

Cultivating Religious Moderation among Dayah Disciples in Aceh: Insights from the *Naqshbandiyya al-Waliyya* Order

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ABSTRACT

This study investigated the role of the Naqshbandiyya al-Waliyya Ṭarīqa in promoting religious moderation among the students of Dayah Mudi Mesra Samalanga, Aceh. Utilizing a qualitative case study approach, the data were collected through interviews, observations, and document analysis. The research aimed to understand how the teachings and spiritual practices of TNW shape a tolerant and balanced religious environment. The findings indicate that TNW's practices significantly contribute to transforming the students' attitudes from exclusive to inclusive and tolerant, characterized by high levels of social solidarity and openness towards others, regardless of their religious or ethnic backgrounds. The leadership of Abu Mudi as TNW's *murshid* significantly contributes to instilling values of moderation. This study offers a new perspective on the interaction between Sufi rites and the promotion of religious moderation, a topic rarely discussed in previous literature, enriching the discourse on the role of Islamic spiritual movements in fostering peace and tolerance in pluralistic societies.

KEYWORDS

Naqshbandiyya Al-Waliyya Tariqa, Religious Moderation, Dayah Mudi Mesra Samalanga, Inclusive, Tolerance



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Introduction

Religious moderation is a perennially intriguing topic for academic inquiry in the global endeavor to prevent radicalization and promote interfaith tolerance (Syatar et al. 2024; Hasan and Juhannis 2024; Mawangir and Anica 2023; Mala and Hunaida 2023; N. D. Nugroho, Rabitha, and Ismail 2023; Maspeke 2023). In Indonesia, particularly in Aceh, widely recognized for its strict implementation of Islamic law, there has been significant effort to accentuate religious moderation through education and spiritual practice (Ismail et al. 2022; Mulasi, Hamdi, and Riza 2023; Suma, Nurdin, and Umam 2020; Burga and Damopolii 2022). One compelling approach in this context is through the instruction of the Naqshbandi, a prominent Sufi order in Aceh, which offers a unique method for teaching spiritual and ethical values.

In relation to religious moderation, Sufi orders have become a repository of values and practices that are relevant for fostering attitudes of tolerance and welfare among believers (Zen Amrullah, Hoddin, and Belvage 2023; Jamil 2021; Abitolkha, Muvid, and Lubis 2020). To preserve civilization and peace while fostering diversity, moderate, just, and balanced attitudes are essential (Fadil et al. 2024; Aziz et al. 2024; Mulyana 2023). Religious moderation represents a mindset that consistently seeks to balance opposing attitudes and viewpoints to prevent any single perspective from dominating an individual's thoughts or behaviors (Daffa & Anggara, 2023; Husna & Thohir, 2020; Ramdani & Natanel, 2022).

One of the *dayahs* (traditional Islamic boarding schools) in Aceh that consistently upholds the values of Islamic moderation is the Ma'had al-'Ulum Diniyah Islamiyah Mesjid Raya (commonly abbreviated as MUDI Mesra) located in Mideun Jok Village, Samalanga District, Bireuen Regency (Authors 2018). This institution also serves as a center for the dissemination of the Naqshbandiyya al-Waliyya Ṭarīqa (TNW; *Tarekat Naqshbandiyya Al-Waliyyah*) in the region. The *murshid* of this *tariqa* at MUDI Mesra is Sheikh Hasanoel Bashry, commonly known as Abu Mudi, who received an *ijazah* (authorization) directly from Sheikh Jamaluddin Waly al-Khalidiy, the son of the charismatic Acehnese scholar, Sheikh Abuya Muda Muhammad Waly Al-Khalidiy al-Naqshbandiy.

The Naqshbandi Order is recognized for its practices involving *dhikr khafi* (silent invocation) and emphasis on spiritual purification (Rosidi et al. 2024; Daniyarti, Pradana, and Nurida 2023; Maulana 2022). The practice of silent *dhikr* in the order involves continuous and discreet recitation (Maulana 2022; Asfa 2006). This practice aims to cultivate individuals who are not only religiously compliant but also moderate and tolerant. In the context of education, *dayahs* plays a crucial role in instilling these values in the younger generation (Erawadi and Setiadi 2023; Mubarak et al. 2023; Sanusi et al. 2021). Nonetheless, there is a persistent lack of comprehensive academic literature that thoroughly explores how the teachings of Naqshbandi Order affect religious moderation in *dayahs* in Aceh.

