Ibn Taymiyya's Sufism Education Model in Strengthening the Religious Moderation of Indonesian Society

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Abstract	Radical ideology is a big problem for the Indonesian people in maintaining integrity and unity. The concept of religious moderation is a strength in maintaining the diversity and integrity of this nation. The science of Sufism is an alternative to developing moderate character with a humanist model of Sufism through Ibn Taymiyya's thoughts. This research aims to find Ibn Taymiyya's model of Sufism education to strengthen religious moderation in society. The research method used was a character biographical study, namely conducting a study of thoughts, life stories, and works produced. Data analysis used induction and interpretation techniques supported by relevant library sources so that the data presentation was more focused and valid. The study results concluded that Ibn Taymiyya's Sufism education model upholds the concepts of tawazun, tasamuh, ta'dil, tawasuth, which can encourage the formation of attitudes and moderate character. The moderate character positively impacts the maturation of social attitudes, which are beneficial for forming a complete, tolerant, and tolerant life. This attitude becomes a reinforcement in maintaining state sovereignty and togetherness between individuals. Ibn Taymiyya's model of Sufism education in practice and concept can form a moderate attitude so that religious understanding can be understood wisely, far from blind fanaticism and exclusive attitudes that can form gaps between individuals. The limitations of this research only extend to the analysis of Ibn Taymiyya's Sufism education model, which is relevant to the concept of religious moderation. The development direction for further research can be focused on Ibn Taymiyah's multicultural-based model of Sufism education in response to the era of artificial intelligence (AI).
Abstrak	Paham radikal menjadi problem besar bangsa Indonesia dalam menjaga keutuhan dan persatuan. Konsep moderasi beragama menjadi kekuatan dalam menjaga kemajemukan dan keutuhan bangsa ini. Ilmu tasawuf menjadi alternatif dalam membina karakter moderat dengan model tasawuf yang humanis melalui pemikiran Ibn Taymiyya.Tujuan secara khusus penelitian ini menemukan model pendidikan tasawuf Ibn Taymiyya sebagai upaya penguatan moderasi beragama masyarakat. Metode penelitian yang digunakan ialah studi biografi tokoh, yakni melakukan kajian tentang pemikiran, kisah hidup dan karya yang dihasilkan. Analisa datanya menggunakan teknik induksi dan interpretasi dengan didukung sumber pustaka yang relevan, sehingga penyajian data lebih terarah dan valid. Hasil kajian menyimpulkan bahwa model pendidikan tasawuf Ibn Taymiyya menjunjung tinggi konsep tawazun, tasamuh, ta'dil, tawasuth yang bisa mendorong terbentuknya sikap; karakter moderat. Karakter moderat berdampak positif terhadap pendewasaan sikap sosial yang bermanfaat bagi terbentuknya kehidupan yang utuh, toleran dan tenggang rasa. Sikap demikian, menjadi penguat dalam menjaga kedaulatan negara dan kebersamaan antar individu. Artinya, model pendidikan tasawuf ala Ibn Taymiyya secara praktik maupun konsep dapat membentuk sikap moderat sehingga pemahaman agama bisa dipahami secara bijak jauh dari fanatisme buta dan sikap ekslusivistik yang dapat membentuk kesenjangan antar individu. Keterbatasan penelitian ini hanya sampai pada analisa tentang model pendidikan tasawuf Ibn Taymiyya yang direlevansikan dengan konsep moderasi beragama. Arah pengembangan untuk penelitian selanjutnya bisa difokuskan pada model pendidikan tasawuf Ibn Taymiyya berbasis multikultural dalam merespon era kecerdasan buatan (Artificial intelligence: AI).

Introduction

Sufism and religious moderation can be correlated. It means that the conception of Sufism itself is not rigid and extreme. However, it is a discipline that practically emphasizes that religious life must display affection that can bring harmonious togetherness. One's piety can be measured by how much sensitivity to the surrounding situation, Sufism does not educate people to "hunt" spiritual mistakes alone, but also socially.[1] Because Sufism understands that human responsibility is not only a servant but also a representative of Allah on earth, so it cannot be separated from social matters.[2] Therefore, religious moderation in Sufism is a formation of attitudes that follow Allah's commands (*tasamuh, tawazun, i'tidal*)[3]. It is in line with the concept of religious moderation initiated by the Indonesian Ministry of Religious Affairs, especially during the Lukman Hakim Saifuddin era, which explains that religious moderation is a religious attitude that is balanced between one's own religious experience (exclusive), and respect for the religious practices of others with different beliefs (inclusive).[4] Lukman Hakim further emphasized that religious moderation is an effort to create a harmonious and peaceful society, considering Indonesia's diverse (plural) area, where religious believers should not claim that their beliefs are the most correct with acts of violence.[5]

The above explanation is consistent with Hussein Solomon's research[6] that Sufism teaches people how to practice religion wisely and educates towards humanist character building, the concept can be a way to block radical movements and other extreme ideologies. As explained by Bindaniji,[7] Sufism forms a "tawasuth" mindset. This mindset can form a balanced behavior between divinity and humanity. It is in line with the study of Selamat,[8] explaining that there is a relevance of Sufism to the formation of religious moderation, both of which want to present a harmonious, cool, and tolerant religious concept. The study concluded that the role of Sufis with their da'wah movements and Sufism ideas socially succeeded in shaping the tolerant and moderate attitudes of the community.[9]

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[1] Jati Raharjo Wasisto, "Kesalehan Sosial Sebagai Ritual Kelas Menengah Muslim," *IBDA: Jurnal Kajian Islam Dan Budaya* 13, no. 2 (2015): 145–57.

[2] Muhammad Choirul Hidayat, "Internalisasi Ajaran Tasawuf Sosial Dalam Membangun Moderasi Beragama Di Indonesia," in *EAIC: Esoterik Annual International Conferences*, vol. 1, 2022, http://103.35.140.33/index.php/EAIC/article/view/300.

[3] Muhammad Zakki Muhtar, "Moderasi Beragama Dalam Kitab Tasawuf Al-MuntakhabÄ t Karya KH. Ahmad Asrori Al-Ishaqi," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 269–306.

[4] Kementerian Agama Republik Indonesia, *Moderasi Beragama* (Jakarta: BadanLitbang dan Diklat Kementrian Agama RI, 2019).

[5] L.H Saifuddin, *Moderasi Beragama: Tanggapan Atas Masalah, Kesalahpahaman, Tuduhan, Dan Tantangan Yang Dihadapinya* (Jakarta: Yayasan Saifuddin Zuhri, 2022).

[6] Hussein Solomon, "Islam in Africa: From Sufi Moderation to Islamist Radicalization," *Journal for Contemporary History* 40, no. 2 (2015): 176–96.

[7] Muhamad Bindaniji and Moh Ashif Fuadi, "Sufism and Religious Moderation in Counter Radicalism," *Jurnal Islam Nusantara* 6, no. 1 (2022): 103–14.

[8] Kasmuri Selamat, "The Relevance of Sufistic Reasoning to Religious Modernization: Values of Religious Harmonization in Wahdatal-Adyan Sufism," *Linguistics and Culture Review* 5, no. S3 (2021): 365–80.

[9] Maghfur Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021), https://www.ajol.info/index.php/hts/article/view/211718.

Religious moderation has five principles, including human dignity, the benefit of the people, justice, balance, and obedience to the Constitution.[10] It is the basis for spreading religious moderation in Indonesia. In addition to the five principles, there are four indicators: national commitment, tolerance, non-violence, and respect for tradition.[11] It is to synergize religious moderation with Indonesian culture, which is certainly a wise and noble culture.

