

Sufism and the Idrisiyyah Order: An Approach to Religious Moderation in Contemporary Islam

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Abstract

This article discusses the role of Sufism, particularly the Idrisiyyah Order, in promoting religious moderation in the contemporary Islamic era. This research employs a library research method, collecting and analyzing written sources from books, scholarly journals, articles, and official documents. The data collected includes literature on Sufism, the Idrisiyyah Order, and religious moderation in contemporary Islam. The approach combines sociological and religious perspectives, aiming to understand how the Idrisiyyah Order contributes to modern society and how Sufi teachings and the values of religious moderation are applied in daily life. Using the literature study method, this research explores how the teachings of the Idrisiyyah Order, founded by Ahmad Ibnu Idris al-Fasi, emphasize the principles of love, tolerance, and spirituality. This order emerged as a response to the radicalism and extremism prevalent in today's society. The Idrisiyyah Order is crucial in shaping moderate attitudes through educational approaches, community economic development, and strengthening social networks in Indonesia. These Sufi teachings focus on purifying the heart and spreading compassion, contributing to rejecting violence and intolerance. In this way, the Idrisiyyah Order helps create a more harmonious and peaceful society, demonstrating that spiritual teachings can significantly address contemporary social challenges. This study provides insight into how spiritual approaches can effectively promote moderation and tolerance in Islam.

Keywords: *Sufism; Tarekat Idrisiyyah; Religious Moderation; Contemporary Islam; Radicalism.*

Introduction

Sufism has long been one of the essential pillars of Islamic tradition, offering an approach that emphasizes the inner dimension of religious practice. In the context of religious moderation, Sufism provides a balanced view between firm faith and an

inclusive attitude toward differences. Religious moderation has become a crucial topic in contemporary Islamic discourse, particularly in the context of rising radicalism and extremism in various parts of the world. Religious moderation refers to a balanced approach to practicing religious teachings, focusing on textual and normative understanding and values of inclusivity, tolerance, and respect for diversity. One of the significant sources contributing to the formation of religious moderation in Islamic tradition is Sufism (Abror, 2020; ANAS, 2022).

Sufism, as the spiritual dimension within Islam, offers a path for Muslims to achieve self-purification and draw closer to God. Within the tradition of Sufism, there are various orders or spiritual paths that emphasize the importance of love, humility, and devotion to God and fellow human beings. One of the prominent orders in this context is the Idrisiyyah Order, founded by Ahmad Ibn Idris al-Fasi in the early 19th century. The Idrisiyyah Order, established by Ahmad Ibn Idris al-Fasi, is an example of a Sufi order known for its moderate teachings. This study focuses on the role of the Idrisiyyah Order in promoting religious moderation in the modern era (Munandar, 2022).

The Idrisiyyah Order is known for its moderate and inclusive teachings, emphasizing the importance of harmony between religion's exoteric (outer) and esoteric (inner) dimensions. The teachings of this order focus on the spiritual aspect and how its followers can lead lives in harmony with Islamic values while remaining open to differences and respecting diversity. In Indonesia, the Idrisiyyah Order has grown rapidly and has significantly influenced the development of a moderate attitude among Muslims. The moderate approach taught by the Idrisiyyah Order has become increasingly relevant in the face of modern challenges, where Muslims are confronted with various forms of extremism that can disrupt social order (Ahmad Arsyul, 2023, 2021).

This study examines Sufism's role in promoting religious moderation, mainly through the Idrisiyyah Order. By understanding the teachings and practices of this

order, this study will provide insights into how Sufism can be a solution in addressing radicalism and extremism, as well as in building a harmonious and peaceful society.

This research employs a library research method, which focuses on collecting and analyzing written sources, both primary and secondary. The data collected comes from books, scholarly journals, articles, documents, and official reports relevant to Sufism, the Idrisiyyah Order, and religious moderation in contemporary Islam. The study uses sociological and religious approaches to understand the role and influence of the Idrisiyyah Order within contemporary society. The sociological approach examines the interaction between Sufi teachings and the practices of the order with modern Muslim society's social, political, and cultural dynamics. The religious approach, particularly from the perspective of religious moderation (*wasatiyyah*), explores how the order applies moderate values in facing the challenges of globalization.