This research aimed to address the identified gap by exploring the teachings of the Naqshbandi Order within the educational context of *dayah*, analyzing the role of teachers (commonly referred to as *teungku* in Acehnese) or *murshid* in proliferating values of moderation, and identifying the impact of these teachings on the student's understanding and religious practices.

Previous research conducted by Purwanto et al., (2023) and Muhammad et al., (2024) has provided insights into Sufi spirituality and moderation within a broader context. Similarly, studies by Rubaidi et al., (2023) and Sefriyono (2020) have contributed to the development of tolerant and moderate attitudes in multi-religious communities in the region, focusing on the practices and social influence of Sufi orders in local contexts. However, specific attention to the Naqshbandi Order and its influence on religious moderation in *dayahs* in Aceh remains underexplored.

The identified research gap in the existing literature pertains to the absence of specific studies examining the direct influence of the Naqshbandi Order on religious moderation within the traditional Islamic boarding schools in Aceh. Existing research is predominantly general and lacks a nuanced understanding of the unique religious and social dynamics inherent to the Acehnese context. While some studies address the role of Sufi orders in promoting education and tolerance, none explicitly evaluate the impact of Naqshbandi teachings on the practice of religious moderation in this region. Therefore, this study sought to fill this gap by providing a comprehensive analysis of how the Naqshbandi Order fosters religious moderation within a traditional and conservative educational framework.

This study is grounded in the argument that the Naqshbandi Order, through its spiritual teachings and practices, provides a pertinent and distinctive approach to fostering religious moderation. Amidst the stringent enforcement of Islamic law in Aceh, Sufi practices such as *dhikr khafi* and inner purification serve as effective instruments for nurturing moderate and tolerant attitudes among students in traditional Islamic boarding schools. This research aimed to investigate the integration of Naqshbandi teachings into religious education in Aceh and to assess their influence on the development of moderate attitudes among the disciples of Dayah MUDI Mesra Samalanga.

Method

This study employed a qualitative approach with a case study design (Creswell 2014; Denzin and Lincoln 2017) to gain an in-depth understanding of the role of the Naqshbandi Order in fostering religious moderation at *dayahs* in Aceh. This approach allows the researcher to obtain comprehensive insights into the methods employed by the Naqshbandi Order in instilling values of religious moderation among its students, as well as the broader implications of these practices for religious life in the region's *dayahs*.

The subject of this research is Dayah Mudi Mesra Samalanga, Aceh, which is affiliated with the Naqshbandi Sufi order. This traditional Islamic education institution was selected to understand the role of Sufi teachings in promoting religious moderation within the *dayah* milieu. The data were collected through three primary methods: in-depth interviews, participatory observation, and document analysis.

The interviews were conducted with key informants, including the *murshid* of the Naqshbandi Order Sheikh Hasanoel Basri, the deputy *murshid* Abiya Muhammad Baidhawi H. Mukhtar, as well as several *munaffidz* (Tgk. Muhammad Ali, Tgk. Akmaluddin, and Tgk. Fajar Maulana), *khalifas* (Tgk. Agus Marbawi and Tgk. Fatahillah), and several *saliks* (adherents of the order), who are the disciples at Dayah Mudi Mesra. The purpose of these interviews was to explore their understanding of spiritual teachings, pedagogical methods, and the influence of these teachings on the disciples' religious practices. In addition, participatory observation was conducted to directly observe daily activities at the *dayah*, including spiritual practices and the interactions between master and disciple, thereby facilitating a comprehensive understanding of the social context and its dynamics. Relevant documents such as books, journals, archives, as well as online sources from the *dayah's* official website (<https://www.mudimesra.com/>) were also analyzed to augment the data on the teachings and values imparted at Dayah Mudi Mesra.

