spirit of ihsan (Islamic ethics) which is the value of universal values in life. The three spirits of tariqa nationalism stems from the long history of the Indonesian nation, placing the interests of the state parallel to the understanding of the faith. Therefore it can be concluded that the potential of deradicalization can grow and develop in tariqa pesantren.

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