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## SOCIOLOGY | RESEARCH ARTICLE

# Tasawwuf moderation in higher education: Empirical study of Al-Ghazālī's Tasawwuf contribution to intellectual society

Yedi Purwanto<sup>1</sup>, Aep Saepudin<sup>2</sup>, Shofaussamawati<sup>3</sup>, Mohammad Rindu Fajar Islamy<sup>4\*</sup> and Didin Baharuddin<sup>5</sup>

**Abstract:** In Indonesia, Tasawwuf is not a new phenomenon. Religious practices that purifying the heart have been deeply rooted in religious traditions, from academics, Islamic boarding schools, and universities. However, lately, demands to disband the authority of Tasawwuf from Islamic teachings have come from reformist groups fronted by Salafi Jihadi, where the basis of their argument is based on the prevalence of Sufi practices that are too far-fetched, irrational, and even tend to injure the theological aspects. Amid the vortex of debate dialogue between reformists and traditionalists in the area of tasawwuf, a community emerged which they called “*wasatiyyah*” or moderate, where the main focus of their mission was to bring together different points of view in a wiser portion in responding to them. This article closely examines the contribution of Muslim intellectual “Tasawwuf Moderation” through Abū Hāmid Al-Ghazālī (who died in the 5th century) and its implications for Indonesian society’s culture in general to the discourse of socio-religious movements of intellectuals in higher education.



Yedi Purwanto

### ABOUT THE AUTHORS

Yedi Purwanto teaching Islamic Religious Education at the Bandung Institute of Technology. Doctoral degree at Syarif Hidayatullah State Islamic University Jakarta. Specialization of expertise in the field of sociology of religion in relation to science, technology, and arts.

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### PUBLIC INTEREST STATEMENT

In particular, the study being developed is about sociology in the context of educating society with science and upholding human values. The basis of the knowledge cluster is the Social Sciences family (a scientific group that complements and explores relations between humans and their various phenomena) according to Law 12 of 2012 concerning Higher Education. In an effort to develop knowledge, several of my works have been published in the form of papers, journals, and books. In the last five years, a total of 13 (thirteen) books have been published with various themes covering science, technology, social and culture, including discussing religion as the field of study they are involved in. The works of the book include: *Living with Wealth* (2022) *Peace Education: Integration of Religious and Pancasila Character Values* (2021), *Character Education in Ramadan 1441 H during the COVID-19 Period* (2020), *Monograph: Maintaining Campus Progressio in Harmonia through Education Moderate Characters* (2020), *Fiqh Characteristics of Solehah Women* (2020), *Premarital School Education* (2019) and others.

**Subjects:** Social Movements; Social & Cultural History; School Social Work

**Keywords:** Tasawwuf Moderation; al-ghazālī; Indonesia; higher education

## 1. Introduction

Abū Hāmid Al-Ghazālī was one of the leading Sufis in the 5th century (Hanna-E-Kalbi, 2020). Abū Hāmid Al-Ghazālī is a highly respected Muslim theologian, philosopher and scholar. He is known as Hujjat al-Islam and is considered one of the most important figures in the history of Islamic thought (Rayan, 2013). Al-Ghazālī wrote many works covering a wide range of topics, including theology, philosophy, mysticism, and Islamic law. He was very influential in developing Sunni Islamic thought and played an important role in reforming Islamic education at that time (Alavi, 2007a). The teaching of moderation between the Sharī'a and the essence as a characteristic of his Tasawwuf teachings (Fadhil & Sebgag, 2021; Rahmani et al., 2018). The transmission of his thoughts seems to be still felt until the modern era (Obluski, 2021), where the products of his thoughts are widely followed by the public, both from academics, Islamic boarding schools, and universities in Indonesia (Lumbard, 2016). Even though Tasawwuf is a unique dimension with the mainstream of clearing one's heart (Hasyim, 2020; Hermansyah & Hermansyah, 2013; Muttaqin, 2014), the emergence of a variety of practices that are considered heretical and deviate from religious teachings have become a discourse for debate in this area (Al-Haramain, 2011; Umam, 2006). The vortex of debate in the Tasawwuf area raises pros and cons among scholars, and the pro group is represented by traditionalists, while the contra group is by reformists such as Salafi Jihadi (Zarate, 2021). The main issue of the dialogue between these two groups is focused on the sacredness of the murshid in transmitting his Sufi teachings to the students (Birchok, 2016; Christomy, 2001). The reformist group tends to reject the authority of the murshid as a liaison between man and God. The refusal is not without reason, one of which is because many Sufi ritual practices are too extreme and irrational. In contrast to the traditionalists who tend to legalize the authority of the murshid by placing itself at the level of sacredness and holiness, so that whatever comes from it, is always accepted (Sirriyeh, 2014).

This debate ultimately gave birth to a movement within the roots of society, especially has been demonstrated by the reformers in recent years (Sirriyeh, 2014). Like Turkey's Qadizadeli movement, Nikita Krayushkin highlighted their extremist ideology to remove all heresies from Islam and condemn Islamic Tasawwuf groups as heretical (Krayushkin, 2020). In Rome, Italy, the Rifai extremist group tried to mislead traditionalist Sufi mystical rituals by injuring their bodies covered with Sufi theology (Oustinova-Stjepanovic, 2019). The Reformers strongly urged a cultural change in modern Tasawwuf (Heitmeyer, 2011; Spellman, 2004; Ubaedillah, 2015). Among the most potent voices initiated by Shah Wali Allah, a significant Indian Sufi intellectual whose influence is growing in the South Asian region (Sirriyeh, 2014). In the African region, Ahmad bin Idris, a Sufi from Morocco, also voiced a revolution in modern Tasawwuf (Sirriyeh, 2014). In Seunagen, Aceh province, Indonesia, Daniel Andrew Birchok's ethnographic study of two female Sufi Syatariyyah figures shows that there is an opinion that local people believe that these two figures are able to transmit supernatural powers to their descendants (Birchok, 2016). Birchok's findings are clearly one of the focuses of the reformists' attention on beliefs that are considered too exaggerated, even further having the potential to deviate from religious teachings. Mittermaier underlined that reformists actually encourage Muslims not to go beyond the limits of extreme tasawwuf teachings, and in the end are able to encourage the progress of Muslims going forward (Mittermaier, 2015).