The data analysis technique employed in this research utilizes the Miles and Huberman's (2019) model, which commences with the collection and examination of data obtained through interviews, observations, and documentation. The initial phase involved data reduction, which entails eliminating irrelevant data and categorizing the pertinent information in alignment with the research topic. Subsequently, the reduced data was organized into subcategories based on the research questions and the conceptual framework. Finally, a verification process was undertaken to ensure data accuracy before synthesizing it into coherent conclusions.

Results and Discussions

Forms of Religious Moderation among TNW Adherents

Field research findings indicated that the religious experiences of Naqshbandiyya al-Waliyya Ṭarīqa (TNW) disciples at Dayah MUDI Mesra, Samalanga, through the practice of *wird*, *tanbih* (advisory teachings), and various other practices in the order, have effectively transformed their paradigms, responses, and attitudes toward social diversity. According to Priyana et al. (2024), spiritual experiences within this order play a significant role in cultivating moderate and inclusive attitudes among the disciples. TNW adherents, while engaging in religious activities, are not only bound to ritual practices but also internalize social principles that prioritize tolerance and openness. They refrain from adopting the *takfiri* concept of declaring others as non-believers (Ali

2023), which contradicts the teachings of the *Sheikh Murshid* Abu Mudi and the core doctrine of TNW, which emphasizes principles of moderation and communal harmony in religious practice.

The understanding of moderation among TNW disciples is demonstrated through various observable behaviors, including (a) the ability to comprehend and accept differences; (b) the cultivation of a spirit of mutual assistance irrespective of religious, cultural, linguistic, or racial backgrounds; and (c) valuing and respecting fellow human beings. These attitudes align with the teachings of Abu Mudi, which underscore that genuine religiosity in TNW is manifested in the disciples' consistent prioritization of tolerance and communal harmony in their social interactions.

Furthermore, TNW doctrine, as preached by Abu Mudi, reflects an openness to technological advancements and contemporary developments while remaining anchored in the core tenets of Islamic teachings. This doctrine is characterized by its moderate and adaptive approach to modernization. As articulated by Siregar et al. (2023), TNW teachings encourage its disciples not only to concentrate on spiritual rituals but also to adapt to the dynamics of social, cultural, and technological contexts.

As a tangible demonstration of its commitment to advancing science and technology for its students, Dayah MUDI Mesra Samalanga continues to exhibit openness and responsiveness to contemporary advancements. A prominent example of this commitment is the organization of the Muharram Festival, themed "*Santri Mendunia Dalam Ruang Karya*" (*Santri Going Global in the Realm of Creativity*), which took place from July 20 to July 24, 2023, in celebration of the Islamic New Year. Among the most prestigious competitions that successfully garnered widespread public attention was the *fahmil kutub* contest. This event was further distinguished by the implementation of VAR technology, developed by the *Lembaga Pengembangan Dakwah Mudi* (MUDI's Institute for Da'wa Development; LPDM), an institution dedicated to innovation and the advancement of religious outreach. The public reception of this technological innovation was overwhelmingly positive, reaffirming Dayah MUDI's commitment to integrating modern technology into both its educational framework and outreach initiatives (Idris 2023).

This indicates that Dayah MUDI Mesra Samalanga holds the values of moderation and modernity in high regard, as rooted in *dhikr*, *tanbih*, and other religious practices that are integral to TNW teachings (Satori, Noorikhsan, and Sedjati 2020; Rochman, Mudrikah, and Sauri 2022). This institution is also notably adaptive and responsive to the latest technological advancements. Within the framework of TNW's teachings, adherents rigorously and consistently engage in rituals such as *Yaseen* recitation, *dhikr*, night prayers, and *manāqib* recitation, all of which are led by their *murshid*. A central tenet of TNW's rites is *khidma* —a sincere and selfless service rendered both to the *murshid* and to fellow human beings (Zahro, Dahlan, and Mislikhah 2023). According to

one of the disciples, the success of a disciple in adhering to the order is determined by their quality of *khidma*. When this service is performed with sincerity, the disciple is believed to receive blessings and attain inner peace (Ali, Interview, June 15, 2024).