Radical movements and other extreme ideologies are a "threat" to national resilience and community unity. This movement is not in line with the spirit of Islam and the concept of pluralism maintained in this country.[12] In the context of nationality, radical affairs with various movements are disturbing. Therefore, it must be "muted" with various efforts and various forms of ideas readily accepted by the community to block or minimize the movement or understanding. The idea of religious moderation can be an alternative to block the understanding.[13] Radical movements and extreme views that show more violence and social conflicts that are very detrimental are not in line with the five principles and four indicators of religious moderation above. All religious movements or religious madhhabs that do not have one vision and mission with the concept of religious moderation can be said to be heretical or violate the concept of religion wisely. Religious moderation maintains how existing differences remain intact, run peacefully, and life universally can remain safe and peaceful.[14]

Ibn Taymiyya was an Islamic reformer who significantly influenced the development of Islam at that time. Ibn Taymiyya's ideas and movements, especially those related to nationality and religion, became a reference for Islamic reformers after him.[15] In the context of diversity and plurality, Ibn Taymiyya strongly supports the concept of tolerance and moderation in religion so that the community's social activities can run smoothly without conflict and diction (assumption) better than others.[16]

The study of Novianto et al. explains that Ibn Taymiyya has extraordinary ideas for developing Islam by removing everything contrary to Islam and the "*jumud*" paradigm that can set back Islam. Ibn Taymiyya's ideas are contained in some of his works with the strength of special studies on his thoughts,

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[10] Mohamad Madum and Daimah Daimah, "Prinsip Pendidikan Moderasi Beragama Di Pesantren An-Nawawi Purworejo," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 13, no. 3 (2023): 311–24.

[11] Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019): 182–86.

[12] Nur Khamid, "Bahaya Radikalisme Terhadap NKRI," *Millati: Journal of Islamic Studies and Humanities* 1, no. 1 (2016): 123–52.

[13] Muhamad Basyrul Muvid, "Pendidikan Damai Berdimensi Sufistik: Alternatif Merajut Kebhinekaan Masyarakat Indonesia," *Jurnal Penelitian Pendidikan Islam* 10, no. 1 (2022): 27.

[14] Juliber Arman Simanjuntak et al., "Moderasi Dan Toleransi Beragama Dalam Perspektif Islam," *Innovative: Journal Of Social Science Research* 3, no. 2 (2023): 12989–94.

[15] Abdul Basyit, "Pengaruh Pemikiran Ibn Taymiyyah Di Dunia Islam," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 15, no. 2 (2019), http://jurnal.umt.ac.id/index.php/RausyanFikr/article/view/1810.

[16] Khairan M. Arif, "Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 11, no. 1 (2020): 22–43.

including the dimension of Sufism.[17] Sarrio's research reinforces it.[18] Ibn Taymiyya seeks how humankind can reach Sufism in general, meaning that to achieve purity and friendship with Allah Swt., everyone has the same opportunity, and Sufism does not belong only to special people (specific). It can be achieved by anyone and from anywhere, so Ibn Taymiyya's Sufistic concept is more flexible against elitism. Similar research also states that besides al-Ghazali, there is Ibn Taymiyyawho succeeded in reforming Sufism to be better (flexible) and inclusive, which must be adjusted to the standards of Qur'an and Sunnah, including the concept of balance (*wasathiyah*).[19]

Tasawwuf, in Ibn Taymiyyah's view, teaches nobility, progress, and pro-worldly. In addition to strengthening character, *tasawwuf* is not concluded as a science that only focuses on ukhrawi affairs, leaving the worldly.[20] Such a practice and paradigm is a big mistake.[21] Therefore, Ibn Taymiyya reconstructed Sufism in a positive direction so that it could be practiced by the community at large, including in the context of seeing differences in religion, race, language, ethnicity, culture, and so on.[22] It means that Ibn Taymiyyah's conception of Sufism is not only oriented to the hereafter but also to the world, noble morals, good deeds, and the spirit of building paradigms for universal benefit.[23] It is as the Islamic law commands to be balanced between the interests of the world and the hereafter, between rights and obligations as humans (Allah's creation), including respect for differences. For this reason, Ibn Taymiyya wanted to restore the purpose of Sufism to the path of Islamic law[24] to not contradict the practice of Sufism with the absolute concept of sharia.[25]

Ibn Taymiyyah's moderate and pro-world education design is the basis for building civilization and universal goodness so that it can be helpful in the world's life and beyond.[26] It is a severe concern

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[17] Bagus Novianto, "Moderasi Islam Di Indonesia Perspektif Peradaban Pendidikan Islam," *Jurnal Pendidikan Islam* 5, no. 2 (2021): 86–102.

[18] Diego R. Sarrio, "Spiritual Anti-Elitism: Ibn Taymiyya's Doctrine of Sainthood (*Walāya*)," *Islam and Christian–Muslim Relations* 22, no. 3 (July 2011): 275–91, https://doi.org/10.1080/09596410.2011.568812.

[19] Ahmed Nafiu Arikewuyo, "A Comparative Study of Al-Ghazali's and Ibn Taymiyyah's Views on Sufism," *International Journal of Islamic Thought* 17 (2020): 15–24.

[20] Rahmat Effendi, "Sufism in the Perspective of Ibn Khaldun and Ibn Taimiyah: A Comparative Study," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 5, no. 1 (2021): 70–82.

[21] Muhamad Basyrul Muvid, *Para Sufi Moderat: Melacak Pemikiran Dan Gerakan Spiritual Tokoh Sufi Nusantara Hingga Dunia* (Aswaja Pressindo, 2019), https://www.google.com/books?hl=id&lr=&id=QdQJEAAAQBAJ&oi=fnd&pg=PA112&dq=Muvid,+Muhamad+Basyrul,+Para+Sufi+Moderat+&ots=ifdS5ANQiZ&sig=QPAR6eCOe9unS-z8Lr9oTpXWp6Y .

[22] NOOR Rofi'an, "Imanesi Tuhan Menurut Ibnu Taimiyah" (Semarang, IAIN Walisongo, 2011), http://eprints.walisongo.ac.id/57/1/Rofian_Tesis_Sinopsis.pdf.

[23] Octaviani Erman Nanda, "Tauhid Sufistik Ibn Taymīyah(Sebuah Upaya Menemukan Aspek Sufistik Ibn Taymīyah)," *Journal of Comparative Study of Religions (JCSR)* 2, no. 1 (2021), https://ejournal.unida.gontor.ac.id/index.php/JCSR/article/view/6673.

[24] Izzuddin Washil and Ahmad Khoirul Fata, "Pemikiran Ibn Taymīyah Tentang Sharī 'ah Sebagai Tujuan Tasawuf," *Jurnal Teosifi: Jurnal Tasawuf Dan Pemikiran Islam* 7, no. 2 (2017): 353–75.

[25] Lalu Supriadi Bin Mujib and Muhammad Irfan Helmy, "Relasi Hukum Islam Dan Tasawuf Dalam Pemikiran Ibn Taimiyah," *Dalam Jurnal Dialogia* 18, no. 2 (2020), https://www.researchgate.net/profile/Lalu-Supriadi/publication/348234873_Relasi_Hukum_Islam_dan_Tasawuf_Dalam_Pemikiran_Ibn_Taimiyah/links/6023dbfba6fdcc37a819d68a/Relasi-Hukum-Islam-dan-Tasawuf-Dalam-Pemikiran-Ibn-Taimiyah.pdf.

