
**PROBLEMS OF TOLERANCE IN STUDENTS;
AN ALTERNATIVE THROUGH THE TEACHINGS OF QADIRIYAH
WA NAQSABANDIYAH ORDER**

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Submitted: 16/07/2024

Revised: 28/09/2024

Accepted: 20/11/2024

Published: 12/01/2025

Abstract

The purpose of this study is to provide an alternative solution for increasing tolerance among Muslim students through the teachings of the Qadiriyyah Wa Naqsabandiyah order in the post-conflict region in Indonesia. This research was conducted in West Kalimantan, Indonesia, with data sources from Muslim students at IAIN Pontianak and a total of 15 informants. This research method uses a qualitative research design; data is obtained through observation, interviews, and documentation. Data analysis is carried out through data reduction, data display, verification, and conclusion. The findings in this study revealed that tolerance attitudes in students are still pretense and do not lead to positive tolerance. Therefore, the author provides alternative solutions for building tolerance in students through the teachings of the Qadiriyyah Wa Naqsabandiyah Order.

Keywords

Tolerance, Students, Qadiriyyah Wa Naqsabandiyah Order.



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INTRODUCTION

The total population of Muslims in Indonesia reached 87.21% or around 240 million people (Rachmad et al., 2024; Susilowati et al., 2024). With a majority Muslim population, education in Indonesia cannot be separated from Islamic education because the majority of the people are Muslim (Nawas et al., 2022; Suyatno et al., 2022). However, in several cases, Muslim students in schools commit many moral violations, such as bullying, violence, fighting, ethnic and religious stereotyping, and others (Syarif & Herlambang, 2023). There are many problems that occur in Muslim students because the process of learning Islam is limited to delivering material and has not yet reached application in everyday life (Anggadwita et al., 2021). Therefore, a learning model is needed that can change student behavior through internalization of tolerance values (Nazarullail & Maskulin, 2023).

The knowledge of tolerance possessed by students in educational institutions is influenced by several factors, both internal and external. Internal factors such as motivation, health, interests, independence, and discipline are possessed by students. External factors include the role of teachers, educational facilities, learning materials, and social conditions in the student environment (Supriatna et al., 2022). The context of this study, conducted in West Kalimantan Province, Indonesia, shows that Muslim students still do not understand the concept of tolerance from the perspective of Islamic teachings. This is based on the results of interviews conducted by the author with IAIN Pontianak students, showing that in various indicators, the understanding of several IAIN Pontianak students towards tolerance still does not fully understand the meaning of tolerance. This is based on several indicators, such as cultural and religious diversity. In addition, students in narrating tolerance tend to be limited to normative and theoretical (based on the results of interviews with a number of students in February 2024).

In the Indonesian context, internalization of the value of tolerance can be done with a learning process derived from the Qur'an applied through curricula, learning processes, and Islamic educational institutions that are inclusive and respect diversity. Moreover, linguistic, ethnic, and religious diversity is inevitable, and the importance of instilling tolerance in Muslim students (Latif & Hafid, 2021; Rizki Nur Kalifah & Sri Nugraheni, 2022). The practice of Islamic education in building tolerance in Muslim students can be done through Sufism teachings, which aim to influence students' thoughts and actions to conform to Islamic values. Moreover, Islamic education not only transfers knowledge but also teaches students to be tolerant, honest, responsible, and have mutual

respect between ethnicities and religions. Sufism-based learning among Muslim students plays a role in reducing stereotypes against other groups.

Sufism is closely related to the mental attitude of always wanting to be close to God (Applebaum, 2023; Sahri, 2024). The characteristics of Sufism are as follows: First, all schools of Sufism have the same obsession, namely peace and happiness. In this context, Sufism can be the controller of everything that breaks the balance. Second is the intuitive epistemology of Sufism, that is, knowledge obtained directly through special stages in which this knowledge aims to seek absolute truth. Third, Sufism is a way to improve one's moral qualities by carrying out purification activities, also known as *tazkiyah an-nufūs*. Fourth, immerse yourself in the attributes of God (*tajalli*). Fifth, the habit of expressing experiences felt and experienced, or called *syatohāt* (Haq, 2019).