However, some scholars have recently promoted voices to come up with a concept they call "wasathiyah" or moderation (Davids, 2017; Islamy, 2021). The essence of this concept is how to develop a middle point of view, neither extreme right nor extreme left (Prasojo et al., 2019). That is, how to take a wise attitude in dealing with two warring camps. In the modern era, Egyptian Muslim intellectual Shaykh Ali Jum'ah is seen as a scholar who supports moderate Wasathiyah Islam (Fahrudin Somad et al., 2021). As an Egyptian Sunni Muslim scholar, he received his Islamic

education at Al-Azhar university in Cairo and was the high priest of Al-Azhar from 2003 to 2012. In our lens, this role is seen as a strong basis for how Ali Jum'ah played an important role in promoting Islam moderation and interreligious dialogue. Besides that, in his work, Ali Jum'ah moderates the struggle of the debate between reformists and traditionalists regarding the position of murshid as the path to God. Where he positions his Tasawwuf thinking between the two poles, where the teacher is in an absolute position, a critical position, but there must still be essential criteria that must be possessed (Fahrudin Somad et al., 2021). The concept of moderation in Tasawwuf is based on being moderate and wise in attitude (Fahrudin Somad et al., 2021). In religious narratives built by moderate groups, the central principle is the path considered the best, where its position offers a solution, neither extreme to the right nor the left (Davids, 2017; Ibrahim, 2018). The contemporary Muslim scholar Yusuf Al-Qaradawi emphasizes the importance of a moderate attitude and perspective in various aspects of human life, where these principles are built on several pillars; comprehensive understanding, referring back to Al-Quran and Hadith, Strengthening spiritual meanings and values, Obeying Moral Values and being wise in attitude (Al-Qardhawi, 2008; Gräf, 2007; Ragionieri, 2016). Most Muslim scholars believe that the study area of Tasawwuf serves as a process of purifying the human soul towards religiosity and spirituality in line with the vision of religion (Aviv & Levy, 2014; Ivanishkina, 2020).

In Indonesia, the discourse on the constellation of Tasawwuf teachings at this time is not limited to the purification of the heart. However, it has developed towards political nuances as described by Miichi, in his case study, the teachings of Tasawwuf through dhikr carried out by the Apostles Council community, allegedly as an effort to support the former governor of DKI Jakarta who is anti-ahok from non-Muslim groups (Miichi, 2019). The area of Tasawwuf in most Muslims is still getting great attention; even some large community organizations (ormas) in Indonesia, such as Nahdatul Ulama (NU) as, Indonesia's largest Islamic organization, defend and protect the authority of Tasawwuf and tariqa an integral part of Islamic teachings. Muhammadiyah has recently become the second largest Islamic organization, promoting and supporting Tasawwuf to be implemented in the community, although the method does not always have to be with arīqa (Daniels, 2007). Although there are many criticisms of Tasawwuf and tariqa, the growth of Tasawwuf and tariqa teachings continues to increase and tends to get broad appreciation from various levels of Indonesian society. The survey released by Wikipedia (2022) noted that more than 70 branches of tariqa are spread worldwide, and one of the popular tariqa branches is Shatariyah (Birchok, 2016; Christomy, 2001). The reviewer Tedy (2017) even counts that there are at least 46 tariqa mu'tabarah (famous) in Indonesia. A critical study was carried out by Sorgenfrei, where he highlighted the intersection between Islamic studies and western esoteric studies in the academic world so that through his lens, he offered a possible explanation of how this strong Tasawwuf narrative could serve as an esoteric alternative. He also mentioned that Tasawwuf is often understood as a mystical or esoteric tradition of Islam, both in terms of typological understanding and historical concepts, as a secret tradition that is more or less contrary to what was later conceptualized as orthodox Islam.

Given the minimal contribution of scientists in developing the idea of moderation in Tasawwuf, our essay is considered important given its potential effect in reducing debate and differences of opinion among Tasawwuf so that it does not get further from the orbit of Islamic principles. In addition, this research also contributes significantly to suppressing cases of religious intolerance, which is very troubling to academics. We divide this research into several main explanations; 1) explaining the conceptual framework of religious moderation and tasawwuf moderation in the discussion of experts, 2) exploring the profile and biography of Abū Hāmid Al-Ghazālī and the products of his tasawwuf moderation thought in reformist and traditionalist discourses, 3) tracing the potential effects of Al-Ghazālī's thinking in the context of broader, namely culture and culture in Indonesia, 4) elaborates the idea of tasawwuf moderation in the trajectory of intellectuals in universities in Indonesia.

### 1.1. *Tasawwuf Moderation, Definition, and Conceptual Framework*

To understand the construction of Abū Hāmid Al-Ghazālī's thought related to the tasawwuf moderation and his contribution to mediating the two poles that collide between reformists and traditionalists, we offer the concept of Tasawwuf moderation is still very rarely exposed by scholars. We will explore how the holy Qur'an and hadith and the opinions of Muslim scholars interpret the meaning of moderation.

Tasawwuf Moderation is an attitude of wisdom, fairness, and taking a middle position between two opposing and colliding camps in the world of Tasawwuf (Fahrudin Somad et al., 2021). It is simply how a person can think critically, be wise in responding to differences, and not be inclined to side with one party but instead seeks to approach and unite these contradictions through a more humanist approach (Fahrudin Islamy & Parhan, 2022). This conceptual framework is referred to in the verses of the Qur'an, including QS. Al-Isra: verse 35, QS. As-Syu'ara: verse 182, and several others. In harmony with the Qur'an, the hadith also emphasizes the necessity of being fair, wise, and moderate and choosing the best solution in religious moderation, where the Prophet said: "Woe to those who are extreme and transgressors! (Repeated 3 times). From our landscape perspective, the Qur'an and hadith emphasize balance in all things. The attitude of extremism, both in society and in religion, essentially plunges him into dangerous and destructive things. In line with our point of view, Yusuf Al-Qardhawi, one of the scholars who is concerned with the idea of wasathiyah, classifies extremists into two groups; 1) the extreme right community, where they tend to overdo things and 2) the extreme left the community, where they tend to disperse and underestimate something (Al-Qardhawi, 2009). Wasathiyah Islam is imaged as a value of moderation, emphasizing justice, balance, and tolerance, as contained in the Qur'an and Hadith (Helmy et al., 2021).

The concept of tasawwuf moderation that we offer essentially has several fundamental components; comprehensive understanding, referring back to Al-Quran and Hadith, Consolidating spiritual meanings and values, Obeying Moral Values, and being wise in attitude. According to Arkoun, the verses of the Qur'an with the phrase "ummatan wasathan" have a conception of a just and balanced community containing theological inclusion of all people, thereby ignoring the dichotomy between those who claim Muslim identity and those who do not (Davids, 2017). Of course, this understanding the theological vision of the ideal community according to Al-Qardhawi, namely the view of someone who follows a middle way, balanced between knowledge and action; worship and social interaction; culture and character; truth and power (Davids, 2017). Therefore, Davids formulates that the wasathan ummah carries out independent critical judgments and formulates and articulates specific responses to contemporary social problems so that the voice expressed is one of engagement, integration, and ownership, not separation and difference (Davids, 2017).

