

TAREKAT AS A MULTICULTURAL SPACE: A LITERATURE STUDY ON THE INTEGRATION OF DIVERSITY VALUES IN SUFISM

Kholid Mawardi¹, Zein Muchamad Masykur², Arif Hidayat³

^{1,2,3} UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

Email: kholidmawardi@uinsaizu.ac.id¹, zein@uinsaizu.ac.id²,
arifhidayat@uinsaizu.ac.id³

Abstract

This study investigates the role of tarekat (Sufi orders) as multicultural spaces that integrate diverse values within Islamic mysticism. Through an extensive literature review, the research examines how tarekat, with their inclusivity and adaptability, foster cultural and social harmony. By exploring existing literature on the integration of various cultural practices in Sufism, the study highlights the capacity of tarekat to bridge cultural divides and promote intercultural understanding. The findings underscore tarekat's role as a model for tolerance and unity, revealing how spirituality and cultural diversity coalesce to foster cohesive community bonds within these orders.

Keywords: Multiculturalism; Sufi Orders; Cultural Integration; Tolerance; Social Harmony

Abstrak

Studi ini menyelidiki peran tarekat (ordo sufi) sebagai ruang multikultural yang mengintegrasikan beragam nilai dalam mistisisme Islam. Melalui tinjauan literatur yang ekstensif, penelitian ini meneliti bagaimana tarekat, dengan inklusivitas dan kemampuan beradaptasi mereka, mendorong budaya dan keharmonisan sosial. Dengan mengeksplorasi literatur yang ada tentang integrasi berbagai praktik budaya dalam tasawuf, penelitian ini menyoroti kapasitas tarekat untuk menjembatani kesenjangan budaya dan mempromosikan pemahaman antar budaya. Temuan-temuannya menggarisbawahi peran tarekat sebagai model toleransi dan persatuan, mengungkapkan bagaimana keragaman spiritualitas dan budaya menyatu untuk ikatan komunitas yang kohesif dalam tarekat-tarekat ini.

Kata kunci: Multikulturalisme; Tarekat Sufi; Budaya Integrasi; Toleransi; Harmoni Sosial

A. INTRODUCTION

In the dynamic landscape of religious and cultural diversity, the Sufi orders (tarekat) have emerged as a profound and influential tradition, weaving intricate tapestries of spiritual expression and social engagement. Originating from the rich heritage of Islamic mysticism, these orders have transcended geographical boundaries, adapting to diverse cultural contexts while maintaining their core principles of inner purification and connection with the divine.

The Sufi orders, known as "tarekat" in the Malay world, have played a significant role in shaping the religious and social fabric of communities across Southeast Asia. These institutions have served as conduits for the transmission

of Sufi teachings, fostering a deep understanding of Islamic spirituality and its practical application in the lives of believers (Wan Sayed et al., 2020).

As noted by one study, the emergence of Sufi orders in the fifth and sixth centuries of the Hijrah marked a crucial phase in the development of Sufism, where it transitioned from a more abstract philosophical tradition to a more structured and organized system of practice (Fadzil et al., 2021). The discipline of Sufi orders, with its emphasis on moral purification and identity formation, has become deeply ingrained in the daily lives of Muslim communities throughout the region.

The adaptability of Sufi orders has been a key factor in their enduring influence. As they spread across diverse cultural and geographical landscapes, Sufi practitioners have been able to seamlessly integrate local customs and traditions into their spiritual practices, creating a syncretic tapestry of beliefs and rituals. This process of cultural fusion has allowed Sufism to thrive and resonate with the unique needs and worldviews of various communities, fostering a rich and vibrant religious landscape.

It means that Sufi orders have played a crucial role in facilitating interreligious and intercultural dialogue, as they have often served as bridges between different belief systems and cultural practices. Their emphasis on the shared values of spirituality, humility, and compassion has enabled them to transcend sectarian divides and promote a sense of unity and understanding among diverse communities.

Sufi orders, or tarekat, have long played a significant role in promoting religious diversity and multiculturalism in various parts of the world, particularly in the Global South. These spiritual and mystical traditions have demonstrated a remarkable adaptability, allowing them to thrive in diverse cultural and religious contexts, from Southeast Asia to West Africa and South Asia (Alam, 2019).

The study of Sufi and Bhakti performers and followers in South Asia has shed light on the various communication strategies they employ to negotiate and overcome their marginalized existence, as well as to promote pluralism in the face of religious orthodoxy and intolerance (Dutta, 2019). In Malaysia, for instance, the concept of Sufi orders is well-known and widely practiced, with the teachings of these orders being integrated into the daily lives of the Muslim community (Fadzil et al., 2021).

Tarekat, as an institution, has been instrumental in the purification of the soul and the development of the individual's spiritual identity, providing guidance and support to those seeking to deepen their connection with the divine (Fadzil et al., 2021). Furthermore, the adaptability of Sufi traditions has allowed them to become a model for multiculturalism, as they have successfully

integrated and coexisted with various cultural and religious practices across the Global South.

The discipline of Sufi orders is one of the ways to purify the morals and development of the identity of the Muslims, which is widely practiced in the life of the Muslim community.

The cultural fusion of Sufi Islam, as observed in various regions, demonstrates the religion's ability to adapt to local contexts, embracing diversity and promoting coexistence (Alam, 2019). As such, the study of Sufi orders and their role in supporting religious diversity and multiculturalism can offer valuable insights into the dynamics of religious and cultural exchange, as well as the potential for spiritual traditions to bridge divides and foster greater understanding.

It means the importance of examining the role of Sufi orders in supporting the values of diversity and how Sufi orders can be a model for multicultural spaces (Alam, 2019; Fadzil et al., 2021; Wan Sayed et al., 2020).

