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The Practice Of Sufism And Religious Moderation In The Kauman Pesantren Communities, Central Java, Indonesia

Bambang Irawan

bambang.irawan@uinjkt.ac.id

UIN Syarif Hidayatullah, Jakarta, Indonesia

Rosmaria Syafariah Widjajanti

rosmaria.widjajanti@uinjkt.ac.id

UIN Syarif Hidayatullah, Jakarta, Indonesia

Mohd. Syahiran Abdul Latif

syahiran@uitm.edu.my

Universiti Teknologi MARA Sarawak, Malaysia

Abstract

This article deals with efforts to find solutions to the problems of extremism and religious radicalism. This was done by looking at the tolerant, peaceful, and harmonious practice of living together in the pesantren of Kauman and ethnic Chinese community Islamic boarding schools in Central Java, Indonesia. Data were obtained through interviews, observation, and documentation with qualitative methods. The founder of the pesantren instilled Sufistic values in the students. Sufistic values that are instilled include; mahabbah (love), tawazun (balance), tasamuh (tolerance), musawah (equality). The tasawuf doctrine applied by the pesantren of Kauman is very prospective and becomes a spiritual force in the present and the future. By implementing the Sufistic doctrines and religious moderation values, the threat of this disintegration and problems of extremism and religious radicalism that have been attempted by various groups can be totally removed, and hopefully, people would live in peace and harmony with plural, diverse and heterogenous ethnic.

Keywords: *Pesantren, Sufism Doctrines, Multiculturalism, Chinese Ethnic, Tolerance.*

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INTRODUCTION

The diversity of religions in Indonesia is a phenomenon that exists as an inseparable part of social life. The logical consequence that should arise from this fact is the formation of awareness of mutual understanding and mutual respect. (Basyir, 2020) Even if there is competition in religion, it should be a natural competition, namely an appreciation

for God that is raised in an attitude of life that loves one another, and is wise, and wise in line with what the creator wants.(Arifinsyah et al., 2020, Umar & Saihu, 2022, Saeed, 1999)

In the last few decades, the Indonesian nation is still in a condition that is vulnerable to disintegration, both on the basis of religion and socio-politics, as seen in recent social violence and terrorism(Galib, 2021). This situation requires separate handling that is effective and effective if not I want this nation to be divided. The threat of this disintegration does not only concern the external dimension, in the sense of problems that are external in nature such as social, economic, and political, but also concerns the spiritual-psychosocial dimension which also involves aspects of religion, ideology, and morality.(Omari, 2015, Basyir, 2020, Hoon, 2017)

Efforts to find solutions to the problems of extremism and religious radicalism(Budiman & Wijaya, 2022) have been attempted by various groups, both in the West and in the East.(Budiman & Wijaya, 2022) One of the solutive offers discussed by theologians and thinkers, in general, is the teaching of religious pluralism(Busyro et al., 2019). Some of them who are popular can be mentioned here, for example, Frithjof Schuon with the idea of The Transcendent Unity of Religions, John Harwood Hic with the discourse on Problems of Religious Pluralism, and others(Danial, 2011), Abdurrahman Wahid.(Nurhidin et al., 2022)

The existence of the Kauman Islamic boarding school in the midst of a Chinese settlement is unique. The majority of the people around the Islamic boarding school are non-Muslims, while the Kauman Islamic boarding school itself is an institution based on Islamic teachings. (KHOIRIAH, 2020)The life of the pesantren community and ethnic Chinese in Lasem has so far been running dynamically and conductively. The attitude of tolerance, inclusiveness, friendliness, and mutual care between adherents of religions and sects is very encouraging. In the history of the Lasem community, Muslims who are dominated by indigenous people can live in peace and harmony with ethnic Chinese (now Catholic, Christian, Buddhist, and Confucian). In the early history of arriving in Lasem, they mingled with the Muslim community on various occasions, and vice versa.(Nursakilah, 2019)

The practice of living together Tolerance and harmonization in a multicultural society is clearly illustrated in Rembang Regency. Based on the data contained in the monograph, the number of people who are Muslims is 2,278, Christians 415, Catholics 598, Hindus 14 people, and religious beliefs 19 people. Here there is also a group of people they call the Tri Dharma who have a religion which is that belief that can be classified as Buddhism. Tri Dharma is called Samaku in the Hokkien dialect, which literally means the three teachings. The three teachings are Taoism, Buddhism, and Confucianism.(Choiriyah, 2017a)