In his work entitled *Fiqh Al-Wasathiyah Al-Islamiyyah Wa At-Tajdid Ma'ālimu Wa Manārātu*, Yusuf Al-Qardhawi formulated several main components of the moderation circle, including; 1) A holistic and integrative understanding of Islam: a balance between the dimensions of belief and the Shari'a, the dimensions of knowledge and worship, the dimensions of culture and morals, 2) Belief in the correctness of references to the Noble Qur'an and the correct Sunnah of the Prophet as laws and guidelines for the life of a Muslim, as well as the need to understand partial texts through a comprehensive approach. 3) Consolidating the meaning and value of divinity and focusing on worshipping God as the purpose of human creation, 4) comprehensive understanding of the aspect of balance-based worship by placing everything in its best place, 5) Focusing on the moral values referred to in Islam, both individual ethics and social ethics, 6) Adopting a convenience approach, accommodating and mitigating in fiqh and fatwas, 7) Tajdd (renewal) and ijtihād are carried out by experts and in place (Al-Qardhawi, 2008). Moderate Islam has begun to be promoted by some Western scientists, and this concept is seen as an icon of contemporary religious values and practices that must be developed as a preventive effort to prevent radicalism in society (Bashori, 2013).

In choosing a middle position between the two opposing groups, Mohammad Hashim Kamali argues that *al-wasatiyyah*, or moderation, is closely related to justice because moderation implies acting in fairness and balance. In turn, Kamali continued, the opposite of *al-wasatiyyah* is *tatarruf*, which means “peripheral tendency” and is known as “extremism,” “radicalism,” and “excess.” Described in various traditions, often in an ethical context. In Western philosophy, one finds the “golden path” concept in Aristotle’s *Nicomachean Ethics*. Aristotle describes *Rivera*, describing the “golden mean” as “the intermediate point between the two extremes of excess and deficiency.” Therefore, the “golden way,” says Kamali, is the “desirable intermediate between two extremes, one advantage and the other,” and individual action, as well as the idea of a collective community (*ummah*). In this sense, collective views and practices are shaped by individuals. While Muslims and Islamic scholars widely accept the term *ummah* to refer to a “community,” “group,” or “nation,” scholars such as Denny, however, note that the term *ummah* is used in 62 different forms in the Qur’an (Davids, 2017).

In the agreement, Hasan explained that the *ummah* was formed through a universal community based on shared beliefs and the law’s implementation. The final verses said Denny, in which the term *ummah* only seems to refer to Muslims found during the Medina period. That is, the period after the Prophet Muhammad go to Medina. Denny noted that the *ummah* “evolved from the general, applicable to non-Arab groups and towards a more exclusive group that was limited to the Muslim community”. The concept of *wasatan ummatan* (fair) was also during the Medina period (balanced society) emerged as a feature of Muslim culture. In this case, Denny explained that the categorization of *ummah*’s *wasatan* begins when Muslims reach the most advanced stage, which is not necessarily the case because society, like individuals, is always in a state of being. This, in turn, provides some ideas. This categorization or description considers the religious and spiritual maturity of Muslims because it allows comments on the interactions of these communities with Jews and Christians who currently live side by side with Muslims in the city of Medina (Davids, 2017). The description of *ummatan wasatan* (a just and balanced society) is summarized in the following verse of the Qur’an:

“And so We have made you ‘believers’ an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those ‘rightly’ guided by Allah. And Allah would never discount your ‘previous acts of’ faith. Surely Allah is Ever Gracious and Most Merciful to humanity”. (Quran, Surah 2, Verse 143)

From the explanation above, the moderation of *Tasawwuf* is possible considering that at this time, the pro and con community are still debating the authority of *Tasawwuf* in bridging humans to God. Based on the principles of balance and wisdom, we suggest that a Muslim should have a critical mind, be open, and be tolerant of differences between reformists and traditionalists. Ali Jum’ah, a former mufti of Egypt and a charismatic cleric of Al-Azhar, argues that the existence of a *murshid* in the process of going to God is essential. However, he puts forward strict criteria in choosing the ideal *murshid*, among which is that a *murshid* must have vital obedience to God’s commands and has an independent method derived from his spiritual experience that can be transmitted to his disciples. Ali Jum’ah’s attitude is one of the empirical types of evidence that the moderation of *tasawwuf* is an alternative by prioritizing comprehensive knowledge and ethics in addressing problems (Fahrudin Islamy & Parhan, 2022).

### **1.2. Portrait of Abū Hāmid Al-Ghazālī’s Tasawwuf Moderation Ideas**

Imam Al-Ghazālī is a great scholar and thinker in Islam. In addition to being an academic, Al-Ghazālī is famous as an expert on *Tasawwuf* (Arikewuyo, 2019; Bellver, 2013). His work entitled *Ihya Ulumuddin* is an eternal intellectual heritage that has continued to be studied. In his youth, Al-Ghazālī was very thirsty for knowledge. He is known as a figure, clever in various disciplines, ranging from *Tafsir Al-Quran*, *Hadith*, *Kalam Science*, *Philosophy*, and so on. His strong understanding made Al-Ghazālī a famous intellectual figure in Iran then. For his academic

achievements, at age 34, Al-Ghazālī was appointed rector of Nizhamiyah University. Al-Ghazālī's real name was Abu Hamid Muhammad bin Ahmad Ath-Thusi. He was born in Thus, Iran in 450 H/ 1058 M. Since childhood, Al-Ghazālī has been orphaned due to his father's death. His hard life journey made him a diligent learner in mastering various Islamic disciplines then. Initially, he studied in his own country, Iran. The young Al-Ghazālī studied Imam Shafi'i fiqh and the basics of logic. After enough, he migrated to Nisapur and studied with Imam Al-Haramain. Al-Ghazālī absorbed the science of logic, philosophy, interpretation, hadith deeply, and so on.

After Imam Al-Haramain died, Al-Ghazālī visited the minister Nizamul Mulk of the Seljuk dynasty. Because of his extraordinary scientific capacity, Nizamul Mulk respected Al-Ghazālī as a great scholar. At the same time, scholars at that time also recognized the height and expertise of Al-Ghazālī. Nizamul Mulk sent Al-Ghazālī to teach at Nizhamiyah University in 484 H/1091 AD. During his service in the academic world, Al-Ghazālī wrote many scientific works, including a book on mental philosophy entitled *Tahafut Al-Falasifah*, which explained the errors of philosophers and Muslim philosophers at that time. *Tahafut al-Falasifah* which is also known as "the incoherence of the philosophers" in English, where Al-Ghazālī criticized and rejected the arguments of classical Greek and Muslim philosophers, which Ghazali considered inconsistent with Islamic teachings. One of the main criticisms advanced by Al-Ghazālī is that Greek philosophy seeks to understand the world rationally and in logical ways, which he argues contradicts the Islamic belief that only Allah has absolute knowledge of everything (Halevi, 2002). However, in academic productivity, Al-Ghazālī experienced a spiritual crisis. In fact, he was very famous then and had served as rector of Nizhamiyah University, one of the oldest universities in the world in Iran. Responding to the dryness of his soul, Al-Ghazālī left Baghdad for Syria secretly. He left his teaching job and started a simple life, *zuhud*, and *wara*. During his solitude, Al-Ghazālī studied *Tasawwuf* and concluded that the ultimate truth could be reached through the Sufistic path (Arikewuyo, 2019). In an essay raised by Hazam, Al-Ghazālī's teachings are seen as capable of maintaining a balance between the world and the hereafter such as the body and soul. According to him, Al-Ghazālī's thoughts influenced many Indonesian mystics during the 15th to 19th centuries. They believe that Indonesian Muslim scholars who were influenced by Al-Ghazālī's teachings developed religious preaching through expertise and morality. His findings underscore that by applying mysticism, the preaching of moderate Islam is accepted by the majority of Indonesian Muslims. As a result, they succeeded in carrying out social transformations without negative impacts (Hajam et al., 2020).

