THE IMPLEMENTATION OF SUFISM EDUCATION IN COUNTERING RADICALISM AMONG STUDENTS AT UIN K.H. ABDURRAHMAN WAHID PEKALONGAN

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Abstract

Religious radicalism constitutes one of the major challenges confronting Islamic higher education in contemporary Indonesia. Universities are not merely institutions for transmitting knowledge but also important spaces for shaping students' religious identity, character, worldview, and social attitudes. In this context, Sufism education offers a significant pedagogical approach because it emphasizes spiritual purification (*tazkiyat al-nafs*), *ihsan*, humility, compassion, tolerance, self-control, and respect for human dignity. This study examines the implementation of Sufism education as an approach to countering religious radicalism among students at UIN K.H. Abdurrahman Wahid Pekalongan. The study employs a qualitative approach based on literature research and contextual analysis, while also drawing upon previous empirical research conducted specifically at UIN K.H. Abdurrahman Wahid Pekalongan. The findings demonstrate that Sufism education is implemented through the Sufism course, regular study of classical Sufi texts, exemplary religious and ethical behavior, the internalization of Sufi values into classroom learning, and Sufi-order spiritual practices. Previous empirical research involving 151 students at UIN K.H. Abdurrahman Wahid Pekalongan found that 94% of respondents perceived Sufism-related educational activities as contributing to increasingly moderate patterns of thought, attitudes, and behavior. The study further identifies five strategic dimensions through which Sufism education can counter radicalism: spiritual purification, ethical transformation, epistemological moderation, social habituation, and digital religious literacy. The article argues that Sufism education should not be restricted to a particular academic subject but should be developed as an integrated campus culture involving curriculum, lecturers, student organizations, spiritual activities, community engagement, and digital spaces. Such an approach can strengthen students' resilience against religious exclusivism, fanaticism, intolerance, hate speech, and violence.

Keywords: Sufism Education; Religious Radicalism; Religious Moderation; Students; Islamic Higher Education; UIN K.H. Abdurrahman Wahid Pekalongan

INTRODUCTION

Religious radicalism remains an important challenge in the development of contemporary Islamic education. Radicalism should not be understood merely in terms of acts of physical violence or terrorism. It may also manifest itself through exclusivist religious attitudes, intolerance, fanaticism, rejection of differences, claims to monopolize religious truth, and the justification of violence in the name of religion. Consequently, countering radicalism requires more than security-oriented or institutional approaches. It requires educational strategies capable of shaping religious understanding, character, spirituality, and social attitudes simultaneously.

The challenge becomes increasingly important in the context of higher education. Universities are spaces where young people develop intellectual identities and encounter diverse religious interpretations. Students may obtain religious knowledge from lecturers,

books, religious organizations, study groups, social media, online lectures, and digital communities. The expansion of digital media has democratized access to religious information but has simultaneously created opportunities for the circulation of intolerant and radical religious narratives. Consequently, Islamic universities have a strategic responsibility to develop students' capacity to distinguish between constructive religious teachings and ideological narratives that promote hatred and violence.

Religious education that merely transfers doctrinal knowledge is insufficient to address this problem. Students require an educational process that integrates intellectual competence with spiritual and ethical maturity. In this regard, Sufism possesses significant pedagogical potential. Sufism places considerable emphasis on *tazkiyat al-nafs*, *ihsan*, *mahabbah*, *rahmah*, *tawadhu'*, *sabr*, *muraqabah*, *muhasabah*, and *tasamuh*. These concepts encourage individuals to control destructive impulses, develop compassion, cultivate humility, and avoid judging others through superficial religious categories.

Research by Ahmad et al. (2021) demonstrates that Sufi orders in Indonesia have developed *dhikr*, love, moderation, and tolerance as important resources for resisting religious violence and radicalism. Their study of Qadiriyah wa Naqshabandiyah communities in Suryalaya, Futuhiyyah Mranggen, and Darul Ulum Jombang found that doctrines of *tanbih*, *mahabbah*, tolerance, and moderation became important sources of resistance to religious radicalism (Ahmad et al., 2021).