The study of Sufism, the mystical dimension of Islam, offers a unique opportunity to explore the rich tapestry of multiculturalism and its contributions to social integration. Sufism, as a spiritual and ethical tradition, has historically transcended the boundaries of ethnicity, class, and gender, embracing individuals from diverse backgrounds (Hossain, 2021; Khan, 2020).

Existing literature on Sufism highlights the diversity of thought and practice within this tradition. The paper by Ernst distinguishes between "the literary art" and the "Sufi act," which encompasses the mystical experiences, behaviors, and interactions of Sufis. Similarly, the book by Geaves explores the adaptability of Sufism, examining its cultural impact across regions from Southeast Asia to West Africa (Alam, 2019).

In the context of contemporary Sufism, scholars have examined the role of institutions in shaping gender dynamics within the tradition. The study by Khan, for instance, explores how Sufi practices and institutions in Pakistan theorize and enact gender norms, highlighting the complex interplay between spiritual ideals and social realities.

It means focusing on the intersection of Sufism and multiculturalism, the literature suggests that Sufism has the potential to serve as a bridge, fostering social integration and cross-cultural understanding.

The study of religion and culture has long been a critical area of academic inquiry, shedding light on the rich tapestry of human experiences and the complex interplay between beliefs, practices, and societal norms. In recent decades, the increasing diversity of the global population has added a new layer of complexity to this field, necessitating a deeper understanding of how cultural and religious pluralism can both enrich and challenge our perceptions.

The benefits of embracing diversity in the study of religion and culture are manifold. Firstly, it allows for a more comprehensive and nuanced understanding of the human experience, as researchers are exposed to a wider range of perspectives and ways of interpreting the world (Aleman, 2012). This exposure can lead to the identification of new possibilities for both individual and societal development, as students and scholars grapple with the complexities of navigating diverse belief systems and cultural practices (Dunne, 2013).

Furthermore, the study of religious and cultural diversity can foster greater intercultural understanding and cooperation, which are essential for addressing the global challenges facing humanity. As Nussbaum argues, solutions to these challenges must stem from "cooperative dialogue between diverse national, cultural and religious groups," (Dunne, 2013) a sentiment echoed by other scholars who have highlighted the potential benefits of student diversity in higher education (Dunne, 2013; Gurin et al., 2004).

According to the literature, the individual benefits of engaging with diversity in the study of religion and culture are equally significant. Students who are exposed to diverse perspectives and experiences tend to develop greater openness to diversity, increased cultural knowledge and understanding, and enhanced critical thinking and perspective-taking skills (Adamu, 2022). These cognitive and interpersonal gains not only enrich the academic experience but also prepare students to be active, engaged, and empathetic citizens in an increasingly complex and interconnected world.

Sufism, a mystical branch of Islam, has long been recognized for its ability to adapt to diverse cultural contexts (Alam, 2019). This literature review examines how the concept of multiculturalism is understood and applied within Sufi communities, which serve as both social and spiritual spaces.

The early forms of Sufism, such as Mahabbah and Raja' wa khauf Sufism, were largely undisputed as they remained closely aligned with the Quran and Sunnah (Rozikin, 2020). However, as Sufism evolved in the third and fourth centuries of the Hijri calendar, tensions began to arise between Sufism and the field of Fiqh, reaching a peak during the time of Al-Hallaj (Rozikin, 2020). The cultural fusion of Sufi Islam has been well-documented, with Sufism's ability to adapt to diverse settings, from Southeast Asia to West Africa and South Asia to the West (Alam, 2019).

Tarekat have emerged as organizations dedicated to the practical application of Sufism, serving as a means to purify morals and develop Muslim identity. The teachings of Sufi orders have been systematically compiled since the third century, with the goal of fostering piety in individuals. Within the Malaysian Muslim community, the concept of Sufi orders is well-known, though referred to by various local terms.

Sufism has undergone significant development as a discipline, with various schools of thought emerging over time (Rozikin, 2020). This includes Raja' wa khauf Sufism, Mahabbah Sufism, Happy Sufism, Al-Hallaj Sufism, Al-Ghazali Sufism,

Philosophical Sufism, and Ibn Taymiyyah Sufism (Rozikin, 2020). While the earlier forms of Sufism remained closely aligned with the Quran and Sunnah, the later developments saw increased systematization and organization, but also growing tensions with the field of Fiqh.

Sufi communities have served as both social and spiritual spaces, with the institution of the tarekat emerging as an organized effort to practice Sufism in a more practical manner. These communities have played a significant role in the development of Muslim identity and the fostering of piety (Alam, 2019; Fadzil et al., 2021; Khan, 2020).

According to Sufism discipline Sufism has evolved over the centuries, with various schools of thought emerging, reflecting the complex interplay between spirituality and cultural context. The early forms of Sufism, such as Mahabbah and Raja' wa khauf Sufism, were largely undisputed as they remained closely aligned with the Quran and Sunnah. However, as Sufism developed further in the third and fourth centuries of the Hijri calendar, tensions began to arise between Sufism and the field of Fiqh, reaching a peak during the time of Al-Hallaj (Rozikin, 2020).

The cultural adaptability of Sufism has been widely documented, with Sufi communities serving as both social and spiritual spaces, and the institution of the tarekat emerging as an organized effort to practice Sufism in a more practical manner.

Sufism, a prominent spiritual tradition within Islam, has long been known for its ability to adapt and integrate diverse cultural and ethnic elements (Sayed et al., 2020). The history of Sufism demonstrates how individuals from various sections of society, including both men and women, have participated in and shaped the Sufi world (Khan, 2020). This part aims to review previous research that has examined the aspect of cultural and ethnic diversity within Sufi orders and its contribution to intercultural tolerance.