[26] Ahmed Nafiu Arikewuyo, "Appraising Sufism in the Thought of Ibn Taymiyyah and Hasan Al-Banna: A Comparative Perspective," *Australian Journal of Islamic Studies* 6, no. 3 (2021): 1–13.

in this study. It is considered that in the context of building an open paradigm, we must first be educated about the nature (substance) of the paradigm.[27] The area of *hakikat* (substance) is included in the discipline of tasawwuf. Humans can have a moderate attitude towards religion if they understand the substance of life and creation.[28] A shallow understanding of religion and narrow thinking makes it difficult to open up to all differences and challenging to respond to a problem, whether religious, social, or other.[29] Ibn Taymiyyais presents as a figure of ulama who provides solutions with open Sufism values to form optimistic, responsible, independent, and tolerant humans in social dynamics.[30]

The reputation and representation of Ibn Taymiyyah's inclusivity and modern Sufism were thought to provide a strong basis for becoming a model framework for forming religious moderation for the people of Indonesia.[31] Various research results have been presented previously, positioning Ibn Taymiyya as one of the Islamic scholars who brought change and reform to the previous concept of Sufism, which seemed static and exclusive. Static and exclusive are not in line with the vision and mission of Islam.[32] Therefore, Ibn Taymiyya restored the concept and practice of Sufism that is modern, open, easy to understand, and balanced.[33]

Static and exclusive Sufism cannot be a solution to spreading religious moderation because it has different goals. Static and exclusive Sufism tends to focus on self-pity to be as close as possible to Allah without caring about the social aspects around it. It can be a crucial problem, even though Sufism was born from the womb of Islam as a discipline that cannot be different from Islam itself. Therefore, Ibn Taymiyyah's Sufism tries to design Sufism conceptually and practically in a balanced manner (*tawa>suth*) to become a model to support or disseminate religious moderation during community life.[34] Ibn Taymiyya's model of Sufism education is offered as a solution to reduce the movement of radicalism, intolerance, and other extremes that are still massive in Indonesia. The solution must be

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[27] Edy Saputra, "Komunikasi Berbasis Pendidikan Karakter: Studi Kritis Pemikiran Ibnu Taimiyah Tentang Tazkiyah Al-Nafs," *At-Tanzir: Jurnal Ilmiah Prodi Komunikasi Penyiaran Islam*, 2019, 161–80.

[28] Muhammad Zakki Muhtar, "Moderasi Beragama Dalam Kitab Tasawuf Al-Muntakhabat Karya KH. Ahmad Asrori Al-Ishaqi," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 269–306.

[29] Siti Mahmudah Noorhayati and Ahmad Khoirul Fata, "Exclusive Islam From The Perspective of Ibn Taymiyah," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 2 (2017): 213–23.

[30] Tri Maryuni, "Pemikiran Ibnu Taimiyyah Dalam Jabatan Publik Studi Kitab As Siyasah As Syar'iyyah Dan Relevansinya Terhadap Hukum Positif Di Indonesia," *El-Dusturie* 1, no. 1 (2022), https://jurnal.iainponorogo.ac.id/index.php/eldusturie/article/view/43-57.

[31] Biyanto Biyanto, "The Typology of Muhammadiyah Sufism: Tracing Its Figures' Thoughts and Exemplary Lives," *Indonesian Journal of Islam and Muslim Societies* 7, no. 2 (2017): 221–49.

[32] Yedi Purwanto et al., "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī's Tasawwuf Contribution to Intellectual Society," *Cogent Social Sciences* 9, no. 1 (December 31, 2023): 2192556, https://doi.org/10.1080/23311886.2023.2192556.

[33] Elizabeth Sirriyeh, *Sufis and Anti-Sufis: The Defence, Rethinking and Rejection of Sufism in the Modern World* (Routledge, 2014), https://www.taylorfrancis.com/books/mono/10.4324/9781315027388/sufis-anti-sufis-elizabeth-sirriyeh.

[34] Bindaniji and Fuadi, "Sufism and Religious Moderation in Counter Radicalism."

relevant to the intended problem, meaning that it is not with the design of classical Sufism to fight radicalism but the design of modern Sufism with the spirit of balance to fight this understanding.[35]

Thus, Ibn Taymiyyah's model of Sufism education becomes one of the alternatives in campaigning for religious moderation in Indonesia. It becomes a point of novelty in this research, considering that Ibn Taymiyyah's Sufism model synergized with religious moderation will give birth to an integrative idea between the concept of moderate religion with a Sufistic direction.

Research Method

Based on the formulation of the problem above, this research uses a case study method of the type of character study (biography), namely conducting a study of the life story of a person (figure), both concerning his historical life and his situation when this research was conducted, as well as his perspective or thoughts on various things in life including the works produced.[36]

This study is not just talking about what is experienced but also describing the inner state (spirit) and the spirit that develops in every life cycle lived by the object under study in this context, Ibn Taymiyya, regarding the Sufism education model in strengthening religious moderation, so that researchers, in this case, are required to have the sharpness to analyze facts,[37] both multidisciplinary and interdisciplinary. It is due to the complexity of the problems and backgrounds, influenced by time, situation, conditions, vision of life, and socio-economic politics.[38] In the implementation of biographical studies, after determining the title and topic of the problem (problem formulation), further, develop the discussion, compose the composition, and make conclusions[39] supported by relevant literature and sources,[40] as well as other sources or other supporting information.[41]

Then, in developing discussion, composition, and the determination of conclusions, researchers use an induction approach and interpretation. Thus, later it can describe the flow of thought about Ibn Taymiyyah's Sufism education model and its influence on strengthening the religious moderation of the community comprehensively. In detail, the course of this research method in explaining and finding Ibn Taymiyyah's Sufism education model is as follows:

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[35] M. Afif Anshori, Zaenuddin Hudi Prasojo, and Lailial Muhtifah, "Contribution of Sufism to the Development of Moderate Islam in Nusantara," *International Journal of Islamic Thought* 19 (2021): 40–48.

[36] Rully Indrawan and R. Poppy Yaniawati, "Metodologi Penelitian: Kuantitatif, Kualitatif Dan Campuran Untuk Manajemen, Pembangunan, Dan Pendidikan," 2016, https://senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=12309&keywords=.

[37] Louis Reichenthal Gottschalk, *Understanding History: A Primer of Historical Method Terj. Mengerti Sejarah*, Terjemah (Jakarta: UI Press, 1986), p.14, https://cir.nii.ac.jp/crid/1130282271027412224.

[38] Gottschalk., p.73

[39] H. Syahrin Harahap, *Metodologi Studi Tokoh & Penulisan Biografi* (Prenada Media, 2014), https://books.google.com/books?hl=id&lr=&id=dlc_DwAAQBAJ&oi=fnd&pg=PA24&dq=Syarin+Harahap,+Metodologi+Studi+T okoh+%26+Penelusuran+Biografi+(Jakarta:+Prenadamedia+Group,+2014),+57.+++Su&ots=6bn_K98883&sig=K07WDsap6c22A35_YNuBxieol_k .

[40] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis* (Jakarta: Rineka Cipta, 2002), https://cir.nii.ac.jp/crid/1130000795354347648.

[41] Moh Nazir, *Metode Penelitian* (Bogor: Ghalia Indonesia, 2005).
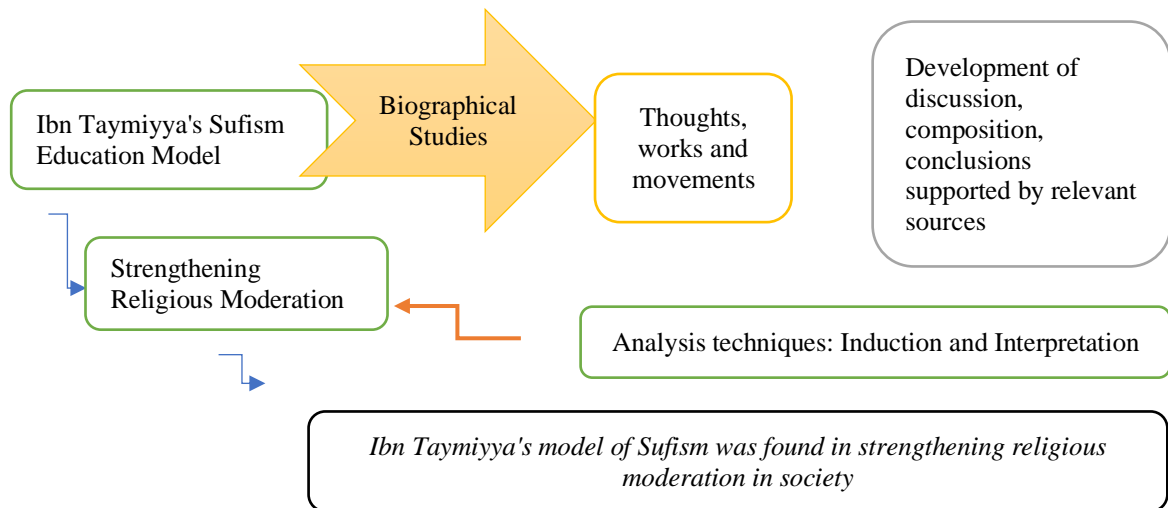
Picture 1: Research Flow of Ibn Taymiyyah's Sufism Education Model.