The relationship between Sufism and religious moderation is also increasingly discussed in the context of higher education. Pratama et al. (2025), for example, argue that integrating Sufi values such as spirituality, humility, and compassion into Islamic Religious Education can strengthen moderate religious attitudes among university students. Similarly, Sutrisno et al. (2024) demonstrate that integrating Sufi values into university education can contribute to efforts to prevent religious radicalism (Sutrisno et al., 2024).

The issue becomes particularly significant at UIN K.H. Abdurrahman Wahid Pekalongan. The institution was formerly IAIN Pekalongan and was transformed into UIN K.H. Abdurrahman Wahid Pekalongan through Presidential Regulation No. 86 of 2022. This institutional transformation did not eliminate its previous Islamic intellectual

heritage but provided opportunities to develop that heritage within a broader university framework.

More importantly, there is already empirical research specifically examining Sufism education among students at UIN K.H. Abdurrahman Wahid Pekalongan. Nasrudin (2023) investigated the implementation of Sufistic education and its role in strengthening religious moderation among students at UIN K.H. Abdurrahman Wahid Pekalongan. His study found that Sufistic education was implemented through the *Ilmu Tasawuf* course, regular studies of Sufi books, exemplary religious and ethical conduct, internalization of Sufi values into classroom learning, and Sufi-order practices. The study involved 151 student respondents, and 94% reported that one or more Sufism-related educational activities had contributed to making their thought patterns, attitudes, and behavior more moderate (Nasrudin, 2023).

This finding is particularly important because it provides empirical evidence that Sufism education is not merely a theoretical possibility. It has already been implemented within the educational environment of UIN K.H. Abdurrahman Wahid Pekalongan and has been perceived by students as contributing to religious moderation.

However, strengthening moderation and countering radicalism are not exactly identical concepts. Religious moderation focuses on developing balanced, tolerant, peaceful, and inclusive religious attitudes, whereas counter-radicalism addresses the prevention of exclusivist and extremist ideologies that may potentially develop into violence. Therefore, this article seeks to extend previous research by specifically examining how the implementation of Sufism education can function as a counter-radicalism strategy among students.

Based on this background, this article addresses three questions:

1. What is the theoretical relationship between Sufism education and counter-radicalism?
2. How is Sufism education implemented among students at UIN K.H. Abdurrahman Wahid Pekalongan?
3. How can Sufism education be strengthened as a strategy for preventing religious radicalism among university students?

The main argument of this paper is that Sufism education can become an effective preventive strategy against radicalism when it is transformed from a merely theoretical subject into an integrated educational culture involving spiritual formation, ethical development, critical religious literacy, social engagement, and digital literacy.

LITERATURE REVIEW

1. The Concept of Sufism Education

Sufism is traditionally associated with the process of spiritual purification and the cultivation of ethical and spiritual excellence. Although the historical expressions of Sufism are diverse, its educational orientation is fundamentally concerned with transforming the human self.

The concept of *tazkiyat al-nafs* represents an important foundation of Sufi education. Through this process, individuals are encouraged to overcome destructive characteristics such as arrogance, hatred, envy, uncontrolled anger, and excessive attachment to worldly interests.

Sufi education therefore does not regard knowledge as sufficient in itself. Knowledge should produce ethical transformation. This corresponds to the concept of *ihsan*, which emphasizes excellence in human conduct and consciousness of God's presence.

In educational terms, Sufism can consequently be understood as a process that integrates:

knowledge → spirituality → character → behavior → social responsibility.

Such an educational orientation is highly relevant to counter-radicalism because radicalism is not simply a problem of insufficient religious knowledge. It can also involve emotional, psychological, ethical, and social dimensions.

2. Religious Radicalism and Religious Exclusivism

Religious commitment should not be equated with radicalism. A student may possess strong religious convictions while simultaneously respecting diversity and rejecting violence.

Radicalism becomes problematic when religious commitment develops into exclusivism, intolerance, coercion, dehumanization, or justification of violence.

