

TAWASSUT ATTITUDE RELEVANCE NAHDLATUL ULAMA IN PREVENTING EXTREMISM

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ABSTRACT

*What was currently happened is the legitimacy of violence, which justified theologically as the term *jihad fi sabilillah*. Radicalisms believed and felt they had the right to commit acts of violence in the name of religion and God. In facts, what they were doing was violating religious rules and staying away from God. The attitude of tasawuf and tawassut in Nahdlatul Ulama prevented radicalism. Based on the background of the problems described above, the study focused on how was the concept of tawassut and tasawuf in preventing radicalism movements? The purpose was to find out the meaning of tawassut in Nahdlatul Ulama and to describe the concept of tawassut and tasawuf in preventing radicalism. The results revealed that tawassut and tasawuf which were a meeting point between the two, discuss how to realize the attitude of tawassut in Nahdlatul Ulama in the digital era, and discuss the actualization of the attitude of tawassut in realizing peace.*

ABSTRAK

Saat ini yang terjadi adalah legitimasi kekerasan yang dijustifikasi secara teologis seperti istilah *jihad fi sabilillah*. Kelompok ekstrem meyakini dan merasa berhak melakukan tindakan kekerasan dengan mengatasnamakan agama dan Tuhan, padahal hal yang dilakukan merupakan melanggar aturan agama serta menjauh dari Tuhan. sikap *tawassut* dalam Nahdlatul Ulama mencegah ekstremisme. Berdasarkan latar belakang masalah yang telah diuraikan di atas, untuk memfokuskan dalam tulisan ini, Bagaimana konsep *tawassut* dalam mencegah gerakan ekstremisme? Berdasarkan rumusan masalah di atas, maka tujuan diadakannya penelitian ini adalah Untuk mengetahui pengertian *tawassut* dalam Nahdlatul Ulama dan untuk mengetahui konsep *tawassut* dalam mencegah gerakan ekstremisme. Hasil penelitian ini tentang *tawassut* dan tasawuf yang merupakan sebuah titik pertemuan antar keduanya, membahas tentang bagaimana mewujudkan sikap *tawassut* dalam Nahdlatul Ulama di era digital, dan membahas aktualisasi sikap *tawassut* dalam mewujudkan perdamaian.

I. Introduction

In the current era, there have been many events that have shocked the world, especially those that have divided the world's citizens. These include various forms of demonstrations and protest actions indicating

violence in them to terrorism, at regional, national, and international levels (Azra, 2002). Like one of the extreme movements that take various actions to achieve political goals and carry out doctrines to their followers. Things that are often done by these extreme currents aim to change ideology in a country, struggle for human rights, cause

conflict in society, and ultimately lead to divisions. The ISIS phenomenon is an issue that has been widely discussed since its appearance was known by the public in Indonesia. ISIS (Islamic State of Iraq and Syria) is a religious movement that seeks to establish a government or state based on the Islamic system (Khilafah Islamiyah), namely an extremist group that follows the hardline ideology of al-Qaeda and is guided by the principles of global jihad. A group to create a country based on Islamic law. This group was created by al-Qaeda for Iraqi territory, but with the conflict in Syria, it became involved and has even influenced countries in the world. This movement, which was founded by Abu Bakr al-Baghdadi, is known as a sadistic way, which is to justify all means such as killing, slaughtering, looting, terrorizing different groups or groups, which prohibits and rejects the existence of the ISIS group (Qodir, 2018).

Extremism does not occur in religion alone, it usually also occurs in social, ethnic, or customary extremism, and politics. Recently, many extreme groups have acted in the name of religion, especially Islam. So that it creates a negative impression on Islam. Extremism arises due to the failure to face the times, some groups only believe in the foundations of a religion that previously existed and cannot adapt to the conditions in modern times today.

Extremism in Indonesia occurs because of their distrust of the government, there are still injustices that often occur, one of which is social inequality, corruption, suicide bombing cases, cases of infidelity, mutually heresy among Muslims, and so on. The extreme group intends to save their fellow citizens, uphold justice, spread the pure religion of the Prophet Muhammad, a high sense of solidarity and so on. It's just that the method used uses inappropriate actions and hurts fellow humans (Rokhmad, 2012).