Sufism, or tasawwuf, is a term that refers to the ethical and spiritual ideals of Islam (Khan, 2020). The institution of Tarekat, or Sufi orders, emerged as a practical system for the practice of Sufism, with the aim of purifying morals and developing the identity of Muslims. These Sufi orders have been instrumental in the systematic and structured transmission of Sufi teachings, which have existed since the early days of Islam as a means of appreciating Islamic teachings (Fadzil et al., 2021).

Furthermore, the development of Sufism has undergone several stages, with various schools of thought emerging over time, such as Raja' wa khauf

Sufism, Mahabbah Sufism, Happy Sufism, Al-Hallaj Sufism, Al-Ghazali Sufism, Philosophical Sufism, and Ibn Taimiyyah Sufism (Rozikin, 2020). While the earlier forms of Sufism, such as Mahabbah and Roja' wa khauf, were generally undisputed and closely tied to the Quran and Sunnah, the later stages of Sufism saw a growing conflict with Islamic jurisprudence (fiqh), which reached its peak during the time of Al-Hallaj (Rozikin, 2020).

A key aspect of Sufism's ability to adapt and integrate diverse cultural and ethnic elements is its institutional structure. Sufi orders, as institutions, have served as platforms for the practice and appreciation of Sufism, often under the guidance of a qualified Shaikh or murshid. These Sufi institutions have been instrumental in the development of spiritual identity and the purification of morals among Muslim communities, including in Malaysia, where the concept of Sufi orders is widely known by various names (Sayed et al., 2020).

The diversity within Sufi orders has been a significant factor in promoting intercultural tolerance. Sufi orders have historically welcomed individuals from various backgrounds, allowing for the integration of diverse cultural and ethnic elements into their practices and teachings.

By embracing this diversity, Sufi orders have contributed to the fostering of a more inclusive and tolerant society, where individuals from different backgrounds can find common ground in their spiritual pursuits. As such, the study of cultural and ethnic diversity within Sufi orders and its impact on intercultural tolerance is an important area of research that warrants further exploration.

According to the sources provided (Fadzil et al., 2021; Khan, 2020; Rozikin, 2020; Wan Sayed et al., 2020), the institution of Sufi orders has played a crucial role in the practice and appreciation of Sufism, which has been key to the development of spiritual identity and the purification of morals among Muslim communities (Khan, 2020; Fadzil et al., 2021). The diversity within Sufi orders has been a significant factor in promoting intercultural tolerance, as they have historically welcomed individuals from various backgrounds, allowing for the integration of diverse cultural and ethnic elements into their practices and teachings (Rozikin, 2020; Fadzil et al., 2021; Khan, 2020; Sayed et al., 2020).

Sufism, the mystical branch of Islam, has long been associated with values that promote equality, openness, and acceptance within its communities, known as tariqas (Khan et al., 2020; Fadzil et al., 2021). These values, deeply rooted in the teachings of Sufi scholars and practitioners, have inspired a unique approach to spiritual and social relationships, transcending traditional hierarchies and embracing the diversity of the human experience.

The development of Sufism into a more structured and organized system, particularly in the fifth and sixth centuries of the Hijrah, saw the emergence of the Sufi order (tarekat) as an institution dedicated to the practical application of

Sufi principles. These orders, led by Shaykhs or Murshids, aimed to cultivate piety and the refinement of one's character, serving as a means of appreciating and implementing Islamic teachings.

Sufi thought can be broadly classified into various schools, each with its distinct emphasis and approach. While early Sufism, such as Mahabbah and Raja' wa khauf, remained largely undisputed due to its strong attachment to the Quran and Sunnah, later Sufi traditions grappled with the tensions between Sufism and jurisprudence, culminating in the controversies surrounding the figure of Al-Hallaj (Rozikin, 2020).

Nonetheless, the core Sufi values of equality, openness, and acceptance have continued to shape the ethos of Sufi communities, often in contrast to the more rigid social structures found in mainstream Islamic societies (Rozikin, 2020).

The history of Sufism demonstrates how individuals, both men and women, from all sections of society have participated and constituted the world of Sufism (Khan, 2020). This inclusivity has been a hallmark of Sufi traditions, challenging the patriarchal norms and gender hierarchies prevalent in some Islamic contexts.

Scholars such as Sadiyya Shaikh have highlighted how Sufi readings often critique the egoism and social power that underlie the superiority of men, as presented by fundamentalist interpretations. Similarly, the writings of Hazrat Sultan Bahoo, a prominent Sufi figure, have been found to address the issue of women's rights in the context of the Quran and Hadith.

Ultimately, the influence of Sufi values on the pursuit of equality, openness, and acceptance within Sufi communities, as reflected in the existing literature, suggests a unique and transformative approach to spirituality and social relations within the broader Islamic tradition.

The complex interplay between social, cultural, and religious dynamics has long been a subject of scholarly inquiry, particularly in the context of the incorporation of diverse traditions within religious praxis. This paper aims to explore the theoretical underpinnings that guide the integration of multiculturalism within the practices of Sufism, a mystical tradition within Islam.

One key aspect of this integration is the adaptability of Sufi practices to local cultural contexts. As Sufism spread from its origins in the Middle East to various regions, it demonstrated a remarkable capacity to assimilate and accommodate local customs and beliefs, leading to a rich tapestry of cultural fusion. This process of acculturation, where elements of the local culture are adopted and incorporated into the Sufi tradition, has been crucial in facilitating the integration of diverse communities within the Sufi framework.

The concept of cultural fusion is further explored by scholars who have observed the ability of Sufism to adapt to various sociocultural environments,

from Southeast Asia to West Africa and South Asia (Alam, 2019). This adaptability is often rooted in the Sufi emphasis on spiritual universalism and the belief that the divine can be experienced through diverse cultural expressions.

It means that the cultural impact of Sufism, rather than its theological or philosophical dimensions, is a more fruitful avenue for understanding the mechanisms of multicultural integration (Alam, 2019).