The thing that is no less interesting is that in this village there are still many buildings with Chinese characteristics. This illustrates a form of tolerance and harmonization between religious communities to the acculturation of Chinese-Javanese culture. The cultural mix between ethnic Chinese and indigenous people of Lasem is formed in a social structure that needs each other.(AMIRUDIN, 2017)

In fact, this Islamic boarding school has survived even though its current development is quite extensive. The caretakers of the Kauman Islamic boarding school try to take an approach and try to blend in with the culture of the community so that the Islamic culture of the local Muslim community, even though they are an ethnic minority, can survive in the midst of non-Muslim majority society.(Kurnianto & Iswari, 2019)

This research focuses on tracing and elaborating Sufistic values in the practice of living together practiced by the pesantren community in Lasem. Furthermore, researchers will design and format Collaborative religious tolerance Learning based on Sufism values that are useful for the pesantren community itself and the multi-ethnic community in Kauman.

This study uses a qualitative method with a phenomenological approach.(Kars, 2009) Using a phenomenological approach, researchers will find out about the experience and knowledge of Ustadz and the student's community about the relationship between Sufism and the multiculturalism. Researchers investigate how knowledge about Sufism and multiculturalism is externalized, objectified, and internalized in the concept of living together based on Sufistic values. The data focused on Sufism concepts and their

implementation on living together. Primary data sources are the leaders of the pesantren, the students.

Data were collected through observation, documentation, and in-depth interviews and then combined with triangulation (Crist & Tanner, 2003). The interview method was used to obtain data on the concept and implementation of Sufism in the context of environmental preservation. Then, the data is tested and confirmed on various Sufistic values in general so that this interview process applies the snowballing model (Atkinson & Flint, 2001). Researchers will also observe the activities of the pesantren community, both related to religious practices, worship, and patterns of interaction with the environment. Based on the data sources and collection techniques, the researcher processes and critically analyzes the data using a hermeneutical and phenomenological approach based on the Heideggerian philosophy. (Crist & Tanner, 2003).

Research on the role of Islamic boarding schools in realizing religious tolerance has been carried out by many researchers before. In his research entitled, *Mixing Javanese and Chinese Cultures: Harmony and Religious Tolerance of the Lasem Community*, Ahmad Atabik, (Atabik, 2016) explores the long history of tolerance and harmonization between indigenous people and ethnic Chinese immigrants in Lasem. He does not feel guilty about Sufistic moderation as a strategy to maintain religious tolerance.

In her thesis, *The history of the Kauman Islamic boarding school in the Lasem-Rembang Chinatown area, Central Java*, Choiriyah explores how the history of the existence of the Kauman Islamic boarding school in the Chinatown area of Lasem-Rembang (Choiriyah, 2017a), she does not feel at all about Sufism and Sufistic moderation of multicultural Islamic boarding schools.

Furthermore, there is research written by Muhammad Burhanuddin with the title, *Tolerance between Muslims and "Tri Dharma"* (a case study in Karangturi Village, Lasem District, Rembang Regency). He researched about the comparison of Islam and the 'Tri Dharma' religion adhered to by those who are Buddhists. in Karangturi Village, Lasem District, Rembang Regency. He does not talk about the concept of sufistic moderation. (Burhanuddin, 2016)

Then the research conducted by Jamaluddin et al entitled, Fostering the value of religious tolerance at the Annuriyyah Soko Tunggal Semarang Islamic boarding school. They explore models of fostering religious tolerance in the Annuriyyah Islamic boarding school and do not talk about the concept of Sufistic moderation at all. (Jamaluddin et al., 2015)

Then the research was conducted by Imam Hanafi with the title Islamic Boarding School of Inclusive and Humanist Values. He spoke in general regarding positive values that students actually have, not talking about tasawuf doctrines.(Hanafi, 2017)

Similar to the research conducted by Mardiyah entitled, Formation of Sufistic character in learning at the Al-Musyadah Islamic boarding school. This research only explores the learning of Sufistic characters in general and is not related to multiculturalism and Sufistic moderation.(Mardiah, 2020)

Likewise, the research conducted by Ali Maksum with the title Model of Tolerance Education in Modern and Salaf Islamic Boarding Schools. (Maksum, 2015) This research focuses on a comparison of the educational models of two Islamic boarding schools in prohibiting tolerance. He doesn't care about Sufism and multiculturalism.