The occurrence of violence in religion is an accumulation of views and attitudes of religious people regarding religious construction. Now what is happening is the theologically justified legitimacy of violence, such as the term *jihad fī sabīlillāh*. Extreme groups believe and feel they have the right to commit acts of violence in the name of

religion and God, even though what they do is violating religious rules and moving away from God (Wijaya, 2018). The attitude that must be developed is mutual respect and upholding justice for others, both in understanding and in acting. If you live by faith in Allah according to the Shari'a that has been determined by Him you will have a moderate attitude (*tawassuṭ*) to others (Majid, 1994).

Tawassuṭ upholds the values of affection and love, must be fair and upright in the midst of life together. With this basic attitude, it will always be a role model group that behaves and acts straightly and is always constructive and avoids all forms of ghuluw or extreme approaches (Asy'ari, 2015). *Tawassuṭ* must be accompanied by the attitude of *al-iqtisad* or taking a middle path (moderate) which still provides space for dialogue for different thinkers (Zuhri, 2010). Moderate in everything, both in concept, belief, worship, morals and behavior, *muamalah* and *sharia* (Qardhawi, 2004). All of its teachings are characterized by moderation (the middle way) therefore adherents must also be moderate (Kristeva, 2014).

Da'wah should not use harsh or temperamental methods, but with gentleness (*qaulan layyinan*), so that it is carried out properly and correctly. Allah SWT. Understand, a hard heart can only be penetrated and softened by gentleness and nobility. Therefore, gentleness and nobility must be put forward (Maarif, 2017). Islam has a tolerant, friendly, and easy attitude that has been instructed in the Koran and hadith, QS command. Ali Imron 3: 103 so that Muslims are united and not divided. *واعتصموا بحبل الله جميعا ولا تفرقوا* Meaning: *And hold all of you to the rope (religion) of Allah, and don't divorce yourself.*

Tolerating differences does not differentiate between the teachings and styles of Islam from one group to another, is not shirk, does not label as *bid'ah*, and even kafuses based on the opinion of some scholars. Unless all scholars agree on that assessment. The scholars in question are the generation of *Salafus Sholeh* (Companions, *tabi'in*, *tabi'it tabi'in*), scholars of *fiqh* schools of the early four generations (*al-*

mutaqaddimīn) and contemporary (*al-muta'akhirīn*) as well as the current scholars who have reputation in the scientific and literary fields (Syuhud, 2019).

Rasulullah said, "Whoever among you who sees an evil, he should change it with his hands. If not able, then with his tongue. If not able, then with his heart. And that is how weak faith is. This hadith has been misinterpreted which has resulted in the image of Islam looking fierce and sinister. The gentleness and friendliness aspects of Islam are reduced because of the literal meaning (*ḥarfīyyah*) which is lacking in the hadith. The Prophet's actions put forward love, which implies that the heart approach is more effective than the physical and verbal approach (Ali, 2015). The solution to various problems in thinking and understanding of extremism in Islamic teachings requires a middle way (*tawassuṭ*) to be able to think objectively, not stiff, hard and even radical, so that the thoughts of moderate Sufis can be a solution and help to understand Islamic teachings proportionally (Muvid, 2019).

II. Literature Review

Several studies on the concept of *tawasuth* (religious moderation) in Indonesia have been carried out. Some are relevant to this article include the writings of Saefudin (Saefudin & Fatihah, 2020). Regarding Islamic Moderation through Education Characters of *Aswaja An-Nahdliyyah*. Other related articles are performed by Syifa (Syifa, 2019) concerning the *Formulation of Indonesian-Based Islamic Moderation Concepts in Reducing Religious Radicalism in Indonesia* (Epistemological-Historical Studies), Suherman about *Learning of Tawassuṭ and Tasāmuḥ Values in Ahl As-Sunnah Lessons Wa Al-Jamā'ah And Ke-Nuan To Prevent Radicalism is an empirical study at SMP Ma'arif Bandung* (Suherman, 2018). Novi regarding the *Implementation of the At-Tawasuth Ahlussunnah Wal Jama'ah An-Nahdlyah Principle in Religious Activities* (Novi, Alansari, & Suyuthi, 2020). Also wrote about *Strengthening National Insights and Islamic Moderation for Millennial Generation*, a study at a university in Yogyakarta (Faizah, 2020). Based on some mentioned literatures, no one has written

specifically about the concept of *tawasuth* which was initiated by Nahdlatul Ulama (NU), one of the greatest Islamic organization in Indonesia.

