

SUFI ETHICS AND RELIGIOUS MODERATION THROUGH A REVISIT OF MIFTĀḤ AL-ŞUDŪR FOR CONTEMPORARY SOCIAL HARMONY

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ABSTRACT

Religious moderation has emerged as a crucial framework for addressing contemporary challenges such as radicalism, intolerance and social polarization in pluralistic societies. This study examines the concept of religious moderation through the lens of Shaykh Ahmad Shohibulwafa Tajul Arifin's teachings in *Miftāḥ al-Şudūr*. Employing a library-based methodology, the research identifies key Sufi principles—*tazkiyyah al-nafs* (self-purification), *mujāhadah al-nafs* (struggle against base desires), and *maḥabbah* (compassionate love)—as core elements for fostering personal spiritual growth and collective harmony. These values are shown to align with the four indicators of religious moderation as outlined by Indonesia's Ministry of Religious Affairs: national commitment, nonviolence, tolerance, and respect for local culture. The study highlights how practices such as *dhikr* (remembrance of God) and *tawajjuh* (spiritual meditation) not only cultivate inner awareness and emotional regulation but also contribute to building inclusive and peaceful communities. While the research focuses on textual analysis, it underscores the potential of Sufi-based approaches to counteract societal fragmentation by emphasizing ethical behavior and inward transformation.

Although limited to textual interpretation, the study calls for further research incorporating fieldwork and interdisciplinary perspectives to assess the real-world application of *Miftāḥ al-Şudūr*'s teachings. Overall, the findings affirm the continued relevance of Sufism in shaping resilient, harmonious societies and offer a constructive paradigm for integrating spirituality with social cohesion in the modern era.

Keywords: Dhikr, Interfaith Harmony, Religious Moderation, Sufism, Tawajjuh Meditation.

ABSTRAK

Moderasi beragama telah muncul sebagai kerangka kerja krusial untuk mengatasi tantangan kontemporer seperti radikalisme, intoleransi, dan polarisasi sosial dalam masyarakat pluralistik. Studi ini mengkaji konsep moderasi beragama melalui lensa ajaran Syekh Ahmad Shohibulwafa Tajul Arifin dalam kitab Miftāḥ al-Ṣudūr. Dengan menggunakan metodologi berbasis kepustakaan, penelitian ini mengidentifikasi prinsip-prinsip Sufi utama—tazkiyyah al-nafs (penyucian diri), mujāhadah al-nafs (perjuangan melawan hawa nafsu rendah), dan maḥabbah (cinta kasih)—sebagai elemen inti untuk menumbuhkan pertumbuhan spiritual pribadi dan harmoni kolektif. Nilai-nilai ini terbukti selaras dengan empat indikator moderasi beragama yang digariskan oleh Kementerian Agama Republik Indonesia: komitmen kebangsaan, antikekerasan, toleransi, dan penghormatan terhadap budaya lokal. Studi ini menyoroti bagaimana praktik seperti dhikr (mengingat Tuhan) dan tawajjuh (meditasi spiritual) tidak hanya menumbuhkan kesadaran batin dan regulasi emosi, tetapi juga berkontribusi pada pembangunan komunitas yang inklusif dan damai. Meskipun penelitian ini berfokus pada analisis tekstual, ia menekankan potensi pendekatan berbasis Sufi untuk melawan fragmentasi masyarakat dengan menekankan perilaku etis dan transformasi batin. Meskipun terbatas pada interpretasi tekstual, studi ini menyerukan penelitian lebih lanjut yang menggabungkan kerja lapangan dan perspektif interdisipliner untuk menilai aplikasi dunia nyata dari ajaran Miftāḥ al-Ṣudūr. Secara keseluruhan, temuan ini menegaskan relevansi berkelanjutan Sufisme dalam membentuk masyarakat yang tangguh dan harmonis, serta menawarkan paradigma konstruktif untuk mengintegrasikan spiritualitas dengan kohesi sosial di era modern.

Kata kunci: Dzikir, Kerukunan Antar-Iman, Moderasi Beragama, Sufisme, Meditasi Tawajjuh.

INTRODUCTION

Religious moderation represents the most relevant *ijtihad* in navigating Indonesia's diversity, especially in addressing the threats posed by extreme poles such as religious radicalism characterized by over-textuality, liberalism with over-rational approaches, and terrorism carried out in the name of religion.

According to the Global Terrorism Index (GTI), Indonesia ranked 35th out of 135 countries with a score of 4.6 in 2019, while during the COVID-19 pandemic, there was a 101% increase in suspicious financial transactions allegedly linked to terrorism funding.¹ These challenges highlight that radicalism and terrorism continue to pose serious threats to national harmony. Addressing these challenges requires an approach that is not only strategic but also touches on the spiritual aspects of society.

In response, the Ministry of Religious Affairs (*Kementerian Agama*, Kemenag) initiated the religious moderation movement,² as a strategic effort to promote the values of balance (*wasatiyyah*) across various aspects of community life.³ State Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam Negeri*, PTKIN), for example, serve as central hubs for strengthening religious moderation through the maximization of their tri-dharma functions, providing a solid intellectual foundation.⁴ Additionally, religious outreach programs have been instrumental in disseminating the concept of religious moderation

¹ Tio Riyono, “Perkembangan Terorisme dan Anggaran Penanganan Terorisme di Indonesia” (Jakarta: Pusat Kajian Anggaran, Sekretariat Jenderal DPR RI., February 2022), <http://puskajiananggaran.dpr.go.id/>.

² Tim Penyusun Kementerian Agama RI, ed., *Moderasi Beragama*, 1st ed. (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019).

³ Tim Diseminasi Konten Moderasi Beragama, *Moderatisme Islam: Kumpulan Tulisan Para Penggerak Moderasi Beragama*, ed. Dedi Slamet Riyadi and Muhammad Syafaat, 1st ed. (Jakarta: Direktorat Urusan Agama Islam dan Pembinaan Syariah Ditjen Bimas Islam Kementerian Agama, 2019); Paelani Setia, *Kampanye Moderasi Beragama: Dari Tradisional Menuju Digital*, ed. Rifki Rosyad et al., 1st ed. (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati, 2021); Benny Andrios, “Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama,” <https://www.kemenag.go.id>, 2021, <https://kemenag.go.id/moderasi-beragama/menag-minta-ptkin-nbspjadi-pusat-pengembangan-moderasi-beragama-3r85pw>.

⁴ A Ilyas Ismail et al., *Konstruksi Moderasi Beragama: Catatan Guru Besar UIN Syarif Hidayatullah Jakarta*, ed. Arief Subhan and Abdallah, 1st ed. (Tangerang: PPIM UIN Jakarta, 2021); Hasyim Muhammad and Naili Ni'matul Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN*, 1st ed. (Semarang: Rafi Sarana Perkasa, 2022); Andrios, “Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama.”

to diverse segments of society.⁵ The implementation of religious moderation faces significant challenges, particularly from extremist groups that persist in their radical paradigms, threatening social harmony, peace, and national unity.

The idea of religious moderation is necessitated as a response to potential social conflict, societal division, and violence perpetrated in the name of religion by certain extremist groups.⁶ According to Minister of Religious Affairs Qoumas, the orientation of religious moderation lies in thinking and acting wisely.⁷ His predecessor, Saifuddin (2014–2019), emphasized that religious moderation represents the essence of religious teachings.⁸ In Kemenag's *ijtihad*, the success indicators of religious moderation are marked by the emergence of national commitment (*iltizām waṭanī*), rejection of violence (*didd al- 'unf*), tolerance (*tasāmuḥ*), and adaptability to local wisdom (*'urfiyyah*).⁹ These four indicators enable individuals to think and

⁵ Ari Prayoga and Mohammad Sulhan, "Pesantren Sebagai Penangkal Radikalisme dan Terorisme," *Dirasat: Jurnal Manajemen dan Pendidikan Islam* 5, no. 2 (December 1, 2019): 163–77, <https://doi.org/10.26594/dirasat.v5i2.1812>; Lutfiyani Lutfiyani and Hilyah Ashoumi, "Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pembelajaran Aswaja Dan Implementasinya Terhadap Sikap Anti-Radikalisme Mahasiswa," *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 9, no. 2 (October 3, 2022): 1–26, <https://doi.org/10.52166/darelilmi.v9i2.3332>; A. Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Studi Al-Qur'an* 13, no. 1 (January 1, 2017): 76–94, <https://doi.org/10.21009/JSQ.013.1.06>.