One important characteristic of radical religious thinking is the tendency to simplify complex religious questions into binary categories. Differences of interpretation may be perceived as evidence of religious deviation rather than legitimate intellectual diversity.

Therefore, counter-radicalism education needs to develop students' capacity for critical religious interpretation. Students should understand the plurality of Islamic intellectual traditions and develop the ability to distinguish between fundamental religious principles and historically conditioned interpretations.

This is where Sufism can contribute significantly. Its emphasis on humility can create an intellectual disposition that discourages students from claiming absolute superiority over others.

3. Sufism and Religious Moderation

Sufism has a strong relationship with the values of religious moderation.

The concept of *tasamuh* encourages tolerance. *Tawadhu'* discourages arrogance. *Rahmah* promotes compassion. *Wasatiyyah* encourages balance. *Muhasabah* encourages self-reflection.

These values correspond closely with the broader framework of religious moderation developed in Indonesia.

The Ministry of Religious Affairs identifies national commitment, tolerance, rejection of violence, and accommodation of local traditions as important indicators of religious moderation (Kementerian Agama RI, 2019).

Sufism can contribute to all four dimensions.

First, Sufism encourages social responsibility and peaceful citizenship.

Second, Sufism develops tolerance through *tasamuh*.

Third, Sufism rejects uncontrolled aggression through spiritual self-discipline.

Fourth, Indonesian Sufi traditions have historically demonstrated an ability to interact with local cultures.

Therefore, Sufism provides a spiritual foundation for religious moderation.

RESEARCH METHOD

This study employs a qualitative approach using literature research and contextual analysis.

The study combines three categories of sources.

First, it examines theoretical literature concerning Sufism, religious radicalism, religious moderation, and Islamic education.

Second, it examines research concerning Sufism and radicalism in Indonesia, particularly the study of Ahmad et al. (2021), which investigates the role of Sufi orders in resisting religious radicalism.

Third, and most importantly, it examines empirical research specifically conducted at UIN K.H. Abdurrahman Wahid Pekalongan. Nasrudin's (2023) study provides important empirical information concerning the implementation of Sufistic education among students at the university. That study employed a phenomenological qualitative approach using observation, interviews, documentation, and questionnaires involving 151 students (Nasrudin, 2023).

The data are analyzed thematically through four dimensions:

1. spiritual transformation;
2. ethical transformation;
3. epistemological transformation; and
4. social transformation.

The study then develops these findings into a conceptual model of Sufism education for countering radicalism.

RESULTS AND DISCUSSION

1. The Implementation of Sufism Education at UIN K.H. Abdurrahman Wahid Pekalongan

One of the most important findings is that Sufism education has already been implemented in several forms at UIN K.H. Abdurrahman Wahid Pekalongan.

According to Nasrudin (2023), Sufistic education at the university includes:

1. the *Ilmu Tasawuf* course;
2. regular study of Sufi texts;
3. exemplary religious and ethical behavior;
4. internalization of Sufi values into classroom learning; and
5. Sufi-order spiritual practices.

These five forms demonstrate that Sufism education is not limited to formal curriculum.

The *Ilmu Tasawuf* course represents the cognitive dimension.

The study of Sufi books provides intellectual depth.

Lecturer exemplarity represents the behavioral dimension.

The internalization of Sufi values into learning represents the pedagogical dimension.

Sufi practices represent the experiential and spiritual dimension.

Consequently, the implementation of Sufism education can be conceptualized as a combination of:

formal curriculum + hidden curriculum + habituation + spiritual practice.

This integrated character is important because religious attitudes are not formed solely through classroom instruction.

5. Sufism Education as a Strategy for Countering Radicalism

1. Spiritual Purification as Internal Prevention

The first contribution of Sufism education to counter-radicalism is spiritual purification.

Radicalization often involves emotional processes such as anger, resentment, alienation, and hatred. Therefore, prevention should strengthen students' capacity for self-regulation.

Tazkiyat al-nafs provides a framework for this purpose.