III. Method Of Research

This research is a descriptive qualitative research in the form of a literature review, using a philosophical approach through the theory of religious moderation. The primary sources of this study were taken from books and the main references that become main references among community of *Nahdlatul Ulama*, especially the work of K.H. Hasyim Asy'ari, as well as the compilation of *bahtsul masa'il* which became the grip of the Nahdhatul Ulama (NU) congregation.

IV. Result and Discussion

a. History of the Birth of *Tawassut*

In essence, Islam is a moderate religion (*tawassuṭ*) and *rahmatan lil 'alamin*. *Tawassuṭ* is to avoid fanaticism and balance in using reason and revelation. This concept aims to accommodate reformist Islam and maintain human relations (Muhtadi, 2004). Attitudes and thoughts towards moderate Islam (*tawassuṭ*) is also a teaching that is practiced by Sufism. Sufism is entering or adorning oneself with high morals and coming out of low morals (Huda, 2017). *Tawassut* attitude It has been around since the time of the Prophet Muhammad, but has not been structured in detail, and after the Prophet's death, Abu Hasan al-Asy'ari began to detail it then began to be practiced by religious organizations such as Nahdlatul Ulama until now.

In the book *Risalatul Ahlussunnah Wal Jamaah*, Kiai Hasyim Asy'ari states that the Ahlussunnah group is those who by faith follow the school of Abu Hasan al-Asy'ari, and in fiqh follow one of the four schools of thought. The school of faith which became known as the Ash'ariyah creed was followed by the majority of well-known hadith scholars and fiqh scholars, such as: al-Baihaqi, al-Baqilani, al-Qusyairi, al-Juwaini, al-Ghazali, Fakhruddin al-Razi, al-Nawawi, al-Suyuti, Izzudin bin Abdissalam, Taqiuddin al-Subkhi, Ibn Asakir, Mrs. Hajar al-Asqalani, Ibn Aqil al-Hanbali, and Ibn Jauzi. Ulama embraced from various schools of

fiqh, such as: Shafi, Maliki, Hanafi and Hanbali (Syuhud, 2019).

The concepts and methods contained in the Asy'ariyah creed already exist and are followed by the *Salafus Saleh* generation, namely the *Sahabat*, *Tabi'in* and *Tabi'it Tabi'in* generations. However this concept has been conceived in a more structured manner by Abu Hasan al-Asy'ari and the Aswaja scholars after him. Abu Hasan al-Asy'ari was born in Basrah Iraq in 260 H / 873 AD (Ramli, 2011) Died in 330 H / 935 AD in the book Amin Nurdin and Afifi Fauzi Abbas, *History of Islamic Thought*, (2012), Abu Hasan al-Asy'ari was born and grew up in the environment and family of *Ahlussunnah wal-Jama'ah*. His father Ismail was a hadith scholar who adhered to Aswaja ideology. When he was nearing his death, his father had the will of leaving al-Ash'ari to be taken care of by Imam al-Hafiz Zakariya al-Saji, an expert on hadith and *fiqh* from the al-Shafi'i school of thought who was very popular in Basrah. Since childhood, Asy'ari has studied hadith from scholars such as Abdurrahman bin Khalaf al-Dhabbi, Sahal bin Nuh al-Basri, Muhammad bin Ya'qub al-Maqburi, and so on. This led Ash'ari to become a scholar who mastered hadith, interpretation, *fiqh*, *ushul fiqh*, and others. At the age of 10 his mother married a prominent Mu'tazilah Abu Ali al-Jubba'i, and made Asy'ari follow the Mu'tazilah school, then awakened and returned to the *Ahlussunnah Wal Jama'ah* school. Abu Hasan al-Asy'ari was widely known for his knowledge and insight. This can be seen from his many writings in various fields of Islamic studies. The height of his knowledge can be seen from the number of scholars who follow the Asy'ariyah school of thought. Al-Asy'ariyah left many works in various Islamic sciences. Among them are like the *first*, the book *Muwalatul Islamiyyin*, is the first book written to discuss issues of Islamic belief and is an important source. *Second*, the book *Al-Ibanah an Usulid Diniyah*, contains descriptions of the beliefs (*akidah*) of Ahlussunnah. *Third*, the book *Al-Luma'*, discusses resistance in several issues of kalam science (Hanafi, 2003).