There is also research conducted by Muhammad Ridwan Effendi entitled, Mitigation of Religious Intolerance and Radicalism in Islamic Boarding Schools Through an Inclusive Learning Approach. (Effendi, 2020) This research focuses on aspects of Islamic boarding school policies in realizing inclusive learning and broad religious insights. This research does not mention sufistic moderation.

Thus, as a whole, the research that has been carried out has not yet discussed the Sufism and **religious moderation** movements carried out by the Kauman Islamic boarding school community in Lasem, central Java.

DISCUSSION

The Relationship between pesantren, Sufism and religious moderation

Pesantren is better known as educational institutions typical of Southeast Asia and are even more synonymous with the traditional model of the Islamic education system in

Java. Islamic boarding schools are also seen as traditional Islamic educational institutions to learn teachings, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious morality as a guideline for daily behavior. (Hanafi, 2017)

Pesantren is an institution and vehicle for religious education as well as a community of students studying Islamic religious knowledge. Pesantren as an institution is not only synonymous with Islamic meaning but also contains the meaning of Indonesian authenticity, because its existence began to spread in Indonesia centuries ago. Even though it is classified as native (originally Indonesian), the education developed by the pesantren is very appreciative and at the same time able to criticize the local culture that is developing in society. Therefore, although the developed educational curriculum emphasizes the pattern of fiqh studies, this pattern is developed in an integrated manner with the Indonesian Islamic heritage that has emerged and developed previously, namely Sufism (mysticism). However, gradually the practice of Sufism in Indonesia has undergone a transformation process of change and continuity in accordance with the demands of the developing culture. (Nurani, 2018) This scientific amalgamation gave birth to intellect with fiqh-Sufistic overtones, which was very accommodating to Indonesian traditions and culture. This curriculum is then formulated in the vision of the pesantren which is very loaded with educational and social orientations. (Hidayat, 2020)

Through such an approach, on the one hand, pesantren experience pressure towards the afterlife as well as the piety of attitudes and behavior, and on the other hand, pesantren have a fairly high appreciation of local traditions. Obedience to worship, sincerity, independence, love of knowledge, appreciation of classical Muslim intellectual treasures, and similar values are strong role models for Islamic boarding schools which are placed synergistically with local cultural wisdom that develops in society. Based on these strongly held Islamic values, pesantren are able to interpret the local culture in an Islamic frame and perspective. Thus, Islam developed by Islamic boarding schools grows and develops as something familiar. Islam is not just a sticky item but integrates with people's lives. (Mardiah, 2020)

The flow of globalization is gradually increasing and touching almost every aspect of everyday life. Globalization gave rise to a cosmopolitan lifestyle characterized by various

ease of relationships and the opening of a variety of information that allows individuals in society to follow new preferred lifestyles. In the current era of globalization, pesantren is not an exclusive institution, which is not sensitive to changes that occur outside of itself. The inclusiveness of pesantren lies in the strong sources of inspiration and Islamic knowledge from the yellow book by using the teaching models halaqoh, bandongan, and sorogan. (Dhofier, 1980)

Pesantren in the dynamics of their development actively participate in improving the condition of society, as well as bringing it towards improvement by trying to understand, and find solutions to problems that exist in society on the basis of the Islamic religion, and scientific and social guidelines. The position of the pesantren will be more stable and stronger because the community feels they own and are responsible for supporting and maintaining it to find goals and missions in an effort to socialize the teachings of Islam. (Nafis & Najib, 2017)

According to Zamakhsari Dhofier, pesantren is a socio-cultural and religious institution. Islamic boarding schools are known as the bastion of the Islamic community and the center for the spread of Islam. With this understanding, it is as if he wanted to state that Islamic boarding schools are more than just Islamic educational institutions. The existence of pesantren has been known since the 16th century. Since the 17th century pesantren in Java have become centers of replacement for the authority of the royal lifestyle. The palace emphasizes a lifestyle based on refined old Javanese values whereas the pesantren emphasizes pious behavior and the afterlife. (Dhofier, 1980)

