

Islam Madura dan Tasawuf di Era Digital (Melacak Komunitas Tari Sufi Kampong Rumi Ben Mote Desa Kedungdung Kabupaten Sampang)

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Abstract

Madurese Islam is a relationship between religion and culture as a process of harmonious integration known as acculturation. In the development of an all-digital era, religion is at the forefront to protect humanity from all the problems of life, especially in the realm of mental or quality problems. human heart that is regulated in the science of Sufism. One proof of the urgency of a religious approach through Sufism is the establishment of the Sufi Ben Mote Dance community in Kampong Rumi in Kedungdung Village, Sampang Regency. Through qualitative research with a case study approach, this research uncovers several facts, first, the Islamic aesthetics contained in Sufi dances is a process of unification between the servant and his god, through rhythmic and harmonious dance movements. Second, understand the reading and meaning of every movement performed in Sufi dance. The third, there are a positive effect of sufi dance community in the society, as: psychospiritual practices, minimize teenagers naughtiness and Countering Radicalism in Religion which can destroy a nation.

Keywords: Whirling Dervhises, Mysticism, Madurese Islam.

Abstrak

Islam Madura adalah relasi antar agama dan budaya sebagai proses perpaduan harmonis yang dikenal sebagai akulturasi. Dalam perkembangan zaman yang serba digital, agama menjadi garda terdepan untuk melindungi umat manusia dari segala problematika kehidupan, terkhusus pada ranah persoalan bathin atau kualitas hati manusia yang diatur dalam ilmu tasawuf. Salah satu bukti urgensi pendekatan keagamaan melalui ilmu tasawuf adalah berdirinya komunitas Tari Sufi Ben Mote Kampong Rumi di Desa Kedungdung Kabupaten Sampang. Melalui penelitian kualitatif dengan pendekatan studi kasus, penelitian ini mengungkap beberapa fakta, pertama, estetika Islam yang terdapat dalam tarian sufi merupakan proses penyatuan antara hamba dan tuhan, melalui gerakan tari yang ritmis dan harmonis. Kedua, memahami bacaan dan makna dari setiap gerakan yang dilakukan dalam tari sufi. Ketiga, terdapat dampak positif dari keberadaan komunitas tari sufi ini di tengah masyarakat, antara lain: sebagai praktik psikospiritual, meminimalisasi kenakalan remaja, serta menangkal Gerakan radikalisme beragama yang dapat memecah belah persatuan bangsa.

Kata Kunci: Tari Sufi, Ilmu Tasawuf, Islam Madura.

Introduction

In understanding Indonesian state's context, Madura region is an integral part that cannot be separated from its potential, culture, and religion that is reflected by how Islam is in the style of Indonesia as a pluralistic country. It means Islam in Madura is a miniature of Islam in Indonesia.¹ As Hamka's opinion in his book entitled "*dalam perbendaharaan lama*"² states that Madura is an area with a society known for its religiosity. Religiosity

¹ Mohammad Hefni, *Islam Madura Studi Konstruktivisme strukturalis tentang relasi Islam pesantren dan Islam kampong di Sampang Madura*, (Surabaya: Literasi Nusantara, 2019), 15.

² Hamka, *Dari Perbendaharaan Lama menyingkap sejarah Islam di Nusantara*, (Depok : Gema Insasni, 2020), 12.

here, means that is all activities in the life of Madurese community shows an Islamic style. One of them can be seen in the poems that mothers always read before their children going to sleep: "laa ilaaha illallaah, pillows of shahada, asapo' faith, apajung Allah" (laa ilaaha illallaah, *abantal sahadat*, *asapo' iman*, *apajung Allah*). This shows that Islamic religious education has been introduced from an early age, even before stepping on an educational institution.³

Madurese Islam is a kind of relations both of religion and culture that has a harmonious blend. Islam comes in the midst of the Madurese community which has a develop culture and tradition.⁴ Simply, Madurese Islam is a kind of Islam based on cultural values and local wisdom. Therefore, the position of Islam as a filter in the middle of Madureses' culture known as multiculturalism. It mean that is Islam becomes a straightener in adopting a good culture and eliminating a bad culture. This is a form of cultural acculturation.