The data is analyzed qualitatively by describing, classifying, and interpreting relevant concepts and theories. This approach helps to understand how the Idrisiyyah Order practices Sufism while emphasizing aspects of religious moderation. This study uses the sociological approach to evaluate how the order's teachings adapt to the social context and promote religious moderation in the modern era. In this context, the underlying assumption in the discourse analysis of the specific locus presents a temporary general view that the Idrisiyyah Order's ability as a social movement to adapt to the rapid demands of social change is based on an open religious system, which necessitates a set of inclusive modern behaviors.

Several previous studies on the Idrisiyyah Order include the following works. *First*, the work of Muhamad Abdul Azis, Yulianti, and Muhtar Gojali highlights the Idrisiyyah Islamic boarding school (Pondok Pesantren Idrisiyyah) as a Sufism-based institution focusing on spiritual character formation. The pesantren emphasizes the moral development of students (*santri*) to bring them closer to Allah. Character development and the preservation of Sufi values are achieved through intensive guidance from a murshid (spiritual guide), with routine practices such as recitation of awrad, specific dhikr, and annual activities like the Arbain recitation, helping students

to maintain their hearts in constant remembrance of Allah, thus becoming better individuals (Azis et al., 2021).

Second, Zaenur Ropiq's work discusses the Entrepreneurship Movement of the Idrisiyyah Order, which emerged around 1932, coinciding with the order's founding. According to Ropiq, the term 'marginal minority' does not refer to a religious group marginalized socially, politically, economically, or culturally but rather to the economic entrepreneurship movement undertaken by the Idrisiyyah Order's *Jam'iiyyah*. This movement transcends the traditional view that associates Sufis solely with inward (spiritual/afterlife) aspects (Ropiq, 2023).

Third, the research by Andi Nurlela, Risyam Amaludin Syehab, and Naan explores the history and practices of the Idrisiyyah Order. Additionally, their study explains the educational system applied at the Idrisiyyah Islamic boarding school, which, alongside teaching and practicing Sufism, actively contributes to shaping a quality younger generation. The educational system at this pesantren integrates the national curriculum, the Ministry of Religious Affairs curriculum, and the curriculum (Nurlaela et al., 2020).

Based on the research mentioned above, the differences in studies between Tasawuf (Sufism) and the Idrisiyyah Order focusing on religious moderation in contemporary Islam can be observed in several key aspects. In religious moderation, Tasawuf is generally viewed as a teaching emphasizing love, tolerance, and simplicity. On the other hand, studies on the Idrisiyyah Order focus on how this particular order promotes moderate values in addressing the challenges of globalization. This research also shows that members of the Idrisiyyah Order adopt specific clothing styles, such as wearing the hijab (face veil), long robes (*gamis*), and growing beards. The choice of these garments is not a rejection of nationalist or patriotic values but rather a form of obedience to the teachings they follow.

Discussion

Sufism and Religious Moderation

Often viewed as a path toward self-purification and closeness to God, Sufism emphasizes spirituality beyond mere ritualistic practices. Sufism encourages inclusivity, tolerance, and love for others, all of which are essential elements of religious moderation. Through Sufism, a Muslim is taught to maintain a good relationship with God and fellow humans, regardless of differences in beliefs or backgrounds (Aden et al., 2023).

Sufism is the mystical branch of Islam that emphasizes the inner dimension of a Muslim's relationship with God. More than just ritual practice, Sufism is a spiritual path aimed at achieving self-purification, closeness to God, and a direct experience of His presence. As a spiritual approach, Sufism significantly influences individuals who adhere firmly to Islamic teachings and develop a moderate and inclusive attitude in social life (Ahmad & Sholahuddin, 2024).

