
Sufism Social Education in Government Policy Related to the Orientation of the Majelis Taklim in Indonesia

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Abstract

Intolerance, radicalism, and terrorism in the name of Islam remain national security problems in Indonesia. This emphasizes the synergy of perfective efforts between the government and Muslims through Islamic educational and social activities. Through a normative-philosophical approach, this qualitative study in the form of a literature review intends to identify and explore the content of Sufism values in the orientation of the Majelis Taklim as stated in Article 4 of the Minister of Religious Affairs Regulation no. 29 of 2019. Data collection through documentation and data analysis using the reduction, presentation, and verification stages. The results of this study concluded that there is a content of Sufism values in the educational orientation of the Majelis Taklim in Indonesia, including the value of mahabbah in the orientation of forming the character of the humanist personality of Muslims, the value of futuwah in the orientation of forming the personality of pluralist Muslims, the value of itsar in the orientation of forming the personality of nationalist Muslims. The theoretical implications of this study show that the values of socio-sufistic teachings can be integrated with government political policies related to the orientation of non-formal Islamic education in Indonesia, as well as Islamic education activities through the Majelis Taklim

Keywords: Sufism, Regulation of the Minister of Religious Affairs, orientation, Majelis Taklim, Indonesia.

1. Introduction

Muslims in Indonesia should appreciate the presence of the Regulation of the Minister of Religious Affairs (PMA) number 29 of 2019 concerning the Majelis Taklim because the Taklim Council has become part of the media shiar Islamic teachings typical

of Indonesia. Therefore, through a set of political policies, the Indonesian government should be able to regulate the direction of the Taklim Council. However, it is regrettable that the presence of the Minister of Religious Affairs Regulation on the Majelis Taklim in its practice has drawn criticism from some internal circles of Indonesian Muslims. Some individuals and groups of Muslims view the existence of the Regulation of the Minister of Religious Affairs on the Majelis Taklim shows that the government is intervening in the activities of the Majelis Taklim. Some even consider the Regulation of the Minister of Religious Affairs to be loaded with political content and discriminatory against the religious activities of Muslims in the community (Al Faruq, 2020).

The paradigm of conflict over the presence of the Minister of Religious Affairs Regulation on the Majelis Taklim as above, is unfortunate. Because in Article 4 of the Regulation of the Minister of Religious Affairs, it is stipulated that the orientation of the activities of the taklim assembly in Indonesia, among others, is to improve the quality of reading and understanding of the Qur'an, form a religious personality, and good behavior, form a deep Islamic knowledge personality, and form a pluralist and humanist personality, and also to strengthen the nationalist personality (Peraturan Menteri Agama RI, 2019). If examined more deeply, the various orientations of the Majelis Taklim in the Regulation of the Minister of Religious Affairs can be said to have a meeting point with the teachings of Sufism in Islam which bring spiritual and social teachings for the benefit of Muslim life, both in the context of social life, national culture, and state (Suwito et al., 2022). Even if explicitly viewed in Sufism, it can be said that the various orientations of the Majelis Taklim are parallel to the pattern of values of Sufism which shape the attitude of Muslims in addressing the problems of modern social life (Erina, AK, Darmalaksana, et al., 2022).

The urgency of mainstreaming the values of Sufism education in the orientation of organizing the Majelis Taklim is increasingly needed in the midst of a multidimensional crisis in the modern era. Because, character education can be interpreted as a form of dissemination of intelligence in thinking, appreciation in the form of attitudes, and practice in noble behavior that becomes the identity of an individual, both manifested in interactions with his God, self, among others, and also to his environment (Rubaidi, 2020).

The initial argument built in this study states that there are values of Sufism social teachings in the Regulation of the Minister of Religious Affairs related to the orientation of the Indonesian Taklim Council. On this basis, this qualitative study in the form of a literature review aims to identify and explore the content of Sufism values in the orientation of the taklim assembly contained in Article 4 of the Regulation of the Minister of Religious Affairs no. 29 of 2019 concerning the Majelis Taklim

Various previous studies are closely correlated with the subject of this study, among others, a study by Zaini Dahlan which states that the presence of the Minister of Religious Affairs Regulation on the Majelis Taklim is not only a legal legitimacy for its existence but also helps the government in registering and providing assistance to the implementation of the Majelis Taklim (Dahlan, 2019). This is also corroborated by Umar al-Farug's study, which explains that the presence of the Minister of Religious Affairs Regulation on the Taklim Council is part of the Indonesian government's political policy in order to prevent radicalism in the name of Islam (Al Faruq, 2020). Furthermore, a study by Athoillah Islamy said religious moderation values were mainstreamed in the Minister of Religious Affairs Regulation on the Majelis Taklim (Husaini and Islamy, 2022). This is also corrob-

orated by Juju Saepudin's study, which proposes that the Indonesian government compile a grand design of religious moderation that can be applied to the holding of the Taklim Council (Saepudin, 2023).

