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The Authority of Khalwatiyah Tariqa of Sheikh Yusuf Al-Makassary on Fostering Religious Moderation in South Sulawesi

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ABSTRACT

Religious moderation as an effort to cultivate a moderate attitude within the diversity of society has been exemplified by Khalwatiyah Tariqa Syekh Yusuf Al-Makassary (KTSYA). This study elucidates the existence of KTSYA in building and nurturing religious moderation in socio-religious practices. It relies on a qualitative descriptive approach where data were collected through observations, interviews with KTSYA key figures and adherents, and analysis of relevant literature. Authority and religious moderation were used as concept-based analyses. This current study presents three main findings, i.e., KTSYA's teaching conceptualization in socio-religious life; KTSYA's teaching as the basis of values understanding of religious moderation driven from moderate, inclusive, and humanistic approaches; KTSYA utilizes four aspects of religious moderation: national commitment, tolerance, non-violence, and local cultural practices accommodation. This study asserts that KTSYA is not just a Sufi community associated with divine teaching but also potential teaching to foster religious moderation through practical religious involvement in government and societal activities. This study affirms the significance of accommodating Sufi's teachings to promote and build moderate attitudes in global world.

Keywords: Authority, KTSYA, Religious Moderation, Social Construction, Sufi Leader's

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The teachings of sufism are not only synonymous with an individual's approach to the divine but also hold a fundamental potential for responding to the dynamics of social life. Practitioners of sufism who consistently adhere to its teachings can manifest a strong personality in practicing religious moderation within society. The term "moderation" itself is related to the concept of Islam known as "*Wasatiyyah*," which refers to a just attitude, tolerance, and openness (Purwanto et al. 2019). Spiritual approaches like Sufi address social and moral issues (Rahman et al., 2018). The Setara Institute recorded that in 2019, 655 cases of legal violations were committed in the name of religion within the period of 2014-2019. Various intolerant acts occurred due to narrow and rigid interpretations of religion (Qomaruzzaman & Busro 2019). It demonstrates the limited dissemination of moderate understanding to the community, resulting in insufficient internalization of religious values.

The existing studies on sufi teachings have generally been focused on three main aspects. Firstly, studies explain the teachings and practices of sufism (Ahmad 2019; Abror et al. 2021; Junaedi 2020; Munandar 2020). Secondly, sufism responds to contemporary societal issues (Dewi 2021; Shadiqin 2021). In this context, sufi teachings aim to foster religious consciousness as a response to the erosion of moral and spiritual values (Jamaludin et al. 2021). Thirdly, Sufism is considered a basis for promoting religious moderation (Ashoumi et al. 2022; Khotimah & Sukron 2023; Syarif 2021), including Sufi teachings as a means to counter radicalism. Sufi teachings are seen as a preventive measure against radical behavior because they are inherently radical inward, in contrast to extremists who adopt radical external approaches (Ahmad et al. 2021). Sufi teachings are also utilized as a tool for character strengthening in the educational process, which holds significant potential in addressing ongoing global challenges (Abdullah 2018; Afandi et al. 2020; Rosidi 2021).

This present study aims to fill the gap of previous studies by focusing on the explanation of one specific teaching of sufism practiced by Khalwatiyah Tariqa of Sheikh Yusuf Al-Makassary (abbreviation: KTSYA). In addition to discussing the development of KTSYA, it specifically elucidates how the leadership and practitioners of KTSYA construct religious moderation. In this regard, four criteria are used to measure the success of religious moderation, i.e., national commitment, tolerance, non-violence, and local cultural accommodation. These four aspects serve as crucial points of discussion in this article as a response to Sufi teachings concerning religious moderation within society.