Another theoretical perspective that informs the integration of multiculturalism in Sufi practices is the notion of marginality and the communication strategies employed by Sufi and Bhakti performers. These performers, often operating at the margins of society, have developed innovative ways to negotiate their marginalized existence and promote pluralism, using enigmatic language and performative techniques.

Successes in the process of interaction between Islam and local culture, as seen in the Sufi tradition, can be attributed to the ability to coexist or adhere to local cultural elements without compromising the core principles of Islam (Hamzah, 2018). This acculturation, where Islamic and local cultural elements are blended, has been a crucial factor in the widespread appeal and longevity of Sufism.

B. METHOD

This study utilizes a literature review approach to analyze how Sufi orders (tarekat) serve as spaces for multicultural integration and social harmony. Primary and secondary sources related to Sufism, multicultural values, and social integration within religious orders are reviewed to identify recurring themes and practices in various cultural contexts. Through a comparative analysis of these sources, the study synthesizes the role of Sufi orders as bridges of cultural understanding and examines the theoretical and practical frameworks that support multiculturalism in these spiritual institutions.

C. RESULT AND DISCUSSION

1. Harmony in the Order as a Model of Multicultural Space

Sufi orders, or "tarekat" in the Indonesian context, have long been recognized as fascinating and intricate spiritual and social institutions that have profoundly influenced the cultural landscape of many Muslim-majority societies. These orders, which are dedicated to the practice and propagation of Sufism, have the remarkable ability to transcend cultural and ethnic boundaries, creating spaces where individuals from diverse backgrounds can come together in a spirit of harmony and mutual understanding (Fadzil et al., 2021; Sayed et al., 2020).

Sufi orders are grounded in the rich tradition of Sufism, which emphasizes the purification of the soul, the attainment of spiritual enlightenment, and the cultivation of a deep, mystical connection with the divine (Fadzil et al., 2021).

This emphasis on inner transformation and the universality of the spiritual experience has enabled Sufi orders to attract followers from a wide range of cultural and ethnic backgrounds (Khan, 2020).

One of the key factors that contribute to the ability of Sufi orders to foster intercultural harmony is their hierarchical structure and the guidance provided by the "syaikh mursyid," or the spiritual leader of the order (Sayed et al., 2020). These leaders, who are often revered for their deep spiritual knowledge and moral authority, play a crucial role in shaping the culture and ethos of the order, ensuring that its teachings and practices remain true to the principles of Sufism (Fadzil et al., 2021).

According to (Fadzil et al., 2021), the discipline of Sufi orders is "one of the ways to purify the morals and development of the identity of the Muslims" and has been practiced by the Muslim community for centuries. The systematic and structured nature of Sufi order teachings, as mentioned in another source, has also contributed to their widespread appeal and ability to bring together individuals from diverse backgrounds (Sayed et al., 2020).

Furthermore, the inclusive nature of Sufi orders, which often welcome individuals from all walks of life, regardless of their social status, ethnicity, or cultural background, has been instrumental in cultivating a sense of community and belonging among their members (Khan, 2020).

In conclusion, the role of Sufi orders in fostering intercultural harmony is a complex and multifaceted phenomenon, rooted in the spiritual and social foundations of Sufism. These orders have the unique ability to transcend cultural boundaries and create spaces where individuals from diverse backgrounds can come together in a spirit of mutual understanding and respect (Sayed et al., 2020; Fadzil et al., 2021).

The Role of Sufi Values in Strengthening Togetherness

The rich spiritual tradition of Sufism has long been recognized for its profound influence on both individual and communal lives. At the heart of this tradition lie the cornerstone values of love, equality, and respect for one's fellow human beings (Silvers, 2011). These values, deeply rooted in Sufi teachings, have played a crucial role in strengthening the bonds and unity among members of Sufi orders, or tariqahs (Fadzil et al., 2021; Sayed et al., 2020).

Sufism, as a spiritual and ethical system, emphasizes the pursuit of purity of the soul and the development of a profound connection with the divine. One of the central tenets of Sufi philosophy is the concept of divine love, which transcends the boundaries of individual identity and fosters a sense of unity and interconnectedness among Sufis. This love serves as a unifying force, binding the members of a Sufi order through a shared spiritual journey and a deep reverence for the divine.

Moreover, the Sufi emphasis on equality and the eradication of social hierarchies has been instrumental in creating an atmosphere of mutual respect and acceptance within Sufi orders (Silvers, 2011). Sufis believe that all individuals, regardless of their social status or background, are equal in the eyes of the divine, and this principle is reflected in the egalitarian structures and practices of Sufi communities.

The institution of the Sufi order, or *tariqa*, has played a crucial role in the practical application of these Sufi values. Sufi orders provide a structured framework for the pursuit of spiritual development, where members engage in collective practices, such as *dhikr* (remembrance of God), *zikr* (recitation of sacred texts), and regular gatherings led by a spiritual guide, or *shaikh*. These shared experiences and the guidance of the *shaikh* help to foster a sense of community, trust, and mutual support among the members, strengthening the bonds that tie them together.

According to recent studies, the Sufi emphasis on love, equality, and respect has been instrumental in the spiritual empowerment of individuals and the promotion of social cohesion within Sufi communities (Sayed et al., 2020). The systematic and structured nature of Sufi orders has further facilitated the practical application of these values, creating an environment conducive to the nurturing of strong interpersonal connections and a shared sense of identity among Sufis.

Furthermore, in (Rozikin, 2020), the various schools of Sufism, from the early Mahabbah and Rija' wa khauf Sufism to the later philosophical and institutional forms, have all shared a common foundation of these core Sufi values, which have been instrumental in shaping the spiritual and social lives of Sufis throughout history (Rozikin, 2020). that Sufi orders have been able to transcend the boundaries of time and space to maintain their relevance and influence in the lives of Muslims, in large part due to the power of these enduring Sufi values.