When the era is developed and involves with a modern technology it has eliminated the real relationship of humanity.⁵ In this era, moral problems are starting to decreased and can destroy civilization. People prefer choose individualist and leaving the real interaction. The benchmark of today's society lies in material things and begins to forget how to improve spiritual relationships with their god. The real phenomenon above is the background of the widespreading of Sufism values which shows Islamic spiritual and psychological values.

Health is not only shows through physical health, besides, spiritual health also important in every human being. Islam regulates about it in the science of Sufism. Sufism is an Islamic treasure that focuses on the spiritual aspect that raises noble character in humans.

Islam has a basic value that is universal. In a study conducted by Mohammad Hefni stated that Islam is a religion that crosses space and time.⁶ It means that the function of islam is as the actualization of Islamic values into people's daily lives. Islam regulates all aspects of life, including the spiritual side to produce good character and morals. In a society, a culture that is belief to the science of psychology will have a better morals' quality. Now adays, Improving the relationship between the servant and his god is needed. The concept of Sufism is not only an ordinary discourse, but becomes the focus of attention to be applied.

In the midst of today's developments, Madurese are sensitive to their spiritual health of the society. They tried to solve it by keeping the dhikr and sholawat in order to live the dead souls. This sensitivity is also grounded in Madura, especially in Sampang town's society. They establish a Sufi dance community named *ben mote kampong rumi*. This community collaborate between Sufi dances with reciting sholawat nabi which related with Madurese soul. The example of sholawat is sholawat burdah.

The dances, reciting solawat, and praises have a purpose to close the soul with Allah SWT. The aesthetic values shows in this dance become a medium of da'wah to convey a deeper meaning about psychological side. Sufi dance (*Sema dance*) is a dance that describes the form of a servant's love for his god. Every dance's movement performed a spiritual value. This dance also becomes a medium for purifying the human soul. This dance was created to seek dimensions that are invisible to the eye, which brings a servant into another dimension of his god. This community proves that Madurese Islam and Sufi

³ Emna Laisa dan Indah Husnul Khatimah, *Esser Jemmu'*, Islamuna: Jurnal Studi Islam 8 (1), 2020, 76

⁴ Nor Hasan, *Relasi agama dan Tradisi Lokal*, (Surabaya: Jakad Media Publishing, 2021), 19.

⁵ Dedy Irawan, *Tasawuf Sebagai Solusi Krisis Manusia Modern : Analisis Pmemikiran Seyyed Hossein Nasr*, *Tasfiah jurnal pemikiran Islam*, Vol 3 No. 3 (Lampung, 2019), 42.

⁶ Mohammad Hefni, *Islam Madura Studi Konstruktivisme*, 18.

dances performed by dancers are stored positively for the strengthening of Sufism and Islamic mysticism. The thickness of the value of Sufism is the goal of improving the soul..

The first previous study come from a research conducted by Iftitah Hidayati with the title *Aesthetic Values of Sema Dance as a propaganda medium in the Sufi dance community of Kampong Rumi Ben Mote in Kedungdung Village, Sampang Regency*.⁷ The results of the study stated about the symbolic meaning of the sema dance as a value of beauty and a medium of da'wah. The Second previous study comes from another research by Mohammad Hefni with the title *Islam Madura (constructivism study of the relationship between Islamic boarding school and village Islam in Sumenep Madura)* which discusses the universal concept of Madurese Islam.⁸ In this study, the researcher discussed about the relationship between Islam and Madurese culture which resulted in cultural acculturation so that Islam has an important position in the midst of a developing culture.