The Prophet SAW was quoted in the book *Ahlussunnah Wal Jama'ah: Islam Wasathiyah Tasamuh Cinta Damai*, said:

"My people will not gather in error". Al-Sindi, who is quoted in the same book, also comments on this hadith by explaining that "My people will not agree on heresy, meaning in *kufr*, wickedness or mistakes in doing *ijtihad*". Muslims will not agree on a false belief or legal *ijtihad*, however, if the ummah agrees on *ijtihad* then that agreement becomes the argument for its truth because the ummah will not agree in heresy. Continuation of this hadith: "If you see the difference, then follow al-aswad al-a'zham". Al-Sindi defines al-aswad al-a'zham as a group of Muslims whose many agreements are close to *ijma'*. Imam Suyuti said that what is meant by *al-aswad al-a'zham* is the majority of people who agree on a straight path. This hadith shows the recommendation to practice the majority view (*ulama*). Asy'ariyah Madzhab is famous for being straight, in the middle, moderate, not extreme to the right and the left (Hanafi, 2003).

Thus, Abu Hasan al-Asy'ari is the pioneer of the concept of the Asy'ariyah monotheistic creed and is naturally referred to as *Imam Ahlussunnah Wal Jama'ah*, and the Asy'ariyah creed is the correct creed because it can be followed by the majority of scholars (*al-aswad al-a'zham*) which has high authority in various fields from various schools of *fiqh*, such as Hanafi, Maliki, Syafi'i and Hanbali (Hanafi, 2003).

As scholars who followed the Asy'ariyah school in the fourth century Hijriyah, namely: Abu Bakr al-Baqilani (d. 403 H), Abu Bakr bin Faurak (w.406), Abu Hamid al-Isfirayini (d. 406), Abu Ishaq al-Isfirayini (d. 418), Abdul Qadir al-Baghdadi (d. 429), Abul Qasim al-isfirayini (d. 425), Abu Bakr al-Baihaqi (d. 458), al-Khatib al-Baghdadi (d. 463), Abul Qasim al-Qusyairi (d. 465), Abul Muzhoffar al-Isfirayini (d. 471), Abu Hamid al-Ghazali (d. 505), Abul Qasim al-Anshari (d. 511), Imam Nawawi (d. 676), Nasiruddin al-Baidhawi (d. 691), Sa'duddin al-Taftazani (d. 793), Ibn Hajar al-Asqolani (d. 852), Syamsuddin al-Sakhawi (d. 902), and so on.

b. Tawassut and Sufism: A Meeting Point

Tawassut according to M. Quraish Shihab, it is a characteristic of Islamic teachings which emphasizes the balance between the body as an outward aspect and the spirit as an inner aspect (M. Quraish

Shihab, 2019), as well as Sufism. Sufism, in getting closer to Allah, must have a balance between the physical aspect as the activity of the human body in carrying out God's rules and regulations with the inner aspect which is the essence of divinity itself. Islam through the teachings of Sufism provides confidence that Islam is essentially very gentle, loving, peaceful, and non-violent (Danial, 2011). According to Imam al-Ghazali quoted by Abu al-Wafa al-Ghamini al-Taftazani, the physical aspect is the knowledge of the external body parts, while the inner one is the knowledge of the heart (Al-Taftazani, 1985). Thus, the spirit refers to the human spiritual as the inner aspect while the body refers to the outward aspect that behaves according to God's will. According to Junaid al-Bagdadi quoted by Hamka, Sufism is getting out of a disgraceful mind and entering into a praiseworthy mind (Karim Amrullah, 2014). Sufism does not teach its adherents to be violent, harm, or take the lives of others. On the other hand, Sufism teaches love to others.