It means that the values of love, equality, and respect that are central to the Sufi tradition have played a crucial role in strengthening the bonds and unity among members of Sufi orders, or *tariqahs*. From the early days of Sufism to its more institutionalized forms, these values have served as a unifying force, fostering a sense of community, mutual support, and shared spiritual identity among Sufis.

The Influence of Openness in the Congregation on Religious Tolerance

The Sufi tradition, with its emphasis on spiritual development and its embrace of diversity, has the potential to play a crucial role in promoting tolerance and understanding among various religious and cultural communities (Corbin, 2021). One of the defining features of the Sufi order is its openness to

differences, which can serve as a model for building a more inclusive and harmonious society.

Sufi orders, or "tarekat," have a long history of incorporating elements from different belief systems and cultural traditions (Fadzil et al., 2021). This openness to diversity is rooted in the fundamental principles of Sufism, which emphasize the importance of inner spiritual transformation over rigid adherence to external religious forms (Sayed et al., 2020). As a result, Sufi communities have often served as a refuge for individuals and groups who have been marginalized or persecuted by more orthodox religious institutions (Dutta, 2019).

Sufi and Bhakti performers, for example, have developed innovative communication strategies to negotiate their marginalized existence and promote pluralism in the face of religious extremism. This ability to embrace differences and create spaces for diverse spiritual expression has been a key factor in the resilience and enduring appeal of Sufi orders.

The institution of the Sufi order, or "tarekat," has played a crucial role in the spiritual empowerment of individuals, providing guidance and support for those seeking to purify their souls and attain a closer connection with the divine (Sayed et al., 2020). This process of inner transformation, when combined with the Sufi order's openness to diversity, can foster a greater sense of understanding and respect among individuals from different religious and cultural backgrounds.

Furthermore, the Sufi tradition's emphasis on the importance of the spiritual journey over adherence to strict religious dogma has allowed for a more fluid and inclusive approach to religious identity. This has enabled Sufi communities to serve as a bridge between different faith traditions, promoting dialogue and cooperation in the face of rising religious intolerance.

In Malaysia, for instance, the concept of the Sufi order is widely known and practiced by the Muslim community, with various local variations and interpretations. The teachings of the Sufi order, which focus on the purification of the soul and the development of spiritual identity, have been instrumental in shaping the religious and cultural landscape of the country, fostering a sense of unity and understanding among its diverse population. tarekat in Indonesia could also be seen as a model for religious tolerance and interfaith cooperation, as its inclusive approach has allowed for the integration of diverse cultural and religious elements into its spiritual practices.

Thus, the openness and inclusivity inherent in the Sufi tradition can serve as a powerful tool for promoting interfaith and intercultural tolerance. By embracing diversity and serving as a bridge between different belief systems, Sufi orders can play a vital role in creating a more harmonious and just society (Fadzil et al., 2021; Khan, 2020; Dutta, 2019; Sayed et al., 2020).

a. Multicultural Aspects Inherited from Local and Ethnic Traditions

Sufism, the mystical branch of Islam, has a long and diverse history of adapting and incorporating local traditions and practices, resulting in a rich tapestry of spiritual expression. This research paper aims to analyze the ways in which local traditions have contributed to the evolution of Sufi practices, making them more inclusive and diverse.

The interaction between Islamic values and local cultural norms has been a recurring theme in the study of Sufism. In *Enriching Sufi Practices: Towards Inclusivity and Diversity Study of Sufism*, Traditions and practices of particular communities have undergone a process of eclectic adjustment, blending with Islamic teachings to form unique expressions of faith. This is exemplified by the Caramseguguk tradition in South Sumatra, Indonesia, which is the result of the harmonization between Islam and local traditions in everyday behavior (Syawaludin, 2018).

Similarly, in West Bandung Regency, Indonesia, the practice of "incense-burning" during Friday night ceremonies is a local tradition that has been incorporated into Sufi practices. Local religious leaders, known as Ajengans, have played a crucial role as cultural intermediaries, merging Islamic principles with these longstanding customs.

The diverse expressions of Sufism can be attributed to the ability of Sufi orders to adapt to local contexts and incorporate indigenous spiritual practices. In Malaysia, for instance, Sufi orders are known by various names, reflecting the diverse ways in which they have been integrated into the local Muslim community.

The incorporation of local traditions into Sufi practices has not only enriched the spiritual landscape but has also contributed to the inclusivity and diversity of these traditions.

By embracing local customs and beliefs, Sufi orders have become more accessible and relatable to the broader populace, fostering a sense of community and belonging. According to the sources, this process of cultural harmonization has been a key factor in the continued relevance and growth of Sufism in various parts of the world (Fadzil et al., 2021; Rahman et al., 2023; Syawaludin, 2018).

b. Dynamics of Social Integration in the Congregation as a Spiritual Community

Sufi orders, or tarekat, have long played a crucial role in promoting social integration within Muslim communities. These institutions, which focus on the spiritual purification and development of the individual, have also served as platforms for collective activities, shared remembrance, and communal gatherings (Monib & Din, 2013). Scholars have highlighted how the discipline and practices of Sufi orders, such as the recitation of dhikr (remembrance of God) and the gathering of followers, contribute to the formation of a strong sense of

identity and community among adherents (Fadzil et al., 2021; Khan, 2020; Monib & Din, 2013).

Sufism, or *tasawwuf*, is a spiritual and ethical dimension of Islam that emphasizes the inward journey of the soul towards the divine (Khan, 2020). Over the centuries, Sufi orders have evolved into organized institutions that provide guidance and support to individuals seeking to deepen their spiritual connection with the divine (Sayed et al., 2020). These orders are led by a spiritual guide, or *shaikh*, who serves as a mentor and facilitator for the spiritual development of the followers (Sayed et al., 2020).