Through *muhasabah*, students learn to evaluate their own behavior.

Through *muraqabah*, students develop awareness of divine supervision.

Through *sabr*, students learn emotional restraint.

Through *tawadhu'*, students learn humility.

Through *mahabbah*, students develop compassion.

These spiritual practices can create internal resistance to hatred and fanaticism.

Ahmad et al. (2021) found that Sufi communities in Indonesia use *dhikr*, love, tolerance, and moderation as important instruments for resisting religious radicalism. Their research demonstrates that Sufism's counter-radicalism potential is connected to the transformation of religious attitudes rather than merely the transmission of religious information.

2. Ethical Transformation

The second dimension is ethical transformation.

Religious radicalism can emerge when religious knowledge is disconnected from ethical character.

A person may know religious texts but simultaneously possess arrogance, hatred, intolerance, and lack of empathy.

Sufism places ethics at the center of religious transformation.

The transition from *takabbur* to *tawadhu'*, from hatred to *mahabbah*, and from uncontrolled anger to patience represents an ethical transformation.

Therefore, Sufism education should assess not only students' cognitive understanding but also their ethical development.

A student should not simply be able to explain *tasamuh*. The student should demonstrate tolerance in classroom discussions.

A student should not simply understand *rahmah*. The student should demonstrate compassion in social interactions.

A student should not merely memorize *muhasabah*. The student should practice self-reflection.

This transformation is essential for sustainable counter-radicalism.

3. Epistemological Moderation

The third dimension is epistemological moderation.

Radicalism frequently develops through rigid approaches to religious interpretation.

Students may encounter religious narratives that present complex questions as simple binaries.

Sufism can contribute to epistemological moderation by introducing students to the plurality of Islamic intellectual traditions.

Students learn that Islam has developed diverse approaches in theology, jurisprudence, philosophy, ethics, and spirituality.

This does not mean relativizing religious truth. Rather, it develops intellectual humility.

Intellectual humility is particularly important at university level because students should be trained to distinguish between:

- disagreement and hostility;
- criticism and hatred;
- conviction and fanaticism;

- religious commitment and extremism.

Thus, Sufism education should be integrated with critical thinking.

4. Sufism and Tolerance

Tolerance is one of the strongest dimensions of Sufi education.

The concept of *tasamuh* teaches students to recognize the legitimate existence of differences.

This is particularly important in Indonesian society, which is characterized by religious and cultural diversity.

Ahmad et al. (2021) demonstrate that tolerance constitutes one of the important doctrines through which Sufi communities respond to religious radicalism.

Therefore, Sufism education can develop tolerance not merely as a political principle but as a spiritual virtue.

A student who understands *tasamuh* spiritually is encouraged to respect others not simply because university regulations demand it but because respect for human dignity forms part of religious ethics.

5. Empirical Evidence from UIN K.H. Abdurrahman Wahid Pekalongan

The most significant evidence supporting the implementation of Sufism education at UIN K.H. Abdurrahman Wahid Pekalongan comes from Nasrudin's (2023) empirical study.

The research involved **151 student respondents**. According to the findings, **94% of respondents stated that one or more activities related to Sufistic education had contributed to making their thought patterns, attitudes, and behavior increasingly moderate** (Nasrudin, 2023).

This finding is important for two reasons.

First, it indicates that Sufism education has a perceptible relationship with students' religious attitudes.

Second, it demonstrates that Sufism education operates through multiple educational channels rather than through a single course.

Nasrudin (2023) identified several forms of Sufistic education at UIN K.H. Abdurrahman Wahid Pekalongan, including the *Ilmu Tasawuf* course, regular study of Sufi texts, lecturer role modeling, internalization of Sufi values in classroom learning, and Sufi-order practices.

The study also identified two major reasons why Sufistic education contributes to religious moderation.

The first is the content of Sufi teachings themselves.

The second is the exemplary conduct of Sufi teachers.

These factors are reinforced by the surrounding social environment, which has a moderate religious character (Nasrudin, 2023).