The essence of the moderation teachings of *Tasawwuf* carried out by Al-Ghazālī or known in terms of Muslim scholars of *Tasawwuf* is morality for moral improvement (Alavi, 2007a; Attaran, 2015; Sham et al., 2021). The concept of Al-Ghazālī's moral *tasawuf* is good relationship with Allah and good relationship with humans has become a Sufi, without having to wear Sufi attributes, such as robes, sticks, thick beards, and so on. In the concept of *Tasawwuf*, happiness can be present through knowledge and charity (Shuhari, 2019). When a human being a concept, and puts it into practice, he will find happiness. If a person has knowledge of this world and the hereafter, he will arrive at true happiness. In addition, is not the life of this world also a mere game, as illustrated in *Surah Muhammad* verse 36.

In the context of social life, these two groups always contradict how to live as Sufi. *Tasawwuf* Al-Ghazālī tried to make the two groups facing each other friendly and peaceful. In the observation of one of the well-known Sufi figures, Abu Nasr al-Sarraj, in his work "Alumma," he strongly criticized the *mutashawwifah* in his day which displayed life as a Sufi only to be used as a political tool by attracting the sympathy of the authorities, and the Muslim community. In addition, the Sufi phenomenon has transformed into teachings that deviate too far from religious teachings, such as the teachings of *Tasawwuf al-Hallaj* with its *bathiniyyah* concept, so that *Shari'ah* is sometimes seen as not urgent. Responding to the emergence of deviant Sufi movements, Al-Ghazālī tried to realign the conceptual study of essential *tasawwuf*; according to him, the correct *tasawwuf* is *tasawwuf* which is implemented according to the example of the Prophet Muhammad (Al-Shafi'i, 2019). According to him, the correlation of *Tasawwuf* with the ethical dimension is powerful. That



is why Al-Ghazālī Tasawwuf is said to be Tasawwuf Akhlaqī because the basics of its teachings are based on the concept of morality (Alavi, 2007a; Attaran, 2015), not philosophical Tasawwuf, which is more on philosophical thought which even deviates from Syarea', such as the teachings of Tawawuf al-Hallaj, and bathiniyyah. Tasawwuf akhlaqī Al-Ghazālī outlines that on Islamic ethics and morality. In tasawwuf akhlaqī, Al-Ghazālī describes how a Muslim should live a good moral and spiritual life, by combining the teachings of tasawwuf and Islamic ethics. Al-Ghazālī emphasized the importance of caring for the heart, improving behavior, and developing humility and compassion for fellow human beings. This concept also discusses the importance of understanding the meaning and purpose of life and the importance of worshiping sincerely and sincerely to Allah. Al-Ghazālī also emphasized that true happiness can only be achieved through complete submission to God's will (Alavi, 2007b; Hajam et al., 2020).

The moderation of Tasawwuf in Al-Ghazālī's landscape is based on the sources of the Qur'an and Hadith through correct interpretation, not partial, so that the sharia scales become a standardization of the truth of the essence of Tasawwuf (Fahrudin Islamy & Parhan, 2022). In line with Al-Ghazālī's idea, former Egyptian mufti Ali Jum'ah in his work "At-Thariq ila Allah" formulated 3 main components of essential tasawwuf; 1) The presence of the ideal Mursyid figure, 2) Salik (a person who enters the way of tasawwuf), 3) Manhaj (tasawwuf method) (Jum'ah, 2008). The moderation of tasawwuf built by Ali Jum'ah according to our lens is in line with the concept initiated by Al-Ghazālī. Alil Jum'ah criticized the reformists, who did not comprehensively understand the essence of religious teachings. Furthermore, Ali Jum'ah views that religious law has come to unite physical and metaphysical studies. So furthermore, the ideal and correct Tasawwuf in Ali Jum'ah's view must start from theology and practice of worship rituals following the Shari'ah, which has been constructed by scholars in the field of monotheism and fiqh, then combined with deepening by pious people through training to purify liver (Fahrudin Somad et al., 2021).

In an essay by Aziz Mashuri, there was no tariqa other than Ghazaliyyah (tariqa initiated by Al-Ghazālī) because this tariqa is an accumulation of previous tariqas. The formation of the Ghazaliyyah tariqa, founded by Al-Ghazālī, a faqih, kalam expert and Islamic philosopher, focuses on his Tasawwuf teachings to moderate, far from deviations (Masyhuri, 2014). Ghazaliyyah Tasawwuf consists of two vital components; 1) sincere to God, and 2) do good to others. Al-Ghazālī says everyone who is sincere to God and does good to humans is a Sufi. Mashuri in her knowledge lens of photographing, there are 3 requirements to enter the Ghazaliyyah tariqa, including; 1) prioritizing knowledge from worship, where science can function as a legal standard and acceptance of an action, also with knowledge can bring fear and submission in the heart to God, 2) Put forward sincerity, remove despicable traits, break all ties and only be sincere to God, and 3) Consistency of dhikr, thought, and wirid as a form of the intensity of relationship to God and gives birth to a sense of love (mahabbah) to him (Masyhuri, 2014).

Tasawwuf whose teachings are based on the Shari'a and the essence of Islamic teachings. Al-Ghazālī is a Sunni Sufi figure who teaches the application of the Ahlu Sunnah Wa Al-Jamaah faith in everyday life. Abd al-Qadir Mahmūd argues, the first Sunni leaders have shown their resilience to face the waves of western and eastern Gnostic influences, by adhering to the Islamic spirit, which grew from the guidance of the Qur'an and the example of the Prophet Muhammad SAW. They can formulate Islamic tasawwuf and withstand various slander undermining the Islamic creed among Sufis. Tasawwuf akhlāqī or Sunni was finally lucky to get a fortress and bodyguard figure for the spirit of the Islamic method, namely al-Ghazālī, who put shari'at and essence in balance (Fahrudin Somad et al., 2021).