This research argues that sufi teachings are a means of interaction between humans and the divine and a medium of connecting humans with other humans and their surrounding environment. Sufi teachings inherently promote a moderate understanding among their adherents. This understanding emphasizes mutual respect for differences and the ability to adapt to local cultures. Furthermore, sufi teachings align with nationalism by prioritizing national values, as often expressed in the phrase of Islamic teaching: "*Hubb al-watan min al-iman*" (Love for the country is part of faith). The presence of sufi practitioners within society serves as role models for the continuity of national life. In other words, sufi teachings as a philosophy become a solution to the complexity of societal issues in the life of a nation.

The Development of KTSYA as Sufi's Teachings

KTSYA is one of the sufism congregations within *al-Muktabarah*. Its rituals and practices are structured and formally institutionalized through an organization known as *jam'iyah*, specifically called *Jam'iyah Sheikh Yusuf al-Makassar*. Although *jam'iyah* and sufi schools (*tariqa*) possess distinct textual definitions, they are contextually interconnected entities that cannot be separated, even in the face of socio-political distinctions (Afandi & Wisadirana 2020). *Jam'iyah* refers to organizations, associations, groups, and communities composed of individuals practicing religious teachings (Abitolkha et al. 2020). Simultaneously, sufi schools (*tariqa*) serve as platforms and methods for

imparting spiritual teachings under the guidance of a *Murshid* (spiritual guide) to enhance the quality of the Islamic faith, ultimately leading to the attainment of true *ihsan* through the processes of *takhalli*, *tahalli*, and *tajalli* (Ahmad 2019). *Takhalli* involves purging oneself of undesirable character traits (*akhlaq al-mazmumah*). Additionally, *tahalli* entails cultivating and embracing virtuous qualities (*akhlaq al-maheasy*) within oneself. *Tajalli* represents a progression toward closeness to God; through this progression, one can union with Him (Daulay et al. 2021). The informant, Kamaruddin Natsir (2023), General Secretary of TKSya stated:

Takhalli, tahalli, and tajalli are considered maqam (spiritual stations) that individuals within Sufi congregations, particularly those in Khalwatiyah Tariqa Sheikh Yusuf al-Makassary (KTSYA), must traverse on their spiritual journey.

This was confirmed by the informant, Mahmud Sayuti (2023), leader of Jatman:

As a socio-religious organization, Jam'iyah Khalwatiyah Sheikh Yusuf engages in a range of activities, particularly in the realms of religion, education, healthcare, social welfare, and economics, to nurture and develop the congregation, both in terms of their spiritual and physical well-being. These activities strongly emphasize aspects of faith, piety, and virtuous character while maintaining a harmonious balance between faith, Islam, and Ihsan, all of which are encapsulated within the teachings of Sheikh Yusuf's Sufi School.

Islam has provided a foundational framework for advancing science and global civilization. The scientific mindset and spirit fostered by the medieval Islamic world gave rise to polymathic figures across various fields of knowledge. However, the remarkable civilization and scientific progress achieved by the Muslim societies of that era have not been replicated in subsequent times; even today, Muslim societies often appear to have stagnated in the realm of intellectual pursuits, including religious thought (Michalopoulos et al. 2016). The development of KTSYA under the leadership of Sheikh Yusuf Al Makassary began with the arrival of Mr. Rappang in the Kingdom of Gowa in 1678. While Sheikh Yusuf Al Makassary was residing in Bantaeng, he appointed Mr. Rappang, also known as Syekh Abdul Fatih Abdul Basit Addari Raffani, to establish and propagate the Sufi school in Makassar. Upon his arrival in Makassar, Mr. Rappang settled in the palace of the Kingdom of Gowa. It initially led to the adherents and practitioners of the Khalwatiyah Sufi school being concentrated within the royal court or among royal relatives. Over time, leadership within the Sufi school was passed down to Mr. Rappang's students, including Abu Zaid Al Fadiah and later Abdul Gaffar Assegaf. During this period, the KTSYA not only flourished within the royal circles of Gowa but also gained a presence within the royal court of Bone. The friendship between Sheikh Abdul Gaffar Assegaf and the 21st King of Bone, La Temmassonge Toappawali Sultan Abdul Sainuddin, facilitated this expansion. As a result, the congregations of the KTSYA led by Sheikh Yusuf Al Makassary penetrated the Bone Kingdom in 1776 (Interview with ZF, Bone 2023).