Historically, the intense schedule of education and worship led the students to experience a deep engagement with their teacher, resulting in strong loyalty and respect. At school and after graduation the clerics could rely on them for help, a factor that was politically significant in several historical events. (Abdullah, 2016)

Teaching in Islamic boarding schools uses references to the "classical books" (Kitab kuning) by prominent Islamic scholars in the Middle Ages (1250-1850) who usually come from the Shafi'i school. The lessons taught usually cover Arabic grammar (nahwu) and its conjugation (sharaf), the art of reading the Koran, the interpretation of the Koran, the Science of Monotheism, fiqh, morality, history, and Sufism. (Noorhayati, 2017).

Islamic boarding schools are institutions that can be said to be a manifestation of the natural development process of the national education system. In terms of Nurcholis Madjid, from a historical point of view, pesantren are not only synonymous with Islamic meaning but also contain the meaning of Indonesian authenticity (indigenous). This is because an institution similar to a pesantren has actually existed since the days of Hindu-Buddhist rule. (Madjid, 1992)

Zamakhsyari Dhofier, an intense scholar of Islamic boarding schools stated; “Many scholars argue that in the century first, Islam is more of a tarekat activity, which is marked by the formation of tarekat organizational groups that carry out the practices of remembrance and wirid and the tarekat-leading kiai oblige their followers to perform suluk for forty days a year. For the purposes of this magic, the kiai provide a special room for lodging and rituals around the mosque. Apart from tarekat practices, such pesantren centers also forbid various Islamic religious knowledge to a number of core followers. The recitation institutions for children and Islamic boarding schools which are the organizational centers of these tarekat cannot be separated from one another. Both support each other and form a unified structure in the traditional Islamic education system at that time. It must be underlined that the two institutions (Islamic boarding schools and Sufism) have the same culture, namely being strongholds of Islamic traditionalism in Indonesia. (Dhofier, 1980)

There are several theories regarding the relationship between Sufism doctrines and religious moderation, namely Sufism emphasizes inner spiritual transformation and self-improvement, which can lead to greater tolerance and acceptance of others. By focusing on developing compassion, humility, and detachment from worldly desires, Sufis can become more open-minded and tolerant of diverse beliefs and practices. Sufism's emphasis on love and compassion for all beings can promote a more moderate and peaceful interpretation of Islam. Sufi teachings focus the importance of treating others with kindness, regardless of their religious beliefs, which can lead to a more inclusive and tolerant attitude towards people from different faiths. (Nurhidin et al., 2022, Abdurahman, 2018, Baldick, 2012)

Sufism's emphasis on the direct experience of God can lead to a more personal and individualized understanding of religious belief. This can foster a more moderate and

flexible interpretation of Islamic doctrine, as individuals are encouraged to interpret religious teachings in a way that is personally meaningful and relevant to their own spiritual journey. Sufi teachings emphasize the importance of spiritual discipline, self-control, and restraint, which can help individuals resist extremism and radicalization. By cultivating a sense of inner peace and contentment, Sufis can become less susceptible to the allure of extremist ideologies and more committed to promoting religious moderation and tolerance.(Bilqies, 2014, Chittick, 2018),

The last but not least, Sufism's emphasis on spiritual development, love, and compassion can promote a more moderate and peaceful interpretation of Islam. By focusing on personal transformation and a direct relationship with God, Sufis can become more open-minded and tolerant of diverse beliefs, resist extremism, and promote a more inclusive and peaceful society.(Heck, 2006)

Knowing Socio-Religious Community and The Existence of Kauman pesantren

Research Locations

The area where the Islamic boarding school was founded is geographically located in the lowlands, the distance from the sea is ± 2.75 km to the north. its position is in the heart of Lasem city, precisely in Kauman Karangturi village, Lasem District, Rembang Regency, with the northern border of Soditan village, east of Soditan village, east of Sumbergirang village, south of Jolotundo village, west of Babagan village. Lasem District with an area of $\pm 2,317$ km² and consisting of 20 villages are located on the northern coast route (Java's north coast), the main transportation route that connects Rembang (The eastmost district of Central Java) and Tuban (the Westmost district of East Java province). There is much Chinese ethnic housing in this village, so this Islamic boarding school is not difficult to find.(Choiriyah, 2017b)