The emergence of Sufi orders can be traced back to the early centuries of Islam, as a means of practicing Sufism in a more structured and organized manner (Fadzil et al., 2021). The discipline and practices of Sufi orders, such as the recitation of *dhikr* and the gathering of followers, have been instrumental in fostering a strong sense of community and social integration among adherents.

One of the key ways in which Sufi orders contribute to social integration is through collective activities and communal remembrance. Sufi orders often organize regular gatherings, known as *dhikr* or *zikr*, where followers engage in the recitation of sacred verses, chants, and prayers. These collective practices serve to strengthen the bond between followers, as they share in the experience of spiritual devotion and contemplation (Fadzil et al., 2021; Khan, 2020).

Moreover, Sufi orders also play a crucial role in fostering a sense of community and belonging through the organization of various community events and gatherings. These events, which can range from religious celebrations to social gatherings, provide opportunities for followers to connect with one another, share experiences, and strengthen social ties (Sayed et al., 2020).

Multicultural Awareness as Part of the Spiritual Journey in the Order

The spiritual path within the *Tariqa* (a Sufi order) is a profound and multifaceted exploration that goes beyond the confines of a single tradition, inviting adherents to embrace the richness of diversity and the transformative power of difference. Pursuing this journey, individuals often engage in various spiritual practices, such as prayer and meditation, in an effort to cultivate a deeper connection with the divine (Sperry, 2003).

However, the spiritual journey within the *Tariqa* is not without its challenges. As Erina et al. and Feriyanto have noted, the path to the *tariqa*'s destination is often arduous, fraught with temptations and obstacles that test the resolve of the traveler (Torik et al., 2023). Yet, it is precisely in navigating these challenges that the profundity of the *Tariqa*'s teachings becomes most apparent.

The *Tariqa*'s emphasis on the unity of all creation, as reflected in the concept of "*tariqat*" as a "path" or "method" of spiritual exploration, suggests a recognition of the inherent interconnectedness of all beings (Kurniawan et al., 2022). This perspective encourages adherents to move beyond narrow and rigid

conceptions of identity, and to embrace the diverse manifestations of the divine within the world around them.

Indeed, the spiritual journey within the Tariqa can be seen as a process of expanding one's awareness and cultivating a sense of profound reverence for the multiplicity of human experiences and perspectives. As individuals navigate the complexities of this path, they are invited to let go of preconceptions and to open themselves to the transformative power of engaging with difference.

During the Palembang Sultanate, the Sammaniyah order was the official religion of the Palembang palace, underscoring the central role of the Tariqa in the social and political fabric of the region (Kurniawan et al., 2022). This suggests that the Tariqa has long played a crucial role in mediating the relationship between religious and cultural traditions, serving as a bridge between the universal principles of Islam and the unique local customs and practices that have developed within specific contexts.

The Tariqa's emphasis on the integration of the rational and the spiritual, as described by Wahiduddin Khan, further highlights the holistic nature of the spiritual journey. By fostering an approach that combines intellectual development with the cultivation of the heart, the Tariqa encourages its adherents to cultivate a sense of balance and wholeness, transcending the artificial divide between the material and the spiritual realms.

c. The Impact of Multicultural Practices in the Congregation on Community Life

Tariqa, or Sufi spiritual orders, have been a significant aspect of Islamic tradition for centuries, playing a crucial role in shaping the religious and social fabric of Muslim communities (Haiyan et al., 2023). These orders have not only focused on individual spiritual development but have also sought to foster a sense of communal harmony and cooperation (Bensaid & Machouche, 2019; Mohamad et al., 2018). One of the key aspects of Tariqa that has contributed to its positive impact on the surrounding community is its embrace of multicultural values (Bensaid & Machouche, 2019).

The findings from the study "Building a Personality by Installing Noble Values: Implementing Nursi's Thoughts in a Malaysia Context" (Mohamad et al., 2018) suggest that the application of noble values, as emphasized in Tariqa teachings, is crucial for maintaining inter-racial harmony and helping the Islamic community remain relevant to its Islamic identity (Mohamad et al., 2018). Similarly, the article "The Relationship Between Knowledge and Perception of the People of Melaka on The Concept of Sufi Order" highlights how the discipline of Sufi orders is one of the ways to purify the morals and develop the identity of Muslims, which is widely practiced in the Muslim community (Fadzil et al., 2021).

The understanding of the position and role of Islamic morals and moral education in constructing social and cultural harmony is crucial, as discussed in the paper "Muslim Morality As Foundation For Social Harmony". This is achieved by bringing Islamic teachings, including those of Tariqa, into the fold of religious and spiritual scopes, and transforming social performance into a genuine yardstick for one's ascension to the divine and personal moral uprightness.

Moreover, the article "Kontribusi Nilai-Nilai Thariqat Naqshabandiyah pada Pembinaan Akhlak Santri Pondok Pesantren Darul M" explores how the values of the Naqshbandi Tariqa have contributed to fostering the morals of students at the Darul Muta'allimin Islamic Boarding School in Aceh Singkil, Indonesia. The study found that students and community members who had attended the Khalwat Suluk (spiritual retreat) practiced by the Tariqa argued that it had positively changed their behavior and did not interfere with their social relations with the community.

In conclusion, the multicultural values inherent in Tariqa teachings have played a significant role in promoting social harmony, fostering moral development, and strengthening the relevance of Islamic identity within diverse communities.

d. Contribution of Literature Studies to the Development of Multicultural Understanding in the Congregation

Comparative literature has long been recognized as a discipline that emphasizes diversity, multilingualism, and transcultural convergence (Li, 2018). This focus on diversity has been further enhanced in recent decades as a response to the growing trends of multiculturalism, postcolonialism, and internationalism within the globalized context. The reading of multicultural literature creates opportunities for members from parallel cultures to become aware of alternative thoughts, to value their own culture, and to enhance the development of a positive identity (Leu, 2010).