The KTSYA experienced significant growth under the leadership of Sheikh Sayyid Jamaluddin Assegaf Puang Ramma, who served as the 11th leader (*musryid*) of the KTSYA. He was also one of the founders of Nahdatul Ulama (NU-biggest Islamic organization in Indonesia) in South Sulawesi, established in 1952. Notably, scholars associated with NU became involved with KTSYA due to the influence and *da'wah* (Islamic propagation) efforts of Puang Ramma during that period. Puang Ramma actively preached the teachings of KTSYA, not only in Makassar but also in Maros. He held a special position at the Jami Mosque in Sungguminasa, Gowa, which was situated in the central market of Sungguminasa. Starting in the 1990s, this mosque's worshippers were the TKSya's adherents. Additionally, Puang Ramma had a close association with Andi Mappanyukki, leading to members of the royal families residing in the Gowa palace becoming followers and practitioners of TKSya. Moreover, during this time, KTSYA operated under the leadership of Puang Makkah (Interview with SB as an informant 9, Bone 2023).

One of the teachings within KTSYA is the emphasis on increased worship intensity during the odd nights at the end of the Ramadan month, specifically on the 21st and 23rd nights. On these nights, congregations engage in these spiritual practices alternately, with the 21st night dedicated to the Gowa congregation and the 23rd night to Maros, Pangkep, and other congregations. This arrangement allows all worshipers to participate, as it is noted that if they were all gathered on a single night, the place would not be able to accommodate the large number of worshipers, which can exceed 20,000 people (Interview with MB, Soppeng 2023). Additionally, another contributing factor to the development of KTSYA lies in its concrete practices, such as the observance of “*haul*” (anniversary commemorations) and “*maulidan*” (the celebration of the Prophet Muhammad’s birthday). Furthermore, KTSYA’s status as a recognized “*mu’tabarah tariqa*” signifies that it has successfully grown both in terms of the number of its followers and the quality of its spiritual practices (Mahmud Suyuti 2023).

The Socio-Religious Construction in Sufi Teachings

Sufi teachings manifest the concept of Islamic sufism, a path or way sufis took to attain sufi objectives (Usman 2019). Tariqa (Sufi school) is also an inner spiritual behavior and a series of religious rituals oriented towards God Allah (Misbachul Islam 2012). In addition to being an individual’s method for spiritual attainment, tariqa is known to have developed institutionally (Agus Riyadi 2014). Within it exists a system of interaction between teachers and students and among members of the tariqa, both at the individual and community levels (Khan 2023). Understanding tariqa as a method or spiritual path leading to the ultimate truth is a construct deeply internalized (K. Mawardi 2022). It is recognized that tariqa possesses normative and doctrinal facets that institutionally complement society’s religious and social life (Agus Riyadi 2014). This construction of sufi teachings reflects practices that restrain desires for worldly possessions (Ziadi 2018).

Dozens of sufi schools (tariqa) have been developed in Indonesia, with Nahdlatul Ulama mentioning the existence of at least 45 Sufi schools implemented in the country (Abdillah 2003). Among these are the Khalwatiyah sufi schools (KTSYA), which adopt a modern or neo-Sufism system that aligns with the evolving dynamics of religious practices (Habiba Abror et al. 2021). Aminah (2019) notes that on specific days, the practices of KTSYA, such as collective *dhikr* (remembrance of God), religious gatherings, and social events, are not limited to their followers but are also open to the general public. Similarly, the Qadariyah Naqsabandiyah sufi school functions as a religious-social institution contributing to ritual piety and social well-being (Firdaus 2018). It relates to the community’s acceptable and accepted religious behaviors, involving internalizing religious teachings such as social protection, tranquility, and peaceful living (Feriyanto 2020).