Sufism also means cleansing the soul, educating and enhancing the level of mind, eliminating greed, and fighting lust that burns beyond one's own needs. This can interfere with the journey to God and abandon his desire to live in peace (body and spirit), meaning that humans must cleanse the soul from all objects, nature and other materials. Humans must cleanse their hearts from everything other than Allah to be able to present Allah in their every move, so that calm, confidence and peace accompany them. Moderate Sufism emphasizes not only spiritual piety, but also social piety.

Hamka built Sufism which emphasized both of them. Because according to him, the most dangerous disease for the soul is associating partners with Allah with others, including denying the truth brought by the Messenger of Allah, or having the nature of passion, jealousy towards fellow humans, hate, revenge, arrogance, arrogance and *riya* towards all deeds and all behavior. social behavior. That is, it is not enough for humans to only Eslah Allah and follow the Sunnah of the Prophet alone, but he must free himself from all despicable traits that have negative impacts on the social life of society (Muvid & Aliyah, 2020). Thus, it will lead humans to a degree of spiritual and social piety. Salvation in getting closer to Allah is in the

middle (*tawassut*). As explained by Imam Malik that: "Whoever has sufism (mental aspects), but does not practice *sharia* (*fiqh*), then *zindiq*. and whoever is *sharia* (*fiqh*), but does not have tasawuf, is wicked. Whoever combines (balances) the two, then congratulations (Ismail, 2012).

The opinion expressed by Imam Malik above explains that safety in carrying out Sufism lies in *tawassut* or the balance between the outer and the inner. If not, it's going to the extreme. The left extreme will be in a *zindiq* manner and the right extreme will be in wickedness. *Zindiq* is the attitude of someone who approaches Allah and is concerned with the mind, so that sometimes he leaves the law, such as leaving the five daily prayers, fasting and other obligations, while wickedness is the attitude of someone who is concerned with *fiqh*, so that his love fades away and considers himself the most. true whereas those who differ from him are considered *kafir*.

Sufism is a way to get closer to Allah through worship by striving for self-purification to get the pleasure of Allah SWT., Creating peace, happiness, and coolness of heart (Syukur, 2004). To achieve the goal of Sufism, a person needs to maximize himself to master and control his passions. The path used by someone must go through *tawassut* (moderate) as the best way to achieve harmony both in the world and in the hereafter Including accepting sincerely and with noble character. Sincerity is something by which Allah wills and is sincere in words and actions. Having a noble character is not using violence against others (An-Naisabury, 1996).

Sufism to get closer to Allah, strengthened by Imam ar-Razi quoted by M. Quraish Shihab explained that the *tawassut* practitioners is a human being who is on straight guidance (*ash-shirât al-mustaqîm*) as a form of guidance given by Allah SWT. They are human beings who have been gifted by Allah SWT, such as the Prophets, Shiddiqin, Shuhada, and Sholihin. QS an-Nisa (4): 69. They have walked according to the provisions of the Qur'an, which "*With him Allah leads those who follow His pleasure to the path of salvation and bring them out the path of salvation from various*

darkness to bright light. bright with His permission, and pointing them to the wide straight path" (M. Quraish Shihab, 2019).

Sufism as a way to get closer to Allah through *tawassuṭ* has been implemented by Rasulullah SAW. M. Quraish Shihab recited a narration from Ibn Mas'ud when asked about *ash-shirât al-mustaqîm* answered: "*We left the Prophet Muhammad SAW. in the nearest place while the ends in heaven. To his right were horses and to his left were horses. All around there are people asking whoever walks there, who rides the horse will be escorted and stop in hell. But whoever holds on to ash-shirat al-mustaqim will get to heaven.*" Then Ibn Mas'ud continued "*Surely this is my way.*" The two horses on the left and right are illustrations of the two extreme left and right paths, both excessive and deficient, because they lead to misery, namely hell. Muslims who follow the middle path will not deviate to the left or right, and will not be affected by Satan's invitation (M. Quraish Shihab, 2019).