In the end, we examined that Imam Al-Ghazālī mentioned these two main pillars of Tasawwuf in the book of Ayyuhal Walad to introduce the world of Tasawwuf and Tasawwuf to children. The two central teachings in Tasawwuf are presented in short and simple language so that it is easy for children to understand. However, this brief explanation's weight is quite useful for adults. Because

this short and simple explanation does not reduce the substance of Tasawwuf. That simple explanation is expressed as follows:

Know that Tasawwuf has two pillars: *istiqamah* with Allah and harmony with His creatures. Thus, anyone who *istiqamah* with Allah SWT, has good character towards others, and gets along with them politely, then he is a Sufi (Zaini, 2016).

For Imam Al-Ghazālī, finding the essence of Tasawwuf was not difficult for him. The reason is, he understands what he has been talking about for a long time in his works, especially *Ihya Ulumiddin*. *Istiqamah* with Allah both physically and spiritually requires unanimity and unity of action according to the line of Islam. While good interaction with empathy for His creatures is another side of Tasawwuf that is difficult to separate from the first, namely *istiqamah*. Tasawwuf is not just an external issue, namely a robe, turban, tasbeeh seeds, a green rida slung over the shoulder, a beard, a stick, showing the monotheism pronunciation, cutting pants to above the ankles, changing the spelling to be more Islamic in social media, or about the power of the unseen. acrobatics with various traditional *khariq* tendencies (Hajam et al., 2020).

Tasawwuf, for Imam Al-Ghazālī, is also not a phenomenon of *hijrah* and is then understood narrowly as abandoning activities that are considered un-Islamic or *uzlah* away from humans and various activities that are thought to be haram. The Sufi in simple language Imam Al-Ghazālī is a person who maintains his behavior always to obey God physically and mentally, and socialize with concern for others and the environment. With this simple understanding, everyone can become or hold Sufi status without having to change their appearance and leave the daily activities that have been carried out so far as long as they do not violate the *Shari'a* (Hajam et al., 2020; Zaini, 2016). Students, students, santri, teachers, lecturers, factory workers, bank employees, laborers, private workers, civil servants, designers, photographers, musicians, can become Sufis without having to change their outward appearance and leave their daily activities. In short, each can become a Sufi with these two pillars of Tasawwuf without getting involved in the “*hijrah* phenomenon.”

### **1.3. Moderation of Al-Ghazālī's Tasawwuf: Between Reformers and Traditionalists**

In this section, to unravel the discourse on the debate over the authority of Tasawwuf in scholarly discussions, we borrow the lens developed by Elizabeth Sirriyeh in her work entitled *Sufis and Anti-Sufis; The Defense, Rethinking and Rejection of Tasawwuf in the Modern World*. Sirriyeh's empirical study portrays the existence of pro groups which he calls reformist and contra groups which he terms Anti-Tasawwuf in making Sufis an alternative way to God (Sirriyeh, 2014). In the modern era, the reformist group fronted by two Sufis; Shah Wali Allah and Ahmad bin Idris in the 18th century urged reforms in the body of the Tasawwuf area. Shah Wali Allah as an Indian intellectual Sufi whose influence is felt to this day among South Asian Muslims began his spiritual journey when an important event that shaped Shah Wali Allah's commitment to reform occurred in 1731–32. This was his journey from India to stay for fourteen months in the Holy Cities of Mecca and Medina, On 14 August 1731, he recorded how the Prophet's grandchildren, Hasan and Husayn, appeared to him in a dream, he recounted:

“Hasan had a reed pen in his hand, the tip of which was broken. He stretched out his hand to give it to me, and said: “This is my grandfather's pen, the Messenger of Allah.” Then he (withdraws his hand and) explains: “Let Husayn fix it first, because it's no longer as good as when Husayn fixed it the first time.” So, Husayn took it, repaired it and gave it to me.” (Sirriyeh, 2014)

Sirriyeh portrays Shah Wali Allah through his experiences, his external journeys to the Hijaz and internal spiritual journeys, he awakens to the realization that not all is well with the state of contemporary Islam, as symbolized by the Prophet Muhammad's broken reed pen, but also that he has a role to play. The main thing to play in improving the situation was the recipient of the

repaired pen and the Prophet's robe. His belief in his own very special position is in much evidence from his writings. His position on this matter is not new, but he is certainly very close to the great Hanbali jurist Ibn Taymiyya (W. 1328), whom he admired and whose views he applied to several issues, including the perils of temple worship. Where Ibn Taymiyya had been disturbed by the reduction of faith through Jewish and Christian contacts in Syria, Shah Wali Allah also wanted to remove the influence of Hinduism in the Indian context. He agrees with Ibn Taymiyya also in his concern over the potentially destructive influence of Ibn al-Arabi's theosophy but differs from him in maintaining high regard for the Greatest Shaykh and finds real difficulty in certain misguided interpretations of the "unity of existence" *wahdat al-wujud* namely the concept in Islamic Sufism which contains the embodiment of existence, where this idea was encouraged by Ibn Arabi (Sirriyeh, 2014).

Ahmad bin Idris was the second reformist figure who advocated reform to the Sufis. Unlike Shah Wah Allah, Ahmad bin Idris may not be classified as an extraordinary intellectual Sufi. He was not a prolific scholarly writer and certainly would not have demanded the attention of brilliant Sufists. But recent research studies have proven him to be the figurehead for the emergence of a new dynamic Sufi organization that would rise to prominence in the nineteenth-18th centuries. Three of his closest disciples later became the founders of the order: North African Muhammad bin Ali al-Sanusi from Sanusiyya in Libya, Muhammad Uthman Al-Mirghani from Khatmiyya in Sudan, Ibrahim al-Rashid from Rashidiyah from Sudan where branches spread across Sudan and Somalia (Sirriyeh, 2014).

A strong analysis presented by Fazlur Rahman in 1966 proposed a radical change in the nature of Tasawwuf in this age, seeing it as characteristically joyful and metaphysical and assuming in their place features of orthodoxy. He went on to state, 'This fact cannot be overstated, for it was through it that Tasawwuf was created to serve the activist thrust of orthodox Islam and was a ubiquitous fact in all major forms of pre-Modernist reform movements. If the concept of "neo-Tasawwuf" involves a substantial change at the core of its nature which must be rejected, is there still a meaningful way to speak of a new direction in Tasawwuf today? Without suggesting total novelty, it is possible to note some features which seem to have become more important with the emergence of the new Sufi orders of the nineteenth century or the emergence of reformist activists within the old orders. First, although awareness of this world as preparation for the future remains essential and central, there seems to be a growing awareness of the need for a struggle for socio-moral reform of society that brings worldly benefits and not just otherworldly benefits. Related to that, movements are often colored with political activism, where achieving the Prophet's model state continues to be an ideal goal (Sirriyeh, 2014).