The Sufism approach is one of the important strategies derived from internal Islam for building tolerance in Muslims (Latif & Hafid, 2021). The role of Sufism in building tolerance lies in the esoteric aspects of Sufism through the process of *tazkiyah an-nufūs*, so that someone who practices Sufism is protected from radicalism in religion. (Ahmad et al., 2021; Hill, 2021; Lutfauziah et al., 2022). One of the material objects in Sufism is the *tariqat*. The *tariqa* itself was originally an individual activity carried out by Sufism practitioners (Raja Halid, 2022).

The Order (*tariqa*) has been known as a religious institution that consistently teaches harmonization, well-being, and inner happiness. The values championed by the *tariqa* group so far are adaptive, compromised, and accommodating attitudes in the context of disseminating Islamic *da'wa* and being acculturative-evolutive and creative-productive in building cultural and religious acculturation (Haq, 2019). One of the most popular *tariqas* in Indonesia is the Qadiriyyah Wa Naqsabandiyah order, which was unified by one of the great figures in the *tariqat*, namely Sheikh Khatib as-Sambasi, who came from the Sambas area of West Kalimantan. His full name is Sheikh Ahmad Khatib bin Abd. Ghaffar ibn Abdullah as-Sambasi al-Jawi. Sheikh Khatib as-Sambasi was born in 1803 in Sambas Regency, West Kalimantan (Syarif et al., 2023).

Perfection in the teachings of Qadiriyyah Wa Naqsabandiyah rests on three concepts: *Shari'a*, *tariqa*, and essence. *Sharia* is all the provisions that have been decided by Allah and the Prophet Muhammad, both in the form of commands and prohibitions. In practicing the *Shari'a*, *tariqa* is required as a special method for carrying out the principles of the *Shari'a*. This essence is an effort to understand and live in the process of implementing the *tariqat*. These three concepts will lead

students to arrive at a maqām (place) called makrifat (Aqib, 2012). In teaching the three teachings of sulūk, there is an illustration commonly used in Qadiriyyah Wa Naqshabandiyah. The illustration depicts the process of a person searching for pearls. The Sharia is illustrated with an ark that serves as a tool. The ark itself sailed in the middle of a vast ocean, and this ocean is an illustration of the order itself. Then, the essence is the pearl contained in the bottom of the ocean. To get the pearl, one inevitably has to dive into the bottom of the ocean (Zaini, 2015). Sufism teachings that can be practiced in educational institutions in Indonesia are the Qadiriyyah Wa Naqshabandiyah order. In the teachings of the tariqa, tolerance values can be integrated with the learning process in schools in West Kalimantan, Indonesia. Sufism is a method of guidance for students in improving the emotional and spiritual intelligence (ESQ) of Muslim students, especially in post-conflict areas (Harun, 2023; Sahri, 2023; Sahri & Hali, 2023).

Several studies show that Sufism also has a practical dimension that supports tolerance through religious activities, such as the study conducted by Moh. Nor Ichwan et al. (2024), which mentions that the Sufism approach can offer insights into tolerance and diversity that are relevant to the political and cultural system of the contemporary Muslim community. In the religious realm, research by Robingatun et al. (2024), shows that the practice of Sufism not only has an impact on the social and cultural culture of the community but is also manifested in attitudes of social concern, awareness of human values, and tolerance. The results of this study are relevant to the research conducted by Martin Van Bruinessen (2009), which stated that Sufism is always relatively tolerant and adapts to local customs and traditions. Meanwhile, in social interaction, research by Wahyu Nugroho (2021), revealed that although the concept of tolerance is dynamic, Sufism groups tend to display their tolerant character in practice, even though they are often faced with conflicts of political and religious interests. Meanwhile, in the research of Niyaz Ahmad Lone (2022) It was revealed that Sufism still has legitimacy in modern society. Sufism plays a role in maintaining peace, harmony, and tolerance in social interactions, so Sufism is very important in the modern era, where there is still religious extremism, violence, and a crisis of human values in the modern era.