Source: Researcher's Process.

Ibn Taymiyyah's Model of Sufism Education in Strengthening Religious Moderation in Indonesian Society

1. Biography of Ibn Taymiyyah

His full name is Ahmad Ibn Abd al Halim Ibn Abd As-Salam Ibn Taymiyya. He was born in Harran, Syria, on Monday, 10 Rabiul Awal 661 H / January 22, 1263 AD, and died in Damascus on the night of Monday, 20 Dhulhijjah 728 H / September 26, 1328 AD. According to some sources, Ibn Taymiyya came from a large family of Taimiyah who were very learned and Islamic and honored and respected by the broader community in his day. His father, Shihabuddin Abdul Halim Ibn Abdus Salam, was a great scholar who had a high position in the Great Mosque of Damascus.[42]

Ibn Taymiyya became one of the most prominent Islamic thinkers in the 7th century H/13 AD, from various fields or multi-disciplines, thus making a considerable contribution to Islamic science and civilization. As a *mujtahid*, he carries the theme of "tajdid" as an effort to return to the main foundation of Islam, namely the Qur'an and al-Hadith, including the issue of Sufism, which currently has many deviations in the context of its practice.[43] Ibn Taymiyyaseeks how Sufism as a sacred Islamic discipline can be restored to its proper comprehension so it is not distracted from the essence of Islamic teachings, such as separating between sharia and essence, *Zuhud,* which is interpreted as anti-worldly, behaves as an exclusive human, so the guy disassociates him-self from other humans, considers as a holy man, considers as the dweller of paradise and integrated with God without being interpreted anymore, which

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[42] Muhammad Amin, *Ijtihad Ibn Taimiyyah Dalam Bidang Fikih Islam* (Jakarta: INIS, 1991), https://cir.nii.ac.jp/crid/1130000796440921088.

[43] Basyit, "Pengaruh Pemikiran Ibn Taymiyyah Di Dunia Islam."

distorts the understanding for public, so that it becomes rowdy, fails to understand, and build misconception about Sufism (deviate from the core of Islamic teachings).[44]

As an Islamic thinker, Ibn Taymiyya made a huge contribution to how Muslims could return to the source of Islamic law itself. Ibn Taymiyyah's thoughts and movements were politically challenged by the ruler then, which caused him to be imprisoned.[45] In prison, he did not lament his fate, but he used it to worship, write, and continue to think about how Islam could be victorious, and Muslims could make the Qur'an and al-Hadith the guidelines of their lives.

Ibn Taymiyya as a prolific writer, left many works, including *al-Risālah fī Uṣūl al-Dīn, Kitāb al-Imān, al-Furqān baina al-Haq wa al-Bāṭil, Sharaḥ al-Aqīdah al-Aṣfiḥiyah, Jawāb Ahl al-'Ilm wa al-Imān,[46] Majmū' al-Fatāwā, Dar'u al-Ta'ārudh al-Aql wa al-Naql, Minhāj al-Sunnah al-Nabawiyah, Naqdh at-Ta'sīs, al-Radd 'alā al-Bakriy, Sharah al-Nuzūl, Sharaḥ Hadīth Jibril (al-Imān al-Ausath).[47]* Then, the writings that discuss the issue of Sufism specifically include: *al-Furqān baina Auliyā' al-Rahman wa Auliyā' al-Shaiṭān, al-Tuhfah al-'Irāqiyah fi A'māl al-Qulūb, al-'Ubūdiyyah, Darajat al-Yaqīn, al-Risālah al-Tadmuriyah, Risālah fī al-Samā' wa al-Raqṣ, Term al-Tashawwuf dan al-Sulukin; a collection of fatwas in Majmū' Fatāwā Shaykh al-Islām Ibn Taymiyya, which then Ibn Taymiyya's views or thoughts on Sufism are known as syar'i Sufism, namely Sufism by sharia.*[48]

Ibn Taymiyyah's works, which are full of many disciplines, and his views related to Sufism with all its complexity prove his competence undoubtedly. Ibn Taymiyyaas, an Islamic figure, was persistent in holding the teachings of Islam based on the Qur'an and al-Hadith and enthusiastic in returning all religious practices to the two primary sources as his commitment to solving misconceptions.

2. Sufism in Ibn Taymiyyah's Perspective

He poured his thoughts and spiritual movements into the concept of Sufism with the term '*Tasawuf Syar'i*'. It became a model characterized by shari'iyyah, which means that the concepts and frameworks built in shari'i Sufism could not be separated from the Qur'an and al-Hadith. The initiator of this model of *tasawwuf* wants to purify tasawwuf from elements that are not following and even deviate from the teachings of the Qur'an and Hadith.[49] They wanted Sufism is not so far in the process of taking the spiritual path. Shaykhul Islam Ibu Taimiyah always has the slogan "Back to the Qur'an and al-Hadis." The ideas and reforms that Ibn Taymiyya built were more puritanical (*Salaf*).[50] He built three aspects of renewal as part of the main characteristics of Sharia Sufism, including some aspects.

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[44] Yunasril Ali, "Dualisme Pemikiran Sufistik Ibn Taymiyyah," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 4, no. 2 (2014): 155–74.

[45] Qois Azizah bin Has, "Konsep Tauhid Ibnu Taimiyah Dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam," *Aqlania* 12, no. 2 (2021): 181–98; lihat juga Ahmad Taqiuddin, "Pemikiran Tasawuf Ibnu Taimiyyah," *El-Hikam* 3, no. 2 (2010): 65–88.

[46] bin Has, "Konsep Tauhid Ibnu Taimiyah Dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam."

[47] Neneng Hasanah Sutisna et al., "Panorama Maqashid Syariah," *Media Sains Indonesia*, 2021, https://www.academia.edu/download/92412464/482474795.pdf.

[48] Ibnu Taimiyyah, *Majmu' Fatawa*, Jilid 10 (Riyad,t.tp 1381):5.

[49] Mujib and Helmy, "Relasi Hukum Islam Dan Tasawuf Dalam Pemikiran Ibn Taimiyah.": 227-251.

[50] Hamdan Maghribi and Alfina Hidayah, "Antara Salafi Dan Sufi: Tasawuf Menurut Ibn Taimiyyah Dan al-Qusyairi," *TSAQAFAH* 19, no. 2 (2023): 463–84.

First, the ontological aspect is an aspect that relates to the essence of Sufism.[51] In Ibn Taymiyya's view, he sees the essence of Sufism in two aspects: substantively and methodologically.[52] Substantively, the essence of Sufism is an extension of Islamic teachings and an inseparable material from the teachings of Islam itself. Methodologically, the essence of Sufism is a product of *ijtihad* on understanding and practicing Islamic teachings from a certain angle. The view that the essence of Sufism is an inseparable part of Islam seems to be intended to close tightly the entry of unfamiliar elements into Sufism. This view has a *Salafi* character.[53]

Ibn Taymiyya's vision views Sufis as a species (*nau'*) of al-Shiddiq equal to other species of *shiddiqīn* such as *fuqahā', mutakallimīn, umarā'*, etc.[54] More than that, all aspects of Islamic teachings are an integral unity and must be meditated upon and practiced as a whole and balanced (*dzahiriyah* and *bathiniyah*). It is not permissible to prioritize certain aspects and ignore other aspects.[55] With the renewal of this ontological aspect, Ibn Taymiyya aims to return Sufism to its base, Islam, based on the Qur'an and the Hadith, as reflected in his views.