In connection with the opinion expressed by Imam al-Razi, Kautsar Azhari Noer also explained that the ideal (straight) Sufism in getting closer to Allah is mystical Sufism. Sufism as a spiritual path to Allah, which originates from the teachings of the Qur'an and Sunnah, is based on noble morals, brings people closer to Allah, remains faithful to sharia, emphasizes the balance between physical and spiritual aspects, material and spiritual, world and afterlife, and siding with the weak and oppressed (Noer, 2015). Therefore, people who pursue the path of Sufism need to go through *tawassuṭ* that is not off to the left or right, or to the extreme left or right. Undeterred by Satan's cursed and perverted invitation. He continues to walk the path determined by Allah, both in the Qur'an and the hadith.

The substance of Islamic teachings embodied by the morals of the Prophet Muhammad is a grace or presence of Islam that fulfills the inner desire of humans to achieve tranquility, tranquility, and recognition of their form, rights, talents, and nature (Muhammad Quraish Shihab, 2002). The presence of Islam in various Muslim-majority countries has a distinctive character. Islam in Indonesia too, is well known for its

moderate form of Islam and it easily mingles with various other religions. Islamic moderation cannot be separated from the attitude of the Muslims themselves, who are largely members of Islamic organizations. The largest Islamic organization in Indonesia that is consistent in maintaining the unity and integrity of the nation is like Nahdlatul Ulama. Chairman of the Nahdlatul Ulama (PBNU) Executive Board Kiai Said Aqil Siraj, who was one of the speakers at the High Level Consultation (KTT) in Bogor with scholars around the world, said that NU is one of the Islamic organizations in Indonesia that promotes moderate Islam (*tawassuṭ*) and inviting Muslims to emphasize moderate Islam (*tawassuṭ*), which builds prosperity in the world and does not leave faith in God. The moderate in question is faith and work, as well as faith and charity (Niam, 2019).

Among the main keys to success is the existence and hegemony of moderate Islamic mass organizations (*tawassuṭ*) spread throughout Indonesia, such as Nahdlatul Ulama. Nahdlatul Ulama since the beginning has accepted the presence of different efforts in a country or the life of a nation and is not trapped in the politicization of religious texts (*tasyis an-nushuh al-muqaddasah*). Nahdlatul Ulama is an Islamic community organization and not a political institution (Azra, 2020).

c. Manifesting the *Tawassut* Attitude in NU in the Digital Age

The main steps for enforcing and realizing *tawassuṭ* according to M. Quraish Shihab are:

1. Understanding the text of the Koran and Sunnah correctly and in detail by paying attention to *maqoshid asy-Ayari'ah* (the purpose of the presence of religion), then efforts to match the application of Islamic teachings that are definite and unchanging with the times and society that continues to develop.
2. Cooperation with all Muslim communities in terms of agreement and tolerance of differences and fostering loyalty to fellow Muslims and tolerance of non-Muslims.
3. Collecting and reconciling knowledge and faith, as well as material creativity and spiritual excellence, as well as economic strength and moral strength.

4. Emphasizes human and social principles and values, such as justice, freedom of responsibility and human rights.
5. Inviting reform in accordance with religious guidance and demanding from the experts to carry out *ijtihad* in its place.
6. Give great attention to fostering unity and integrity not differences and disputes and non-distancing approaches, while displaying ease in formulated fatwas and promoting good news in preaching.

Make the best use of all the legacy and old thoughts, including logic and Muslim theologians, the spirituality of the Sufis, the examples of the predecessors and the thoroughness of legal experts and *ushuluddin* (M. Quraish Shihab, 2019).

To apply *tawassuť* in private and public life serious effort is required, confirmed by correct knowledge and understanding, balanced and controlled emotions, and sustained vigilance and caution.

1) Correct knowledge and understanding

Tawassuť can be applied except with the correct knowledge and understanding. Because, how can someone know that he has been *tawassuť* if you do not know and pay attention to what is on the right and left. It is also impossible for one to know that he is in a *tawassuť* attitude in religion if you don't know the science of religion. *Tawassuť* can not be realized if you do not know about what is justified and prohibited by Allah. *Tawassuť* the limits cannot be known if we do not know what Allah has ordained. Next, *tawassuť* judged as the best *ummah* (*khaira ummah*), what should be displayed is something good according to time and place. Then a person can know what is good if he does not know the objective conditions of something. Today there are many who dispute the difference in formulation, the difference in formulation does not automatically make it contradictory or different. Islam justifies diversity. Besides that, there are many views that have come up well on the basis of *tawassuť*, according to the size of the era, but due to various developments, now it is no longer labeled *tawassuť* (M. Quraish Shihab, 2019).