Religious moderation in Islam is a concept that emphasizes balance and the middle way, where a Muslim avoids falling into extremism, whether in the form of harsh religious radicalism or neglect of religious values. This moderation is particularly crucial in today's global context, where various forms of extremism often emerge under the guise of religion (Arsyul, 2023). Sufism plays a key role in promoting religious moderation in several ways. *First*, Sufism emphasizes the importance of love (*mahabbah*) and compassion (*rahmah*) as the foundation of all relationships with God and fellow humans. This concept fosters tolerance and respect for differences, which are the core of religious moderation. In Sufism, love for others is seen as a reflection of love for God, so any form of hatred, violence, or intolerance is contrary to Sufi teachings.

Second, Sufism teaches that the spiritual journey is a deeply personal quest that must be undertaken with humility and awareness of one's limitations. This attitude prevents the rise of fanaticism and exclusivity, which are often the roots of radicalism.

A Sufi is taught to constantly introspect and improve oneself before judging others, cultivating an open and inclusive attitude toward diverse religious views and practices.

Third, Sufism teaches that the ultimate goal of human life is to achieve closeness to God (*taqarrub*), which can only be attained through the purification of the heart (*tazkiyah*) and the sincere practice of religious teachings. This achievement is impossible if one is trapped in extreme or radical attitudes, which distance them from the essence of Islamic teachings full of compassion and peace (Aden et al., 2023).

In the context of religious moderation, Sufism provides a spiritual framework that integrates religious beliefs with just and peaceful social practices. Sufi teachings encourage Muslims to live according to universal Islamic principles while respecting differences and avoiding extreme attitudes that could disrupt social order. Thus, Sufism is a personal spiritual path and a foundation for forming a harmonious and moderate society.

The History of the Introduction and Development of the Idrisiyyah Order in Indonesia

From a genealogical perspective, the origins of the Sanusiyyah Sufi movement are rooted in the Qadiriyyah order, initiated by its founder, 'Abd al-Aziz al-Dabbagh, who was born in Morocco in 1090 CE (Shallabi, 1999). Al-Dabbagh hailed from a family of descendants of the Prophet Muhammad through Hasan (known as syarief). One of his students who benefited from his teachings was Ahmad bin Idris al-Fasi, who later, after settling in Mecca in 1797 CE (Zawi, 2001), gathered several disciples under the same order (Ahmad Arsyul, 2023; Al-Hakim, 2022).

The Idrisiyyah Order was established in Morocco in the early 19th century by Ahmad Ibn Idris al-Fasi. The teachings of the Idrisiyyah Order were heavily influenced by classical Sufism, emphasizing noble character, purification of the heart, and closeness to God. After the passing of Ahmad bin Idris al-Fasi, one of his students, Muhammad bin Ali al-Sanusi al-Jazairi, who later founded the Sanusiyyah Sufi movement, established a *zawiyah* (Sufi lodge) in Mecca for Qadiriyyah philanthropic

activities. In subsequent phases, the students of Shaykh Muhammad bin Ali al-Sanusi named a *zawiyah* owned by the Sufi community on Abu Qubais Hill in Mecca with a new nomenclature: Sanusiyyah. Over time, the Sanusiyyah movement expanded and spread its influence throughout the Islamic world (Azra & Thaha, 2020; Dahlan, 2023; Mardani, 2019).

One of the central teachings of the Idrisiyyah Order is the importance of love and tolerance as means to achieve spiritual and social happiness. In the modern context, these teachings have been used to build a moderate religious attitude, especially when facing challenges such as radicalism and extremism. The Idrisiyyah Order has grown significantly in Indonesia, particularly among communities seeking a balance between strong religious faith and a moderate attitude. The order has attracted many followers through its inclusive and open approach to interfaith dialogue. Through various educational and preaching programs, the Idrisiyyah Order in Indonesia has significantly contributed to fostering social harmony and religious moderation (Mukminin, n.d.; Mulyadi et al., 2023; Munandar, 2023).