Second, this epistemological aspect relates to the source of knowledge of Sufism and how to obtain it. As expressed by Ibn Taymiyya, Sufism cannot be other than the teachings of Islam itself and is consistent with its religious views. He only recognizes the validity of the path and knowledge of Sufism as long as it is based on sharia sourced from the Qur'an and al-Hadith.[56] Thus, what must be used as a reference and guide, including in the field of Sufism, is the Prophet, the Companions, the Tabi'in, and then those who are consistent in their methods of understanding and practicing religion, especially the hadith experts because they are the ones who know the prophetic athar.[57]

Third, the Axiological aspect is related to the use value or benefits and the goal of Sufism. Among Sufism scholars agree that to achieve the ultimate goal of the spiritual journey, namely appreciating the existence of God, one must go through spiritual stages (*maqa>mat*) and ethical-psychological states (*ahwa>l*), which broadly include three stages: the stage of inner purification (*viapurgativa*), the stage of inner concentration (*viakontemplativa*) and the stage of self; inner fusion (*via illmumanativa*).[58]

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[51] S. Suriasumantri Jujun, *Ilmu Dalam Perspektif Moral, Sosial, Dan Politik* (Jakarta: Gramedia, 1986).

[52] Reza Jalili and Rahman Bolhasani, "Ibn Taymiyyah's View on Mystical Ontology; A Critical Analysis," 2021, https://www.sid.ir/paper/973386/en.

[53] Washil and Fata, "Pemikiran Ibn Taymīyah Tentang Sharī'ah Sebagai Tujuan Tasawuf."): 353-375.

[54] Ibnu taimiyah, *Majmu' Fatawa Syaikh al Islam Ibnu Taimiyah*, Jilid IX (Riyadh: al Riyadh al Haditsah, 1963).

[55] Maghribi and Hidayah, "Antara Salafi Dan Sufi.": 463-484

[56] Mustafa Halim, *Ibnu Taimiyah Wa al Tashawwuf* (Iskandaria: Daar al Dakwah, 1982): 38.

[57] Taimiyyah, *Majmu' Fatawa V, 112*; Lihat juga Nur Hadi Ihsan, Asif Trisnani, and Muhamad Syifaurrahman, "تكامل مفهوم المحبة بين الطبيعة والتصوف والوحي عند ابن تيمية," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 20, no. 1 (2021); 1-23, https://jurnal.uin-antasari.ac.id/index.php/al-banjari/article/download/5142/2933.

[58] Rahmat Setiawan and Suparman Syukur, "Menguak Etika Sufistik Ibnu Taimiyah," *Didaktika Islamika: Jurnal Ilmiah Pendidikan Islam Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Kendal* 12, no. 02 (2021): 1–23; Lihat juga: Imam Al Ghazali, *Munqidz Min Adh Dhalal* (Mesir: Muhammad Ali Shaibah Wa Auladuh, 1952); Liha juga: Imam Al Ghazali, *Ihya' Ulum Ad Din*, Jilid I (t.tp:

As described above, the axiological aspect of Sufism is only directed at living God's existence, so it is elitist, individualistic, storist, and metaphysical. It is different from the axiology in Ibn Taymiyyah's thought, which emphasizes the use value of Sufism not only to live God's existence but is directed to live God's commands.[59] Therefore, it is more practical, sociological, historical, and empirical. It can be seen in Ibn Taymiyya's Sufism concept of "A'māl al-Qulūb" (activities of the heart) which resembles the Sufis' maqamat teachings although substantially different.[60]

Ibn Taymiyyasaid said that the concept of a'mal al-qulub, which the Sufis call maqamat and ahwal, is part of the basics of faith and religious rules. For example, mahabbah to Allah and His Messenger, tawakkal to Him, gratitude, patience, *khauf* and *raja'*. All of these are religious obligations for all creatures.[61] All mental activities are part of the teachings of the religion that are commanded to be practiced by both the khawas and the laity and are not the practice of certain people, no matter how high their station.

It indicates that Ibn Taymiyya wanted to clean the elements that contradict the values of shari'ah, returning Sufism to the lap of the al-Quran and al-Hadith by bringing up a new idea to cover the gaps that can be entered by the influences of philosophy and other deviant influences under the name of shari'i Sufism. In this *shari'i Sufism*, Ibn Taymiyyabrought a concept to replace maqamat and ahwal in the world of Sufism with the name *a'māl al-qulūb*, as means for humans to remember Allah through piety, obedience, patience, tawakkal, gratitude, worship, dhikr, fear, and hope for His mercy. It is following the teachings of the Qur'an and al-Sunnah which humans can use as a foothold and foundation in getting closer to Allah Swt. [62] Thus, it can be concluded that the characteristics of *shar'i Sufism* built by Ibn Taymiyya are as follows.[63]

First, puritanism, namely purification and efforts to return Sufism to its origin, namely the Qur'an and al Sunnah while eliminating all foreign elements and replacing them with content or elements of orthodox Islam (*madhhab Salaf*). It means that all the teachings of Sufism should not deviate from the Qur'an and al-Sunnah.[64] *Second*, active means that it leads to dynamic behavior, not static (*jumud*), which is reflected in the concept of *a'māl al-qulūb*. Unlike previous Sufism, which tends to be

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Daar al Fikr, n.d.), 304.

[59] Reza Jalili and Morteza Khosroshahi, "Ibn Taymiyyah's Views on Mystical Perception of 'Fixed Entities'(Ayn Sabitah); A Critical Analysis," *Mirror of Wisdom* 21, no. 3 (2021): 147–70; Jalili and Bolhasani, "Ibn Taymiyyah's View on Mystical Ontology; A Critical Analysis."; 147-170

[60] M. Anwar Firdausi, "Neo Sufisme: Sebuah Gerakan Pembaharuan Moral," *ULUL ALBAB Jurnal Studi Islam* 5, no. 2 (2004): 47–54; lihat juga Baca juga Amin Syukur (et.al), *Tasawuf dan Krisis*., 103.

[61] Taimiyyah, *Majmu' Fatawa X; 56*.

[62] Ali Mas'ud, "Analisis Dan Mapping Syariah Versus Tasawuf Melalui Pendekatan Historis," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 1 (2013): 155–74.

[63] Amin Syukur and Abdul Muhayya, *Tasawuf Dan Krisis* (Yogyakarta, 2001); 105.

[64] Muhammad Amri and Indo Santalia, "Ajaran Tasawuf Dan Tokoh-Tokohnya," *Jurnal Ilmu Pendidikan Dan Sosial* 1, no. 4 (2023): 549–59.

passive and isolationist, it does not give the slightest space to the external aspects and worldly life.[65] *Third*, populist, meaning that Sufism is an extension of religion, which is an obligation of every Muslim. This fact can be seen in the concept of *a'māl al-qulūb*, such as sincerity, repentance, *zuhud, wara'*, and so on, which are seen as Islamic models and must be practiced by every Muslim in his life. So, these attitudes are not special teachings for Sufis alone but apply generally to all Muslims.[66]

It is a sign that the design of *syar'i Sufism* initiated by Ibn Taymiyya contains several essential elements to serve as a basis for someone exploring the world of Sufism so as not to get lost in deviant teachings or other elements that infiltrate the body of Sufism. Among these are (1) balancing the elements of the world and the hereafter, (2) avoiding philosophical thinking in Sufism that makes it ambiguous, (3) not forgetting rights as social beings, (4) doing good deeds based on Islamic teachings (al-Qur'an and al-Hadis), (5) being active and forward not *jumud* or static, (6) not exaggerating in the process of *taqarrub* to Allah Swt.[67]

3. Religious Moderation in Ibn Taymiyya's Thought

Religious moderation, in the view of Ibn Taymiyya, as quoted by Yusuf al-Qardhawi, is a wise attitude that is not excessive as directed by the Qur'an and as-Sunnah, which is not excessive in believing in the Prophet and Messenger of Allah as His messenger, not as God, then in living obedience to Allah proportionally without neglecting other obligations and responsibilities.[68] Then, Ibn Taymiyya further emphasized that the concept of *wasathiyah* lies in cleanliness and uncleanliness, halal and haram issues, and moral issues and ethics. It has never happened or been taught in Islam to be harsh (extreme) and rigid in both the Salaf and Khalaf generations, then also not taught to be accessible without limits. Allah made this religion full of compassion and mercy to educate the ummah to be moderate (wise), and anyone who goes beyond this vision of the mission then he has done the work of *jahiliyah bid'ah*.[69]

Arif's research[70] mentioned that Ibn Taymiyyah's thoughts on openness (progress) were very pro (supportive), bridging society's dullness, including the problem of ijtihad. Openness by utilizing reason to find solutions is strongly supported by Ibn Taymiyyah, including promoting the concept of religious moderation. Humans are encouraged to walk according to nature and remain committed to noble ethics without feeling holier and more faithful than others. Human nature is a creation of God

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[65] Muhammad Sakdullah, "Tasawuf Di Era Modrnitas (Kajian Komperhensif Seputar Neo-Sufisme)," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (2020): 364–86.