Social construction is a primary metaphor in contemporary social science, and it is employed and understood differently by thinkers based on the social context (Elder-Vass 2012). This construction is not perceived as something fixed but as an infinite variable. Theoretically, social construction refers to the social reality created through human definitions and interactions, emphasizing that it does not exist naturally or by default. This concept is used to examine aspects of societal life in terms of culture and religion (Zahoor & Gujjar 2019). It highlights issues of labeling and operational practices within a socially constructed society. In the context of religious life, it can be called social-religious construction—an ongoing creation of religious behavior and activities to build a civilization (Setyawan & Nugroho 2021). According to Kirsch (2007), social-religious construction is a reality that generates religious behaviors that impact individuals and communities.

KTSYA in Responding to Local Customs and Culture

Within the teachings of KTSYA, there is a strong emphasis on recognizing that local customs and culture are invaluable assets to the nation and should, therefore, be preserved. This perspective aligns with the statement made by an informant:

“Regarding the culture of the community as practitioners of the tariqa, we certainly adhere to our customs as part of the Indonesian nation, which respects each of our respective cultures. Because, in our view, every ethnic group and race has its own culture, which makes the nation great. As for our beliefs as tariqa followers, we will certainly respect and provide them with the widest possible space to practice what they believe in while preserving this diversity and not seeing it as a threat to our faith” (Interview with AR, Informant 10, Parepare 2023).

In this context, there is a need to prioritize Islamic ethics to achieve collective happiness, as emphasized by Miskawayh (d. 1030) through his renowned work on ethics, *Tahdhib al-Akhlaq* (The Refinement of Character) (Omar et al. 2021). Miskawayh’s thinking places a stronger emphasis on the principles of humanity for collective happiness.

Appreciation for local culture has long been a crucial and ongoing issue within society. The full acceptance of local culture has not yet been embraced by certain groups within society, particularly those who adhere to fundamentalist religious beliefs. These groups tend to prioritize the purification of religious understanding and often display resistance to local culture. However, this contrasts with the religious understanding within the teachings of TKSYA, where the teachings exhibit openness to the culture and traditions of the local community. It aligns with the statement of Sunandar (2022), a teacher who expresses that:

“In our understanding, respecting local culture as a national cultural heritage must be preserved. We are encouraged to uphold the cultural values passed down by our predecessors. By doing so, we contribute to the strength of our nation”.

Similarly, Fikri (2022) conveyed a sentiment:

“The local traditions associated with the rituals of the indigenous coastal communities, who practice the ceremony or ritual of ‘mappanre tasi’ (“sea-feeding”), are a symbol of Islamization of the ancestral culture of coastal communities. It illustrates the harmonious relationship between humans and nature, serving as a vessel and place for the community to seek sustenance; within this ritual, ceremonies, and prayers are led by traditional leaders who are also Muslims. It is a positive cultural practice and not a deviant behavior involving polytheism. It is not an issue for us to participate alongside them in these cultural activities”.

Most TKSYA adherents present themselves as moderate Muslims and actively engage in society as religious leaders capable of addressing various religious, social, and even state-related issues. Their presence in the plurality of Indonesian society serves as a response to the emergence of rigid and closed religious ideologies among certain groups (Juhansar et al. 2021). Within the teachings of TKSYA, moderation is also promoted in various forms to cultivate a religious spirit that avoids extremism in any direction. Furthermore, etymologically, religious moderation can be linked to several characteristics of moderate Islam, known as “*Islam Wasatiyyah*,” which include justice (*al-’adl*), benevolence (*al-khairiyah*), and balance (*al-’itidal*). This concept is closely tied to the ability of Muslims to commit to coexistence, uphold legal and social norms within the diversity of cultures and religions, the presence of leaders capable of promoting broader societal well-being, and the propagation of this spirit despite religious and cultural differences.