The Idrisiyyah Order in Indonesia has developed into one of the Sufi orders with significant influence on religious and social life. The presence of this order in Indonesia provides an interesting example of how moderate and inclusive Sufi teachings can be adapted within different cultural and social contexts. This case study will explore the history of introducing the Idrisiyyah Order in Indonesia, its developmental dynamics, and its contributions to promoting religious moderation in a pluralistic society (2024a).

The Idrisiyyah Order was first introduced in Indonesia in the early 20th century through networks of scholars and traders connected to the Middle East, particularly the Hijaz region (Mecca and Medina). The influence of scholars who had studied in Mecca and Medina and interactions with other existing Sufi orders in Indonesia were key factors in the spread of the Idrisiyyah Order. Initially, the order developed among relatively homogeneous rural communities, where the spiritual teachings emphasizing closeness to God and self-purification were warmly received. Over time, the Idrisiyyah Order began to expand in various regions of Indonesia, particularly in West and

Central Java. The order also began to attract the attention of urban communities, where its moderate teachings became an alternative for those seeking a balance between spiritual life and the demands of modernity (Muttaqi et al., 2022; Nurhasanah & Furqon, 2024).

Throughout its journey, the Idrisiyyah Order in Indonesia experienced various developmental dynamics. One of the unique characteristics of this order is its ability to adapt to the local context, both in terms of culture and religious practices. This adaptation is reflected in how the order's teachings are applied daily, including in forms such as dhikr (remembrance of God), religious gatherings, and social-religious activities (Oktaviani, 2020).

The Idrisiyyah Order in Indonesia plays an active role in promoting religious moderation, both through its teachings and involvement in social-religious activities. Some of the main contributions of this order to religious moderation in Indonesia include the following: *First*, the establishment of educational institutions: The Idrisiyyah Order has established various educational institutions, both formal and non-formal, that teach Islam with a moderate approach. These institutions emphasize spiritual aspects and provide a broad understanding of tolerance, interfaith dialogue, and positive societal contributions (Oktaviani, 2020; Pahlevi, 2022).

Second, Community-Based Economic Development: One form of social involvement of the Idrisiyyah Order is community-based economic development. Through cooperatives and small to medium enterprises managed by the order's followers, they strive to improve community welfare while promoting values of self-reliance and social justice. *Third*, Strengthening Social Networks: The Idrisiyyah Order also plays a role in strengthening social networks among its followers, involving various activities such as religious studies, collective dhikr, and community service. These activities strengthen the bonds of friendship among the order's members and reinforce social solidarity that supports the creation of a peaceful and harmonious society (Mulyadi et al., 2023; Ropiq, n.d.).

Religious Moderation in the Idrisiyyah Order

The Idrisiyyah Order has demonstrated how Sufi teachings can be applied daily to promote religious moderation. Through practices such as *dhikr* (remembrance of God), religious study sessions, and spiritual development, this order teaches its members to develop a tolerant attitude, appreciate differences, and reject all forms of violence in the name of religion. This approach has helped the Idrisiyyah Order play a crucial role as an agent of moderation in a diverse society (Qodim, 2021).

The Idrisiyyah Order is one of the Sufi orders that consistently promotes religious moderation through its teachings and practices. Religious moderation understood as a middle path that rejects extremism and radicalism, is highly relevant in today's social and religious context. In the Idrisiyyah Order, religious moderation is realized through various teachings and practices to balance Muslim life's spiritual and social dimensions.

One of the core teachings of the Idrisiyyah Order is the concept of love and compassion (*mahabbah*), which includes love for Allah, His Messenger, and all creation. This love is expressed through tolerance and respect for differences within Islam and in interfaith contexts. The Idrisiyyah Order teaches that loving fellow human beings is part of loving Allah and that diversity manifests His greatness that should be respected and celebrated, not used as a reason for conflict or hostility (Ropiq, n.d.).

Through the teachings of love and tolerance, the Idrisiyyah Order rejects all forms of violence and hatred, which are often associated with extremism. The followers of this order are encouraged to be inclusive, build good relationships with everyone regardless of religious or ethnic background, and actively contribute to peace and social harmony.