Even though the location is in a heterogeneous environment, social religious tolerance is upheld by the pesantren community and the surrounding residents. The tradition of mutual respect for religious freedom, pluralism, and human rights, underlies the creation of a conducive environment, the attitude of *tasamuh* (tolerance) towards

neighbors which is often taught and exemplified by caregivers, becomes a separate foundation for the santri (students), so that they do not feel obstacles to getting along with the existing community there. Harmony, peace, and community maturity in responding to differences in the sub-district where there are 3 temples, 3 monasteries, dozens of churches and hundreds of mosques have really been tested and proven by the fact that there have never been any clashes of religious and ethnic origin as has often happened in other regions.

This pesantren was established at the request of the community. Muhammad Zaim Ahmad Ma'shoem, as the founder of the Kauman Lasem Islamic Boarding School, who is familiarly called Gus Zaim, recounted the beginnings of the development of this pesantren. "I moved here around the 2000s. At that time his only intention was to move house with his family. From Al-Hidayat Islamic Boarding School, Soditan Lasem, then I moved and bought a Chinese house in the Chinatown area, Karangturi Village, Lasem," (Zaim Ahmad Mashoem, Interview, 22 April 2022) The construction of the Kauman Islamic Boarding School went through several periods. the first period was in 2001, namely buying a house of Chinese descent, the second period was two years later, in 2003 Abah Zaim began to occupy the house by bringing 9 students and female students from the Al-Hidayat Islamic boarding school which is an Abah Zaim family cottage located in Soditan Village. The third period, namely two years later, adjustments in 2005 at the Kauman pesantren initiated the establishment of a prayer room and prayer room for students permanently which were built from wood, namely rice granaries are made like houses on stilts. (Zaim Ahmad Mashoem, Interview, 22 April 2022).

on 27 Ramadhan 1424 H or 21 November 2003 AD, the Kauman pesantren was inaugurated by the Ministry of Religion of Rembang Regency which at its inception only had 3 (three) female students and 2 (two) male students. Because the pesantren is located in Karangturi Village which is the center of the Lasem Chinese settlement, the socio-cultural setting of the people in Kauman Karangturi village adds to the spirit of KH. Muhammad Zaim is fighting for, upholding Islamic values that are full of mercy and love, and compassion.

Over time, with donations from several donors, this pesantren was eventually built. "In 2007 there was a donor who wanted to donate his wealth for the development of our Islamic boarding school," he said. The name of the Kauman Islamic boarding school is the name of the residents themselves. Gus Zaim did not give a special name for his pesantren. Some call it the Karangturi pesantren because it is located in Karangturi Village. There are also those who call it the Chinatown pesantren because it is located in the Chinatown community area. There are also those who call it the Kauman Islamic boarding school because it is located in the village of Kauman.

Zaim said, Kauman Islamic Boarding School deliberately did not remove the typical Chinese ornaments because they wanted to make history. He believes that every old building has its own history. "We will not change the ornaments and building of the house, because this house is also part of the cultural heritage which must be preserved. I even went so far as to build the village security center building in the shape many people like people here. This is a Chinese village, and the majority of the population is also Chinese, so there's no problem putting up Chinese ornaments, it's part of the culture and doesn't conflict with religion," he added. "We always remind the students to help the community even with groups of different religions. Islam commands its people to help each other," he concluded. (Zaim Ahmad Mashoem, Interview, 22 April 2022)

Implementation of the Sufistic Moderation Doctrine at the Kauman pesantren

The Kauman Lasem Rembang pesantren, which stands in the middle of a Chinese ethnic settlement, also implements an education whose culture adapts to the surrounding environment such as; maintaining chinese ornaments in building of the house, helping each other regardless of their race or religion, upholding of mutual respect for religious freedom, pluralism in pesantren community, inviting each other in religious ceremonial activities and so on.