Several of these studies show that Sufism is very important in the contemporary era in building peace through tolerance. However, the research still focuses on the Sufism community and the social conditions of Muslim society in general. Meanwhile, this study is different from previous studies that focus on increasing tolerance among students through the teachings of the Qadiriyyah Wa Naqshabandiyah in the post-conflict area of West Kalimantan. The author provides an alternative

solution through a Sufism approach to building peace in West Kalimantan.

METHOD

This study uses a qualitative research design. Qualitative research in this study uses a field research model. The author conducted this research from January 15 to March 15, 2024, at IAIN Pontianak, West Kalimantan. Primary data sources are carried out through interviews, observations, and documentation. The author interviewed 15 IAIN Pontianak students about the tolerance that was randomly selected. In addition, the author also made observations on IAIN Pontianak students, especially in the campus environment during lectures (Boros, 2018; Cohen & Arieli, 2011; Herlambang et al., 2023; Kalpokas & Radivojevic, 2021). Finally, the author does documentation related to the activities of IAIN Pontianak students. To support the primary data, the author also uses secondary data, especially about the Qadiriyyah Wa Naqsabandiyah Order.

Data analysis in this study uses descriptive-analytical data analysis, which consists of several stages, namely: 1) data reduction, namely, the process of filtering data based on findings on student tolerance in West Kalimantan; 2) display data, the process of presenting data based on the data obtained becomes the main source of information related to the purpose of research; 3) data conclusion and verification, the data that has been obtained is then verified using data triangulation techniques. In this case, the author uses the source triangulation technique, which aims to increase the level of confidence in the data (Akinyode & Khan, 2018).

FINDINGS AND DISCUSSION

Findings

Student Knowledge of Tolerance

Tolerance is a character value that is the basis for student social interaction in the campus environment and society. Moreover, IAIN Pontianak students come from diverse backgrounds, especially in terms of ethnicity. IAIN Pontianak, as the only state Islamic higher education institution in West Kalimantan, plays a strategic role in internalizing students' values of tolerance. Although there is a content of tolerance in lectures, both theoretical and practical, the knowledge and understanding of several IAIN Pontianak students about tolerance still face a number of problems, especially about the concept of tolerance.

In general, the students interviewed by the author have a normative understanding of tolerance, especially respecting differences in culture, religion, and religious organizations. Student understanding is still theoretical and has not yet been implemented in social interaction in society (Based on the results of interviews with several IAIN Pontianak students, February 17, 2024). The results of the interview about the tolerance knowledge of IAIN Pontianak students are as follows:

Table 1. Student Knowledge of Tolerance

No	Student Knowledge	Information
1.	Students consider that tolerance is an attitude of mutual respect, especially in religious matters, and does not interfere with the worship of others. However, there are limits to tolerance, especially not being able to follow other people's worship and helping each other in worship.	Interfaith tolerance
2.	In social interaction, students prefer to make friends with fellow Muslims and rarely make friends with people of different religions.	Tolerance in Social Interaction
3.	Several students reject worship accompanied by culture because it is considered heresy and shirk.	Tolerance in Worship
4.	In social interactions, students always make friends with people of the same ethnicity and rarely make friends with people of different ethnicities.	Tolerance in Social Interaction
5.	Students do not care much about ethnic background when making friends, but they are more likely to make friends with people who have the same ethnicity because it is easy to respect each other, especially culture, customs, and character.	Tolerance in Social Interaction

Source: interview results with IAIN Pontianak students

Based on the results of the author's interviews with students, it can be seen that students still do not understand the attitude of tolerance and tend to still have pseudo-tolerance. The results of the interview showed that Muslim students rejected worship mixed with local culture; this was because some students thought that traditional Muslim communities carried out worship in accordance with local customs, which is heresy (*bid'ah*). In addition, the author conducted interviews with a number of IAIN Pontianak students regarding ethnic differences in community life.