Additionally, the Idrisiyyah Order teaches that purification of the heart (*tazkiyah al-nafs*) is a central practice in which followers are taught to rid themselves of negative traits such as hatred, envy, and arrogance. This purification aims to draw closer to Allah and create a moderate attitude toward religion. A follower who successfully purifies their heart is likelier to be humble, more tolerant of differences, and wiser in

dealing with complex situations. This makes them better equipped to reject extremism and choose a balanced middle path in religious and social life.

The Idrisiyyah Order also emphasizes the importance of education and preaching to spread moderate Islamic teachings. Through educational institutions and dhikr gatherings, the order disseminates the values of moderation to its followers. The education the Idrisiyyah Order provides not only focuses on spiritual aspects but also includes a broad understanding of religion, history, and social ethics. In this educational framework, followers are taught to understand Islamic teachings in a broad context, enabling them to reject narrow and extreme interpretations. This moderate education equips them with a strong understanding of tolerance, interfaith dialogue, and positive societal contributions (Munandar, 2022; Ropiq, n.d.).

Dhikr and worship play a significant role in strengthening religious moderation. Dhikr, which means "remembering God," helps the followers of this order to constantly maintain awareness of God's presence in every aspect of their lives. This awareness makes them more cautious in their actions, avoiding all forms of extremism, and more inclined to choose a moderate and compassionate approach. In addition to dhikr, other acts of worship taught in the Idrisiyyah Order emphasize the importance of sincerity and balance. Through sincere and thoughtful worship, followers are taught to live in harmony with the values of moderation, where their religious life is not only for themselves but also brings goodness to the surrounding community.

The Idrisiyyah Order encourages its followers to actively participate in social life, including efforts to promote peace, justice, and collective well-being. This social role is a manifestation of the order's teachings, which emphasize the importance of balancing spiritual life with social life. By actively engaging in the community, followers of the Idrisiyyah Order become agents of moderation, spreading values of tolerance and peace to others.

Wearing a *Niqab*, Robe, and Beard Does Not Mean a Lack of Nationalism

Practicing religion, regardless of its name, if limited to mere symbols, falls short of achieving true perfection (*kaffah*). The exaltation of religious symbols such as turbans, robes, hijabs, beards, black foreheads, short pants, prayer rooms, mosques, and others, without being accompanied by a deep understanding of their substantive meanings, can lead us into a narrow mindset. It creates the illusion that by simply wearing these symbols, one has become the most devout follower of the religion. Unfortunately, this mindset also leads some small groups within Islam to feel entitled to judge whose religious expression is authentic, pure, and "most desired by God" and which group's practice of Islam has been tainted, corrupted, and "strays from God's will?." In extreme cases, they believe that other communities with differing views are deserving of being "misguided," terrorized, or even killed (Seafudin, 2022).

However, religious symbols are closely tied to cultural systems, which are collective agreements formed by human knowledge that are temporal (closely related to time) and local (cannot be universally applied). Therefore, it is unsurprising that individuals express their faith differently. Differences in religious practices are not only evident across different religions but also within the Muslim community itself. This diversity spans everything from clothing styles and worship rituals to interpretations of sacred texts. There is no single, uniform way. Every group has a unique perspective that cannot be homogenized (Seafudin, 2022).

Amidst Indonesia's cultural and religious diversity, various expressions of identity reflect a person's religious beliefs. One of the expressions often highlighted is the choice of some Muslims to wear the *niqab* or robe and maintain a beard. This appearance is often associated with a lack of nationalism or even radicalism. However, such assumptions are not always accurate and often stem from a shallow understanding of the meaning behind these choices. The *niqab*, robe, and beard are expressions of religious belief with theological and historical foundations in Islam. For those who choose to adopt this appearance, their clothing, and lifestyle are manifestations of their commitment to practicing their religion to the best of their

ability. The choice of this attire is not a rejection of nationalist or patriotic values but rather an expression of their devotion to the teachings they believe in.