⁶ Direktorat Jenderal Bimas Islam Kemenag RI, *Radikalisme Agama Dan Tantangan Kebangsaan*, ed. Jaja Zarkasyi and Thobib Al-Asyhar, 1st ed. (Jakarta: Direktorat Jenderal Bimas Islam Kemenag RI, 2014); Muklasin, "Mengapa Kemenag Penting Menerapkan Moderasi Beragama," *Bdksemarang.Kemenag.Go.Id* (blog), 2023, <https://bdksemarang.kemenag.go.id/berita/mengapa-kemenag-penting-menerapkan-moderasi-beragama>.

⁷ Andrios, "Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama."

⁸ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 2.

⁹ Tim Penyusun Kementerian Agama RI, 43; Tim Penyusun Dirjen Bimas Islam, *Moderasi Beragama Perspektif Bimas Islam*, ed. Dedi Slamet Riyadi, 1st ed. (Jakarta: Sekretariat Dirjen Bimas Islam Kementerian Agama Republik Indonesia, 2022), 253.

act with wisdom, thus achieving the essence of religious teachings in the context of religious moderation.¹⁰

The *ijtihad* opportunities related to religious moderation remain vast, with the Ministry of Religious Affairs serving as a catalyst for the emergence of latent ideas from various perspectives, such as Quranic exegesis and Hadith,¹¹ jurisprudence,¹² sociology,¹³ anthropology,¹⁴ psychology,¹⁵

¹⁰ Tim Diseminasi Konten Moderasi Beragama, *Moderatisme Islam: Kumpulan Tulisan Para Penggerak Moderasi Beragama*, 61–62; Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 23; Setia, *Kampanye Moderasi Beragama: Dari Tradisional Menuju Digital*, 190.

¹¹ Fauziah Nurdin, “Moderasi Beragama menurut Al-Qur’an dan Hadist,” *Jurnal Ilmiah Al-Mu’ashirah: Media Kajian Al-Qur’an dan Al-Hadits Multi Perspektif* 18, no. 1 (January 30, 2021): 59–70, <https://doi.org/10.22373/jim.v18i1.10525>.

¹² Samsul Bahraen, “Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah: Analisis Buku Fiqih Kelas VIII,” *eL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 17, no. 1 (October 8, 2023): 35–42, <https://doi.org/10.20414/elhikmah.v17i1.7176>; M. Luthfi Afif Al Azhari, “Moderasi Islam Dalam Dimensi Berbangsa, Bernegara Dan Beragama Perspektif Maqashid Asy-Syari’ah,” *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 10, no. 1 (April 30, 2020): 27–45, <https://doi.org/10.33367/ji.v10i1.1089>; Evy Septiana, “Relasi Maqashid Syari’ah Dan Moderasi Beragama Dalam Problematika Hukum Keluarga,” *MODERATIO: Jurnal Moderasi Beragama* 2, no. 2 (December 31, 2022): 27–37.

¹³ Ahmed Fernanda Desky, “Implementasi Moderasi Beragama Hindu Bali Berbasis Kearifan Lokal di Kampung Bali Kabupaten Langkat,” *Jurnal Ilmiah Sosiologi Agama (JISA)* 5, no. 1 (March 25, 2022): 1–20, <https://doi.org/10.30829/jisa.v5i1.11063>.

¹⁴ Moh Asvin Abdurrohman, Moh Hazim Ahrori, and Ratna Pangastuti, “Pendekatan Sosiologi Dan Antropologi Sebagai Solusi Alternatif Moderasi Beragama Di Indonesia,” *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 3, no. 2 (March 28, 2023): 103–10, <https://doi.org/10.37680/almikraj.v3i2.2635>.

¹⁵ Dinar Pratama, Warul Walidin, and Salami Mahmud, “Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa,” *Proyeksi* 18, no. 1 (June 5, 2023): 116–31, <https://doi.org/10.30659/jp.18.1.116-131>.

neuroscience,¹⁶ *taṣawwuf* (Islamic Sufism),¹⁷ and even the thoughts of prominent figures.¹⁸ Between 2019 and the time of this study, 14,300 articles indexed with the keyword “religious moderation” have been published on Google Scholar, reflecting a significant interest in exploring the concept of religious moderation.¹⁹

Although the Ministry of Religious Affairs has provided a strategic framework, Sufism offers a deeper approach through spiritual transformation. Sufism, as a spiritual discipline within Islam, emphasizes values such as inner purification (*tazkiyyah*),²⁰ self-control (*mujāhadah*),²¹ and love and compassion (*maḥabbah, syafaqah*),²² Which are highly relevant for fostering a moderate and harmonious life.

One of Indonesia's prominent Sufi figures, Shaykh Ahmad Shohibulwafa Tajul Arifin (Pangersa Abah Anom), has made a significant contribution to raising awareness of religious moderation through his teachings embodied in the book *Miftāḥ al-Ṣudūr*.²³ The thinking of Pangersa Abah Anom regarding religious

¹⁶ Mohammad Jailani and Suyadi Suyadi, “The Impact of Neuroscience-Based Modern Islamic Education on the Aspect of Creative Imagination and Development of Religious Moderation on Madura Island,” *Islam Transformatif: Journal of Islamic Studies* 6, no. 2 (February 23, 2023): 157–72, <https://doi.org/10.30983/it.v6i2.5793>.

¹⁷ Muhamad Bindaniji and Moh Ashif Fuadi, “Sufism and Religious Moderation in Counter Radicalism,” *JURNAL ISLAM NUSANTARA* 6, no. 1 (July 19, 2022): 103–14, <https://doi.org/10.33852/jurnalnu.v6i1.329>.

¹⁸ Ahmad Muzakki, “Pemikiran Fiqh Dan Tasawwuf Syekh Muhammad Nawawi Banten Dan Pengaruhnya Terhadap Moderasi Beragama Dan Perdamaian,” *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 14, no. 2 (December 30, 2020): 381–98, <https://doi.org/10.35316/lisanalhal.v14i2.770>.

¹⁹ Muhammad Qasim, *Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan*, ed. Nidya Nia Ichiana, 1st ed. (Romangpolong: Alaudin University Press, 2020); Ismail et al., *Konstruksi Moderasi Beragama: Catatan Guru Besar UIN Syarif Hidayatullah Jakarta*.

²⁰ Ahmad Shohibulwafa Tajul Arifin, *Miftah Al-Shudur* (Tasikmalaya: IAI-Latifah Mubarakiah Pondok Pesantren Suryalaya, 1990), 266.

²¹ Arifin, 276, 305.

²² Arifin, 315, 320, 322.