This study's distinctive and novelty aspects, namely, focus on identifying and exploring the dimensions of Sufism values in the orientation of the Majelis Taklim in Article 4 of the Minister of Religious Affairs Regulation no. 29 of 2019 concerning the Taklim Council. Such orientation makes this study different from previous studies, which have not touched on Sufism values in regulating the orientation of holding the Majelis Taklim in Indonesia. On this basis, this study is urgent, especially in skewed or negative opinions that are still developing in the community against the presence of the Minister of Religious Affairs Regulation in regulating the holding of the Majelis Taklim in Indonesian society.

2. Methods

The qualitative study in the form of a literature review aims to identify and explore the content of Sufism values in the orientation of the Majelis Taklim in Article 4 of the Minister of Religious Affairs Regulation no. 29 of 2019 concerning the Taklim Council. Secondary data in this study use various scientific literature correlating with the subject matter. This study uses a normative-philosophical approach. Various values of Sufism teachings become the theory of analysis of the subject matter of this study. The values of Sufism are used to identify and explore the content of Sufism values in various orientations of the implementation of the Majelis Taklim in the Regulation of the Minister of Religious Affairs, which is the object of this study. Data collection through documentation and data analysis using the reduction, presentation, and verification stages. At this data analysis stage, primary data in the form of documentation manuscripts of the Minister of Religious Affairs Regulation no. 29 of 2019 concerning the Majelis Taklim and secondary data in various scientific journals or books are reduced to obtain data relevant to the subject matter. Then, the next stage, namely the stage of presenting core data that is verified (analyzed) using the values of Sufism akhlaki and the values of mahabbah, futuwah, and lisar.

3. Results and Discussion

3.1. The Urgency of Sufism in Social Life

In post-modernism discourse, religious teachings are considered as very important and functional for the civilization of human life. But the fundamental question is, what kind of religious model can meet the needs of modern humans who are spiritual. In this context, the existence of Sufism becomes part of Islamic religious teachings that are expected to meet the needs of spirituality for the lives of modern Muslims. In this case, at least the existence of one pattern of Sufism that can be offered as a solution for the life of modern Muslims today, namely the pattern of Sufism akhlaki.

It is important to know that Sufism is a teaching of Sufism related to efforts to perfect and purify the soul of individuals who are transformed in aspects of knowledge, attitudes, mentality and behavioral discipline to achieve optimal happiness (Hanifiyah, 2019).

Therefore, the teachings of Sufism have an orientation towards efforts to form noble individual morals and avoid reprehensible morals (Lubis, 2021). In other words, Sufism can be understood as a system of values and spirituality, even ethical values and ethos to realize benefits in social life (Muttaqin, Hamsah, and Abror, 2023).

As for the relationship of Sufism akhlaki related to the relationship of individual humans in horizontal relations, namely towards humans and the environment of the universe, the teachings of Sufism will lead to the formation of human morals through the manifestation of the values of human social teachings, as well as the values of honesty, sincerity, humility, justice, mutual help, and respect. Meanwhile, regarding human relations with their environment, Sufism will be oriented to maintain environmental conditions so that they are not damaged and always sustainable, so that they will be able to provide benefits for human life (Maryati, Atamimi, and Islamy, 2023). This is because Sufism also teaches the importance of having environmental ethics. Because the environment also functions as a medium of tafakur (thinking) on the manifestation of God for the benefit of human life (Lutfauziah et al., 2022). For example, climate change for some Sufism experts is considered as God's authority caused by human destructive behavior. Therefore, to overcome climate change, it must be through changes in the perspective of the relationship between humans, nature and God, so that religious teachings are not only a doctrine about the relationship between God and humans, but also an operational guide related to how to synergize with natural conditions (Ahmad, 2019).

M. Amin Syukur as quoted by Abd. Rahman explained, that in the context of Sufism practice there are at least 2 models. First, Sufism which aims at changes in the individual self (internal shift). In this context, individuals are directed to make mental and mental improvements in a better direction. Second, the implications of Sufism in transforming individuals in aspects of social life. Therefore, the Sufism movement does not only stop at vertical aspects of rituals, but also social rituals. Thus, Sufism can bring a vision and mission in the transformation of social life, so that its presence can be an alternative solution to various problems of social life.