The Third is a research conducted by Rista Dewi Opasantini with the title *Islamic values in Sufi dance performances in the "multicultural Sufi arts" group of Pekalongan city* which informed about the history of Sufi dance till becomes an Islamic values.⁹ The researcher reveals about the Islamic values in the movements in Sufi dance. The symbolic meaning of the dance was conducted by the researcher in detail and communicatively. The researcher focuses on the meaning of each movement in Sufi dance, so that it is easier to understand the meaning of this dance.

Methods

This research used a qualitative research method with a case study approach. Creswell defines qualitative research as an approach that explores and understands a phenomenon.¹⁰ In qualitative research, research results are strongly influenced by the mindset of researchers because the data obtained are interpreted by researchers.

Through a case study approach, this research is carried out in depth on an object of research that is being studied. In their book, Muh Fitrah and Luthfiah state that the case study is an approach that aims to explore in depth the related system based on extensive data collection and exposure.¹¹ The location of this research is in Kedungdung Village, Sampang Regency, Madura. By paying attention to the existence of a Sufi dance community which is quite interesting to study. Sources of data in this study are in the form of humans and non-humans. The sources of human data are the founders, and the dancers of the Sufi dance community of Kampong Rumi Bern Mote Sampang, while the non-human data sources are the analysis of literature related to Madurese Islam and Sufism in the digital era. Data was collected by using interview, observation and documentation techniques.

⁷ Iftitah Hidayati, Nilai Estetis Tari Sema Sebagai Media Dakwah di Komunitas Tari Sufi Kampong Rumi Ben Mote Desa Kedungdung Kabupaten Sampang, *Skripsi*, (IAIN Madura, 2021), 35-40.

⁸ Mohammad Hefni, *Islam Madura Studi Konstruktivisme*, 15-20.

⁹ Rista Dewi Obsantini, Nilai-nilai Isalmi dalam pertunjukan tari sufi pada "grup kesenian multikultural" kota pekalongan, *Jurnal Tari Seni*, 3 No. 1 (Semarang, 2014) 5-7.

¹⁰ JR Raco, *Metode Penelitian Kualitaif jenis, karakteristik dan keunggulannya*, (Jakarta Pusat :Grasindo, 2019), 16.

¹¹ Muh. Fitrah, dan Luthfiah, *Metodelogi Penelitian Kualitatif, Tindakan Kelas, dan studi kasus*, (Jawa Barat: CV Jejak, 2017), 25.

Results

The Profile of Sufi Dance Community of Kampong Rumi Ben Mote, Sampang Regency

The Sufi Dance Community of Kampong Rumi Ben Mote, Sampang Regency was established in 2019. Its existence was motivated by a student who was carrying out his studies in Yogyakarta who brought this dance culture. Then, this community developed quickly. In 2020 the Sufi dance was inaugurated by Ustadz Khoironi Shodri or greeted by Ustadz Elzacak. Then the ustadz invited the younger generation to become his students and learn the Sufi dance. Currently, there are 8 students who are loyal to Sufi dance. They consistently held Sufi dance associations which eventually formed a recitation (*koloman*) which was routinely held every Friday night consisting of youth and fathers in the village. In addition, the *kolom* activities are also filled with reciting *burdah* and at certain times coming to the graves of Islamic figures. This is a form of preservation and dissemination of the beauty of Islamic Sufism.

The people of Kedungdung Village, Sampang Regency fully support this Sufi dance community. Starting from respecting the existence of the Kampong Rumi Sufi dance community and knows that this dance always shows in every event of Islamic day. The elders as *kiayi* and leaders support this community. They provide space for the Kampong Rumi Sufi dance community to preserve Sufism in the midst of conditions and developments. This is in accordance with the concept of a religious Madurese community, so activities that have a religious breath will be accepted by the community. The Kampong Rumi Sufi dance community is also open to the public. The recruitment of students to learn this dance is open for free, so that, this community can not only spread from village to village, but also to outside the island of Java.