This social fact can be seen in that students still have negative stereotypes when looking at other ethnicities. Even so, several students revealed that they still want to make friends with people of different ethnicities, especially in the campus environment, but in social interactions outside the campus, they often make friends with fellow ethnicities (based on the results of interviews on February 20, 2024). This is a problem because West Kalimantan is a post-ethnic conflict area, so the importance of ethnic mixing in social interaction to prevent ethnic stereotypes in students. The observations made by the author show that although the values of diversity have been applied in

the practice of learning in lectures, intolerance is still found in some students of IAIN Pontianak. Such intolerance often appears in the form of jokes that allude to ethnic, religious, and cultural differences, which, although not considered serious, can cause social tension among students.

In addition, the tendency of students to interact more closely with friends who have the same ethnic background shows that there are obstacles in building cross-cultural relationships. This kind of intolerance has the potential to be an obstacle to the creation of inclusive social harmony in the campus environment. Therefore, a systemic approach is needed from the campus and students to strengthen multicultural education and build a culture of mutual respect, especially in the campus environment.

Learning Tolerance in the Teachings of the Qadiriyyah and Naqsabandiyah Order

Learning tolerance for students is very important, especially for students who are agents of change and will interact with the community. Through the understanding of tolerance, students can respect differences in religion, ethnicity, culture, and other groups. As a university that prioritizes religious moderation, IAIN Pontianak is expected to create an innovative and responsive learning model to national and global challenges. Through innovation in learning methods, it can form the character of students who are inclusive and able to contribute to society. Therefore, IAIN Pontianak has the responsibility to internalize the values of tolerance through the learning process in lectures.

The observations made by the author show that tolerance learning in lectures still does not touch the spiritual dimension of students. The form of tolerance learning in the Citizenship Education course, for example, is only limited to integrating the value of tolerance into the course. Although there are efforts to associate religious materials with the context of peace, justice, and religious moderation, learning has not analyzed actual issues related to tolerance, such as social conflicts, diversity, radicalism, discrimination, and others.

Therefore, the author provides an alternative solution to learning tolerance in lectures, especially at IAIN Pontianak. Moreover, the author's findings related to the attitude of student tolerance at IAIN Pontianak are that there are still students who do not understand tolerance. Therefore, it is necessary to have tolerance learning materials that can build tolerance and multiculturalism attitudes in students. In this case, the author provides an alternative solution to the problem of tolerance by instilling values in students regarding the spiritual dimension. The author recommends that the value of tolerance be internalized through the teachings of the Qadiriyyah Wa Naqsabandiyah Order. The following author explains the teachings of the Qadiriyyah Wa Naqsabandiyah Order, which can be conveyed in the learning process for students to internalize the

value of tolerance at IAIN Pontianak.