According to Abd. Rahman, related to the value of teachings in Sufism akhlaki should be seen from two major aspects that are its goals. First, Sufism akhlaki becomes the foundation of nature in each individual human being. Secondly, Sufism akhlaki can function as a controlling device. This function is intended so that the human dimension that exists in individuals is not polluted by the adverse implications of modernization which leads to the decadence of human moral values and religion in social life (Rahman et al., 2027).

The existence of the akhlaki Sufism style shows that Sufism in Islam can be said to be a spiritual movement whose eschatological orientation is in order to seek God and avoid materialism. However, in the realm of praxis, the manifestation of Sufism does not mean to avoid individuals from worldly things. Because the teachings of Sufism in social life are also expected to contribute greatly in building various aspects of social life, both economic and political sausage aspects (Hidayat and Zein, 2022)

In this study, the values of akhlaki Sufism above will be used as an analytical theory on the subject of study, namely to identify and explore the values of akhlaki Sufism in the orientation of the Majelis Taklim in Article 4, Agama Minister Regulation no.29 of 2019.

3.2. The Values of Tasawuf Akhlaki Education in the Orientation of the Majelis-Taklimin the Regulation of the Minister of Religious Affairs Number 29 of 2019

The existence of MajelisTaklim activities as part of non-formal Islamic educational institutions in Indonesia is very important for Muslims at large (Al Faruq, 2020). On this basis, its existence should receive great attention and support from the government and also all elements of society, especially Muslims themselves (Mas'ud, 2020). Therefore, it has become an appreciable thing, that the Indonesian government through the Ministry of Religious Affairs of the Republic of Indonesia stipulated the Regulation of the Minister of Religious Affairs Number 29 of 2019 concerning the MajelisTaklim. The Regulation of the Minister of Religious Affairs regulates the existence of the Majelis-Taklim, both in institutional aspects and the activities of organizing the MajelisTaklim in the community (ibid.).

As for the orientation of organizing the Taklim Council which is the object of this study, namely Article 4 of the Regulation of the Minister of Religious Affairs number 29 of 2019 concerning the MajelisTaklim stipulates that the orientation of organizing the MajelisTaklim in Indonesia, among others, is to improve the quality of reading and understanding of the Qur'an, form a religious personality, and good behavior, form a deep Islamic knowledge personality, and form a pluralist and humanist personality, and also to strengthen the nationalist personality (Peraturan Menteri Agama RI, 2019).

The various orientations of the implementation of the MajelisTaklim above can be said to be synergistic with Sufism values in building the civilization of social life of Muslims in the plurality of social and state life in Indonesia. On this basis, the subject matter of this study will describe an analysis of the existence of the content of Sufism values in the orientation of the MajelisTaklim in the Regulation of the Minister of Religious Affairs number 29 of 2019. Further elaboration, as follows.

3.2.1. The Value of Mahabbah in the Formation of Humanist Personality

The phenomenon of globalization supported by technological developments has touched various important aspects of modern human life, both the globalization current has a positive and negative impact (Darmastuti, Prasetya, et al., 2020). The current of globalization also has an impact on aspects of the world of Islamic education in Indonesia (Tolchah and Mu'ammam, 2019). In this context, Islam with its various variants of teachings is expected to contribute greatly to the formation of Islamic education civilization in Indonesia in a better direction in the midst of modern globalization (Muhammad, 2015). In this case, one of the concrete steps to realize this, namely the role of the MajelisTaklim as part of formal Islamic educational institutions in Indonesia is expected to play its role in the formation of the religious character of Muslims who respect human values.

The importance of efforts to form a Muslim civilization that upholds human values has received serious attention by the Indonesian government. This can be seen in one of the orientations of the implementation of the Taklim Council contained in Article 4 of the Regulation of the Minister of Religious Affairs no. 29 of 2019. In the article, it is affirmed that the orientation of the implementation of MajelisTaklim includes, among others, the formation of a humanist personality of Muslims (Peraturan Menteri Agama RI,

2019). Such orientation confirms that the Government of Indonesia through the Ministry of Religious Affairs strives to make the holding of the Majelis Taklim can shape the personality of Muslims who respect and uphold human values.