The understanding of the values, norms, and cultures of societies is a crucial matter in the current era of close global interconnectedness. Literary works are regarded as an excellent medium for studying the richness of human nature and its culture, as they provide a reflection of human life (Laksono, 2013). The study of the values of multiculturalism, either implicitly or explicitly, through the work of literature can contribute to avoiding prejudice and stereotypes of other ethnic and tribal groups (Laksono, 2013).

In this context, the study of the contributions of literary studies to the development of multicultural understanding in Tariqa is particularly relevant. Tariqa, as a form of Sufi spiritual order, is often regarded as a space that promotes cultural diversity and tolerance. By examining how research on Tariqa can enrich the understanding of its role as a multicultural space and a model of tolerance,

this paper aims to highlight the significance of literature studies in addressing pressing social and cultural issues.

Tabel 1.
Analysis Results Table

No.	Category	Indicator	Analysis Results
1.	Role of Tarekat in Multiculturalism	Adaptation and Integration of Local Cultures in Sufi Practices	Tarekat integrates local cultures into their spiritual practices, creating a multicultural space that accommodates ethnic and traditional diversity, especially in regions like Southeast Asia and West Africa
2.	Sufi Values Strengthening Diversity	Love, Equality, and Tolerance as Core Sufi Principles	Sufi values such as love and equality encourage acceptance and unity among members of different cultural backgrounds within the tarekat
3.	Social Structure within Tarekat	Hierarchy and Role of Spiritual Leaders in Forming a Harmonious Community	The hierarchical structure of tarekat, especially the role of the syaikh mursyid, ensures the integrity of Sufi values and fosters a strong communal bond, creating an inclusive space for members from diverse backgrounds
4.	Impact of Tarekat on Interfaith Relations	Inclusive Approach to Religious Differences	Tarekat often serves as a bridge between different religious groups, emphasizing universal spiritual experiences and openness to religious variation, thereby enhancing interfaith tolerance
5.	Contribution of Tarekat to Social and Spiritual Identity	Formation of Collective Identity through Shared Practices (e.g., dhikr)	Collective dhikr and shared rituals strengthen ties among members, creating a cohesive social identity that supports cultural integration
6.	Adaptability of Tarekat to Diverse Social Contexts	Ability to Accommodate Local Traditions within Religious Practices	Tarekat shows adaptability by incorporating local cultural elements, allowing practices to thrive and remain relevant in diverse communities
7.	Social Integration Dynamics in Tarekat	Organizing Community Activities and Fostering a Sense of Belonging	Tarekat encourages communal activities that strengthen a sense of belonging, fostering social solidarity capable of overcoming cultural and ethnic conflicts
8.	Tarekat as a Model for Gender Equality in Islam	Women's Participation in Sufi Traditions and Critique of Patriarchy	Some tarekat provide spaces for women's participation in spiritual activities, challenging patriarchal gender norms and highlighting the inclusive aspect of Sufism

9.	Contribution of Tarekat to Community Life	Application of Multicultural Values in Surrounding Society	Tarekat promotes values of social harmony that enhance interethnic and interfaith relations in the surrounding society, positioning tarekat as a model for social tolerance
10.	Limitations in Literature Review	Lack of Empirical Data on Direct Practices within Tarekat	The study relies on literature review without field data, limiting in-depth understanding of tarekat practices at the community level

D. CONCLUSION

This literature review confirms that tarekat, through their integration of diverse cultural elements, act as effective models for multicultural spaces. Their inclusive values foster intercultural understanding and social cohesion, making them vital in promoting tolerance across different societal groups.

This study is limited by its exclusive reliance on secondary data and the lack of empirical analysis on specific tarekat communities. Future research could include fieldwork to examine the practical applications of multicultural values within these communities.

Further studies are encouraged to explore tarekat's impact on intercultural dynamics through direct engagement with practitioners. Such research could deepen understanding of the mechanisms through which tarekat contribute to social harmony and foster a more profound appreciation for cultural diversity in contemporary religious practice.

BIBLIOGRAPHY

- Adamu, A. Y. (2023). Student Ethnic Diversity Management in Ethiopian Universities: Practices, Challenges, and Way Forward. *Higher Education*, 86(6), 1325–1340. <https://doi.org/10.1007/s10734-022-00974-x>
- Alam, S. (Ed.). (2019). *Cultural Fusion of Sufi Islam: Alternative Paths to Mystical Faith* (1st ed.). Routledge. <https://doi.org/10.4324/9780429463549>
- Aleman, E. (2012). Linking Cultural Diversity and Innovation: A Literature Review. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2431584>
- Bensaid, B. (Corresponding A., & Machouche, S. (2019). MUSLIM MORALITY AS FOUNDATION FOR SOCIAL HARMONY. *Journal of Al-Tamaddun*, 14(2), 51–63. <https://doi.org/10.22452/JAT.vol14no2.5>
- Corbin, H. (2021). *Cyclical Time and Ismaili Gnosis* (1st ed.). Routledge. <https://doi.org/10.4324/9781003209560>
- Dunne, C. (2013). Exploring motivations for intercultural contact among host country university students: An Irish case study. *International Journal of Intercultural Relations*, 37(5), 567–578. <https://doi.org/10.1016/j.ijintrel.2013.06.003>
- Dutta, U. (2019). Sufi and Bhakti Performers and Followers at the Margins of the Global South: Communication Strategies to Negotiate Situated Adversities. *Religions*, 10(3), 206. <https://doi.org/10.3390/rel10030206>
- Fadzil, N. A., Abdul Hamid, M. F., Ahmad Zahidi, M. D., Norbit, A. N., & Abu Bakar, A. M. (2021). The Relationship Between Knowledge and Perception of the People