Table 2. Learning Tolerance for Students

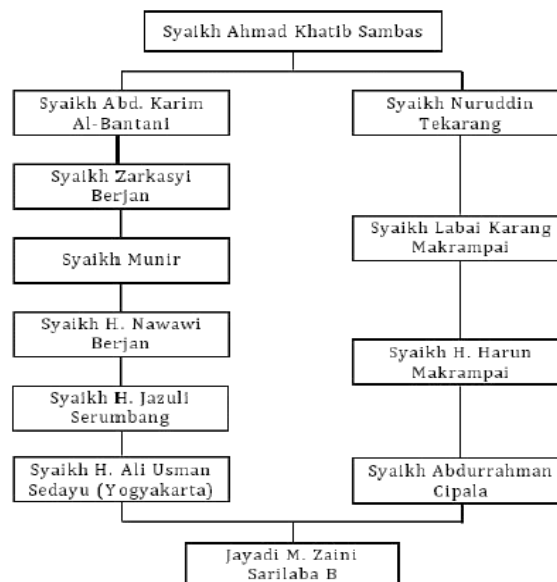
No	The teachings of the Qadiriyyah wa Naqsabandiyah Orders	Description
1.	The teaching about morality to students in the form of obedience to Allah	A student has a tendency to limit his heart only to God, or a student is required to always remember God in all conditions. A disciple is able to be grateful for everything God has given them. Remembering Allah teaches students that everything is God's creation, including humans, created from various ethnicities and religions other than Islam.
2.	Teaching respect to lecturers	In learning, students should always be polite (<i>khuḍū'</i>) and humble (<i>tawaddu'</i>).
3.	Morality toward friends	A disciple should view others as better than himself and help each other with others in good matters; advise friends when they make mistakes; have a good prejudice against friends; reconcile friends when disputes arise; provide moral support to fellow friends; Be honest when talking to friends.
4.	Morality to myself	I have good character in social interaction, am honest in speaking, always act in accordance with religious rules under all conditions, conduct social interaction with others, feel that everything that is done is being watched over by God, and advise myself when making mistakes.

Source: Sheikh Jayadi (Mursyid Qadariyyah Wa Naqsabandiyah Order)

In the teachings of the Qadariyyah Wa Naqsabandiyah Order, emphasis is placed on building spirituality that not only brings oneself closer to Allah but also builds tolerance with fellow human beings or social interaction. These teachings are relevant in building an inclusive attitude for students in the midst of a heterogeneous society in West Kalimantan. Moreover, the Qadariyyah Wa Naqsabandiyah Order was founded by Sheikh Akhmad Khatib Sambas, a scholar from Sambas, West Kalimantan. So that the teachings are relevant to the context of religion in West Kalimantan. In the contemporary era, the Qadiriyyah Wa Naqsabandiyah Order was continued by Sheikh Jayadi Zaini. Under Sheikh Jayadi, the Qadiriyyah Wa Naqsabandiyah Order still exists with a more specific

variant of the order, namely, the Qadiriyyah Wa Naqsyabandiyah al-Khatibiyah Order. The genealogy of Sheikh Jayadi in obtaining the ijazah of the Qadiriyyah Wa Naqsyabandiyah Order to form the Qadiriyyah Wa Naqsyabandiyah al-Khatibiyah Order can be seen in the picture below:

Figure 1. Genealogy of the Qadiriyyah Wa Naqsyabandiyah al-Khatibiyah Order



In the practice of these teachings, there is also the concept of *tasamuh* (tolerance), which comes from the understanding that every human being is a creature created by Allah, so they must respect each other in social interactions. In addition, the Order also teaches us to avoid hatred, arrogance, resentment, and hostility towards fellow humans so that the teachings in the order are relevant to be taught to students, especially at IAIN Pontianak.

Spiritual strengthening, especially tolerance, is taught through social interaction activities to build inclusive relationships regardless of religious and cultural backgrounds. The implication of learning tolerance for students through the teachings of the Qadiriyyah Wa Naqsyabandiyah Order is to form students who have not only spiritual piety but also social piety. Thus, the teachings of the Qadiriyyah Wa Naqsyabandiyah Order can contribute to building tolerance for IAIN Pontianak students in the midst of a heterogeneous society in West Kalimantan.

Discussion

Tolerance in Islam is a complex act of respect in every religious practice. Islam rejects radicalism, violence, and anti-peace behavior; this shows that Islamic teachings uphold tolerance between ethnicities and religions (Nafisi, 2018). The concept of tolerance is widely used in the context of diversity, in particular gender, race, religion, culture, and ethnicity. Tolerance is the

attitude of respecting others regardless of differences, being open-minded, and respecting cultural diversity. Tolerance must embrace, respect, and not discriminate against others because of ethnic and religious differences. Although tolerance is essential for harmonious coexistence, discriminatory acts still occur, are experienced, and are reported in society (Aderibigbe et al., 2023).