[66] Barsihannor Zuhri et al., "Religious Moderation of Millennial Generation at Islamic Higher Education in Eastern Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 2 (2023): 293–325.

[67] Taqiuddin, "Pemikiran Tasawuf Ibnu Taimiyyah."

[68] Yusuf Al-Qardhawi, *Fiqh Al-Wasathiyah Wa at-Tajdid, Ma'lim Wamanaraat* (Doha: Markaz Al-Qardhawi Lilwashathiyah Al-Islamiyah wa At-Tajdid, 2009): 64.

[69] Ibnu Taimiyah, *Majmu'ah Al-Fatawa Li Syaikhil Islam Ahmad Bin Taimiyah*, vol. 28, 3 (AlManshurah: Daar Al-Wafa, 2005):613 & 14.

[70] Khairan Muhammad Arif, "Konsep Moderasi Islam Dalam Pemikiran," *Millah: Journal of Religious Studies*, 2020, 307–44.

who has duties and functions not only as a servant but His representative on earth, then noble ethics as a legacy of the Prophet to socialize, and as an asset for how to interact well, compassion and peace.[71]

Through Ibn Taymiyyah's thoughts related to the concept of religious moderation, it can be concluded that religious moderation is the face of Islam (Islamic teachings) to live the commandments of Islam in a balanced manner, not rigid (extreme) and not acting or behaving violently towards different beliefs.[72] Differences as evidence of God's omnipotence must be respected and maintained so that peace continues to accompany the life of the community at large.

4. Relation to Sufism and Religious Moderation in Ibn Taymiyya's Thought

Ibn Taymiyyah's concept of *tasawwuf* education with his *syar'i tasawwuf* model applies to the *a'māl al-qulūb* paradigm, namely spiritual activity that is always directed to Allah. Spiritual activity directed to Allah can educate the formation of religious moderation, given the thought process and mature contemplation of the nature of life that Allah has outlined. Therefore, it can accept everything that exists in this world without question.[73]

Religious moderation affirms that Islam is a complex religion and respects other religions. The matter of differences, including beliefs, is necessary, so the understanding of Islam must be moderate, not exclusive and individualistic.[74] Sufism plays a role in how the human heart can be soft, open, and broad-minded; with such a heart arrangement through *a'māl al-qulūb*, an understanding of religious moderation can be realized.[75]

This analysis confirms that Sufism is a teaching and spiritual education that can open human beings more openly. Therefore, Ibn Taymiyya firmly said that religious moderation can be formed with the correct interpretation of religion. The correct interpretation can be done if the heart or soul is always doing divine deeds. Divine deeds can be actively done if the heart is always connected to Allah. Ibn Taymiyyah's Sufistic concept is a middle way of strengthening the concept of the Muslim religion in a balanced manner by actively strengthening spiritual and social activities.[76]

Based on the explanation above, Ibn Taymiyyah's model of Sufism education considered that it is more directed to the formation of morals; morals that are bound by strong sharia. The integration of

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[71] Nirwani Jumala, "Moderasi Berpikir Untuk Menempati Tingkatan Spiritual Tertinggi Dalam Beragama," *Jurnal Substantia Ar-Raniry* 21, no. 2 (2019), https://core.ac.uk/download/pdf/287154003.pdf.

[72] Bakhruddin Fannani et al., "The Religion Forum and Social Change in The Center of Radicalism: An Effort to Counter-Radicalism and Deradicalization in The Coastal Pantura Lamongan," *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (2023): 1–26.

[73] James David Pavlin, *The Concept of 'Ubudiyyah in the Theology of Ibn Taymiyyah: The Relationship between Faith, Love and Actions in the Perfection of Worship* (New York University, 1998), https://search.proquest.com/openview/aca1c31e93c2f43619a95a8332b5b1b1/1?pq-origsite=gscholar&cbl=18750&diss=y.

[74] Azyumardi Azra, "Islam's Moderation and Radicalism: A Special Context to Southeast Asian Islam," in *Handbook of Cultural Security* (Edward Elgar Publishing, 2018), 33–49, https://www.elgaronline.com/abstract/edcoll/9781786437730/9781786437730.00008.xml.

[75] Amrin Supriyanto, "Religion Moderation on Academic Community Islamic Higher Education in Indonesian," *Jurnal Mantik* 6, no. 2 (2022): 1859–68.

[76] Sirriyeh, *Sufis and Anti-Sufis*.

sharia and essence becomes a way to strengthen the faith and Islam side of a person who will be anchored to the Ihsan side. It means that the teachings of Islam must be synergized and balanced so that they can live wisely regarding all the hustle and bustle of life.[77]

Ibn Taymiyya's model of Sufism education can also be called *sunnah* Sufism education. It is a characteristic of Ibn Taymiyya, who often follows the *sunnah* of the Prophet and does not violate what the Prophet ordered. Sunnah Sufism education, known as (*taṣawwuf shar'iy*), affirms that the practice and concept of Sufism must be subject to the sunnah and Islamic law. Because it is fundamental (principal; *uṣūliyah*), IbnTaymiyya wanted to build a concept of Sufism that was far from values and practices inconsistent with Islamic teachings. Ibn Taymiyya's moderation of Sufism proves that the transformation of Sufism must be encouraged to improve and restore the paradigm so that its practice remains under the banner of Islam. The open (dynamic) transformation of Sufism in the style of Ibn Taymiyah is an alternative for opening a flexible and open personality.[78]

4. Construction of Sufism Education in Strengthening Religious Moderation

a. The Goals of Ibn Taymiyya's Sufism Education

Religious moderation obtained from Ibn Taymiyah's Sufism education aims to guide (educate) people on the path of balance and stability in Islam. Islam is not only understood as a textual religion or a religion containing punishments or threats. Islam is also a religion of conditioning, an invitation to goodness, nobility, generosity, and strong morality, which Sufism actualizes.[79] Therefore, Sufism is a step to educate people's morality so that they are open and understand the substance of life. The substance of life is how people can understand and understand that all the dynamics of life that exist cannot be separated from His permission, so whoever refuses; to deny it is the same as going against His nature.[80] In this context, Ibn Taymiyya affirms that Sufism can bring people closer to their God. This good closeness, supported by correct pious practices following the Shari'a, can guide them to appreciate the substance of their lives, including muamalah affairs with others.

b. Ibn Taymiyya's Sufism Education Curriculum

The curriculum of Ibn Taymiyya's Sufism education is conceptualized systematically, holistically, and in line with the vision and mission of an advanced civilization but with Islamic ethics. It means that the

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[77] Ibnu Taimiyah, *Majmu' Fatawa Asy-Syaikhul Islam Ibnu Taimiyah*, Jilid 10 (Riyad: Mathabi al-Riyadi, 1381).

[78] Hidayat, "Internalisasi Ajaran Tasawuf Sosial Dalam Membangun Moderasi Beragama Di Indonesia."