This finding strengthens the argument that Sufism education should be understood as both **curriculum and culture**.

6. Lecturer Exemplarity in Sufism Education

Lecturers occupy a central position in Sufi education.

Sufism is particularly dependent upon exemplary behavior because its objective is not simply the transmission of concepts but the formation of character.

A lecturer who teaches *tawadhu'* but behaves arrogantly creates an educational contradiction.

A lecturer who teaches tolerance but rejects disagreement also weakens the meaning of Sufism.

Therefore, lecturers need to become models of:

- humility;
- tolerance;
- intellectual openness;
- emotional maturity;
- compassion;
- justice;
- peaceful communication.

Nasrudin's (2023) findings concerning the importance of teachers' exemplary conduct reinforce this argument.

Thus, strengthening Sufism education at UIN K.H. Abdurrahman Wahid Pekalongan requires not only curriculum development but also lecturer capacity development.

7. Sufism Education and Student Organizations

Student organizations are important spaces for the development of religious attitudes.

Students interact with peers, develop ideological identities, debate religious issues, and establish social networks through organizations.

Consequently, student organizations should become partners in counter-radicalism education.

Sufi values can be incorporated into student activities through:

- religious discussion;
- interfaith dialogue;
- social service;
- environmental programs;
- peace campaigns;
- community empowerment;
- Islamic arts;
- spiritual retreats;
- digital literacy programs.

The concept of *khidmah* or service can become a central organizing principle.

Students learn that religious commitment should produce social benefit.

8. Digital Sufism Education

One of the major contemporary challenges is digital radicalization.

Students can encounter religious narratives through social media without the mediation of lecturers or established educational institutions.

Therefore, Sufism education must enter digital spaces.

The university can develop:

Sufi Digital Literacy

Students are trained to identify:

- misleading religious claims;
- hate speech;
- extremist narratives;
- misinformation;
- decontextualized Qur'anic verses;
- manipulative religious propaganda.

The university can also develop positive digital content based on Sufi values.

Examples include:

- short videos about *mahabbah*;
- podcasts on spiritual well-being;
- digital discussions about tolerance;
- student-produced content about religious moderation;
- online reflections on Islamic ethics.

This approach moves counter-radicalism from a defensive strategy toward a constructive strategy.

9. Integration with Religious Moderation

Sufism education can be systematically connected with the four indicators of religious moderation.

10.1. National Commitment

Sufism teaches social responsibility and peaceful coexistence.

Students can be taught that religious commitment and national commitment are not contradictory.

10.2. Tolerance

Tasamuh encourages students to respect religious and cultural differences.

10.3. Rejection of Violence

Spiritual self-control provides an ethical foundation for rejecting violence.

10.4. Accommodation of Local Traditions

Indonesian Sufi traditions demonstrate historically that Islam can interact constructively with local cultural expressions.

Consequently, Sufism provides a spiritual foundation while religious moderation provides an institutional framework.

11. A Model for Sufism-Based Counter-Radicalism Education

Based on the analysis, this study proposes an integrated model:

Sufi-Based Counter-Radicalism Education Model

Stage 1 — Spiritual Awareness

Students learn *tazkiyat al-nafs*, *ihsan*, *muraqabah*, and *muhasabah*.

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Stage 2 — Ethical Transformation

Students develop humility, patience, compassion, honesty, and self-control.

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Stage 3 — Critical Religious Literacy

Students learn to critically examine religious texts and contemporary religious narratives.

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Stage 4 — Social Engagement

Students participate in community service, intergroup dialogue, and multicultural activities.

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Stage 5 — Digital Religious Literacy

Students develop resilience against online intolerance, hate speech, misinformation, and extremist propaganda.

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Stage 6 — Reflective Evaluation

Students evaluate changes in their religious attitudes, behavior, and social relationships.

The model can therefore be summarized as:

Spiritual purification → ethical transformation → critical literacy → social engagement → digital resilience → moderate religious character

This model extends the existing implementation of Sufistic education at UIN K.H. Abdurrahman Wahid Pekalongan by integrating its established practices into a broader counter-radicalism framework.