The teachings of the Qadiriyyah Wa Naqsabandiyah order apply multicultural values in various aspects of social life. The teachings of the Qadiriyyah Wa Naqsabandiyah Order integrate various forms of Sharia law with Sufistic spiritual practices that are integral to the perfection of Islamic Shari'a (Muhassim, 2023). In the teachings of the Qadiriyyah Wa Naqsabandiyah Order, students need to practice moderately, meaning that in achieving the pleasure of Allah, there is no need to separate themselves completely (permanently) from the world and society, which ends up stagnating (jumud). Carrying out the teachings of the *tariqa*, in addition to having to be done moderately, also needs to be done humanistically, namely by people who focus on achieving God's pleasure by doing according to religious teachings seriously and are able to feel the impact of these spiritual aspects. Teachings practiced in social life have an impact on not easily hurting others, causing spite, envy, and doing evil to others, but rather giving rise to an attitude of compassion, empathy, and tolerance for differences and diversity (Zaini, 2015).

The teaching of the Qadiriyyah Wa Naqsabandiyah Order that can be internalized in students is *murāqabah*, which is the inner process of feeling the presence of God, who always watches over all human actions (Nur, 2021). The message of *murāqabah* is that a disciple feels the presence of Allah and believes that Allah always supervises all actions of a student not to do things that violate religious rules, including intolerance towards others (Salahudin & Arkumi, 2016; Woodward et al., 2013). A student who practices *murāqabah* will never be intolerant of his fellow human beings because he knows that Allah must know all the deeds he does. The feeling of always being watched by Allah can educate people to always be careful, not easy to do things that are forbidden, and motivated to always do positive things. Self-awareness built through the concept of *murāqabah* will also lead a student to always be consistent and committed in carrying out religious commandments, both with an attitude of tolerance, mutual respect, empathy, and mutual respect for differences and diversity, both ethnic and religious (Ahmad et al., 2021).

In the context of learning tolerance in IAIN Pontianak students through the teachings of Sufism, it has relevance, especially in West Kalimantan as a heterogeneous region and has a history of ethnic conflicts (Dewantara et al., 2024). The teachings of the order that emphasize spirituality

and build the character of tolerance can be a strategic approach to building students' knowledge about the importance of mutual respect in the midst of cultural, ethnic, and religious diversity both in the campus environment and in the community. Through this learning, students can be made agents of peace and reconciliation, especially in West Kalimantan. Through the Sufism approach, students are taught to build empathy and prioritize unity in dealing with differences in both ethnicity and religion. Tolerance learning serves as a foundation to strengthen national values among IAIN Pontianak students. Thus, the teachings of the Qadiriyyah Wa Naqsabandiyah Order are a holistic and transformative solution in shaping the character of students who are not only religious but also inclusive in creating a peaceful and harmonious West Kalimantan society (Elmansyah et al., 2024; Gitosaroso et al., 2023; Gitosaroso & Sahri, 2021; Masmuri & Bayu, 2019; Sahri, 2024). This is also relevant to the dynamics of religious development in West Kalimantan, where there is a contest in the public space between transnational and traditional religious movements (Prasojo et al., 2020; Ruslan et al., 2024; Sapendi & Suratman, 2024).

CONCLUSION

This study explores the problem of tolerance among students in West Kalimantan, Indonesia. Several key findings show that students' tolerance attitudes are still pretense and do not lead to positive tolerance. This finding also shows that many students are still intolerant of other groups. There are at least three intolerant attitudes that occur in students. First, intolerant attitudes occur in students with different religious backgrounds. Second, there is intolerance among Muslim students with different religious ideologies. Third, intolerance in making friends with inter-ethnicities. Based on these findings, the author provides an alternative to the process of Islamic education in Indonesia through the teachings of the Qadiriyyah Wa Naqsabandiyah Order in the learning process of Islamic education. Through the teachings of the order, students can develop an attitude of tolerance and multiculturalism.

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