²³ Arifin, *Miftah Al-Shudur*.

moderation is not only theoretical but also practical.²⁴ He emphasizes the importance of spiritual transformation as a path to achieving balance in religious practice. This concept is realized through the practices of *dhikr* and Sufi meditation (*tawajjuh*), which not only guide individuals toward inner peace (*ṭuma 'nīnah*) but also encourage them to adopt attitudes of tolerance and respect for diversity.²⁵ Moreover, the religious moderation is not only manifested through social actions but also through inner struggle (*jihad nafs*) to control the desires (*hawā*) that are the root cause of conflict.²⁶

As a modern Sufi,²⁷ Pangorsa Abah Anom also offers a contextual approach to integrating religious teachings with social realities.²⁸ Religious moderation is not only related to interfaith relations but also involves internal harmony within the individual. This concept is particularly relevant in addressing the challenges of the modern era, where radicalism often emerges from a crisis of identity or a partial understanding of religion.²⁹ Through his Sufi approach, he successfully demonstrates how spirituality can

²⁴ Ahmad Shohibulwafa Tajul Arifin, *Akhlaqul Karimah Akhlaqul Mahmudah Berdasarkan Mudawamatu Dzikrillah* (Tasikmalaya: YSB Ponpes Suryalaya, 2015).

²⁵ Arifin, *Miftah Al-Shudur*, 315.

²⁶ Arifin, 322–23.

²⁷ Asep Salahudin, *Pangorsa Abah Anom Wali Fenomenal Abad 21 Dan Ajarannya*, 1st ed. (Jakarta: Noura Books, 2013).

²⁸ Muhamad Kodir, *Jejak Abah Anom di Asia Tenggara: Dari Suryalaya untuk Dunia*, ed. Try Riduwan Santoso, 1st ed. (Tasikmalaya: CV. Putra Surya Sentosa, 2023), <http://repository.iailm.ac.id/id/eprint/630/>.

²⁹ Asep Rusmana and Wan Zailan Kamaruddin Wan Ali, “Sufism Healing Methods for Drug Rehabilitation in Inabah of West Java, Indonesia,” *TEMALI : Jurnal Pembangunan Sosial* 5, no. 2 (November 16, 2022): 153–60, <https://doi.org/10.15575/jt.v5i2.21234>; Muhamad Dani Somantri and Dahwadin Dahwadin, “THE MESSAGE OF RELIGIOUS MODERATION IN TANBIH QADIRIYAH NAQSYABANDIYAH (TQN) PONDOK PESANTREN SURYALAYA,” *Teosofia: Indonesian Journal of Islamic Mysticism* 8, no. 1 (June 29, 2019): 51–68, <https://doi.org/10.21580/tos.v8i1.4404>.

serve as a solution to dampen extremism and foster collective awareness of the importance of social harmony.³⁰

Several previous studies have emphasized the role of Pangrsa Abah Anom's Sufi teachings in fostering religious moderation. Fikri Haikal, for instance, highlights Pangrsa Abah Anom's communication strategy in conveying the message of religious moderation.³¹ Ahmad et al. mention that the practice of *dhikr* taught by him awakens spiritual awareness that supports moderate attitudes.³² Saliyo and Sophian explain that Pangrsa Abah's Sufi teachings represent a spiritual revolution, with his teachings of *maḥabbah* (compassion) and *akhlāq Tanbih* making Pangrsa Abah Anom and the *TQN* (Tarekat Qadiriyyah Naqsabandiyah) pioneers of religious moderation in Indonesia.³³ Kamaludin and Ula, in their research on victims of narcotics and juvenile delinquency at Pondok Remaja Inabah, found that the curriculum designed by Pangrsa Abah Anom had a positive influence on broad-minded thinking and moderate living.³⁴ However, there has not been much in-depth research exploring how the *Miftāḥ al-Ṣudūr* systematically offers Sufi guidance for cultivating awareness of religious moderation.

This study fills a gap in the literature by providing an in-depth analysis of the concept of religious moderation presented in

³⁰ Arifin, *Miftah Al-Shudur*, 304–5; Arifin, *Akhlaqul Karimah Akhlaqul Mahmudah Berdasarkan Mudawamatu Dzikirillah*; Penyusun, *Kumpulan Kuliah Subuh Sesepuh Pondok Pesantren Suryalaya* (Tasikmalaya: Ponpes Suryalaya dan PT. Murawwamah Warohmah, 2012), 46.

³¹ Fikri Haikal, "Analisis Strategi Komunikasi KH. Ahmad Shohibulwafa Tajul Arifin dalam Moderasi Beragama" (diploma, Institut Agama Islam Latifah Mubarakiyah, 2023), <http://repository.iailm.ac.id/id/eprint/539/>.

³² Maghfur Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (August 3, 2021), <https://www.ajol.info/index.php/hts/article/view/211718>.

³³ Saliyo Saliyo and Muhamad Sophian, "The Role of Mursyids in Teaching Islam The Qadiriyyah Wan Naqsabandiyah Order: Positive Psychology: Positive Psychology," *Journal of Survey in Fisheries Sciences*, June 30, 2023, 2820–26, <https://doi.org/10.53555/sfs.v10i1.966>.

³⁴ Ihsan Kamaludin and Maya Najihatul Ula, "Sufism Healing Method for Drugs Rehabilitation: A Case Study in PP. Suryalaya Tasikmalaya, West Java, Indonesia," *Ulumuna* 23, no. 2 (2019): 384–401, <https://doi.org/10.20414/ujs.v23i2.351>.

the *Miftāḥ al-Şudūr*. The perspective employed is Sufi, considering that this book is a work of Sufism that contains profound spiritual values supporting moderate living and contributing significantly to the study of religious moderation. This research offers a novel approach by centering Sufism as a primary framework for understanding religious moderation, a perspective that has not been systematically explored in previous studies. This study focus has not been widely adopted as a central approach in previous research, offering a new perspective in the discourse on religious moderation.

This article is organized into three main sections. The first section discusses the Sufi thought of Pangensa Abah Anom as outlined in the *Miftāḥ al-Şudūr*. The second section elaborates on the indicators of religious moderation based on the Sufi approach. The third section provides an analysis of the relevance of these teachings in building social harmony.

METHOD

This study employed a qualitative approach through library-based textual analysis, focusing on the Sufi text *Miftāḥ al-Şudūr* by Shaykh Ahmad Shohibulwafa Tajul Arifin (Pangensa Abah Anom). The primary objective was to explore how Sufi values in this work contribute to the understanding and practice of religious moderation, particularly in contemporary Indonesian society.

The research methodology followed a systematic content analysis framework, as outlined by Krippendorff, which involves categorizing, interpreting and drawing meaning from textual data. This method was chosen for its suitability in analyzing spiritual and philosophical texts, allowing for both thematic and hermeneutical interpretations to uncover the symbolic and ethical dimensions of Sufism relevant to religious moderation.

The primary unit of analysis is *Miftāḥ al-Şudūr*, accessed from the library of Pondok Pesantren Suryalaya, a key institution preserving the teachings of the Qadiriyyah Naqshbandiyyah Order. To ensure depth and contextual richness, secondary sources

include other works by Pangrsa Abah Anom, such as *Tanbih*,³⁵ *'Uqūd al-Jumān*,³⁶ *Akhlaqul Karimah*,³⁷ and lectures of Pangrsa Abah Anom,³⁸ as well as selected publications by the Indonesian Ministry of Religious Affairs (Kemenag RI) related to religious moderation, including *Moderasi Beragama*,³⁹ *Tanya Jawab Moderasi Beragama*,⁴⁰ *Moderasi Beragama Perspektif Bimas Islam*,⁴¹ *Dinamika Moderasi Beragama di Indonesia*,⁴² *Laporan Tahunan Kehidupan Keagamaan*,⁴³ *Gerak Langkah Pendidikan Islam untuk Moderasi Beragama: Potret Penguatan Islam Rahmatan Lil Alamin Melalui Pendidikan Islam*,⁴⁴ and *Radikalisme Agama Tantangan Kebangsaan*.⁴⁵ These materials provide a theoretical and practical context for interpreting the Sufi foundations of religious moderation.