[79] Imam Mustofa, "Deradikalisasi Ajaran Agama," *Akademika: Jurnal Pemikiran Islam* 16, no. 2 (2011): 247–64; Ahmad Sanusi Azmi and Mohd Yusuf Ismail, "Konsep Rahmatan Lil Alamin Dalam Hadith: Penerokaan Makna Serta Aplikasi Di Malaysia," *Journal of Hadith Studies*, 2018, https://journalofhadith.usim.edu.my/index.php/johs/article/view/40.

[80] Muhamad Nurdin, "Meraih Meaningful Life: Perspektif Psikologi Positif Dan Tasawuf Positif," in *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era*, vol. 1, 2021, 386–401, https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/42; Muhammad Fauzhan'Azima, "Tasawuf Substantif: Santapan Rohani Masyarakat Modern," *Tamaddun Journal of Islamic Studies* 1, no. 2 (2022): 102–11.
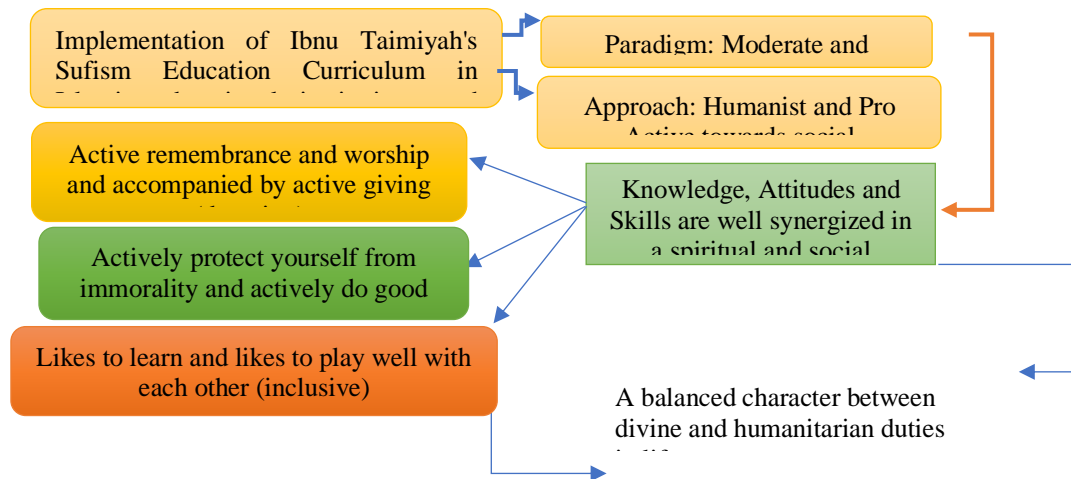
formulation of Ibn Taymiyya's Sufism education curriculum supports aspects of progress, openness, and balance to build a better societal civilization, as in the chart below.
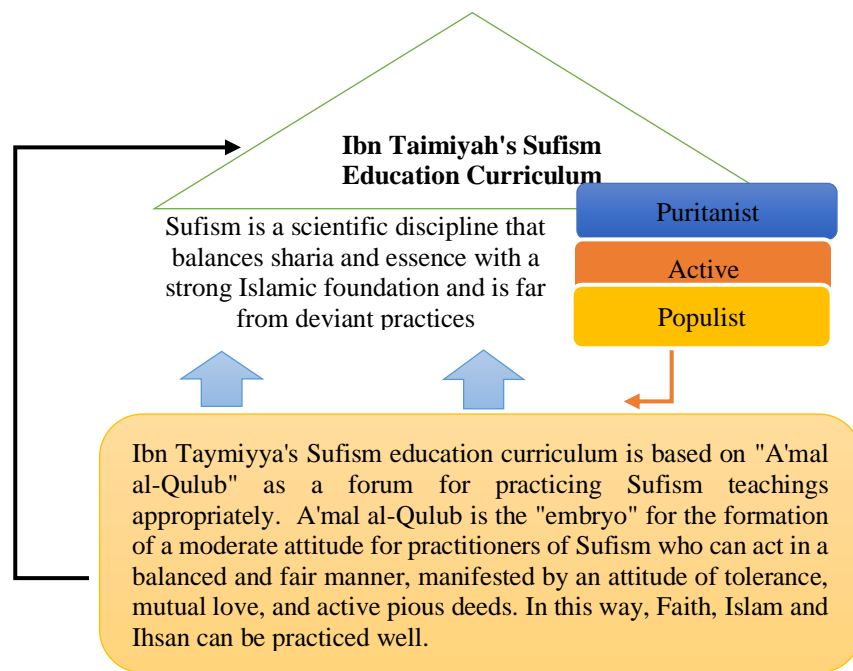
Picture 2: Ibn Taymiyya's Sufism Education Curriculum in Strengthening Religious

Moderation. Source: Processed by Researchers

The image above is a formulation (model) of Ibn Taymiyya's Sufism education curriculum, which can open the thinking or paradigm of a moderate society. Ibn Taymiyya's Sufism education curriculum, which adheres to "*a'māl al-qulūb*," is the right strategy to provide education on how to practice Sufism wisely without abandoning the foundation of the Shari'a which has become an absolute provision of the Islamic religion. Religious moderation can be realized if religion is understood holistically and integratively.[81] In detail, Ibn Taymiyya's Sufism education curriculum can be implemented appropriately both in the community and in Islamic educational institutions in forming an attitude of religious moderation, including the following.

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[81] Siti Rohmah et al., "Manajemen Pendidikan Berbasis Moderasi Beragama Dan Implementasi Praktisnya Di Era Digital," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 60–71.

Picture 3: Chart for implementing Ibn Taymiyya's Sufism education curriculum in Islamic institutions or society. Source: Processed by Researchers

The chart above shows that implementing Ibn Taymiyya's Sufism education curriculum refers to the Islamic concept of Rahmatan Lil 'Alamin, as per the view of KH. Ahmad Shiddiq Jember realized this with a fair, balanced, moderate, tolerant attitude emphasizing vertical and horizontal synergy.[82] It is in line with the study of Pabbajah et al.[83] that an attitude of religious moderation is formed based on complex teachings, culture, paradigms, and understandings far from fanaticism and excessive exclusivity. Sufism as an educational model must also be free from the model of Sufism, which is anti-worldly and which separates itself from the embrace of the Shari'a.[84] Sufism must align with Islam's principles, which were championed from the start by Ibn Taymiyya.[85]

Therefore, Ibn Taymiyya's Sufism education curriculum carries the dimension of neo-Sufism, which can educate people's character to be more moderate and balanced and remain active in social life. In this context, Ibn Taymiyah emphasized the vital role of religious moderation in the multi-ethnic, multi-religious, multi-ethnic, multi-lingual, and multi-cultural pace of life, which must be maintained in harmony.

c. Sufistic Students and Educators in Ibn Taymiyah's Sufism Education

The students expected in Ibn Taymiyah's Sufism education are a generation with moderate attitudes towards Islamic teachings, neither extreme right nor extreme left. Then, having an inclusive and open-minded personality is not static (*jumūd*).[86] Furthermore, Ibn Taymiyya explained, as quoted by Ahdar

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[82] Ali Ahmad Yenuri et al., "Paradigma Toleransi Islam Dalam Merespons Kemajemukan Hidup Di Indonesia:(Studi Analisis Pemikiran KH Ahmad Shiddiq)," *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 2 (2021): 141–56.

[83] Mustaqim Pabbajah, Ratri Nurina Widyanti, and Widi Fajar Widyatmoko, "Membangun Moderasi Beragama:: Perspektif Konseling Multikultural Dan Multireligius Di Indonesia," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 13, no. 1 (2021): 193–209.

[84] Achmad Yusuf, "Moderasi Islam Dalam Dimensi Trilogi Islam (Akidah, Syariah, Dan Tasawuf)," *Al Murabbi*, 2018, 203–16.

[85] Muhtar, "Moderasi Beragama Dalam Kitab Tasawuf Al-MuntakhabÄ t Karya KH. Ahmad Asrori Al-Ishaqi," 2021.