The Practices and Meanings of Sufi dance movements

Sufi dance or referred to as the *sema* dance is a melting dance or beauty dance performed by someone with the aim of expressing love to their lover. In this case, the intended lovers are two objects without separation, namely Allah as the owner of the soul and body in each individual, and the role model for all mankind, namely the Prophet Muhammad *sallallahu 'alaihi wasallam*. This Sufi dance is also called the drunken dance of Allah. The point is that the essence of this dance is the concentration of all that is owned only for the almighty, namely Allah SWT. Historically, this Sufi dance is a typical Middle Eastern dance, with a famous figure, namely Maulana Jalaluddin Rumi.

Through this Kampong Rumi Sufi dance community, Sufism values can be implemented in the community. The implementation can be done through three levels:

First there is the level of knowing. At this level the dervish (Sufi dancer) must know and mature spiritually by always remembering Allah or (*dhikrullah*) by getting used to it.

Secondly, there is a level of feeling. At this level, there is an impulse due to love and longing for Allah SWT, so that there is a feeling that arises with sincere love. From this level, the dervish is able to produce a spiritual dance that is performed to the end.

And the last, there is a level of letting go. At this level, the soul as a human being is released and replaced with a soul that is directly related to Allah SWT. At this time the dancers and dances are performed only for Allah no other reason.

There are several rules that must be followed in carrying out this Sufi dance, including: a sheikh needs to be present during the performance, the singer must be respected, the heart must be emptied of worldly thoughts, must be able to know the impulses that lead to ecstasy, not communicate with any party related to dance, and the motivation for concentration should come from oneself. All of these rules indicate that Sufi dance is not just an ordinary dance. There are several things that must be fulfilled as a condition for maintaining the sacredness of the love dance of creatures to the creator.

The implementation of the Kampong Rumi Sufi dance is as follows:
First, that is the preparation before dancing. Dervishes (dancers) are required to have ablution as ablution before prayers. After that, the dervish neutralizes himself with dhikr and istighfar. The essence of dhikr in this dance is meaningful as a request for maghfiroh to Allah SWT.



Picture 2. Dervish's hand position

The Second, at the time of the dance. Dervish walked with his hands on his chest with his right hand on top of his left hand. Then, they dance with the position of the right hand pointing up as a symbol of asking or begging. The purpose of asking for intercession is while the left hand is positioned facing backwards or downwards, with a symbol of intercession. In a sense, this gesture is a related symbol, the right hand in an up position (asking) and the left hand in a down position (giving). In this process, the dervishes called the Names of Allah and His Messenger together, thus easily presenting Allah SWT is in their hearts.



picture 3. Circular motion

The third, the pattern is created by slowly rotating the body counterclockwise. Then the hand stretches slowly which is accompanied by a rhythmic tempo. The more the tempo of the rhythm, the dervish will have two stages of breathing and mention the name of Allah will no longer be heard except for the letter "hu". This breath has the meaning that the breath that is in the human being symbolizes the last breath that will be exhaled, so that this soul is united with the breath of the divine spirit. In this condition, the dervishes feel one with the creator.



Picture 4. The position of the bow as a sign of the ending of the Sufi dance.

The Fourth, the eyes are fixed on the left thumb, which continues to rotate and dhikr in the heart by saying "Allah". Then the position of the body bent and firm alternately as well as the position of bowing and standing. The meaning is that it is carried out as respect when carrying out prayers. Forms of glorify the creator by positioning themselves in the form of true respect.



Picture 5. Reading Sholawat and Tambourine Accompaniment

The Fifth, when the dance is almost finished, the hand position is back like everything with the body bent. This position is done as a sign that the dance has finished. The music and prayers during the Sufi dance is accompanied by a tambourine in accordance with the rhythm of the Sufi dance. Then the dancers will spontaneously carry out the dance accompanied by music and prayers. The dance will follow the accompaniment and rhythm of the song. The song commonly used by the Sufi dance of Kampong Rumi is sholawat burdah.