³⁵ Mamat Rakhmat, *Tanbih Dari Masa Ke Masa* (Tasikmalaya: Yayasan Serba Bakti Pondok Pesantren Suryalaya, 2005).

³⁶ Ahmad Shohibulwafa Tajul Arifin, *Kitab Uquudul Jumaan: Dzikir Harian, Khotaman, Wiridan, Tawassul, Silsilah* (Tasikmalaya: PT. Mudawwamah Warrohman, 2022).

³⁷ Arifin, *Akhlaqul Karimah Akhlaqul Mahmudah Berdasarkan Mudawamatu Dzikirillah*.

³⁸ Penyusun, *Kumpulan Kuliah Subuh Sesepeuh Pondok Pesantren Suryalaya*.

³⁹ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*.

⁴⁰ Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*, 1st ed. (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

⁴¹ Tim Penyusun Dirjen Bimas Islam, *Moderasi Beragama Perspektif Bimas Islam*.

⁴² Pipit Aidul Fitriyana et al., *Dinamika Moderasi Beragama Di Indonesia*, 1st ed. (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2020).

⁴³ Tim Penyusun Puslitbang Bimas Agama dan Layanan Keagamaan, *Laporan Tahunan Kehidupan Keagamaan Di Indonesia 2019* (Jakarta: Puslitbang Bimas Agama dan Layanan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, 2019).

⁴⁴ Anis Masykhur et al., *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama Potret Penguatan Islam Rahmatan Lil 'Alamin Melalui Pendidikan Islam*, 1st ed. (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019).

⁴⁵ Direktorat Jenderal Bimas Islam Kemenag RI, *Radikalisme Agama Dan Tantangan Kebangsaan*.

Data collection was conducted in three stages. First, a close reading and annotation of *Miftāḥ al-Şudūr* identified key Sufi themes—*maḥabbah* (compassion), *ṣabr* (patience), *mujāhadah* (self-discipline), and *ṭuma'nīnah* (inner peace)—that align with the principles of religious moderation. Second, supplementary texts including *Tanbih*, *Akhlaqul Karīmah*, and recorded lectures by Pangensa Abah Anom were compiled to enrich the interpretation of core concepts. Third, relevant academic literature on Sufism and religious moderation was reviewed from peer-reviewed journals, books, and official reports to contextualize findings within broader scholarly discourse.

Thematic coding was conducted in an iterative process. Initial codes emerged inductively from the primary text and were later refined and grouped into broader analytical categories. To enhance internal consistency and minimize researcher bias, a second round of independent coding was conducted two weeks later.

To strengthen the study's validity and reliability, triangulation was applied across three data sources: the primary text (*Miftāḥ al-Şudūr*), secondary writings by the same author, and external scholarly works. This approach ensured interpretive rigor and a balanced analytical perspective. Text selection followed clear inclusion criteria: (1) direct relevance to the concept of religious moderation, (2) explicit attribution to Pangensa Abah Anom, and (3) availability in recognized institutional collections or through authoritative publishers.

As a library-based study, all research activities adhered to academic ethical standards. All sources were properly cited, and interpretive judgments were made with careful attention to authorial intent and cultural context.

FINDING AND DISCUSSION

The Principles of Sufistic Moderation in Religion in the of *Miftāḥ al-Şudūr*

The *Miftāḥ al-Şudūr* explicitly emphasizes Sufistic values as the foundation for religious moderation, highlighting three main

principles: purification of the heart (*tazkiyyah*),⁴⁶ self-control (*mujāhadah*),⁴⁷ and love and compassion (*maḥabbah*, *syafaqah*).⁴⁸ These principles not only shape an individual's spiritual connection with Allah, strengthening the mentality of moderation, but also provide practical guidance for fostering social harmony.⁴⁹

1. Purification of the Soul (*Tazkiyyah al-Nafs*)

Purification of the soul (*tazkiyyah al-nafs*, *taṣfiyyah al-qalb*) is the most fundamental principle in the *Miftāḥ al-Ṣudūr*. It can be said that the entire content of this book, as reflected in its introduction, is anchored in the *tazkiyyah* verse: *qad aflaḥa man zakkāhā wa-qad khāba man dassāhā* (QS 91: 9-10),⁵⁰ which serves as the thematic thread (*conceptual framework*, *central premise*). This demonstrates the use of the verse as a central idea that provides the framework for guiding the overall content of the text.⁵¹

In the explanation of Pangrsa Abah Anom, *tazkiyyah al-nafs* signifies self-purification or the removal of blameworthy traits:⁵²

وهذه الكلمة الطيبة... تركي النفوس عن الرذائل والصفات الحيوانية.

Epistemologically, the process of *tazkiyyah* requires the involvement of a spiritual guide or *Shaykh*. In this context, the spiritual guide plays a pivotal role as a provider of *irsyād* (guidance) and *talqīn* (instruction of *dhikr*). Pangrsa Abah Anom elaborates that the *dhikr* of *nafy-iṣbāt*, performed through the recitation of *Lā ilāha illā Allāh*, is the primary instrument for achieving *tazkiyyah*. This practice not only serves as a method of

⁴⁶ Arifin, *Miftah Al-Shudur*, 266.

⁴⁷ Arifin, 276, 305.

⁴⁸ Arifin, 315, 320, 322.

⁴⁹ Arifin, 305, 307, 310.

⁵⁰ Arifin, 262.

⁵¹ Tonette S. Rocco and Maria S. Plakhotnik, "Literature Reviews, Conceptual Frameworks, and Theoretical Frameworks: Terms, Functions, and Distinctions," *Human Resource Development Review* 8, no. 1 (March 1, 2009): 120–30, <https://doi.org/10.1177/1534484309332617>.

⁵² Arifin, *Miftah Al-Shudur*, 264.

self-purification but also as a means of controlling base desires (*hawa nafsu*), which are often the root of inner and social conflicts.⁵³

The *Miftāḥ al-Şudūr* also emphasizes the importance of *tazkiyyah* as a pathway to cultivating a moderate (*wasatiyyah*) individual. The process of *tazkiyyah* guides a person to avoid extreme tendencies, and from a Sufistic perspective, the epistemology of *tazkiyyah* is key to preventing the dangers of extremism and excessive behavior. Moreover, *tazkiyyah* encourages inclusivity, tolerance, and respect for diversity.⁵⁴

In the *Diagram of the Seven Latifahs*, Pangersa Abah Anom sets a standard for social ethics, which he describes as the blessings of *tazkiyyah*. These include *ḥush al-khuluq* (good character), *al-luḥf bi al-khalq* (compassion toward all creatures), *ḥamluhum 'alā al-ṣalāḥ* (guiding others toward goodness), *al-ṣafḥ 'an ḡunūbihim* (forgiving their faults), and *ḥubbuhum lahum* (loving others for their well-being).⁵⁵ These Sufistic values are particularly relevant in pluralistic societies such as Indonesia, where social harmony is often threatened by differences in perspectives and beliefs.

2. Self-Control (*Mujāhadah*)

Pangersa Abah Anom also emphasizes *mujāhadah* as a core principle of his teachings. *Mujāhadah* refers to a sincere effort to subdue and control one's desires (*hawa nafsu*), both outwardly and inwardly, through knowledge and action.⁵⁶ It is also regarded as a form of the *jihād akbar* (the greater struggle),⁵⁷ making it a highly challenging endeavor (*aş 'ab munālan*). This is because it involves an inner battle between an individual and their destructive

⁵³ Arifin, 263.

⁵⁴ Arifin, 310.

⁵⁵ Kharisudin Aqib, *Inabah: Jalan Kembali Dari Narkoba, Stres, & Kehampaan Jiwa*, 1st ed. (Surabaya: PT. Bina Ilmu, 2012), 109; Rakhmat, *Tanbih Dari Masa Ke Masa*, 36; Syihabuddin Suhrowardi, *Bidayatussalikin: Belajar Ma'rifat kepada Allah* (Tasikmalaya: PT. Mudawwamah Warohmah dan YSB Ponpes Suryalaya, 1971), 33.