Social factors and religious experiences are two primary elements that significantly shape the religious behavior of TNW adherents. The social factor predominantly focuses on the development of students and the surrounding community, as well as congregations, emphasizing perspectives characterized by *wasatiyyah* (a balanced understanding of Islam), the proper implementation of Islamic rites, and a profound comprehension of the concept of *tawhid* (Amrullah, Hoddin, and Belvage 2023; Afdani 2023). In contrast, the factor of religious experience pertains to the individual's engagement in the correct practice of faith through Sufism or *suluk* rite, ultimately leading to tranquility in heart, feelings, and thoughts for the adherents (Faiz Ahmad Nugroho 2022; Munandar 2023). These factors, in turn, exert a profound influence on an individual's attitudes, worldview, and daily interactions within diverse social communities.

The findings suggest that social guidance at Dayah MUDI Mesra plays a pivotal role in fostering an inclusive and moderate mindset among its students. This guidance extends beyond spiritual dimensions, introducing disciples to Islamic values centered on tolerance and peace. As emphasized by Abu Mudi, Sufi orders such as TNW inherently promote moderation as a core component of religious practice. This supervision facilitates a deeper internalization of *tawhid* (monotheistic) teachings, which in turn significantly shapes disciples' attitudes and behaviors in navigating social diversity (Hasanoel Basri, Interview, June 12, 2024).

The practice of religious observances under *suluk* rites significantly contributes to shaping the disciples' spirituality (Abidin and Sirojuddin 2024). Practices such as *dhikr* and night prayers not only enhance the relationship between the disciples' connection with the divine but also foster inner tranquility that aids them in navigating their daily challenges more effectively (Muarifah et al. 2024). Ikhsanuddin (2023) asserts that one's religious experiences are profoundly shaped by the extent to which he or she internalizes his or her religious teachings. This is particularly evident in the manner in which TNW disciples exhibit a more moderate and composed when confronted with social challenges. In other words, the integration of social development and religious experiences is thus essential in forming the character of TNW disciples, fostering their moderation, inclusivity, and openness to social diversity, while simultaneously reinforcing their spirituality in everyday life.

The acceptance of the teachings of TNW among the congregation appears to be highly positive, as nearly all members observed and interviewed by the researchers reported significant changes in their lives towards a more moderate disposition. This is substantiated by the strong sense of solidarity among TNW disciples, despite their

diverse backgrounds. They demonstrate a profound concern for fellow TNW adherents as well as for others, maintaining an open and non-judgmental attitude towards those with differing beliefs, both regarding themselves and TNW teachings. A crucial factor underlying this transformation is that TNW adherents have discovered inner peace and a deep understanding of the essence of Islamic teachings. Notwithstanding the presence of differing opinions, the exemplary conduct of the *murshid* remains the most critical influence in their transformation.

The *tariqa* adherents hold the belief that all of humanity is created by Allah and will ultimately return to Him (Juwaini 2024). However, a comprehensive understanding of eschatological matters—those that embody Islamic views on the afterlife—is often fully realized only when individuals encounter life’s various trials, whether pertaining to worldly concerns or matters of the hereafter (Ekeke and Ekpenyong 2024; Humairoh and Al-infithar 2024). For the adherents, existential questions regarding the meaning and purpose of life are common. Addressing such questions requires not only emotional regulation and self-discipline but also cognitive clarity regarding inevitable issues such as death and one’s ultimate fate. Participation in TNW enhances their awareness of life’s uncertainties and the limitations of human capacity when facing challenges. Additionally, they believe that through TNW rites, they receive blessings and intercession from the Prophet Muhammad, mediated through the guidance of their *murshid*.

To ensure that the positive impacts of *tariqa* rites extend beyond internal rituals to the broader social life, it is essential to consider the underlying motivations driving individuals to engage with it. The concepts of *ihsan* (goodness) and *akhlaq* (ethics) are fundamental within Sufism, particularly in relation to societal development (Hamdi 2023; Wirianto et al. 2023). Spirituality within the teachings of TNW at Dayah Mudi Mesra Samalanga is not solely intended to cultivate deeply spiritual individuals but also to instill a robust work ethic, enabling communities to confront life’s challenges without detachment from reality. Furthermore, spirituality serves as a remedy for existential emptiness, particularly for urban populations, who often turn to spiritual practices to strengthen their connection with the Divine (Howard et al. 2023).