Judging from the main movement of the Sufi dance is namely spinning. The rotating movement is like the tawaf movement in the pillars of the Hajj at the Kaaba. This cycle is also known as the divine heavenly cycle. All of these describe the depiction of the universe. The dance means following the thym in the rotation of the universe. From the main movement, the way in which the dancers merge themselves and their soul with the creator is done in two ways. *First called by Tawassul*. The meaning of tawassul is the specialization of dance on the lover, namely the Prophet Muhammad, and the second is devoted to the founder of Sufi dance in Turkey. *Second is sanad*. There is a clear line of knowledge between a teacher and his students, so that the santri or Sufi dancers will be guided and connected with the teachers until the chain is connected to the Prophet Muhammad SAW so that the soul relation between teachers and students will be easily connected.

In terms of dress, the dancers usually use a black robe which will then be removed when he dances to reveal his white robe. He also wears a conical lacquer hat from Central Asia. The philosophical meaning of the hat is a symbol that symbolizes the tombstone. While the black robe that is removed when dancing symbolizes death and life after death. The flute that is blown as the accompaniment of the song symbolizes the trumpet that is blown by the angels on the day of resurrection to bring the dead back to life. The red carpet which is usually sat by the sheikh symbolizes the beauty of the sun and the evening sky which at that time adorned Rumi forever.

The positive Impact of the Sufi Dance Community in applying of Sufism values in the Digital Age

1. Introducing Sufism as Psychospiritual Therapy

Various practices of tasawwuf applied by the ben Mote Sufi dance community are closely related to the application of psychospiritual, where the concentration of the human soul is directed to gain more serenity and an intimate relationship with God.

Psychospiritual is energy or strength in a person's body, both physically and mentally, which is related to the essence of spirituality in which there is a supernatural belief such as a relationship to God. Psychospiritual encourages a person to have a positive spirit in carrying out the goals of the meaning of the life he is living. Thus he will get when he has experienced a good relationship with God and can experience an increase in the quality of life in a spiritual aspect which will later be manifested in an increase in his physical reality.

Psychospiritual as part of Sufism is part of Islamic religious teachings that are oriented to the level of introduction to the creator. Some Muslims feel they have no satisfaction with the formal way of worship. The spiritual values contained in the worship performed have not satisfied the spiritual needs of the Sufis, so they seek a way closer to God, see, feel, and unite with God in their hearts and hearts. In the book of Sufism and Tarekat, Ris'an Rusli stated that God is inaccessible physically and mentally, but God can be approached (taqarrub).¹² Allah has closeness to each of his servants and the connector between a servant and his god is prayer. As in the Qur'an Allah SWT (Al Baqarah : 186) states that:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا
بِي لَعَلَّهُمْ يَرْشُدُونَ

Artinya: *and whane my servansts ask you, concerning me-indeed iam near. I respond to the incovation of the supplicant when he calls upon me. So let the respond to me (by obedience) and belive in me that they may be (rightly) guided.*

Various forms of psychospiritual therapy, such as fasting, seclusion, moral, remembrance of God, and remembrance of death are a series of basic Sufi practices that dervishes go through. By fasting, it succeeds in weakening the nafs which pushes us to do what is easy, comfortable, and enjoyable instead of doing what is right. Seclusion is an opportunity to remember God in silence and not meeting anyone. Moral functions to act with care, subtlety, and respect for others. With remembrance, people always remembers God, while remembering death is a wonderful means to get people out of their old bad behavior towards a new, better behavior because death is an inevitability that no one knows when it will happen¹³

2. Minimize the occurrence of teenagers' naughtiness

Teenagers naughtiness is leads to attacks, violations, and crimes committed by adolescents under the age of 22.¹⁴ The forms of delinquent behavior include brawls,

¹² Ris'an Rusli, *Tasawuf dan Tarekat Studi Pemikiran dan Pengalaman Sufi*, (Jakarta : Raja Grafindo Persada, 2013), 18.