⁵⁶ Arifin, *Miftāḥ Al-Shudur*, 276.

⁵⁷ Arifin, 314.

inclinations, such as resentment (*hiqd*), envy (*hasad*), ostentation (*riyā'*), hypocrisy (*nifāq*), and others:

والآداب الباطنة أصعب منالآداب الظاهرة، لأنها تحتاج لمعتك خفي بين المرء وهوى نفسه وشيطانه وغرور الدنيا الخداعة وآفاته القلبية من الحقد والحسد والعجب والرياء والنفاق وغيرها.⁵⁸

Pangersa Abah Anom also underscores the importance of *dhikr* as the primary tool for *mujāhadah*. Through *dhikr*, an individual can purify their heart and eliminate negative tendencies of the *hawa nafs*. *Mujāhadah* is not merely a physical effort but also a profound inner endeavor to achieve a state of tranquility (*ṭuma'nīnah*) and spiritual awareness (*ma'rifah*).⁵⁹

Mujāhadah must be carried out gradually, under the guidance of a teacher, to ensure that one does not easily despair during the process. A *Shaykh* plays a crucial role in helping the disciple combat their *hawa nafs*. At its initial stage, the soul is referred to as *ammārah bi al-sū'* (inclined toward evil), characterized by a tendency to follow bodily desires and worldly pleasures. Through the guidance of a *Shaykh* and consistent *dhikr*, the heart receives enlightenment, akin to a lamp illuminating a dark room. This process enables the soul to rise from *ammārah* to *lawwāmah* (the stage of self-reproach), where one begins to feel remorse for sins and strives to rectify themselves to avoid negligence toward Allah. The ultimate result is the soul reaching the level of *muṭma'innah* (tranquility), a state in which the heart finds peace with Allah, experiences His pleasure, and is itself pleased by Him.⁶⁰

3. Love and Compassion

Another core principle of the teachings is love and compassion. According to Pangersa Abah Anom, love is the most fundamental foundation of spirituality. Love for Allah is not

⁵⁸ Arifin, 323.

⁵⁹ Arifin, 305–6.

⁶⁰ Arifin, 308.

merely a religious emotion but the essence of the existential relationship between humans and their Creator:

الخير كله في كلمتين، التعظيم لأمر الله والشفقة على خلق الله. كل من لا يعظم
أمر الله ولا يشفق على خلق الله فهو بعيد من الله.⁶¹

Pangersa Abah Anom emphasizes that love for Allah is manifested through sincere and continuous *dhikr*. In this context, *dhikr* serves as the medium connecting the human heart with Allah, cleansing the soul of darkness and transforming it into a vessel for divine light. He asserts that the sign of love for Allah is a love for His *dhikr*, as *dhikr* represents the acknowledgment of Allah's presence in every aspect of life.⁶² Love for Allah radiates as a source of compassion toward fellow human beings. In this relationship, love is not merely an emotion but a concrete action expressed through giving, sacrifice, and generosity.⁶³ A true lover, as he teaches, no longer holds anything for themselves but surrenders everything to Allah and for the benefit of His creation.⁶⁴

Thus, love and compassion for fellow human beings are reflections of love for Allah, generating a force that transcends egoism and leads humanity toward universal harmony. Love and compassion purify the heart, soften the soul, and guide individuals toward higher spiritual stations (*maqām*), marked by closeness to Allah rooted in gratitude, sacrifice, and sincerity. In its essence, true love is not merely about receiving but giving wholeheartedly, as a manifestation of submission to Allah and mercy toward all His creations. Through love and compassion, human life shifts from self-centeredness to becoming a means of fostering comprehensive spiritual and social harmony.⁶⁵

Dhikr and Sufi Meditation

The core teachings of Pangersa Abah Anom, as presented in the *Miftāḥ al-Şudūr*, place significant emphasis on the importance

⁶¹ Arifin, 315.

⁶² Arifin, 322.

⁶³ Arifin, 286.

⁶⁴ Arifin, 322.

⁶⁵ Arifin, 320–21.

of *dhikr*, both *dhikr jahr* (audible remembrance) and *dhikr khaft* (silent remembrance), as profound spiritual practices:

اعلم أن طريق شيخنا طريق الذكر فقط وليس غيره، يعني ذكر اللسان والجنان.⁶⁶

Dhikr jahr, recited aloud with the phrase *Lā ilāha illā Allāh* 165 times after each obligatory prayer,⁶⁷ and *dhikr khaft*, performed silently within the heart,⁶⁸ are not merely rituals but serve as means to purify the heart from spiritual darkness and cultivate awareness of Allah's presence in every aspect of life.⁶⁹ These practices, whose practical guidance is detailed in the *'Uqūd al-Jumān*, function not only as tools for self-transformation, but also as instruments for social transformation.⁷⁰

The urgency of *dhikr* cannot be separated from the various forms of inner impurities (*muḥaddasāt*)⁷¹ or spiritual diseases (*amrāḍ*)⁷² that serve as the primary obstacles in an individual's transformation toward a better and more positive state.⁷³

Purifying the soul from inner impurities requires more than theoretical knowledge—it demands concrete spiritual practices like *dhikr jahr* and *dhikr khaft*. These forms of remembrance of God serve as essential tools for filling the heart with divine light and spiritual strength, leading to deep and holistic self-transformation. Thus, *dhikr* is not just a ritual, but a practical and effective method for improving one's inner condition and bringing about fundamental changes in attitudes, behavior, and spiritual direction.⁷⁴

Each individual has different levels of inner impurities and spiritual ailments, influenced by their personal experiences. These conditions determine the most suitable type of *dhikr*. According to Pangensa Abah Anom, for those with hardened hearts or

⁶⁶ Arifin, 304.

⁶⁷ Arifin, 290.

⁶⁸ Arifin, 308.

⁶⁹ Arifin, 307.

⁷⁰ Arifin, 310.

⁷¹ Arifin, 269.

⁷² Arifin, 279–80.

⁷³ Arifin, 275–76.

⁷⁴ Arifin, 306.

difficulty focusing (*ghaflah*), *dhikr jahr* – performed aloud and often accompanied by head and body movements – is more effective. This form of *dhikr* helps cleanse deep-seated impurities within the heart's core (*suwaidā' al-qalb*).⁷⁵

Dhikr khaft represents an advanced stage practiced when an individual has reached a deeper level of inner refinement, marked by the ability to concentrate and focus on the object of *dhikr khaft*. This practice is performed silently, without sound, facilitating introspection and closeness to Allah in a state of tranquility and profound contemplation. Thus, the two types of *dhikr* complement each other: beginning with *dhikr jahr* as a means to pave the way toward spiritual awareness, and culminating in *dhikr khaft*, which serves to deepen the spiritual experience and foster more profound inner transformation.⁷⁶

The practice of *dhikr khaft*, further elaborated by Pangrsa Abah Anom, is described as the practice of *tawajjuh* meditation—an effort to unveil spiritual veils more swiftly (*sarī' al-faṭḥ*).⁷⁷ For this reason, *tawajjuh* meditation is regarded as the most essential tool for purifying the heart from everything other than Allah, surpassing other Sufistic practices in its effectiveness.⁷⁸

Tawajjuh meditation can be practiced at any time when one feels motivated to engage in quiet sitting meditation. However, Pangrsa Abah Anom also suggests an ideal time: after the *Fajr* prayer until sunrise, known as the *isyrāq* period.⁷⁹ Regarding the duration of practice, Pangrsa Abah Anom does not specify a fixed timeframe. Sometimes he suggests practicing for 5 or 10 minutes, while in other contexts, he highlights the virtue of engaging in *tawajjuh* meditation for an hour.⁸⁰

Interestingly, Pangrsa Abah Anom explains that the practices of *dhikr* and *tawajjuh* meditation are essential in shaping the character of a complete believer (*mukmin paripurna*). Consistent *dhikr* strengthens one's remembrance of Allah and lays

⁷⁵ Arifin, 310.