Within TNW, a series of *tanbih* (advisory teachings) provided by Abu Mudi serves as guidance for disciples practicing TNW. They outline fundamental principles that are incorporated into each *suluk* ritual (Satori, Noorikhsan, and Sedjati 2020). The *tanbih* not only functions as a spiritual foundation for conducting rituals but also as an ethical and moral guide in daily mundane life (Dani Somantri and Dahwadin 2020). At Dayah Mudi Mesra Samalanga, the purpose of the *tanbih* is to internalize TNW values within the behavior of the disciples, thus rendering spirituality more relevant to the social realities they encounter.

The practices and teachings from TNW *murshid* enhance disciples' sensitivity to their social environment. This heightened awareness encourages them to make optimal use of available resources to meet life's various needs, while also acting as a deterrent against negative influences such as radicalism and intolerance. According to Ahmad et al. (2021) and Ekawati et al. (2022), TNW teachings not only promote disciplined worship but also foster inclusive values that reject violence and extremist ideologies.

Thus, TNW teachings at Dayah MUDI Mesra Samalanga have effectively integrated profound spirituality with active social roles, shaping students into moderate, inclusive, and adaptive individuals capable of responding to contemporary challenges. The moral guidance provided by *tanbih* fosters the internalization of values of *ihsan* and *akhlaq*, which emphasize not only ritual worship but also reinforce attitudes of openness and tolerance within social life. Through the teaching of *khidma*, disciples are directed to make positive contributions to society, addressing challenges such as radicalism and intolerance, while maintaining a balance between spiritual needs and social realities. The principles of moderation within TNW further enhance its practitioners' capabilities to leverage technological advancements without compromising Islamic values, rendering this spiritual path relevant in the development of a harmonious and ethical modern society.

Internalization of TNW Teachings in Disciples' Moderate Attitudes

The internalization of TNW teachings has a significant influence on social life and national identity, particularly in promoting harmonious relationships and reinforcing adherence to state laws. The concept of *tauhid* within TNW cultivates an awareness that all individuals are equal in the eyes of God, serving as a crucial foundation for social order. This promotes social cohesion by fostering respect for local values, ethics, and culture.

TNW teachings provide not only spiritual guidance but also a framework for public morality, encouraging inclusive and tolerant behavior in society (Gani 2019). The relationship between disciples and their *murshid* is characterized by deep loyalty and obedience, where the *murshid's* words and advice hold significant weight and guide daily conduct (Al Abza, Kamsi, and Ismail 2019). The structured practice of *wird* and prayer within TNW serves as a means of spiritual development, while also promoting adherence to religious principles in alignment with state laws, thereby harmonizing spiritual and worldly dimensions (Munandar 2023; Wirianto et al. 2023).

The Naqshbandi Order not only emphasize the purification of the inner self but also cultivate attitudes of tolerance and respect for diversity (Abdullah, Latipah, and Kistoro 2021). This is crucial in addressing the challenges posed by a pluralistic society. Purwanto et al. (2023) underscored that TNW is capable of integrating spiritual and social dimensions, enabling its adherents to actively engage in social environments while

upholding religious values. This order promotes an inclusive attitude that prioritizes substance over symbolic formalism in religion, while still acknowledging the importance of symbolism in maintaining the presence of religion in public spaces (Azwar 2018).

In this context, TNW adherents play a pivotal role in fostering harmony among diverse religious communities by prioritizing mutual understanding and respect for differences. The tolerant and inclusive attitudes promoted by TNW significantly contribute to strengthening social cohesion and addressing the dangers posed by radicalism, rendering the order highly relevant within a broader social framework. Through its comprehensive approach, this order functions not only as a spiritual medium but also as a critical instrument for cultivating social and national consciousness.