12. Challenges

Despite its potential, Sufism education faces several challenges.

First, the reduction of Sufism to theoretical knowledge.

Students may memorize Sufi concepts without practicing them.

Second, insufficient integration.

Sufism may remain confined to a single course instead of becoming a campus-wide culture.

Third, digital radicalization.

Students can encounter radical narratives outside campus.

Fourth, misunderstanding of moderation.

Some students may interpret moderation as weakening religious commitment.

Fifth, lecturer competence.

Sufism education requires lecturers who possess both intellectual competence and ethical-spiritual credibility.

Therefore, institutional commitment is essential.

13. Strategic Recommendations

Based on the findings, several strategies can be proposed for UIN K.H. Abdurrahman Wahid Pekalongan.

13.1. Strengthening the Sufism Curriculum

The *Ilmu Tasawuf* course should be connected with contemporary issues such as radicalism, intolerance, social polarization, environmental crisis, digital culture, and mental-spiritual problems.

13.2. Integrating Sufi Values Across Courses

Sufi values should not be confined to Sufism courses.

They can be integrated into:

- Qur'anic studies;
- Hadith;
- Islamic jurisprudence;
- Islamic theology;
- Islamic philosophy;
- Islamic education;
- civic education.

13.3. Strengthening Lecturer Exemplarity

Lecturers should become models of Sufi ethics.

13.4. Developing Sufi-Based Student Activities

Student organizations should be encouraged to develop activities based on *khidmah*, *mahabbah*, tolerance, and social responsibility.

13.5. Developing Digital Counter-Narratives

Students should become producers of moderate Islamic content rather than merely consumers of online religious information.

13.6. Strengthening Community Engagement

Sufism education should be translated into social service and community empowerment.

CONCLUSIONS

Sufism education possesses significant potential as a strategy for countering religious radicalism among students at UIN K.H. Abdurrahman Wahid Pekalongan. Its potential is rooted in the transformation-oriented character of Sufism, which integrates spirituality, morality, intellectual humility, tolerance, compassion, and social responsibility.

The implementation of Sufism education at UIN K.H. Abdurrahman Wahid Pekalongan has taken several forms, including the *Ilmu Tasawuf* course, regular studies of Sufi texts, lecturer exemplarity, internalization of Sufi values in classroom learning, and Sufi-order spiritual practices (Nasrudin, 2023).

Empirical evidence is particularly significant. Research involving 151 students found that 94% of respondents perceived Sufistic educational activities as contributing to increasingly moderate patterns of thought, attitudes, and behavior (Nasrudin, 2023). This finding indicates that Sufism education has a meaningful role in developing religious moderation among students.

The relationship between Sufism and counter-radicalism is further supported by research on Indonesian Sufi communities. Ahmad et al. (2021) demonstrate that *dhikr*, *mahabbah*, tolerance, and moderation constitute important resources through which Sufi communities resist religious violence and radicalism.

However, Sufism education should not be reduced to the transmission of mystical concepts. Its greatest potential emerges when it becomes a comprehensive educational culture.

Accordingly, this article proposes six dimensions of implementation:

1. spiritual purification;
2. ethical transformation;
3. critical religious literacy;
4. social engagement;
5. digital religious literacy; and
6. reflective evaluation.

Through these dimensions, Sufism education can contribute to producing students who are religiously committed without becoming exclusivist, spiritually devoted without becoming intolerant, intellectually critical without becoming arrogant, and socially active without resorting to violence.

Thus, strengthening Sufism education at UIN K.H. Abdurrahman Wahid Pekalongan should become part of a broader institutional strategy for developing religious moderation and preventing radicalism. The most sustainable counter-radicalism strategy is not merely to prohibit radical ideas but to cultivate students' inner capacity to reject hatred, fanaticism, intolerance, and violence. In this respect, Sufism offers a powerful spiritual and ethical foundation for building a peaceful, moderate, and humanistic generation of Muslim intellectuals.

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