Another group that rejected Tasawwuf's authority came from the Wahhabis. The most frequent reformist responses to the dilemmas of eighteenth- and nineteenth-century Tasawwuf remain essentially in the Sufi tradition, however much change may occur. The Wahhabi movement provides an outstanding example of a strong and total rejection of Tasawwuf and its organized expression within the tariqa. Taking from the opinions of Ibn Taimiyyah, this group firmly rejects the authority of the Sufis in Islam, with the background of many deviant traditions carried out by Muslims in their time which were considered outside of Islamic law, and even had injured aspects of faith. At least the Wahhabis in our assumption they provide a striking precedent for those who are sufficiently disillusioned by Sufi deviations to demand a complete rejection of Tasawwuf. For them, tasawwuf deviations have left the corridors of the Koran and Hadith (Sirriyeh, 2014). An expert on Islam and Sufism, Martin van Bruinessen in his essay entitled *Sufism and the modern in Islam* discusses the relationship between tasawwuf and modernity. He highlighted that Sufism and modernity have two sides, which can be contradictory but can also complement each other. He showed that taseawwuf has undergone various changes and adaptations in facing the challenges of an increasingly modern era. His research builds on studies conducted in various Muslim countries including Indonesia, Morocco and Turkey. One of his findings shows the role of tasawwuf in driving social and political change in the modern Muslim world (Bruinessen & Howell, 2007).

Responding to the dynamics of the debate between Reformers and Traditionalists, science has recently highlighted the existence of a new Sufi group by promoting the idea of “moderate” wasathiyyah, which is based on balance and wisdom. The idea of tasawwuf moderation in our observations has actually been initiated by Abū Hāmid Al-Ghazālī in the 5th century, and strengthened by contemporary Sufi scholars who have similarities to Sheikh Ali Jum’ah from Egypt. In principle, the moderation of tasawwuf they both emphasize the balance between shari’a and nature, cannot be separated from each other. For Al-Ghazālī, tasawwuf is an integral part of Islamic teachings, entering tasawwuf means a person is preparing himself to be closer to God. Then how are the arguments developed by moderate Sufi groups in responding to the views of the two extreme right and left poles?

Contemporary Muslim intellectual Ali Jum’ah delivered a comprehensive explanation in his work *At-Thariq Ila Allah* (Jum’ah, 2008). The construction of thought built by the reformers who say that the path to God is achieved by going to the metaphysical aspect without paying attention to the Shari’ah; in Ali Jum’ah’s lens of course, this is wrong and wrong. Sufi experts who are correct in the parameters of religion are a combination of these two aspects, namely those who implement Shari’ah and want to explore the dimensions of nature (Jum’ah, 2008). This is certainly in line with the values contained in the Qur’an, Hadith, and ritual practices carried out by pious people. Even Ali Jum’ah quoted a wise saying popular in the world of Tasawwuf put forward by Imam Malik:

Whoever follows the Shari’a but does not have the essence, then he is a fasiq, and whoever has the essence but does not want to apply the Shari’a is an infidel zindiq. (Jum’ah, 2008)

The above expression suggests that the reformers sometimes do not understand the above phenomena, so they rush to fight the Sufis; they conclude that the Sufi tradition is part of the deviation and misguidance of Zindiq. In fact, according to Ali Jum’ah, this is not the case, instead the teachings of Tasawwuf Al-Ghazālī invite Muslims to hold fast to the Shari’a which is supported by ma’rifah to Allah (Jum’ah, 2008). Ali Jum’ah analogized this discussion with a simple example of the element water formed from H<sub>2</sub>O. for fiqh experts, of course they see water in its liquid form only, but for science experts the composition of water is formed from the gas element H<sub>2</sub>O. Therefore, in Ali Jum’ah’s view, a wise attitude will be formed in a person when knowledge of the nature of something is understood comprehensively, not only limited to partial knowledge (Fahrudin Somad et al., 2021). Another argument developed by the moderate group is the history of the hadith of the Angel Gabriel who came to the Prophet, where the 3 fundamental components of Islam are divided into aqidah, sharia and morals (Fahrudin Somad et al., 2021). The moral dimension can be achieved through a process of purification of the heart, which of course requires the area of tasawwuf to achieve the goal of the path to God (Jum’ah, 2008).

#### **1.4. Al-Ghazālī’s Tasawwuf Moderation Path in Higher Education: Development Religiosity and Effort to Preventing from Radicalism**

In the last few decades, beginning in the 1980, tasawwuf in universities in Indonesia has experienced a significant increase in impact in improving one’s spirituality. In our lens, the rise of passion and interest in Tasawwuf is due to several factors, one of which is the movement to publish books on Tasawwuf and its relevance, most of which are translations by Islamic scholars and modern western scholars. Among Muslim scholars whose works are used as a reference sources such as Sheikh Abdul Qadir Jaelani, Sheikh Bilal Ahmad Al-Bustani Assakandari, Sayyid Abdullah bin Alawi Al-Khadrami, Sayyid Muhammad Haqiyyu An-Nazili, Sheikh Zainudin bin Abdul Aziz, Ibn Ibn Athoillah As Sakandari, Sheikh Muhamad Jamaluddin Ad Dimasyqi, Sheikh Abdul Wahab As Sya’roni, Sayyid Muhammad Bin Alwi Al Maliki, Sheikh Zarouq Al Fasi, and many others. Meanwhile, modern Western scholars participated in providing the nuances of Tasawwuf in the modern era, such as Syed Hossein Nasr, A J Arberry, Reynold Nicholson, Frithjof Schuon, Martin Lings, Syed M Naquib Al-Attas, Roger Garaudy, Annemarie Schimmel, Idries Shah and others. Along with this movement, in the late 1980s, Tasawwuf studies began to flourish in big cities like Jakarta. In addition, student uzlah groups also play an essential role in introducing the relevance of

Tasawwuf. Especially the uzlah groups in campus mosques such as Salman ITB, Salahuddin UGM, and Giffari IPB (Bogor Agricultural Institute) (Hadi, 2011). Sufi orders such as the Naqshabandiyah, Qadiriyyah, Tijaniyyah, and others that were previously hidden in the city's outskirts then burst out and showed their activities in the city center. In the modern era, spiritual emptiness is beginning to be felt during rapid economic development. Most of the city's people have migrated from the regions and begun to feel themselves in a new, foreign culture, especially the value system, lifestyle, and association. In the rapidly growing materialistic civilization around them, they feel the loss of a spiritual dimension that is very important in maintaining their life.