The Nationality Conception of TKSYA

The relationship between sufism and the state may not appear directly related in several aspects. However, in the practice of sufi teachings, there is evidence of reconciliation between religion and nationality. Some sufi teachings attempt to embrace national identity within the bounds of Islam

cohesively. They may teach that love for the nation is a part of faith and promote loyalty to the state while practicing Sufi teachings. Rahmawati (2023) stated:

“We must love our homeland, as love for the homeland is a part of faith. As a member of TKSya, I believe that due to our love for the Republic of Indonesia, we are actively engaged in commemorating the independence of Indonesia. We are more actively involved in prayers, sermons, and national supplications to pray for our nation and country”.

It aligns with the teachings of Sufism in North Africa, which have shown a highly significant social influence on the growth of nationalism. Through collaboration with religious and community leaders, Sufi leadership has successfully realized national independence in countries such as Tunisia, Libya, Algeria, Morocco, and Sudan since the mid-20th century (Abdurahman & Badriza 2021).

In the concept of nationhood and statehood, TKSya, as practitioners of divine teachings, is committed to loving the Republic of Indonesia. This commitment is based on the need to build awareness of defending the nation, as it is considered a legacy of the saints, descendants of the Prophet Muhammad. They loved and defended the state, as exemplified by the Prophet Muhammad when he led the state in Medina. The concept understood by followers of TKSya is practiced through various activities in collaboration with local governments and national ceremonies. The leader of TKSya always strives to attend government-invited events, such as commemorations of the anniversaries of districts and cities throughout Sulawesi, as well as Indonesia's Independence Day celebrations held in various regions. As depicted in the provided image, Puang Makka, the leader of TKSya, in national supplication and patriotic chants, is evidence that the teachings of Sufism (tariqa) support the development of national consciousness. Additionally, Puang Makka often receives visits from national figures seeking advice on national issues, where Puang Makka is visited by several national figures who meet with her at her residence.

TKSYA in the Practices of Tolerance

In terms of tolerance towards religious and belief differences, TKSya has its perspective. Tolerance is often demonstrated in various activities, not only religious ones but also in social endeavors. In several activities, adherents of TKSya collaborate with followers of other religions in religious and social activities. As an informant, Hj. Rosdaya (2023) stated:

“As a member of TKSya, I respect other religions and practice tolerance towards them. We collaborate in various social and community activities and even in religious activities. We work together to maintain harmony among people of different religions. Recently, we collaborated as a committee for the departure of Hajj with Christians. We were even invited to break the fast with the Confucian community at their temple and we accepted the invitation. However, *we do not participate in their religious rituals or worship*”.

It shows that religious moderation has been responded to with a sense of tolerance through social and religious activities. As practitioners of TKSya, it is essential to be respectful and not hinder adherents of other religions from practicing their beliefs. In this regard, differences are an inevitable aspect that must be embraced, as they contribute to the cultural richness of Indonesia. However, multiculturalism in the Indonesian nation is an inevitability that all members of society have not fully understood as something inherent, a divine decree, and not a human creation (Prasojo & Pabbajah 2020). The understanding that every individual is born with differences in physical and non-physical characteristics is common in society. However, the idea that each or specific group of individuals has different belief systems, cultures, customs, religions, and ritual practices (occultism) has not yet been fully embraced by the collective consciousness of society. The collective consciousness of society regarding the multiculturalism of the nation is still influenced by a logocentric interpretation of

hegemonic nature that is laden with prejudice, suspicion, bias, hatred, and reduction of groups outside of one's own (the other).