¹³ Robert Frager, *Hati, Diri, dan Jiwa; Psikologi Sufi untuk Transformasi* (Jakarta: PT Serambi Ilmu Mustika, 2005), 199-228

¹⁴ Juvenile berasal dari bahasa latin juvenilis yang berarti anak muda, sifat khas yang terjadi pada periode remaja. Sedangkan delinquent berasal dari bahasa latin delinquere bermakna terabaikan, jahat, asosial, kriminal, melanggar aturan, pembuat ribut. Juvenile delinquency adalah gejala patologi sosial yang disebabkan oleh pengabaian sosial pada usia anak dan remaja sehingga mereka melakukan tindakan yang menyimpang. Hal ini disebabkan beberapa faktor, antara lain yaitu hidup dalam keluarga tidak harmonis, kekerasan dalam keluarga, tinggal di daerah perkotaan dengan intensitas kriminal tinggi, serta penerapan tindakan pendisiplinan yang tidak berkesinambungan. Lihat, Kartini Kartono, *Patologi Sosial 2: Kenakalan Remaja* (Jakarta: Rajawali Pers, 2013), 6.

skipping school, extortion, threats, drugs, sexual harassment and so on. Delinquency acts are not only carried out individually, but have penetrated in a group or gang.¹⁵ This is a concern for parents, considering that this phenomenon can occur anytime and anywhere as a logical consequence of globalization and the ease of spreading technology. Teenagers are great plagiarists; with all their curiosity they sometimes without thinking long try new things even though they know it can have a negative effect on them.

Society is a group of people who live together in a place with some binding norms.¹⁶ While in the digital era, society is categorized as a modern society by following the times. The development of the times in this century is not able to meet basic human needs in transcendental values.¹⁷ Therefore, the current condition brings the human tendency to return to seeking divine values.¹⁸ Sufism is likened to a breath that gives spirit to the components of Islam both socially and intellectually. For the present, Sufism is required to direct orientation and carry out new responsibilities, namely the refinement of individual morals to structural (social) morals. Therefore, the existence of Sufism must continue to exist as a basic need whose existence is indispensable. This is what people, especially parents are aware of.

The process of the youth's participation in the Sufi dance column is instructions from their superiors, in this case the parents. When viewed from the pattern, the instructions are prescriptive,

Schema

Furthermore, from this prescriptive pattern, it is hoped that it will become a habit, because according to behavioristic theory, everything that is repeated will become a habit (cultured). This also has implications for changing the pattern that was initially coercive (prescriptive) into a learning process pattern, namely personal awareness. The scheme is as follows:

Schema

In the process of internalizing participation in the Sufi dance, the youth used both patterns. The performance pattern is an appeal from parents who are supported by kyai and village officials to follow the column consistently every Friday night, while the demonstration pattern comes from the youth's self-awareness that the Sufi dance column can be a means to always remember Allah.

3. Countering Radicalism in Religion

In simple terms, radicalism is a thought or attitude that is characterized by four things which are at the same time its characteristics, namely: *first*, being intolerant and unwilling to respect the opinions or beliefs of others. *Second*, fanatical attitude, which is always feeling self-righteous and assuming others are wrong. *Third*, exclusive attitude, which is to distinguish oneself from the habits of the average person. Fourth, revolutionary attitude, which tends to use violence to achieve goals.¹⁹

¹⁵ Emna Laisa, *Pendidikan Ramah Anak: Upaya Reposisi Wacana Kemanusiaan dalam Potret Pendidikan Indonesia*. Maharot: vol 5 No 2, 2021, 97.

¹⁶ W.J.S. Poerwardarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta : Balai Pustaka, 1991), cet.XII, hlm.636.