Furthermore, TNW teachings advocate a degree of exclusivity and commitment to disseminating its principles among adherents (Amrullah, Hoddin, and Belvage 2023). The disciples and congregants often willingly undertake extensive journeys to participate in its activities. Despite this exclusivity in practice, the order adopts an inclusive outlook, welcoming individuals from diverse backgrounds. Soekarba (2018) noted that this inclusive orientation reflects a pluralistic mindset that fosters interdependence and goodwill among religious communities. This perspective reinforces the importance of respecting individual rights while promoting mutual appreciation amidst diverse beliefs. Abu Mudi asserted that the pluralistic values ingrained in TNW enable its adherents to establish harmonious social interactions, even when coming from different backgrounds.

Abu Mudi as a spiritual leader of TNW emphasizes the importance of disciples' loyalty to religious and national values. The tolerance advocated within TNW is not merely superficial; rather, it necessitates a comprehensive and equitable approach. Disciples are instructed to adhere to the authority of both religious and governmental institutions as part of their religious obligations, despite the challenges this may present in practice. Compliance with these dual aspects—religion and state—serves as a manifestation of the piety of a TNW practitioner. According to Ruslan et al. (2022), such an attitude reflects spiritual sincerity and submission to divine will. This practice reinforces the validity of TNW teachings within the social structure, functioning not only as a spiritual avenue but also as a guide for civic engagement. The integration of spiritual and social values illustrates the relevance of TNW teachings in addressing social and political challenges amidst societal diversity.

In the teachings of the order, obedience to state regulations is considered a fundamental obligation for every religious individual, representing both a command of faith and an embodiment of a moderate Muslim character (Kurnanto et al. 2023). However, this obedience must be aligned with Sharia principles. In this regard, Abu Mudi asserted, "When there is a conflict between religious norms and governmental mandates, religious norms must take precedence." This statement emphasizes the primacy of religious obligations in certain contexts, especially when such conflicts

present moral dilemmas. The courage to uphold religious values in the face of legal and governmental challenges demonstrates that faith extends beyond ritual practice, profoundly shaping both thought and behavior.

Thus, TNW disciples are encouraged to internalize this principle, recognizing that acknowledgment of higher religious norms can serve as a foundation for the creation of a peaceful and harmonious society, even amidst diverse interests. TNW teachings emphasize fundamental religious doctrines, wherein faith is regarded as an absolute that remains unaffected by external factors. Research by Pajarianto et al. (2022) affirms that a robust belief system can contribute to enhanced tolerance among its adherents.

The core of Sufi teachings within TNW adopts an integrative approach that aligns principles governing both physical and spiritual realms (Sahin and Asroor 2021; Nurhidin, Naim, and Dinana 2022). The process of internalizing positive values rooted in Sufism plays a critical role in shaping disciples' contributions to society (Abitolkha and Mas'ud 2021). The education provided aims to cultivate graduates who are capable of not only disseminating knowledge but also upholding Islamic values, with a particular emphasis on moderation in religious practice. Additionally, disciples are encouraged to preserve cultural traditions while embracing advancements in science and technology. This dual focus is essential in equipping them with strong academic skills alongside deep religious adherence, enabling them to appreciate diverse beliefs and confidently navigate challenges arising from globalization and technological developments, including artificial intelligence. Such preparedness ensures that they remain committed to both divine and humanitarian principles.

The internalization of Sufi values within the TNW plays a pivotal role in shaping disciples' inclusive and tolerant attitudes toward diversity, while simultaneously cultivating a sense of social responsibility within a broader societal context. This perspective aligns with Muhammad et al. (2024), who emphasize that the practice of Sufi teachings extends beyond spiritual dimensions, encompassing social aspects that can promote positive change within society. Accordingly, the role of TNW adherents as transformative agents is vital in establishing a civilization grounded in moderate and inclusive Islamic values.