⁷⁶ Arifin, 270.

⁷⁷ Arifin, 316.

⁷⁸ Arifin, 310.

⁷⁹ Penyusun, 90.

⁸⁰ Penyusun, 30–31, 90, 29.

the foundation for strong faith, sound belief, noble morals, and productive actions. This holistic spiritual development manifests in good behavior toward both God and fellow humans. He emphasizes that only through such a character can peace, prosperity, and security be achieved in society. This form of worship, which includes both outward and inward dimensions, brings blessings not only in the afterlife but also in the world as a source of mercy for all creation.⁸¹

The Relevance of Pangrsa Abah Anom's Sufistic Teachings to Contemporary Challenges

In addressing contemporary challenges such as radicalism, intolerance, and social conflict, the Sufistic teachings of Pangrsa Abah Anom, as outlined in the *Miftāḥ al-Ṣudūr*, provide profound guidance for spiritual and social transformation. Sufism emphasizes the purification of the soul (*tazkiyyah al-nafs*), the control of base desires (*mujāhadah*), and love and compassion (*maḥabbah*), which serve as foundational pillars for cultivating moderate individuals and fostering harmonious societies.⁸²

Radicalism often arises from a shallow and narrow understanding of religion. In this context, *tazkiyyah al-nafs* becomes a fundamental strategy to address the spiritual crisis underlying extremism. The process of inner purification aims to eliminate negative traits such as hatred, resentment, and egotism, enabling individuals to become more inclusive and tolerant.⁸³ Research by Ahmad et al. and Setia indicates that the practice of *dhikr* in Sufism is effective in shaping a peaceful and adaptive mentality toward pluralism.⁸⁴ This is particularly relevant in

⁸¹ Arifin, *Akhlaqul Karimah Akhlaqul Mahmudah Berdasarkan Mudawamatu Dzikrillah*, 21–22.

⁸² Arifin, *Miftah Al-Shudur*, 266, 322; Haikal, “Analisis Strategi Komunikasi KH. Ahmad Shohibulwafa Tajul Arifin dalam Moderasi Beragama”; Saliyo and Sophian, “The Role of Mursyids in Teaching Islam The Qadiriyyah Wan Naqshabandiyah Order.”

⁸³ Arifin, *Miftah Al-Shudur*, 263, 277.

⁸⁴ Ahmad et al., “The Sufi Order against Religious Radicalism in Indonesia”; Setia, *Kampanye Moderasi Beragama: Dari Tradisional Menuju Digital*.

addressing the challenges of extremism, which frequently threatens social harmony.⁸⁵

Meanwhile, *mujāhadah*, or the struggle against one's base desires, holds a central position in Sufi teachings. Pangrsa Abah Anom emphasizes that self-control through *mujāhadah* is the *jihād akbar* (greater *jihād*), which is more challenging than fighting external enemies, as it requires battling one's ego and emotional impulses.⁸⁶ According to research by Pratama et al., this practice can reduce aggression and enhance emotional control, making it a vital tool for mitigating potential interpersonal conflicts.⁸⁷ Andrios' research further supports that Sufism, through spiritual practices such as *dhikr*, fosters individuals who are more patient and wise in dealing with differences—qualities essential in multicultural societies.⁸⁸ This concept aligns with the principles of religious moderation, which demand a dialogical and inclusive approach to reducing extremism.⁸⁹

In the context of social conflict, the love and compassion (*maḥabbah*) taught by Pangrsa Abah Anom serve as a vital foundation for building a harmonious society. Love that stems from the vertical relationship with Allah manifests as compassion for fellow human beings, fostering a culture of peace and tolerance.⁹⁰ Research by Somantri and Dahwadin, as well as Ahmad et al., highlights that Sufi teachings, particularly in the context of love and compassion, are effective in creating social harmony within diverse communities.⁹¹ This is further supported

⁸⁵ Bahraen, “Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah”; Tim Penyusun Dirjen Bimas Islam, *Moderasi Beragama Perspektif Bimas Islam*, 45–53.

⁸⁶ Arifin, *Miftah Al-Shudur*, 305–8.

⁸⁷ Pratama, Walidin, and Mahmud, “Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa.”

⁸⁸ Andrios, “Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama.”

⁸⁹ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 76–78.

⁹⁰ Arifin, *Miftah Al-Shudur*, 322.

⁹¹ Ahmad et al., “The Sufi Order against Religious Radicalism in Indonesia”; Somantri and Dahwadin, “THE MESSAGE OF RELIGIOUS MODERATION IN TANBIH QADIRIYAH NAQSYABANDIYAH (TQN) PONDOK PESANTREN SURYALAYA.”

by the findings of Muhammad and Illiyyun, who emphasize that the values of *maḥabbah* can be applied in interfaith dialogue to reduce the potential for sectarian conflict.⁹²

Furthermore, Sufi meditation practices such as *tawajjuh* offer an introspective approach highly relevant for addressing inner challenges in modern life. This meditation cultivates inner tranquility (*ṭuma'nīnah*) and closeness to Allah, which have been shown to enhance emotional stability and self-reflection. Research by Jailani and Suyadi indicates that Sufi meditation positively impacts self-control and stress reduction, making it a vital tool for fostering emotionally stable individuals amidst social upheavals.⁹³ In this context, *tawajjuh* serves as an essential method to support spiritual transformation, ultimately contributing to social harmony.⁹⁴

Integration of Spirituality and Social Values

In the Sufi teachings of Pangersa Abah Anom, the integration of spirituality and social engagement forms a vital pillar for creating a harmonious and moderate society. Collective *dhikr*, Sufi meditation (*tawajjuh*), and the application of Sufi values within the TQN community are not merely individual spiritual practices but also effective tools for fostering social solidarity in pluralistic societies.⁹⁵ Research by Huriani et al. reveals that collective religious rituals, such as *dhikr* gatherings, enhance a sense of togetherness and strengthen relationships among community members while serving as a medium to promote values of tolerance.⁹⁶

⁹² Muhammad and Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN*.

⁹³ Jailani and Suyadi, "The Impact of Neuroscience-Based Modern Islamic Education on the Aspect of Creative Imagination and Development of Religious Moderation on Madura Island."

⁹⁴ Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia"; Penyusun, *Kumpulan Kuliah Subuh Sesepuh Pondok Pesantren Suryalaya*, 29–31.

⁹⁵ Arifin, *Miftah Al-Shudur*, 304–5.

⁹⁶ Yeni Huriani, Erni Haryanti, and Mochamad Ziaulhaq, *Moderasi Beragama Penyuluh Perempuan: Konsepsi Dan Implementasi*, ed. M. Taufiq

Collective *dhikr* plays a vital role in building solidarity among diverse groups. According to Pangersa Abah Anom, *dhikr* strengthens both the relationship between humans and Allah and the bonds between individuals. Through group practice, people from various backgrounds come together in worship and form inclusive social connections.⁹⁷ Research by Lutfiyani and Ashoumi shows that collective *dhikr* promotes social harmony in divided communities,⁹⁸ while Pratama et al. note that it also enhances emotional support and strengthens communal unity.⁹⁹

Tawajjuh meditation connects spiritual growth with social engagement. It serves not only as a tool for personal purification but also enhances social relationships by fostering self-control, humility, and inclusivity. Research by Jailani and Suyadi shows that it improves self-awareness, empathy, and tolerance.¹⁰⁰ Taught by Pangersa Abah Anom, *tawajjuh* helps overcome egoism and promote harmony.¹⁰¹ Muhammad and Illiyyun add that group meditation in Sufi communities also encourages greater social involvement.¹⁰²

The TQN community, central to Pangersa Abah Anom's Sufi teachings, focuses not only on spiritual growth but also on fostering social solidarity and addressing issues like juvenile delinquency and drug abuse. Research by Kamaludin and Ula shows that Pondok Inabah's Sufi-based rehabilitation programs effectively transform individuals through a holistic approach

Rahmad (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati, 2021).