Furthermore, to track how Al-Ghazālī's thought contributed and its effect on academic culture and culture in universities, we used data collected from two State Universities (PTN), namely the Indonesian Education University (UPI) and the Bandung Institute of Technology (ITB) located in the city of Bandung, West Java province. Through an ethnographic approach, the focus of research is directed at several lecturers with backgrounds following the Ghazaliyah tariqa, some lecturers as professors, while others have doctoral degrees. As for all the lecturer informants we interviewed, all of them were male. Furthermore, the research formulation that we want to build and track following this research is the extent to which the impact of Al-Ghazālī's Tasawwuf thinking contributes to culture and culture in Higher Education.

In our opinion, Al-Ghazālī's thoughts in his books such as *Ihya Ulumuddin* and *Tasawwuf Akhlaq* make an important contribution to the development of tasawwuf in Indonesia in general and to education in particular. Al-Ghazālī emphasized the importance of developing morality and spirituality, as well as strengthening the connection with Allah, as a path to salvation in this world and the hereafter. His tasawwuf concepts such as tawakkal, asceticism, sincerity, have become an important part of Islamic spiritual thought in Indonesia. In addition, Al-Ghazālī's concept of wisdom (wisdom) and tasawwuf (approaching Allah through intermediaries) has also become a source of inspiration for Indonesian Muslim intellectuals in developing open and inclusive religious thinking. In addition, in our view, his works have been translated into Indonesian and have been used as learning material in Islamic boarding schools and universities in Indonesia. This is what makes Al-Ghazālī one of the Muslim scholars who contributes greatly to the path of spirituality in Indonesian universities.

### **1.5. The Influence of Al-Ghazālī's Tasawwuf on Religiosity**

In the universities we observed, through interviews with several lecturers from the Ghazaliyah group background, it was shown that there was an implementation of the moderate values of Al-Ghazālī tasawwuf to improve spirituality. The spirit for zuhud, simple, sincere in charity, the spirit for contemplation through studies is felt by them. The lecturers actualize the embodiment of these tasawwuf values through various activities. For example, several lecturers at ITB conducted tasawwuf studies with the topic "Science and Religion Correlation" to students and the general public. This activity aims to instill Sufi values in a person and invite them to get closer to God through the study of science and technology. The moderate spirit of tasawwuf motivates the lecturers to continue working in the form of books, scientific research, religious speeches, journals, and writings in the mass media. The books entitled "The Way to God" and "Knowing the Teachings of Tasawwuf Al-Ghazālī" by one of the lecturers at ITB represent Al-Ghazālī's thoughts which are often the subject of discussion both with students and with colleagues there. According to him, Al-Ghazālī's thoughts provide inner peace, clears the heart, sharpens the mind, and motivates him to become a personal lecturer who is simple but enthusiastic in his work.

Meanwhile, at UPI Higher Education, the values of Tasawwuf are internalized to students through various efforts, such as religious studies, as material for the curriculum of Islamic Religious Education books, and tutorial activities. For the latter, tutorial activities are one of the mandatory activities that must be followed by new students there. This tutorial program is designed through a seminar approach, where among the topics given to thousands of students some discuss the dimensions of Tasawwuf for a student as shown in Figure 1. The survey on UPI students aged 18 to 25 showed an increase in individual piety after participating in Tutorial

activities based on religious studies (Fahrudin Somad et al., 2021). In addition, the values of tasawwuf also encourage UPI lecturers to work, especially in research. Of the many Tasawwuf types of research raised by lecturers, one of the latest research projects conducted and published in International Journals is related to the Moderation of Tasawwuf Ali Jum'ah. The essay written by Fahrudin and his team shows a strong relationship between the teachings of Tasawwuf in increasing individual piety for students (Fahrudin Somad et al., 2021). In the intellectual community, the study of Tasawwuf provides much inspiration. Al-Ghazālī's Tasawwuf teachings are widely studied even in some Islamic boarding schools in Indonesia; his works such as *Kitab Minhajul Abidin*, *al-Musyasyfa*, *Mizan al-Amal*, *Ayuhal walad*, and *Ihya Ulumuddin* become a magnum opus for the study of Muslim intellectuals, which describes how the values of—Islamic religious values can be practiced properly and correctly, without violating the code of religious ethics.

Lecturers also instill religiosity in lectures by internalizing the moderated values of tasawwuf. The education component in the modern era is seen as having similarities with the concept of tasawwuf Al-Ghazālī due to his spiritual experiences compiled in his work *al-Munqidh*. Fundamental components include; Purpose, Salik, Murshid, Ribath, Method. We observe that this is also contained in the principles of contemporary learning, where

the ideal learning elements include; learning objectives, students, teachers, learning facilities, and learning methods. These five things are needed in learning today because these five things fulfill 3 aspects of character-based education: cognitive, psychomotor, and affective (Abalkheel, 2021). If you look at the many books of Al-Ghazālī studied in some Islamic boarding schools, Madrasah Aliyah, and even religious-based, public and private universities in Indonesia, it can be hypothesized that Al-Ghazālī's curriculum has a significant influence on our education curriculum. The uniqueness of Al-Ghazālī's Tasawwuf, the existence of moderation, the balance between physical and spiritual education, the balance between Shari'a and nature is a manifestation of the moderate value of Islam preached by the Prophet. The book of *Ihya Ulumuddin*, which can freely be interpreted to revive the religious sciences by Al-Ghazālī, is intended to regenerate the spirit of living a religious life with passion and awareness.

#### **1.6. The Influence of Tasawwuf Al-Ghazālī on Religious Studies and Issues of Tolerance, Extremism, and Radicalism**

In a research study conducted by renowned scientist Professor Bagong Suyanto entitled "Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia", photographing a new

**Figure 1. Tutorial Activities at the Indonesian University of Education as one of the processes of forming religiosity in students based on ethical values contained in the essence of tasawwuf.**



phenomenon of how the issue of radicalism has entered the circle of universities in Indonesia today (Suyanto et al., 2019). Through a survey of 700 students at seven Government Universities, he found that the development of radicalism in various universities in Indonesia is quite alarming. Not a few students are exposed to a radical mindset, where the pattern of the distribution system uses a recruitment model. According to him, the trajectory of radicalism in higher education is more dynamic; not only is there no linear relationship between radicalization and extremism, but the transition to radical knowledge is also quite diverse and unpredictable. There must be students exposed to radicalism because they are looking for a religious model they think is the right way (Suyanto et al., 2019). The Director of the State Intelligence Bureau Budi Gunawan said that at least 39% of students were influenced by radical thinking (Suyanto et al., 2019). In 2016, the Setara Institute surveyed 171 schools in Jakarta and Bandung and observed that the seeds of terrorist ideology had emerged in the classroom. Although only 0.3 percent of public high school students are exposed to terrorist ideology, and only 2.4 percent of students practice intolerance, it cannot be denied that the seeds of terrorism are planted long before terrorist acts are carried out. In its 2017 survey, the Wahid Institute found that 40 percent of high school students involved in Islamic extracurricular activities, known as Rohis, said they supported the goal of making Indonesia an Islamic state under a caliphate (Suyanto et al., 2019). These statistics certainly cannot be ignored and taken for granted, and it is necessary to make preventive and quick efforts to prevent the spread of radical ideas more broadly among the public. Therefore, radicalism has become a significant issue for sociologists in recent years, and this is because radicalism has a destructive nature and is very dangerous if left unchecked (De Koning, 2013; Honig & Reichard, 2015; Tasman, 2009; Umar & Woodward, 2020).