¹⁷ Samsul Munir Amin, *Ilmu Tasawuf* cet. Ke 3 (Jakarta : Amir Hamzah, 2015), 55-57.

¹⁸ Nilai ilahiyah yakni suatu bukti manusia yang pada dasarnya merupakan makhluk rohani yang membutuhkan hal-hal yang bersifat non materi.

¹⁹ Agil asshofie, *Radikalisme Gerakan Islam*, <http://agil-asshofie.blogspot.com/2011/10/radikalisme-gerakan-politik.html>, diakses pada 28 Oktober 2022.

In the political constellation of Indonesia, the problem of Islamic radicalism can be seen in the birth of various movements/organizations which are divided into 3 forms:²⁰ *first*, there are those who simply fight for the implementation of Islamic law without having to establish an Islamic state. The first group was represented by FPI and Laskar Jihad. The orientation of Islamic radicalism is more on the application of sharia at the community level, not at the state level, it's just that they tend to use violent methods or approaches. *Second*, fighting for the establishment of the Islamic State of Indonesia. The second group was represented by the NII which was previously initiated by Kartosoewiryo who also served as the imam of the NII. Third, the group that wants to realize an Islamic caliphate, this group is represented by the Hizbut-Tahrir Indonesia (HTI) movement, the Indonesian Mujahidin Council (MMI) which fights for the establishment of a universal caliphate and Islamic law as its basis.²¹

Regarding the trend in the Kedundung Sampang sub-district, the attitude of radicalism is more directed to the first type, namely the attitude of implementing Islamic law with a blind fanatic attitude towards personal sects and tends to use a violent approach. This is what is considered very worrying by the stakeholders there because it can divide the unity of the nation. Religion and servitude to God should make humans appreciate other humans more as a manifestation of the teachings of love in the essence of religion. Basically, any religion has a tendency to make truth claims (claiming to be the most correct) because religion is a belief value that must be firmly held by its adherents. The truth claim attitude will have a positive value if it is only oriented inward (intrinsic orientation) in its appreciation and application, not to the outside (extrinsic orientation) which causes negative prejudice and conflict. Intrinsic religion fills all life with motivation and meaning, while extrinsic religion makes religion enslaved to support and justify personal interests.²²

Difference is grace, a situation that must be handled fairly without a frontal attitude that will tarnish the value of goodness in the difference. With a wise attitude in dealing with differences, in essence, it has shown a high level of individual understanding of the substance of religious teachings that uphold peace. In the end, religious people will realize that a radical attitude is only suitable to be applied to oneself in order to get closer to God. And this is what is said that fundamentalism is the main core in religion.

Conclusion

Sufi dance or referred to as the sema dance is a melting dance or beauty dance performed by someone with the aim of expressing love to their lover. The Sufi Dance Community of Kampong Rumi Ben Mote, Sampang Regency was established in 2019. In this case, the intended lovers are two objects without separation, namely Allah as the owner of the soul and body in each individual, and the role model for all mankind, namely the Prophet Muhammad sallallahu 'alaihi wasallam. There are a positive effect of sufi dance community in the society, as: psychospiritual practices, minimize teenagers naughtiness and Countering Radicalism in Religion.

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²⁰ Endang Turmudi, *Islam dan Radikalisme di Indonesia* (Jakarta: LIPI Press, 2005), 5.

²¹ Emna Laisa, *Islam dan Radikalisme*, Islamuna: Volume 1 No. 1, Juni, 7.

²² Moh. Roqib, *Ilmu Pendidikan Islam Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS, 2009), 189.

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Interview

1. Wawancara dengan Ustadz Elzacak pada tanggal 10 Oktober 2022 di desa kedungdung Kabupaten sampang pada jam 08.00 WIB
2. Wawancara dengan saudara jumad (penari sufi) pada tanggal 10 Oktober 2022 di Desa Kedungdung Kabupaten Sampang jam 09.00 WIB