The Sufistic values taught by the Kauman pesantren in an effort to promote moderation and living in harmony based on the findings of data in the field are as follows:

Instill *Mahabbah* (love) values

The practice of *mahabbah* is not only carried out in Islamic boarding schools, KH Zaim also often sends students to help neighbors in need. He forbade a lot of students from good ways of punishing fellow human beings, especially non-Muslims who live around the boarding school. The practice of mahabbah that he shows can be seen from the way he speaks that respects and respects followers of other religions, as well as the way he receives guests or visits to non-Muslim places without making matters of faith. Brotherhood rights must always be maintained with the limit of brotherhood is on faith. As long as you have a good relationship with you and don't abandon your faith, it's not a problem. (Zaim Ahmad Mashoem, Interview, 22 April 2022)

Mahabbah teachings are always applied in habits that seem to have merged into culture at the Kauman Lasem psantren. The teaching applied there is not to discriminate between attitudes and speech toward other people, even though they have different religions, ethnicities, or beliefs. Zaim forbade his students to discriminate against people of other religions.

The mahabbah values addressed to the santri are likely to cover up the appearance of arrogance and hatred towards other people. They are not given space to hate people of different streams, sects, and even different religions. (Zaim Ahmad Mashoem, Interview, 22 April 2022)

This is in line with the Sufis point of view who consider love as the key concept in their faith and the main purpose of their existence. when they fall in love with someone they become one there is no separation between themselves and the person they love. (Serttas, 2020)

Teaching the values of Tawazun (balance)

The character of balance can be seen in the process of humanizing humans at the Kauman Islamic boarding school. This can be seen from the way the board of the boarding school asks the students to add up the sum of their parents' oversized clothes. Even though his students come from aristocratic families, officials, generals, and even the children of Kiai, Zaim Ahmad still applies a balanced character to all students. No students

are given special treatment, all students who study there are considered the same, so they must be treated in a balanced way. As long as they are in the pesantren, they eat the same food, they receive the same education, the same place, the same bed, and are given the same opportunity to develop according to their talents and interests.

Students in pesantren are also taught about balance in many ways, including the balance between textual and contextual understanding in exploring the arguments of the Qur'an and Hadith as a whole. If an argument is only interpreted textually it will produce a rigid understanding that can even hurt radical views and can even be extreme. Whereas understanding the argument only looks at contextual aspects and ignoring textual aspects will give rise to liberalism which can distort religious teachings themselves. Therefore, the attitude of *tawazun* (balance) between textual and contextual understanding is highly recommended. (Zaim Ahmad Mashoem, Interview, 22 April 2022)

Zaim Ahmad's approach towards the principles of diversity and inclusivity in his students is characterized by a strong and comprehensive approach. He and his pupils exhibit a willingness to engage with Chinese and other non-Muslim communities while respecting and preserving their respective religions and beliefs. The Chinese community is viewed as equal human beings and creatures of God, with their existence being highly valued. This open-minded and respectful stance generates a sense of comfort among the Chinese population, who do not feel threatened by the presence of the pesantren. It is noteworthy that the Kauman pesantren is located within an ethnic Chinese enclave, and thus the caretaker recognizes the importance of adapting to the Kauman village as newcomers. According to the caretaker, "We acknowledge the significance of this pesantren's presence in the midst of ethnic Chinese settlements. Therefore, we are highly mindful of the need to assimilate into the local community, avoid disrupting the established social fabric, and strive to maintain harmonious relations." (Zaim Ahmad Mashoem, Interview, 22 April 2022)

Al-Mizan means balance. There were no attitudes and behaviors of students at pesantren who had fanatical and extremist behavior towards one opinion, without acknowledging other opinions. This is in accordance with the tradition of the Sufis who practice the teachings of *almizan* so that they are flexible and not rigid in their behavior and

associating with people of different backgrounds, be it race, ethnicity or religion. (Abdurahman, 2018)

Practicing the attitude of Tasamuh (tolerance)

Tolerance is one of the teachings taught to students in this pesantren. Tolerance can be interpreted as the ability to appreciate, accept, allow different opinions, views, habits, behavior of people or other groups. Tolerance gives permission to groups that are in a minority or are weaker to live with the principle of mutual understanding and mutual respect for one another. Tolerance can be grouped into two, namely ideological and sociological tolerance. Ideological tolerance means tolerance that is dilated by ideological differences, thoughts, understandings, and teachings. Ideological tolerance is divided into two, namely: First, tolerance among fellow Muslims. (Zaim Ahmad Mashoem, Interview, 22 April 2022).