TKSYA is a Non-Violence Sufi School

The issue of non-violence remains unresolved, where violence often occurs due to complex differences. In the teachings of TKSya, the principle of non-violence and peace is emphasized, known as "*Tasawwuf*" or "Sufism." Sufism is a branch of Islam that emphasizes spiritual aspects, ethics, and a deep understanding of religion (Muttaqin et al. 2023). Although there are various branches within the Sufi schools, many of these groups promote values of peace, love, tolerance, and non-violence. One of these values is promoted by KTSYA, as stated by Muhiddin (2022):

"We always follow the advice of our teachers (murshid) to constantly refine our hearts and distance ourselves from all forms of heart diseases such as envy, jealousy, and arrogance. Our murshid guide us to love all of Allah's creatures, and we strongly disapprove of any form of violence against anyone, including those of different religions. Since fundamentally, we are all brothers and sisters, in the spirit of Ukhuwa Basyariah, Ukhuwa Wathaniyah, or Ukhuwah Islamiyah (read: brotherhood)."

This statement implies that there is tremendous potential to promote the struggle for religious moderation within the teachings of TKSya. It can be accomplished by approaching *murshids* and *tariqa* leaders, who have the power to transmit knowledge to the larger society. In other words, spiritual lineage is an essential component of religion. It has authority in Islamic spiritual culture and serves an important role in organized *tariqa* by giving a norm of legitimacy (Badaruddin & Mahyuddin 2021). The leader or *murshid* has a huge role in teaching an inclusive type of religion in a *tariqa*. Feriyanto (2020) emphasizes that the "*Guru Murshid*" role is crucial in upholding religious moderation. Therefore, the teachings of the *tariqa*, which are associated with sufism, are synonymous with gentleness and prioritize humanitarian principles to foster inner peace individually and collectively. These principles underlie many movements and individuals striving to achieve peace, harmony, and deeper understanding in the context of religion and spirituality.

KTSYA: Sufism Leader Authority in Constructing Religious Moderation

Religious authority emerges and grows in various ways depending on the social context, based on religious doctrines, dogmas, teachings, and specific religious values (Molenaar 2022). The relationship between the social system and religious practitioners can regulate religious life, where religious leaders should not lose their authority (Pabbajah et al., 2020). Some religious groups define authority as the source of power to govern the social system of the religious group, where those who hold religious authority become points of reference for religious practices (Alatas 2021). Nevertheless, religious authority is hierarchical among religious practitioners (McBride 2016). There is an analysis of power within society to identify the foundations of social control, social organization, and religion (Goldscheider 2020). In this regard, religious authority arises from doctrines, religious traditions, and figures or personalities within society (Oparin 2020).

Religious authority can be categorized into visible and invisible (Frederick et al. 2016). In Indonesia, visible religious authority can be observed in policymaking, where religious texts serve as references for policy formulation (Yucel & Albayrak 2021). In the political context, religious authority is evident in creating and implementing legal regulations, as seen in Aceh's regional regulations (Mawardi 2018). Invisible forms of authority are often seen in decision-making processes within religious organizations, such as determining societal norms or organizational regulations based on religious values (Eriksson et al. 2021). As a result, Muslim intellectuals actively portray themselves

as having the authority to promote civil engagement through religion (Madore 2020).

In current civil society activities, religious aspects are often associated with religious symbols and practices within the existing social context. Moderation emerges as a result of preceding phenomena. Tezcur viewed moderation as a public choice adaptation, a pursuit of peace, and non-confrontational strategies that seek compromise and peaceful conflict resolution (Brocker 2013: 171). In the definition of Islam, moderation is evident in the concept of *Wasatiyah*, representing moderate Islam, with the ideas of opposing violence, defending the oppressed, and rejecting fanaticism, extremism, intimidation, and terrorism (Fitri 2015). Religious moderation encompasses a broad spectrum, closely related textually to two keywords, justice, and tolerance, while substantively linked to the values of comfort or *tawassut* and equality or *musawah* (Lubis et al. 2023). A moderate religious attitude is crucial for building harmonious relationships within diverse communities (Irnawati et al. 2022).