Then what is the moderating role of Al-Ghazālī's tasawwuf in preventive efforts to prevent this issue in Higher Education? Through empirical studies and close observation, we see several lecturers' efforts to actualize the moderation principle of Tasawwuf in minimizing cases of religious intolerance and issues of radicalism. For example, at the Salman Mosque located in the ITB Campus area, it promotes the tagline "Safe, Comfortable, and Impressive" in religious studies. Safe means that the study must be safe for the speaker, the Institute, and the Congregation. Comfortable means that the method presented in the lecture must prioritize mau'idzah hasanah (wise advice), advice that is not politicized, advice that is far from criticizing, scolding, even insulting other groups. Impressive means that the congregation who listens must get positive values from the study. Through this tagline, we observe that the above principles are implemented in sorting and selecting the da'i who are involved in religious studies held by the Salman Mosque ITB. According to the YP lecturer; "All khatib (Friday sermon speakers) at this mosque are chosen strictly, they are not allowed to trigger divisions among the people, instilling the value of extremism. Instead, we chose a preacher who promoted religious moderation." Then we checked the existing documents, apparently among the list of da'i who fit the criteria such as Prof. Dr. Miftah Farid (Chairman of the Bandung City Ulama Council), Prof. Dr. Solehuddin (Rector of the University of Indonesian Education), Prof. Dr. Mahmud (Rector of UIN Bandung), Gus Wafi (Chairman of West Java NU DPW), Dr. Aam Abdussalam (Chairman of ADPISI Indonesia), and others. These figures in our landscape are among those who promote religious moderation in society, as shown in Figures 2 and 3.

Another effort that was built in order to promote religious moderation by ITB lecturers was holding a Stadium Generale activity for students with the central issue of "religious moderation," where the speaker was Prof. Dr. Ali Ramdani (Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia). In line with this, in Indonesia, religious moderation is currently the primary concern of the Government, scholars in order to tackle the issue of radicalism and extremism (Akhmadi, 2008; Waseso & Sekarinasih, 2021). In 2022 through the Ministry of Religion, the government seeks to strengthen religious moderation through several efforts including; 1) Incorporating religious moderation into the PAI book curriculum, 2) Redefining the meaning of the Khilafah in a moderate perspective, 3) Organizing training and education in collaboration with Islamic Religious Colleges (PTKI), 4) Establishing Religious Moderation Houses at PTKI, 5)

**Figure 2. Prof Miftah Farid as Chair of the MUI in Bandung City Fills Duha Lecture at the Salman Mosque ITB.**



**Figure 3. UPI Rector Gives a Religious Lecture Regarding Religious Moderation at the Salman Mosque ITB.**



Procurement of programs prevention of radicalism for education and education staff in collaboration with independent institutions such as the Setara Institute. Still in ITB Higher Education, we found how Ghazaliyah lecturers tried to develop interfaith religious dialogue through communities that were built online. In general, in our opinion, the efforts to instill the spirit of moderation in Tasawwuf by Ghazaliyah lecturers can form a tolerant character in students and individual piety in maintaining religious harmony.

The influence of Al-Ghazālī's thinking can be seen from the many studies on Tasawwuf carried out by educated Muslim communities from high school boarding schools to universities or colleges. By observing some of Al-Ghazālī's works of thought in many pesantren and the tendency for college students to study Al-Ghazālī's thoughts, the author concludes that on matters of Indonesian religion, the Muslim



community has considered Al-Ghazālī's work as a more authoritative reference than other thinkers in this field. Al-Ghazālī dominates studies in educated Indonesian Muslims: *Ihya' Ulum al-din*, *Bidayah al-hidayah* and *Minhaj al-'abidin*. These works have been translated into Indonesian. In addition, the last two works have been explained in Arabic, first the book "*Bidayah al-hidayah*" by Sheikh Nawawi Banten under the title *al-marāqī al-'ubūdiyyah*, the second book "*Minhaj al-'abidin*" by Ihsan Ibn Muh Ammad Dahlan (d.1330 h/1952 M), an 'alim from Jampes, Kediri with the title *Siraj al-talibin*. Al-Ghazālī's work entitled *Minhaj al-'abidin* is interesting and essential to study. This book is a short composition but contains important teachings carried out in the area of Tasawwuf. This is the last work of Al-Ghazālī before he died; only a wonderful friend listened to it directly from Al-Ghazālī. This book calls its readers to reflect on the essence of Ibadah (Ibadah) and the various steps to make it perfect. There are seven steps: 1) knowledge and gnosis (al-" ilm wa al-ma'rifah), 2) repentance (al—Taubah), 3) permanent inhibition (al-'awā'iq), 4) temporary inhibition (al -'awārid), 5) factors (al-khawf wa al-raja 'encouraging), 6) blaming (al-qawādhī) and 7) praising Allah (al-h amd wa al\_ thankfully). Worship is a form of obedience and slavery in man to his Lord so that worship will be the most valuable thing that guides man to heaven, but to achieve perfection in worship, a man must go through many blocks and need sacrifice, Al-Ghazālī is called stages and obstacles in worship with 'Aqabah.

## 2. Conclusion

In our research lens, Al-Ghazālī's Moderation of Tasawwuf can be an alternative in creating harmony and peace not only among Tasawwuf but also in a wider context. His teachings emphasize the principles of balance, justice, and wisdom in attitude by making God the centrality of social and religious life. This idea can bridge the protracted conflict between extreme poles that are sometimes selfish, feel the rightest, and have excessive attitudes towards the community that align with their point of view. Furthermore, the transmission of Al-Ghazālī's thoughts seems to have been felt until the modern era, one of the empirical pieces of evidence is how the lecturers at the universities that we studied attempted to transmit Al-Ghazālī's point of view, as well as implement the moderating values of Al-Ghazālī Tasawwuf in a religious context. In terms of state life, the moderation of Tasawwuf can also be a strategy in strengthening the government's efforts by promoting the concept of religious moderation, which is part of a preventive effort to prevent the viewpoint of extremism, radicalism, and terrorism. The position of the Indonesian state, which is in the Southeast Asia Region, could be the object of the spread of the ideology of radicalism and terrorism by international terrorist groups in a global context. Therefore, cooperation from all parties is needed, not only the government, but also how moderate values are promoted by intellectuals, especially in universities in Indonesia.

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