KH Zaim Ahmad instilled the value of tolerance in an exemplary way. This is shown by the attitude of him and his students who still allow the Chinese or other non-Muslims to continue to embrace their respective religions and beliefs, and even continue to glorify their existence as fellow human beings, so that the community is not disturbed by the presence of the pesantren. Besides that, an understanding of diversity must be understood by the teaching students when studying the book. Santri provides an understanding of the moderate attitudes that must be applied by the students. So that by giving understanding to students, they can instill the character of pluralism in themselves as a provision for their future life.

Even though the residents of the Kauman Islamic Boarding School have diverse views within the school of thought, they still respect the views of others by not easily blaming them. The attitude of tolerance towards other people's ideas that are different and even contradictory is a form of grace taught by most kyai since long ago. The students already understand very well the proposition "There is no compulsion in religion. This invitation is proof of the pesantren's concern for non-Muslims so that they do not get punished due to differences in religion and beliefs. They realized that living in the Lasem region in particular and Indonesia in general means accepting differences and diversity so

that it is not obligatory to force other people to follow the flow or beliefs they believe in. (Zaim Ahmad Mashoem, Interview, 22 April 2022)

In the context of life at the Kauman Islamic Boarding School there is no dichotomization of the students, either because of their social status, culture or gender. All students are treated equally without any constraints between the rich and the poor, or elite class and regular class, all students have the same status and position. They live together under one roof, gather, study, sleep in a place determined by the ma'had supervisor regardless of social status. (Zaim Ahmad Mashoem, Interview, 22 April 2022)

A Sufi must be a tolerant person. In their eyes, there is no one else (other) in the world. They see other people as unified beings under the auspices of God's love. The Sufis have never equated any religion. For the Sufis, there is no room in their hearts for hatred toward others. the concept of Wahdat al-Adyan is a very humanist achievement of Sufism, where when this concept becomes a religious attitude and view, the relationship between religious communities will not be filled with mutual suspicion. (Abshor, 2019)

Al-Musawah (equality) practice

The principle of Al-Musawah (equality) requires the value of unity in difference (unity in difference). Unity in difference does not mean making different colors into one color, but how the different colors collaborate side by side with one another.

Islam, which is the main value, which in the pesantren itself values diversity, in the Islamic view, diversity is an inevitability (sunatullah) that we must believe in and believe in. The diversity of creation, skin color, language, nation, life system, and human thought is the will of Allah SWT. This diversity is a necessity that has been determined by the creator. Therefore, everyone must accept and appreciate these variations. Denying and not appreciating diversity is the same as not producing God's creation.

This pesantren are very open and not exclusive in terms of ethnicity and culture. The students who study come from various regions of Indonesia with different ethnicities and cultures. However, with these differences, all students are treated as equals, both students who come from the area and outside. All students get the same opportunity to

develop themselves without feeling disturbed. (Zaim Ahmad Mashoem, Interview, 22 April 2022)

In Sufi doctrine all creation of Allah is *tajalli* (manifestation) of God. Thus all creatures before Allah are the same. they will not look down on others and will not feel superior to others.

CONCLUSION

Based on research on the Sufism and multiculturalism movements in the practice of living together with the pesantren community and ethnic Chinese in Lasem, Central Java, Indonesia has come to the conclusion that in order to form and foster a spirit of living in peace and harmony, the founder of the pesantren founded Sufistic values to the santri. Sufistic values that are instilled include; mahabbah, tawazun, tasamuh, musawah.

These tasawuf doctrines have significantly influenced the movement of life that is tolerant, peaceful and harmonious in the Kauman Islamic Boarding School environment. Thus the sufistic moderation implemented by the Kauman pesantren is very prospective and becomes a spiritual force in the present and the future. In Sufistic democracy, the dimensions of spiritual depth, love and compassion, worldview, ethics, morality are included, so that the combination of all of these can determine the basis for the students' understanding of how they love each other and maintain proper relationships with fellow human beings. As the main axis of the social, cultural and religious dynamics of traditional Islamic societies, the Kauman pesantren has formed a subculture that is socio-anthropologically considered as a pesantren which should be an example and an inspiration for other pesantren. There are two main functions of this pesantren, namely as an educational institution that has an education system and a teaching model with the face of Sufistic moderation.

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