If viewed in the perspective of Sufism, the orientation of the formation of the humanist personality of Muslims above can be said to be parallel to the value of Sufism in the form of mahabbah values. It is important to know that the value of mahabbah in Sufism will lead individual humans to have a sense of love, love and love (Maryati, Atamimi, and Islamy, 2023). Therefore, the existence of the content of mahabbah values in the orientation of the Taklim Council in the realm of praxis, also requires the importance of building the awareness of Muslims to not only spread love for fellow humans, but also the awareness of Muslims in order to maintain the life of the surrounding natural environment. This is due to the good environmental conditions of Muslims, it will also have a good impact on the sustainability of the social life of Muslims (ibid.).

The existence of the mahabbah value dimension in the orientation of the Majelis Taklim is urgent and urgently needed. Especially in the context of realizing harmonious relations in social life, both to the internal Muslims themselves and to the community of people of other religions in state life (Kamil, n.d.). Sebab, nilai-nilai pendidikan cinta kasih dalam konsep mahabbah dapat menekankan individu umat Islam untuk menjadi pribadi yang memiliki moral spiritual dan sosial yang menebarkan perdamaian sosial (Abitolkha and Muvid, 2021). This is none other than because the value of mahabbah in Sufism in the realm of praxis, can also offer moderate, humanist, and universal religious beliefs and attitudes of Muslims (Widiawati, 2023).

With the discovery of the content of mahabbah values in the orientation of humanist personality formation contained in the Regulation of the Minister of Religious Affairs, it can be said that the Indonesian government through the Ministry of Religious Affairs encourages the existence of the Taklim Council in order to become a non-formal Islamic educational institution that contributes greatly to the formation of the personality of Muslims who respect human values.

3.2.2. The Value of Futuwah in the Formation of a Pluralist Personality

The implementation of national development in Indonesia cannot be separated from the active role of all elements of society (Iswanto and Kawanggung, 2021). Therefore, in building a harmonious social life of Muslims in the midst of a plurality of social life of Indonesian society, the active role of the government is needed in protecting the recognition of various rights owned by every Muslim as part of the citizenry, whether related to civil, political, social, economic, cultural or other rights (Arauf, 2022). In this context, government policies related to Islamic education in Indonesia are also expected to contribute greatly in building the spirit of pluralism of Muslims in the midst of social plurality, both in modern and traditional Islamic education (Amri, Afifuddin, and Bin-Tahir, 2018). In this case, it is not in the implementation of the Majelis Taklim which in fact is a non-formal Islamic education in order to build the personality of Muslims who value social diversity.

It is important to note that one of the orientations of Majelis Taklim activities contained in Article 4 of the Minister of Religious Affairs Regulation no. 29 of 2019 is the formation of a pluralist Muslim personality (Peraturan Menteri Agama RI, 2019). Such an orientation confirms that the Government of Indonesia through the Ministry of Religious

Affairs seeks to make the implementation of the Majelis Taklim in order to shape the personality of Muslims who value the plurality of social life. If viewed in the perspective of Sufism, the orientation of the formation of a pluralist Muslim personality can be said to be in line with the value of Sufism in the form of futuwah values.

The above statement is because the existence of futuwah values is part of Islamic teachings which in the realm of practice will encourage Muslims not to judge their existence higher than others, so that futuwah teachings will also encourage Muslims to become citizens who respect diversity in social life, both in the context of life within Muslims themselves and with other religious communities. In this context, Sufism in the form of futuwah can be said to be important in maintaining the realization of a harmonious life in the midst of a plurality of existing social life (Maryati, Atamimi, and Islamy, 2023). Because, the manifestation of futuwah values will be able to deliver individual Muslims to have a moral spirit for the misfortune of common life, namely the establishment of peace in social life in the midst of diversity (SEKER, 2016). The existence of the futuwah value dimension in the orientation of the Majelis Taklim in the realm of its practice will encourage the existence of the Taklim Council to realize the civilization of Indonesian Muslims who respect diversity. On this basis, it can be said to be the right step when the Government of Indonesia through the Regulation of the Minister of Religious Affairs has regulated the orientation of the Taklim Council in the formation of a pluralist Muslim personality.

3.2.3. The Value of Itsar in the Formation of a Nationalist Personality

Globalization supported by the advancement of various digital-based social media platforms (online) has facilitated the flow of spreading global Islamic religious patterns and attitudes, including for Muslims in Indonesia, as well as related to aspects of gender social construction (Nurmila, 2021). Especially related to socio-political aspects that are widely found spread through various social media platforms (Permana and Adam, 2021). Such a statement is not an exaggeration, because the revitalization of Islamic movements in the Southeast Asian region involves many socio-political forces as a means to make it happen (Bustamam-Ahmad, 2008). Although it is undeniable, that the flow of various forms of religious understanding and attitudes is not necessarily in line with the order of state life in Indonesia itself. In this context, the implementation of the Taklim Council as a non-formal Islamic educational institution in Indonesia is expected to be synergistic with the government's efforts in preventing adverse implications for the integration of state life in Indonesia.