⁹⁷ Arifin, *Miftah Al-Shudur*, 271–73.

⁹⁸ Lutfiyani and Ashoumi, "Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pembelajaran Aswaja Dan Implementasinya Terhadap Sikap Anti-Radikalisme Mahasiswa."

⁹⁹ Pratama, Walidin, and Mahmud, "Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa."

¹⁰⁰ Jailani and Suyadi, "The Impact of Neuroscience-Based Modern Islamic Education on the Aspect of Creative Imagination and Development of Religious Moderation on Madura Island."

¹⁰¹ Penyusun, *Kumpulan Kuliah Subuh Sesepeuh Pondok Pesantren Suryalaya*, 30–31.

¹⁰² Muhammad and Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN*.

combining spiritual and social elements.¹⁰³ This highlights that Sufi practices contribute not only to personal development but also provide practical solutions to complex societal challenges.

The integration of Sufi values within social contexts is also evident in the inclusive approach of the TQN community, which accommodates local values and encourages interfaith dialogue. Research by Somantri and Dahwadin highlights that Sufi communities often act as pioneers in creating spaces for interreligious dialogue, thanks to the teachings of love and tolerance imparted by their spiritual leaders.¹⁰⁴ This underscores the fact that Sufism, when applied contextually, possesses the capacity to serve as a bridge in fostering social cohesion and harmony.

Thus, the Sufi teachings of Pangersa Abah Anom not only cultivate spiritually resilient individuals but also promote the formation of harmonious and moderate societies. Collective *dhikr*, *tawajjuh* meditation, and the TQN community's approach serve as models of integration that remain highly relevant in addressing modern social challenges such as radicalism and intolerance. Studies by Andrios, Bahraen, and Huriani et al. demonstrate that Sufi practices are not only pertinent in the spiritual realm but also make significant contributions to fostering social harmony in modern society.¹⁰⁵

Contextualization in the Indonesian Reality

The Sufi teachings of Pangersa Abah Anom, as articulated in the *Miftāḥ al-Ṣudūr*, hold significant relevance in Indonesia's social and cultural context, particularly in addressing the challenges of the nation's pluralism. As a country rich in religious,

¹⁰³ Kamaludin and Ula, "Sufism Healing Method for Drugs Rehabilitation."

¹⁰⁴ Somantri and Dahwadin, "THE MESSAGE OF RELIGIOUS MODERATION IN TANBIH QADIRIYAH NAQSYABANDIYAH (TQN) PONDOK PESANTREN SURYALAYA."

¹⁰⁵ Andrios, "Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama"; Bahraen, "Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah"; Huriani, Haryanti, and Ziaulhaq, *Moderasi Beragama Penyuluh Perempuan: Konsepsi Dan Implementasi*.

cultural, and ethnic diversity, Indonesia often faces threats to social harmony stemming from radicalism, intolerance, and identity-based conflicts. In this context, Sufi values such as love and compassion (*syafaqah*) and self-control (*mujāhadah*) serve as a robust foundation for strengthening social cohesion and fostering harmony across religious and cultural boundaries.¹⁰⁶

Sufi values align seamlessly with Pancasila, Indonesia's foundational state ideology. The concept of love and respect for others taught in Sufism closely corresponds with the second principle of Pancasila, "*Kemanusiaan yang adil dan beradab*" (Just and Civilized Humanity). Research by Bahraen highlights that Sufism serves as a medium to strengthen national commitment by embedding religious values that harmonize with the principles of nationhood.¹⁰⁷ Additionally, Sufism proves to be an effective tool in fostering a spirit of tolerance in a pluralistic society. As noted by Andrios, Sufi communities, including TQN, contribute to reinforcing Pancasila values through spiritual and cultural approaches, supporting societal harmony and unity.¹⁰⁸

Reinforcing local culture through Sufism is a meaningful form of contextualization in Indonesia. In the TQN community, for example, *dhikr* is often combined with local cultural expressions like *qasidah* and *nerbangan*.¹⁰⁹ Research by Somantri and Dahwadin shows that Indonesian Sufism has successfully adapted to local traditions while preserving its spiritual core, strengthening cultural identity and making Sufism more accessible.¹¹⁰ Pratama et al. also note that integrating local art with Sufism creates inclusive spaces for interfaith and intercultural

¹⁰⁶ Arifin, *Miftah Al-Shudur*, 266; Rusmana and Wan Ali, "Sufism Healing Methods for Drug Rehabilitation in Inabah of West Java, Indonesia."

¹⁰⁷ Bahraen, "Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah."

¹⁰⁸ Andrios, "Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama."

¹⁰⁹ Solihah Sari Rahayu, "TRADISI NERBANG DI PONDOK PESANTREN SURYALAYA," *LATIFAH* 2, no. 2 (July 20, 2018): 6–13.

¹¹⁰ Somantri and Dahwadin, "THE MESSAGE OF RELIGIOUS MODERATION IN TANBIH QADIRIYAH NAQSYABANDIYAH (TQN) PONDOK PESANTREN SURYALAYA."

dialogue, supporting social harmony in Indonesia's diverse society.¹¹¹

Integrating Sufism into traditional arts and local customs is an effective way to spread the message of religious moderation. Practices like *qasidah* and *wayang*, used by Sufi communities, serve as both artistic and educational tools for dakwah. Research by Huriani et al. shows this approach strengthens social bonds and encourages constructive dialogue in diverse communities.¹¹² It also highlights Sufism's ability to adapt to changing social contexts while preserving its spiritual core.

The contextualization of Sufi values is visible in Indonesia's efforts to promote religious moderation through the Ministry of Religious Affairs. Research by Lutfiyani and Ashoumi shows that Sufi teachings, centered on love and tolerance, are a key foundation for strengthening these programs.¹¹³ Muhammad and Illiyyun also highlight the important role of Sufi communities like TQN in supporting moderation through spiritual education, promoting national values, and building inclusive societies. This integration of Sufi values contributes to social harmony and resilience in Indonesia's diverse context.¹¹⁴

Thus, the Sufi teachings of Pangersa Abah Anom make a significant contribution to fostering social and cultural harmony in Indonesia. Sufi values not only strengthen the spiritual identity of individuals but also serve as a means to reinforce national unity, promote tolerance, and mend social bonds often threatened by differences. This contextual approach demonstrates that Sufism can address modern challenges without losing its spiritual essence,

¹¹¹ Pratama, Walidin, and Mahmud, "Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa."

¹¹² Huriani, Haryanti, and Ziaulhaq, *Moderasi Beragama Penyuluh Perempuan: Konsepsi Dan Implementasi*.

¹¹³ Lutfiyani and Ashoumi, "Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pembelajaran Aswaja Dan Implementasinya Terhadap Sikap Anti-Radikalisme Mahasiswa."