2) Balanced and controlled emotions

With emotional control, a person avoids applying excessive religious teachings, passionate emotions can make someone excited beyond the "spirit of God" so that they force themselves or others to do things that are not acceptable to Him. It is not uncommon for knowledge to be perfect and when it comes to acting, the situation has not yet allowed. This is where emotional control is needed, and what is called wisdom is needed and here the nature of wisdom must also stand out, namely restraining emotions so that actions are carried out in a timely manner not only to give the guilty one an opportunity to improve themselves, but also to act to prepare themselves with sufficient capacity. for his actions to be appropriate and not to transcend boundaries or extremes (M. Quraish Shihab, 2019).

3) Continued vigilance and caution

With caution and prudence, a person will check and recheck, his knowledge may be out of date or his vision may be myopic. In the past, his actions were in the *tawassuť* position, but not anymore. Prohibited matters are allowed. Vigilance is also related to the situation at hand, therefore in religious guidance there is the term *adab al-waqt*, namely the ability to choose what is best done at any time and situation (M. Quraish Shihab, 2019).

Caution is also needed because of the temptation to deviate from *tawassuť*, and invites to limit exceedances or subtractions will always be present. Not like a wise man said, "There is no religious teaching that is offered unless the devil comes and offers one of two things, namely exaggerating or undermining it" (M. Quraish Shihab, 2019).

With *tawassuť* Islamic teachings are preserved but at the time of their maintenance, they come with grace and are by human identity and the development of society. *Tawassuť*, being present in a pluralistic or pluralistic society for dialogue based on human values, justice, without forcing those who refuse to follow it, while those who accept it are allowed to carry out gradually according to their abilities. Thus, in

the end the teachings of Islam will be implemented properly and correctly.

Tawassut stated it as a system that pays attention to balance accompanied by a commitment to adhere to the principles of Islamic teachings. Therefore, *tawassut* does not shy away from obligations, does not prioritize a passive, neutral attitude, but a balance that encourages an active and wise attitude. The balance between spirit and body, world and the hereafter, religion and state, individual and society, ideas and reality, faith and knowledge, religious texts and reason, imitation *taklid* and *tajdid* (M. Quraish Shihab, 2019). *Tawassut* is a system that demands an understanding of religion and its practice, and demands that its practitioners stay away from extreme attitudes towards themselves and others. As demanded it also avoids an easy attitude in all areas of life. Apply *tawassut* requires *jihad* (exerting energy), *ijtihad* (cultivating the mind) and *mujahada*.

At the beginning of the 20th century the world was surprised by several of discoveries which were considered to prove that humans had reached a high scientific civilization. Einstein discovered the theory of relativity. Charles Darwin discovered the theory of evolution. Karl Marx proposed the theory of scientific materialist dialectics. Max Weber and Emile Durkheim formulated modern sociology. Sigmund Freud invented psychoanalysis and Nietzsche stated that God is dead while formulating the theory of nihilism as a skeptic about the idea of divinity. Several of these findings in the years that followed found the direction of human alignments. As a result of these discoveries and new science, it was as if religion had been replaced by science. A view emerged that made humans the center of science's attention, giving birth to a spirit that ignored religion (Masrukhin, 2020).

Muslim societies that cannot escape the power of modern science and must be involved in its dynamics are divided into three major groups. *First*, accepting this science as a whole (good and bad), which has resulted in secularization in a number of countries that are predominantly Muslim. *Second*, rejecting modernization and restating

it to the Quran and hadith, which then gave birth to the salafism movement. *Third*, trying to return to the Quran and hadith but at the same time accepting things that can be adapted to the main sources of Islam from modernity (Masrukhin, 2020).