[86] Rizki Haryanto, Julian Delon, and Wahyudi Wahyudi, "Pengembangan Pendidikan Moderasi Beragama Pada Usia Remaja," *Bestari| Jurnal Studi Pendidikan Islam* 20 (2023): 1–14.

et al. in his research, that students must always be on the straight path (*mustaqīm*) formulated by the al-Qur'an and as-Sunnah, especially regarding the cleanliness of faith, steadfastness of faith, and moral goodness, because the straight path is the primary paradigm for being moderate.[87]

Ibn Taymiyya wants students to be balanced in their religion and uphold the concept of justice in their lives. In his view, justice is how humans can give someone their rights well and appropriately.[88] It confirms that humans must not be selfish. They must act humanistically to give their rights to other people, including the right to embrace the religion and beliefs they believe in. Ibn Taymiyya contributed to how students can position themselves well (according to their primary duties), interact well, and not force someone.[89] It is an implementation of the *waṣīṭiyah* aqidah concept that was initiated and written by Ibn Taymiyya.[90]

Finally, it can be concluded that students in Ibn Taymiyya's Sufism education are students or generations (graduates) who can: (1) behave moderately (balanced); (2) commitment to Islamic teachings (straight); (3) professional (fair); (4) humanist; (5) tolerance.

Then, the educator (teacher) in Ibn Taymiyah's Sufism education is a Muslim who always obeys Allah's straight law but is not rigid and strict (moderate; wise) because he is the heir of the Prophet,[91] by the mandate of Islam itself. Educators are passionate about educating and developing their students with a humanist approach.[92] Educators have high ethics because they are the source of knowledge (light) who will distribute their knowledge to students, so it must be based on noble actions, souls and thoughts.[93] Educators must also have an independent curriculum-based paradigm, meaning giving freedom to students to learn independently, explore, and be creative, using scientific and religious methods that foster how students can be active and free in learning.[94] Furthermore, Ibn Taymiyya

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[87] Ahdar Ahdar, Munirah Munirah, and Musyarif Musyarif, "Didikan Moderasi Dalam Islam," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 7, no. 1 (2022): 88–102.

[88] Ibnu Habibi, "Implementasi Moderasi Beragama Dalam Mencegah Faham Radikalisme Dan Intoleran Di Kampung Kristen Bojonegoro," in *Proceedings of Annual Conference for Muslim Scholars*, vol. 6, 2022, 1139–51, http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/342.

[89] Yiyin Yiyin Isgandi, "Moderasi Bertasawuf Perpektif Abdul Halim Mahmud," *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah* 8, no. 2 (2023): 55–76.

[90] Nurhalima Tambunan, *Moderasi Beragama Berbasis Pesantren* (Cattleya Darmaya Fortuna, 2022), https://www.google.com/books?hl=id&lr=&id=p8RmEAAAQBAJ&oi=fnd&pg=PA1&dq=Tambunan,+Nurhalima.+Moderasi+Beragama+Berbasis+Pesantren.+Cattleya+Darmaya+Fortuna,+2022.&ots=_mjcUKksXW&sig=7rjwhSi6MMtx6eA5RoPQc0CFGuc.

[91] Eti Sutarsih and M. Misbah, "Konsep Pendidikan Profesional Perspektif Undang-Undang Tentang Guru Dan Dosen," *Jurnal Kependidikan* 9, no. 1 (2021): 69–82.

[92] Tri Anti Drestiani and Ari Khairurrijal Fahmi, "Implementasi Konsep Pendidikan Islam Perspektif Ibnu Taimiyah Dan Muhammad Abduh Dalam RPP Kurikulum 2013," *Jurnal Pendidikan Islam* 9, no. 2 (2018), http://download.garuda.kemdikbud.go.id/article.php?article=841404&val=11426&title=IMPLEMENTASI%20KONSEP%20PENDIDIKAN%20ISLAM%20PERSPEKTIF%20IBNU%20TAIMIYAH%20DAN%20MUHAMMAD%20ABDUH%20DALAM%20RPP%20KURIKULUM%202013 .

[93] Alivia Tri Handayani and Triono Ali Mustofa, "Internalization Of Islamic Education In The Independent Curriculum From Ibnu Taimiyah's Perspective," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 6, no. 2 (2023), http://jurnal.staiannawawi.com/index.php/At-Tarbiyat/article/view/704.

[94] Handayani and Mustofa.

emphasized that educators must always have a clean heart and actively carry out good deeds.[95] Educators must also be role models for students and the surrounding environment.[96] It is because education is a noble profession, plus its duties as an educator, guide, and guide.

Based on the explanation above, the characteristics of educators in Ibn Taymiyah's Sufism education can be detailed as (1) Muslim individuals who obey the Shari'a; (2) moderate; (3) have a passion for educating; (4) humanist; (5) upholding ethics; (6) open-minded (constructive); (7) clean and holy heart; (8) have a noble example. From this explanation, the students and educators that Ibn Taymiyah hopes are servants of Allah who can actualize themselves into moderate individuals, free from rigid, demanding, and static attitudes. Then, pro-progress is balanced with morality, noble behavior, decorated with a pure heart, clear mind and proven by humanist, tolerant, loving, open (inclusive) behavior.

Conclusion

Based on the study above, it can be concluded that Ibn Taymiyya's Sufism education model upholds the concepts of *tawāzun*, *tasāmuh*, *ta'dīl*, *tawāsuṭ*, which can encourage the formation of attitudes of moderate character. The moderate character positively impacts the maturation of social attitudes, which are beneficial for forming a complete, tolerant, and tolerant life. This attitude strengthens the preservation of the country and togetherness between individuals. This research implies that it theoretically strengthens the concept of religious moderation, which was initially developed by the Indonesian Ministry of Religion (when Lukman Hakim Saifuddin's era), then confirms that the Sufistic conception supports an attitude of moderation (*wasāṭiyah)*, which is pro-progress, inclusive, tolerant, open, and balanced. Then, the practical implementation is to become a model of education based on Ibn Taymiyya's Sufism style, which can be developed into both Islamic and national education systems, both in educational institutions and Islamic boarding schools, to strengthen the actualization of attitudes of religious moderation.

The limitations of this research specifically examine and discover Ibn Taymiyya's model of Sufism education to strengthen attitudes toward religious moderation in Indonesian society, which is diverse (heterogeneous). Ibn Taymiyah's model of Sufism education promotes amaliah al-A'mal al-Qulub, a guideline for all elements of Muslim society to practice Sufism moderately by adhering to the existing sharia order, also giving the impression that Sufism can be passed or carried out by anyone,

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[95] Muhamad Basyrul Muvid, *Pendidikan Tasawuf: Sebuah Kerangka Proses Pembelajaran Sufistik Ideal Di Era Milenial* (Pustaka Idea, 2019), https://www.google.com/books?hl=id&lr=&id=StkJEAAAQBAJ&oi=fnd&pg=PA1&dq=Muvid,+Muhamad+Basyrul.+Pendidikan +Tasawuf:+Sebuah+Kerangka+Proses+Pembelajaran+Sufistik+Ideal+Di+Era+Milenial.+(Surabaya:+Pustaka+Idea,+2019).&ots=hm AqPi4UJP&sig=-LKRh54hAV4QYmtW3nC3GAH1Sbg.

[96] Zubairi Muzakki, "Keteladanan Seorang Guru Dalam Proses Pembelajaran," *Jurnal Asy-Syukriyyah* 16, no. 1 (2016): 5–50.

not just for specific groups or ranks. Then, the recommendation for further research is to develop a multicultural-based model of Ibn Taymiyya's Sufism education as an effort to strengthen and desire a vision of religious moderation in Indonesia to stem radicalism and Wahhabism which often teaches intolerance and fanaticism to society, which is very contrary to the Islamic vision of *rahmat li al-ʿālamīn*, and the Indonesian Pancasila ideology.

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