¹¹⁴ Muhammad and Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN*.

making it highly relevant within the evolving social and cultural dynamics of Indonesia.¹¹⁵

Indicators of Religious Moderation in a Sufistic Perspective

The teachings of Pangersa Abah Anom in *Miftāḥ al-Şudūr* align with the four indicators of religious moderation formulated by Indonesia's Ministry of Religious Affairs (*Kementerian Agama*): national commitment (*iltizām waṭanī*), anti-violence (*ḍidd al-'unf*), tolerance (*tasāmuḥ*), and adaptation to local culture (*'urfīyyah*).¹¹⁶ These indicators serve as vital guidelines for fostering harmony in a pluralistic society. Through the Sufi approach implemented by Pangersa Abah Anom, these indicators are translated into spiritual and social practices that are highly relevant to addressing contemporary challenges. This integration underscores the role of Sufism in promoting a balanced and peaceful coexistence in diverse communities.

The Sufi teachings of Pangersa Abah Anom provide a strong foundation for national commitment as a key aspect of religious moderation, emphasizing social responsibility and unity. In the TQN community, this is reflected in activities like collective *dhikr* and rehabilitation programs at Pondok Inabah, which not only aid personal recovery from addiction but also instill spiritual values and patriotism rooted in justice and social duty.¹¹⁷ This approach fosters social harmony and internalizes national values, as highlighted by Qasim, who notes that Sufism here strengthens both one's faith and dedication to national integrity.¹¹⁸ The Ministry of Religious Affairs' focus on national commitment as a

¹¹⁵ Andrios, "Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama"; Bahraen, "Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah"; Pratama, Walidin, and Mahmud, "Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa."

¹¹⁶ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*.

¹¹⁷ Huriani, Haryanti, and Ziaulhaq, *Moderasi Beragama Penyuluh Perempuan: Konsepsi Dan Implementasi*; Kamaludin and Ula, "Sufism Healing Method for Drugs Rehabilitation"; Muhammad and Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN*.

¹¹⁸ Qasim, *Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan*.

measure of religious moderation offers a strategic framework for applying Sufi values to combat global issues like radicalism, intolerance, and social fragmentation.¹¹⁹

Anti-violence is a core element of religious moderation, deeply embedded in the Sufi teachings of Pangensa Abah Anom, which view violence as stemming from uncontrolled desires and negative emotions. Through practices like *mujāhadah al-nafs* (inner struggle), *dhikr*, and *tawajjuh* meditation, individuals learn to manage their impulses, purify their hearts, and cultivate patience and compassion.¹²⁰ These spiritual disciplines not only strengthen one's relationship with God but also promote peaceful behavior and social harmony.¹²¹ Research highlights that Sufi communities like TQN apply these values to foster tolerance, dialogue, and emotional resilience, effectively countering radicalism and supporting national peace-building efforts in line with the Ministry of Religious Affairs' policies.¹²²

Tolerance is a core pillar of religious moderation, recognized by Indonesia's Ministry of Religious Affairs and deeply embedded in the Sufi teachings of Pangensa Abah Anom, who views compassion (*syafaqah*) as the foundation for respecting diversity and fostering social harmony. His approach sees religious and cultural differences as divine blessings to be embraced through universal love.¹²³ Research shows that the TQN community practices tolerance through inclusive collective *dhikr* and interfaith dialogue, reinforcing solidarity and mutual respect.¹²⁴ Scholars highlight that this Sufi model effectively

¹¹⁹ Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia"; Bahraen, "Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah"; Pratama, Walidin, and Mahmud, "Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa"; Rusmana and Wan Ali, "Sufism Healing Methods for Drug Rehabilitation in Inabah of West Java, Indonesia"; Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*.

¹²⁰ Arifin, *Miftah Al-Shudur*, 305–6.

¹²¹ Muhammad and Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN*.

¹²² Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*.

¹²³ Arifin, *Miftah Al-Shudur*, 315.

¹²⁴ Ahmad et al., "The Sufi Order against Religious Radicalism in Indonesia."

counters modern intolerance by promoting love and compassion as acts of devotion, aligning with national policies and offering a globally relevant framework for peace in pluralistic societies.¹²⁵

Adaptation to local culture is a key aspect of religious moderation, clearly reflected in the Sufi teachings of Pangrsa Abah Anom, who integrates spiritual practices like *dhikr* and *tawajjuh* with traditional arts such as *nerbangan* and *qasidah* without compromising their spiritual depth. This integration strengthens cultural identity while making Sufism more inclusive and effective,¹²⁶ especially in societies deeply rooted in tradition.¹²⁷ Research shows that combining Sufi values with local art forms fosters social harmony, collective awareness, and interfaith dialogue, serving as a powerful medium for *dakwah* and social cohesion.¹²⁸ Scholars highlight that this approach not only preserves cultural heritage but also reinforces tolerance and unity in diverse societies.¹²⁹ Aligned with the Ministry of Religious Affairs' policy, this cultural adaptation supports efforts to counter radicalism and promote peace through locally rooted, spiritually grounded practices.¹³⁰

In summary, the Sufi teachings of Pangrsa Abah Anom offer a comprehensive and practical framework for religious moderation by embodying its four key indicators: national commitment, anti-violence, tolerance, and cultural adaptation. These values are not only rooted in deep spiritual principles but

¹²⁵ Ismail et al., *Konstruksi Moderasi Beragama: Catatan Guru Besar UIN Syarif Hidayatullah Jakarta*; Rusmana and Wan Ali, "Sufism Healing Methods for Drug Rehabilitation in Inabah of West Java, Indonesia."

¹²⁶ Rahayu, "TRADISI NERBANG DI PONDOK PESANTREN SURYALAYA."

¹²⁷ Bahraen, "Moderasi Beragama Pada Buku Digital Madrasah Tsanawiyah"; Pratama, Walidin, and Mahmud, "Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa."

¹²⁸ Muhammad and Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN*.

¹²⁹ Pratama, Walidin, and Mahmud, "Analisis Differential Item Functioning (DIF) pada Skala Sikap Moderasi Beragama Siswa"; Rusmana and Wan Ali, "Sufism Healing Methods for Drug Rehabilitation in Inabah of West Java, Indonesia."

¹³⁰ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*.

are also actively manifested through community practices such as collective *dhikr*, *tawajjuh*, and rehabilitation programs. By integrating spirituality with social engagement, the TQN community becomes a model for fostering peace, unity, and resilience in the face of contemporary challenges like radicalism and social fragmentation. This Sufi-based approach aligns closely with the Ministry of Religious Affairs' vision and demonstrates that religion, when guided by compassion and wisdom, can be a powerful force for building a just, harmonious, and inclusive society.

CONCLUSION

This study examines how the Sufi text *Miftāḥ al-Ṣudūr* by Shaykh Ahmad Shohibulwafa Tajul Arifin contributes to contemporary discourse on religious moderation in Indonesia. Through textual analysis, the research identifies core Sufi principles—*tazkiyyah al-nafs* (soul purification), *mujāhadah al-nafs* (self-discipline), and *maḥabbah* (compassionate love)—as foundations for inner transformation and social cohesion. These values resonate with the Ministry of Religious Affairs' indicators of religious moderation: national commitment, nonviolence, tolerance, and respect for local wisdom. The study also highlights the transformative impact of spiritual practices such as *dhikr jahr* (verbal remembrance of God) and *tawajjuh* (spiritual meditation), which cultivate emotional regulation and peaceful coexistence.

The findings suggest that Sufism, as exemplified in *Miftāḥ al-Ṣudūr*, offers a holistic and ethical framework for addressing contemporary challenges such as radicalism and social polarization. Unlike ideological approaches, its emphasis on personal growth and moral behavior rooted in spirituality provides a valuable alternative for religious education and interfaith engagement. Incorporating Sufi-informed pedagogy may help foster more tolerant and emotionally intelligent leadership, while the text's universal ethical values offer a foundation for dialogue grounded in shared humanity.

However, the study is limited by its textual focus and the exclusive use of works by Pangrsa Abah Anom. Future research should incorporate ethnographic studies in TQN communities and interdisciplinary approaches to assess the practical influence of Sufi teachings on lived religious expression and communal relations.

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