The findings suggest that TNW adherents possess significant potential as catalysts for transformative social change. The cultural value system embedded in Sufism serves as the basis for the concept of *tawhid*, which is fundamental to human civilization. In this framework, Islam, as a religion advocating the principle of *rahmat li al-'ālamīn*, contributes crucial components, particularly in the realms of faith and metaphysical doctrines. A deep understanding of these tenets and the associated Sufi practices of worship can shape disciples' character, enabling them to contribute actively to the creation of an inclusive and tolerant social environment. The internalization of Sufi values also equips disciples to confront social, cultural, and technological challenges while steadfastly adhering to Divine principles. Therefore, the role of TNW adherents is

critical in developing a civilized and harmonious society, fostering positive change rooted in moderate and inclusive Islamic values.

The Implementation of TNW Teachings in Disciples' Attitude of Religious Moderation

The spiritual experiences of disciples practicing the TNW teachings at Dayah MUDI Mesra Samalanga, following their engagement in the *suluk* rite, demonstrate a significant impact on their daily religious behaviors and practices. Throughout *dhikr* sessions and other ritual practices, the disciples maintain strict adherence to the methods taught by their spiritual guide, Abu Mudi. They cultivate a profound attachment to these new habits, having committed themselves to their guide through a *bay'ah* (formal pledge). For those who regularly engage in and have faith in the practices of the *tariqa*, the application of these teachings is believed to contribute to a sense of inner tranquility and peace.

Findings suggests that the implementation of TNW teachings leads to notable behavioral changes among its adherents. Many adherents, who were previously inclined toward material desires, anger, and exclusivist tendencies, undergo a transformation into individuals who exhibit heightened *wara'* (piety), inclusiveness, and self-discipline. These observations are consistent with prior research, which has shown that deep spiritual involvement within Sufism can reduce negative behaviors and promote greater social awareness. As noted by Khuzaini et al. (2023), consistent spiritual practices are capable of refining an individual's character and strengthening their connections with the community.

The experiences of the adherents practicing the TNW reflect a profound influence on their mental tranquility and behavioral transformation following their spiritual journey. As articulated by one of the disciples, adherence to the teachings of the order typically results in profound inner peace, akin to the divine proclamation, "*alâ bi dzikrillâhi tathmainnul qulûb*" (Quran, Ar-Ra'd: 28) (Akmaluddin, Interview, June 15, 2024). This indicates that adherents of the order attain enhanced self-awareness and self-control when confronting external challenges. The primary objective of these teachings is to elevate faith and piety while achieving both external and internal serenity (W. Nugroho 2021). Practitioners acknowledge the finite nature of the afterlife while recognizing the moral boundaries that govern worldly existence. Thus, TNW adherents regard the accumulation of good deeds during their earthly life as a crucial preparatory step for the hereafter.

Corroborating Akmaluddin's affirmation, another disciple reported notable personal transformations following his engagement with the TNW teachings. He stated,

"Before joining the order, I often indulged in negative behaviors; however, after participating, I felt a greater sense of calm. My desire to sin has diminished, and I am now able to concentrate more fully during prayer. Previously, I was easily

distracted, but after embracing the order's teachings, I became more fearful and aware when contemplating sinful actions.” (Rasyidin, Interview, June 14, 2024)

This assertion illustrates that TNW teachings not only affect individual social behavior but also deepens their spiritual dimension. The transformation experienced by these practitioners underscores the potent influence of spiritual teachings in shaping moral consciousness and piety, which is reflected in their daily conduct and worship quality. This perspective resonates with Mu'in's (2023) assertion that regular spiritual practices can enhance individual character and foster closeness to God. The emphasis on self-control and spiritual awareness gained through TNW assists its disciples in better comprehending and avoiding behaviors inconsistent with religious principles.

The changes in attitude and behavior experienced by TNW practitioners are influenced not only by their devotional practices and *tanbih* but also by the *bay'ah* they have received. This *bay'ah* functions as an oath that binds each disciples to their behavior and attitude in social life (Sahri 2024; Azwar and Muliono 2022). The deep-seated belief that Allah is aware of all their actions motivates practitioners to act with heightened awareness. Each breath they take is filled with the invocation of Allah, which has become a part of their habit and nature. This fosters a disposition of patience, justice, humility, and tolerance, which are subsequently embodied in their day-to-day interactions.