Religious moderation is characterized by four main indicators: national commitment, tolerance, non-violence, and local cultural accommodation (Muhaemin et al. 2023; Rachmadhani et al. 2023). These four indicators are manifestations of social relations and the promotion of the moderation concept, which serves as an alternative to diversity and unity (Jura 2021). The government plays two roles in this context, demonstrating its involvement in religious moderation. First, the government provides *ijtihad* (interpretation) of Islamic law and designs laws (following Sharia) for areas not covered by Sharia (Netterstrom 2015). According to Somer (2017), the second role is the military's role as the ultimate arbiter of political institutions concerning national security issues, including Islamic extremist threats. For instance, the Malaysian Ulama Association (*Persatuan Ulama Malaysia*, PUM) has significantly pressured the Malaysian government and authorities to restrict liberal Muslim speakers from addressing the public (Osman 2017). Given such phenomena, religious leaders, including followers of tariqa, as religious authorities, must promote religious moderation. It includes the involvement of traditional religious leaders (*Kyai*) (Faisal et al. 2022), the participation of moderate female scholars, such as the Congress of Indonesian Female Scholars (KUPI), which challenges the masculine dominance in religious matters (Rohmaniyah et al. 2022). Thus, the concept and promotion of religious moderation are essential to provide an ethical foundation necessary for the resilience of pluralistic societies.

The presence of KTSYA in today's pluralistic society can respond to religious-social issues that construct a moderate attitude. The construction of socio-religious concepts is complex because it relates to community life (Payne 2018). This idea aligns with the teachings of tariqa, which offer a framework for debate since it encompasses phenomena relevant to work and social action. It is a collective understanding of a concept that forms within the framework of society. Moreover, Zarnow (2014) asserts that socio-religious construction is also centered on identity issues, where religious construction gains social plausibility when interpreted as answers to questions of individual identity. Izluchenko et al. (2023) mention that religion is crucial to maintaining individual and community social stability. However, the fragmentation of certain identities weakens religion's intent to integrate with the activities and interactions of society (Zarnow 2014). In this regard, social and religious interactions are essential for integration efforts within religious communities, including groups practicing tariqa and the broader society.

Social-religious activities have diverse interpretations and meanings, leading to various forms, strategies, and orientations in their implementation (Mahbub et al. 2022). For example, Spain has undergone relevant qualitative changes in its socio-religious composition, evolving from a predominantly Catholic society to a less religious and diverse one (Torrado & Asua 2023). Research by Joy (2019) explains that social-religious construction significantly redefines religious identity in contemporary contexts. It is especially evident in interfaith spaces created through community, intercommunity conflicts, and individual and community suffering. In Lombok, social-religious construction is evident among Muslims who are deeply engaged in activities such as *tahlilan* (prayers for the deceased), *maulid* (celebrations of the Prophet Muhammad's birth), *dibaan* (rituals for the

sick), cemetery pilgrimages, and the continued presence of local beliefs known as *wetu telu* (War'i 2022).

Similarly, followers of *tariqa* in the Batak region, referred to as Batak Sufis, build cross-faith brotherhoods by serving as spiritual and traditional leaders (Hidayat 2016). In South Sulawesi, the *Tolotang* community is a minority that accommodates Hindu and Islamic teachings as a survival strategy (Jubba et al. 2019). Therefore, *tariqa* teachings can serve as a reference for building a tolerant and inclusive society in the face of increasingly complex differences.

In conclusion, this study highlights three important aspects of *tariqa* teachings in constructing religious moderation within society. (i) The development of KTSYA serves not only to preserve the existence of *tariqa* teachings as a religious doctrine but also responds to ongoing social needs. (ii) The presence of KTSYA plays a significant role in fostering moderate and inclusive religious attitudes. (iii) The leaders and adherents of KTSYA have fundamental potential as authorities in instilling religious understanding, as demonstrated in various social and state activities. KTSYA can integrate religious values with local culture, nationalistic principles depicted through nationalism, and *tariqa* teachings prioritizing humaneness in social interactions. Furthermore, KTSYA upholds values of mutual respect, tolerance, and non-violence.

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