One of the orientations of the implementation of the Majelis Taklim in the Regulation of the Minister of Religious Affairs no. 29 of 2019 Article 4, namely the formation of the personality of Muslims who uphold the unity of the nation and state (Peraturan Menteri Agama RI 2019). The existence of this orientation shows that the Indonesian government through the Ministry of Religious Affairs emphasizes that the implementation of the Majelis Taklim can contribute greatly in shaping the understanding and social attitudes of Muslims who uphold the integration of nation and state in Indonesia.

The orientation of the formation of the personality of nationalist Muslims above can be said to be parallel to the value of Sufism in the form of itsar values. Such statements are due to the manifestation of itsar values will be able to build individual consciousness to maintain unity, unity and collective interests. Because, the value of itsar will encourage

Muslims to prioritize common interests rather than personal interests (Maryati, Atamimi, and Islamy, 2023). Especially in the context of the plural life of Indonesian society, the manifestation of moderate and fair understanding and attitudes of Muslims in the life of the nation and state is non-negotiable in maintaining peace (Bistara and Fuady, 2022).

The content of itsar values in the orientation of the Taklim Council in shaping the lives of Muslims who uphold the integration of national and state life is very urgent. This is because the manifestation of itsar teachings in the realm of practice can be synergistic with the political policies of the Indonesian government in order to maintain the spirit of integration of national and state life. Thus, the integration of understanding the value of Sufism with strong nationalism values in the realm of practice can contribute positively to the integrity of the nation (Fairuz, 2020). Therefore, with the discovery of the value of itsar in the Regulation of the Minister of Religious Affairs related to the orientation of the Majelis Taklim, it can be said to be a concrete step of the Ministry of Religious Affairs in regulating the activities of the Majelis Taklim in order to build the understanding and attitude of Muslims who maintain the integration of national life in Indonesia.

The discovery of the dimensions of taswuf akhlaki values in the Orientation of the Majelis Taklim In Article 4, Regulation of the Minister of Religious Affairs Number 29 of 2019, this study can strengthen the study of Umar al-Farug who said that the presence of the Minister of Religious Affairs Regulation on the Majelis Taklim is an effort by the Indonesian government's political policy to be rare to prevent various seeds of radicalism in the name of Islam in the community (Al Faruq, 2020). This is because the existence of the dimension of Sufism values in the realm of practice can prevent individuals or groups of Muslims from thinking or acting radically or anarchically that harm other people or groups in the interaction of social life. In addition, the findings of this study also parallel a study by Athoillah Islamy which confirmed that there is a mainstreaming of the content of moderate Islamic religious values in the Regulation of the Minister of Religious Affairs on the Majelis Taklim (Husaini and Islamy, 2022). Such a statement is not an exaggeration, because the values of Sufism can shape moderate religious beliefs and attitudes for Muslims, namely neither extreme left nor right.

4. Conclusion

Based on the subject of this study, it is concluded that there is a content of Sufism values in the orientation of holding Majelis Taklim in Indonesia, which is contained in Article 4, Regulation of the Minister of Religious Affairs Number 29 of 2019. First, the value of mahabbah in the orientation of forming the character of the humanist personality of Muslims. This can be seen from the emphasis on organizing Majelis Taklim to build the personality of Muslims who uphold human values. Second, the value of futuwah in the orientation of the formation of a pluralist Muslim personality. This can be seen from the emphasis on organizing Majelis Taklim to build the personality of Muslims who respect the plurality of social life. Third, the value of itsar in the orientation of the formation of the personality of nationalist Muslims. This can be seen from the emphasis on the orientation of the Majelis Taklim in order to build the personality of Muslims who uphold the spirit of unity in the life of the nation and state. The theoretical implications of this study show that the values of socio-Sufistic teachings can be integrated with government political policies related to the orientation of non-formal Islamic education in Indonesia. The limitations

of this study have not examined the effectiveness of the Minister of Religious Affairs Regulation Number 29 of 2019 concerning Majelis Taklim in the realm of praxis during Indonesian Muslim life. This is urgent to study. Because, the presence of the Minister of Religious Affairs Regulation on the Majelis Taklim has reaped pros and cons among internal Indonesian Muslims.

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