As a country that embraces *Pancasila* with the motto "*Bhinneka Tunggal Ika*" (Unity in Diversity), Indonesia acknowledges and respects the diversity of religious expressions. Wearing the *niqab*, robe, and beard is part of an individual's right to express their religious identity within the framework of religious freedom guaranteed by the Constitution. In Islam, love for one's homeland or nationalism does not contradict religious teachings. Prophet Muhammad SAW himself exemplified how Muslims should love their homeland. In Islamic history, many companions and great scholars also demonstrated that being a devout Muslim does not mean disregarding love and responsibility towards one's homeland. True nationalism, from an Islamic perspective, is the love for one's country, accompanied by efforts to advance, protect, and maintain harmony. Those who wear the *niqab*, robe, and beard also share the responsibility to contribute to the nation through work, education, or other social participation (Darmawan, 2024; Ikhsan, 2017; Priyambo, 2017).

As exemplified by Mira Siti Khomariyah, who felt proud to raise the national flag. She was deeply grateful that wearing the *niqab* did not hinder her. The Islamic boarding school (*Ponpes*) fully supported her to perform as a *niqab*-wearing flag bearer. Regarding her reason for wearing the *niqab*, Lulu and Mira agreed that it was to protect themselves from harm. They both hope that this groundbreaking step of being *niqab*-wearing flag bearers can be followed by other *niqab*-wearing women elsewhere. They emphasized that the *niqab* does not prevent them from loving Indonesia (Suryarandika, 2024).

The trainer for the flag bearers at Al-Idrisiyah Islamic Boarding School, Asep Rahmat, mentioned that there was no difference in the training for *niqab*-wearing flag bearers. Both *niqab*-wearing female and male students received the same training twice a week on Mondays and Fridays for one hour. The training included marching and flag-raising drills. However, during the last Independence Day celebration, the flag

bearers trained intensively for just one week. The only difference was that the positions of male and female students were separated in the flag bearer formation.

Meanwhile, the Head of Public Relations at Al-Idrisiyah Islamic Boarding School, Sandra Yusuf, stated that there was no compulsion to wear the *niqab* within the school environment. All female students voluntarily wore the *niqab* after gaining knowledge and understanding of its function. She described the *niqab*-wearing flag bearers as proof that the *niqab* does not hinder women's activities.

One of the biggest challenges faced by those who choose to wear the *niqab*, robe, and beard is the stereotyping and stigmatization that often accompanies their appearance. They are sometimes perceived as part of radical or anti-nationalist groups. This stigma is not only unfair but also has the potential to divide the unity and create distrust among fellow citizens. It is important to remember that nationalism is not measured by physical appearance but by an individual's commitment to their country and society. Such negative stereotypes must be countered with a deeper understanding of cultural and religious diversity in Indonesia. Dialogue between communities and education about diversity is key to building mutual understanding and respect.

The Al-Idrisiyah Order has proven itself as an Islamic movement where its administrators, congregation, and students who wear the hijab, *niqab*, robe, and beard have been celebrating Indonesia's Independence Day from the 71st anniversary until now. The flag-raising ceremony occurs at the Al-Idrisiyah Order's central boarding school in Cisayong, Tasikmalaya. Uniquely, the female flag bearers wear *niqabs*. Hundreds of students, teachers, and central administrators of the Al-Idrisiyah Order participate in the Independence Day ceremony. Ust leads the ceremony. Adang Nurdin, M.Pd., serves as the head of the Al-Idrisiyah Order's education division. Adang added that the Al-Idrisiyah Order also contributed to the fight for independence. History records that Sheikh Abdul Fattah (the first leader of the Al-Idrisiyah Order in Indonesia) fought against the colonizers by forming the *Hizbullah* army. At that time, they were known as the Special Company in the Priangan Timur region (Suryarandika, 2024).