- of Melaka on The Concept of Sufi Order. *International Journal of Academic Research in Business and Social Sciences*, 11(9), Pages 1652-1659. <https://doi.org/10.6007/IJARBSS/v11-i9/10845>
- Gurin, P., Nagda, B. (Ratnesh) A., & Lopez, G. E. (2004). The Benefits of Diversity in Education for Democratic Citizenship. *Journal of Social Issues*, 60(1), 17-34. <https://doi.org/10.1111/j.0022-4537.2004.00097.x>
- Haiyan, H., Nyak Umar, M., & Jamali, Y. (2023). Kontribusi Nilai-Nilai Thariqat Naqshabandiyah pada Pembinaan Akhlak Santri Pondok Pesantren Darul Muta'allimin Kabupaten Aceh Singkil. *Tadabbur: Jurnal Peradaban Islam*, 5(1), 661-673. <https://doi.org/10.22373/tadabbur.v5i1.346>
- Hamzah, Z. (2018). Interaction of Islam with Local Culture. *AJIS: Academic Journal of Islamic Studies*, 3(1), 1. <https://doi.org/10.29240/ajis.v3i1.482>
- Hossain, I. U. (2021). Identities of Composite literary tradition during the Sultanate of Delhi: A study of Amir Khusrau and Kabir in the making of Indian heritage. *International Journal of Historical Insight and Research*, 7(1), 37-48. <https://doi.org/10.48001/ijhir.2021.07.01.005>
- Khan, A. Y., Ida, R., & Saud, M. (2020). The Discussion on Concept of Women Rights in Islamic Sufism: *Proceedings of the International Joint Conference on Arts and Humanities (IJCAH 2020)*. International Joint Conference on Arts and Humanities (IJCAH 2020), Surabaya, East Java, Indonesia. <https://doi.org/10.2991/assehr.k.201201.182>
- Khan, S. A. (2020). Institutional Sufism in Contemporary Pakistan: Theorizing Gender through Practice. *Pakistan Journal of Gender Studies*, 20(1), 129-154. <https://doi.org/10.46568/pjgs.v20i1.44>
- Kurniawan, R., Wisadirana, D., Kanto, S., Kholifah, S., & Umanailo, M. C. B. (2022). The ulama of Palembang Sammaniyah order: Survival in the middle of the regime of power in the 20th century. *HTS Theologiese Studies / Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i1.7542>
- Laksono, A. (2013). MULTIKULTURALISME DALAM SASTRA KONTEMPORER AMERIKA: Analisis Kumpulan Cerita Pendek Karya Brian Leung. *Sabda : Jurnal Kajian Kebudayaan*, 8(1), 29. <https://doi.org/10.14710/sabda.v8i1.13235>
- Leu, S. (2010). Exploring Bicultural Experiences: Responding to a Chinese American Young Adult Novel. *Language and Literacy*, 12(1), 57. <https://doi.org/10.20360/G2MW2S>
- Li, J. T. (2018). Introduction: Garnering Diversities in Comparative Literature. *Canadian Review of Comparative Literature / Revue Canadienne de Littérature Comparée*, 45(2), 191-196. <https://doi.org/10.1353/crc.2018.0018>
- Mohamad, M. Z., Teh, K. S. M., Yusof, S., Hasan, A. F., Salleh, A. Z., & Ghazali, A. B. (2018). Building a Personality by Installing Noble Values: Implementing Nursi's Thoughts in a Malaysia Context. *International Journal of Academic Research in Business and Social Sciences*, 8(11), Pages 437-444. <https://doi.org/10.6007/IJARBSS/v8-i11/4914>
- Monib, M., & Din, M. S. A. (2013). In the Name of God the Merciful the Compassionate. The Role of Congregational Rituals in Islamic Pattern of Life. *Academic Journal of Interdisciplinary Studies*. <https://doi.org/10.5901/ajis.2013.v2n8p241>

- Rahman, M. T., Setia, P., & Setiawan, A. I. (2023). The Strategies of Ajengans in Mediating Islam and Local Traditions in Rural West Bandung Regency. *Jurnal Iman Dan Spiritualitas*, 3(1), 99–108. <https://doi.org/10.15575/jis.v3i1.24108>
- Rozikin, M. R. (2020). Critical Analysis on Tasawwuf Schools. *Teosofia: Indonesian Journal of Islamic Mysticism*, 9(2), 251–274. <https://doi.org/10.21580/tos.v9i2.6773>
- Silvers, L. (2011). ‘God Loves Me’: The Theological Content and Context of Early Pious and Sufi Women and the Theological Debate Over God’s Love. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.1742607>
- Sperry, L. (2003). Integrating Spiritual Direction Functions in the Practice of Psychotherapy. *Journal of Psychology and Theology*, 31(1), 3–13. <https://doi.org/10.1177/009164710303100101>
- Syawaludin, M. (2018). Cultural Harmony Between Islam and Local Traditions of Caramseguguk in Rengas Payaraman Ogan Ilir Indonesia. *IOP Conference Series: Earth and Environmental Science*, 156, 012037. <https://doi.org/10.1088/1755-1315/156/1/012037>
- Torik, M., Asmara, M. A., & Febriani, F. (2023). Tariqa in Indonesia: Social Integration of Religious Adherents. *Al-Albab*, 12(1), 3–20. <https://doi.org/10.24260/alalbab.v12i1.2614>
- Wan Sayed, W. S., Shuhari, M. H., & Wan Jusoh, W. H. (2020). [INSTITUSI TAREKAT TASAWUF DALAM PEMANTAPAN SPIRITUAL INSAN] INSTITUTION OF SUFI ORDER IN HUMAN SPIRITUAL EMPOWERMENT. *Malaysian Journal Of Islamic Studies (MJIS)*, 4(2), 55–66. <https://doi.org/10.37231/mjis.2020.4.2.144>