Within this framework, Grant Weinandy and Grubbs (2021) underscored the pivotal role of spirituality in shaping individual character. In this regard, *bay'ah* is not merely a symbolic formality but serves as a foundational element for TNW practitioners, guiding them towards manifesting commendable character in their social interactions (Suwito et al. 2022). Hence, the teachings imparted by the *murshid* extend beyond spiritual guidance, exerting a concrete influence on enhancing social consciousness and ethical behavior among TNW adherents. The positive behavioral traits emphasized in TNW teachings have evolved into a recognized cultural norm among the disciples and the broader community. The *wird* or *dhikr*, integral components of TNW practice, are routinely recited during *majlis dhikr* and religious gatherings, both within and beyond the confines of Dayah MUDI Mesra Samalanga. These activities aim to reach out to those who have not yet embraced the *tariqa*, enabling them to experience the spiritual benefits of TNW practices in their pursuit of closeness to Allah.

The incorporation of key values derived from TNW teachings, as practiced within the *tariqa* tradition, fosters a more moderate and tolerant disposition among disciples towards diverse communities (Zulfahmi, Zainuddin, and Rokhman 2024). The form of tolerance advocated by Abu Mudi transcends passive acceptance, such as acknowledging and respecting differing beliefs; it actively promotes engagement through communication, unity, and cooperation within social and cultural spheres. In the Indonesian context, characterized by its extensive diversity in religious and ethnic backgrounds, the proactive practice of tolerance is indispensable. Without such efforts,

the potential for interfaith conflicts may pose a threat to the stability of a state composed of various groups (Mazya, Ridho, and Irfani 2024; Amrina Rosada and Shonhaji 2023).

This finding aligns with Zubaidi (2024) perspective, which underscores the importance of active tolerance in multicultural societies. He asserted that tolerance must extend beyond mere intellectual understanding, manifesting through concrete actions that foster interfaith harmony. Thus, for Indonesian society, the preservation of diversity requires the cultivation of proactive tolerance (Saputri, Utami, and Sayono 2024; Setiadi and Zulfikar 2022). This approach is pivotal for preventing religious conflicts and promoting peace and harmony within the nation's diverse social fabric.

TNW teachings have resulted in significant spiritual transformations in the attitudes and behaviors of the disciples of Dayah MUDI Mesra Samalanga. The regular recitation of *wird* and *dhikr* during the *majlis dhikr* not only deepens individual spirituality but also serves as a means to disseminate the benefits of TNW teachings to the broader community. The application of essential values from these teachings contributes to the development of moderate and tolerant attitudes among its adherents, who not only appreciate differences in beliefs but also actively engage in communication and cooperation within a socio-cultural context. In alignment with the principles emphasized by Abu Mudi, this active tolerance is crucial for maintaining harmony amidst Indonesia's rich diversity of ethnicities and beliefs. Therefore, fostering inclusive attitudes rooted in spiritual teachings can be a strategic step toward building a peaceful and prosperous society.

Conclusion

The findings of this study demonstrated that the implementation of TNW teachings at Dayah MUDI Mesra Samalanga has resulted in substantial changes in the attitudes, perspectives, and religious practices of the disciples. Most students who perform *suluk* and participate in other TNW's regular rites, while adhering to the guidance and instructions of their spiritual mentors, develop inclusive and tolerant dispositions, regardless of their social, educational, ethnic, or religious backgrounds. They exhibit high levels of solidarity and loyalty to their teachers and display an ability to maintain a moderate stance towards others, both within and outside their own faith communities. This transformation extends beyond cognitive and ideological shifts and is evident in concrete actions within the *dayah* environment and the wider community. The emergence of such positive attitudes suggests that TNW serves as a potent vehicle for spiritual transformation, enabling students to internalize the values of moderation and exemplary conduct as taught by Abu Mudi, who is widely regarded as a role model in religious practice.

These findings reaffirm a significant departure from previous research that indicated tendencies toward exclusivity in religious practices. Recommendations for future research include conducting a more in-depth analysis of the impact of TNW teachings on the social dynamics of communities surrounding Dayah MUDI Mesra Samalanga, as well as exploring the potential development of values related to religious moderation within a broader context, including their influence on social conflicts and interfaith interactions.

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