The Al-Idrisiyah Order, as a nationalist Islamic movement, has continuously strived to benefit the Ummah since 1932 through five primary programs: Islamic education, both formal and informal; the people's economy (recognized as the best national cooperative in 2016); Islamic propagation (*dakwah*); women's roles; and youth empowerment. Many who wear the niqab, robe, and beard actively contribute to the nation in various fields such as education, health, economy, and social work. They are teachers, doctors, entrepreneurs, and activists dedicated to advancing Indonesia. Their contributions to the nation demonstrate that nationalism is not limited by physical appearance but is defined by one's dedication and concrete actions for the country's progress (Suryarandika, 2024).

However, the challenges faced by students of the Al-Idrisiyah Order include social interactions, particularly for *niqab*-wearing women within the Islamic Boarding School. Their interactions with those who do not wear the *niqab* are limited, as people who do not wear the *niqab* feel some boundaries hinder free communication. The stigma among non-*niqab*-wearing individuals often leads to negative perceptions of *niqab*-wearing women. Social interaction typically requires social contact and communication, such as greetings and direct conversations, without limitations within the Islamic boarding school (Saimin, 2024).

The communication style of *niqab*-wearing women appears different, including their manner of speaking, eye contact, and tendency to avert their gaze. The stigma associated with *niqab*-wearing women often links them to Arab culture. However, the *niqab* is not merely a reflection of Arab culture but is rooted in religious teachings, with scriptures that emphasize its importance for women. Society's reactions are divided, with some supporting and others opposing the presence of *niqab*-wearing women. Women who wear the *niqab* often maintain more reserved behavior, which can make people around them feel uncomfortable, believing that there is no openness between them and those who do not wear the *niqab*.

Various obstacles, such as negative societal stigma and the lack of consensus among niqab-wearers, raise questions within the surrounding community. The community in Pagendingan, which is part of the Idrisiyyah Order, also experiences limited interaction, as the movement restrictions faced by *niqab*-wearing women limit their activities. Consequently, non-*niqab*-wearing residents tend to distance themselves and avoid socializing with *niqab*-wearing women. Despite this, niqab-wearing women have certain advantages, such as being more devoted and intense in their worship and adherence to Allah SWT's commandments. Although the *hijab* has the potential to be more widely accepted, the same cannot be said for the niqab. Following acts of terrorism, niqab-wearing women have faced new limitations, experiencing both internal and external discrimination. This indicates that niqab-wearing women are subject to discrimination (Saimin, 2024).

Conclusion

The novelty of this research lies in its exploration of how the Idrisiyyah Order, a traditional Sufi movement, actively integrates religious moderation (*wasatiyyah*) within the context of contemporary challenges, such as globalization and modern societal shifts. While previous studies have explored Sufism's emphasis on love, tolerance, and simplicity, this research uniquely highlights the practical application of these values by the Idrisiyyah Order in the modern world.

Another innovative aspect is examining the order's approach to religious attire, such as using the hijab, gamis, and beards, not as symbols of radicalism or rejection of national identity, but as expressions of spiritual devotion. This interpretation challenges the common perceptions of conservative dress in modern Islamic discourse and frames it as compatible with the broader ideals of nationalism and religious moderation. Through the Idrisiyyah Order, Sufism offers a model of religious moderation that is relevant in the modern era. With an emphasis on love, tolerance, and spirituality, Idrisiyyah Tarekat has developed a moderate attitude among its followers, which is very important in fighting against radicalism and extremism. This

research confirms that Sufism can effectively encourage moderation in the Ummah and build peace in diverse societies.

This article discusses the important role of Sufism, especially the Idrisiyyah Tarekat, in shaping Muslim moderation in contemporary Islam. As a spiritual dimension of Islam, Sufism emphasizes love, tolerance, and closeness to God, which is the basis for religious moderation. The Idrisiyyah Order is known for its moderate and inclusive teachings, helping Muslims balance religious beliefs and openness to differences. In Indonesia, the Idrisiyyah Tarekat has developed and significantly contributed to building social harmony, rejecting extremism, and encouraging religious moderation through education, dhikr, and social activities.

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