A century later, at the beginning of the 21st century, religious reasoning for modernization and secularization is getting stronger. Many political events attempted to be linked to religion. Religion cannot be confined only in a private space, it is present in everyday and political moments that sometimes shock many circles. Among the events referred to is the fall of the New Order regime in Indonesia (1998) due to the economic crisis. The collapse of the WTC twin buildings in Washington in 2001 by a suicide plane. Semi-Arab Muslim events in several Arab countries in 2011, marked the downfall of several ruling regimes that had long been in power, and provided space for Islamist groups to participate in the political space. All of these incidents resulted in the re-emergence of religion in the public sphere after decades of earlier restraint by secular or military regimes. The presence of religion in the public sphere after tragedy and political events is a form of placing religion in the private sphere. Religious efforts to break down the boundaries of private space into the public sphere are very diverse. Among the most prominent in the present is the proliferation of religious symbols which are considered more important than the essence of religion itself. Muslims are more sensitive to the headscarf, robe, white cap, long beard, trousers, high cut, and other symbols, than to the ethics of basic Islamic teachings. This vibrant assertion of identity was not seen in previous generations. Urban Muslim groups and young Muslims seem very sensitive to the identities of religious symbols. Furthermore, they considered that the piety of a Muslim could be measured by the use of these symbols.

The rise of religious symbols in the public space also indicates the spirit of emigrating superficially from Muslims. According to them, a Muslim who still ignores religious symbolic matters is considered incomplete in his Islamic faith, commonly referred to as *kaffah*. Therefore, extreme groups carry out massive

movements and propaganda to show these religious symbols in the public space.

This vibrant cultural movement has in turn created a feeling of discomfort among Muslims who do not like the use of religious symbols. Feeling that the invitation to migrate or the call to use religious symbols is a threat in the public space. There is something more important than the use of this Islamic symbol, such as showing hospitality, mutual respect, giving help to those in need, and several of other social behaviors that can bring benefits and goodness. The presence of religious symbols in public spaces is not only visible in clothes, models, trends, or everyday behavior. The symbolization in the public space has also grown rapidly in the label of production which is consumed by Muslim society. For example, halal labeling is a way to guarantee that what the Muslim community eats and drinks is by Islamic teachings (Masrukhin, 2020).

On the other hand, the emergence of efforts to bring religion into the public sphere has also been accompanied by the development of social media which provides new spaces for users to show their religious identity. Facebook, Twitter, Instagram, and Youtube are the social media that provide the most space for Muslims to show their Islamic identity and views on Islam. The opportunity to explain about Islam is no longer tested for its feasibility, there is no need to master the knowledge of Islam in depth. This opportunity also does not require a person to experience serious religious education and learning for a long period. Every Muslim who is facilitated by social media has the same opportunity to talk about Islam. The effort to express and show this identity shows the magnitude of the desire to be Muslim in Islam, both from various circles and from various backgrounds. The opportunity to express a wide variety of opinions without this selection was accompanied by their efforts to get as much acceptance as possible from the users of the media. These efforts are facilitated by the tastes of the users to get knowledge about Islam in an easy, simple and ready-to-serve manner. They do not like talks about Islam that require deep and detailed reasoning. Does not like descriptions of Islam which are full of choices. The style

of social media users makes it easier for people who are obsessed to claim themselves as people who can talk about Islam to show themselves (Masrukhin, 2020).

This pattern of presenting Islam on social media is like a tit-for-tat so that it has led to the emergence of new religious authorities. This authority is generally called ustaz, and his lectures are very popular with urban Muslims and young Muslims. Access the ustaz explanation or recitation via social media anytime and anywhere. Efforts to obtain explanation and knowledge about Islam do not have to go through strict religious education or teaching. It is enough to access from your cellphone and immediately enjoy the treats and explanations about Islam. This extreme group spreads writings and all media which are means of communication to spread religious understanding (Bahri, 2013).

The way to obtain this knowledge is now much easier than the old method, such as that obtained from scholars in recitation or education. This method is also easier than the existing method in educational institutions such as pesantren or madrasah. This ease of access has slowly shifted the old religious authorities. This authority is generally owned by scholars who have mastered the religious sciences strictly and are more thorough and detailed in providing religious views (Masrukhin, 2020).

From the explanation above, several things are interconnected and influence. *First*, the symbolic presence of religion in the public space. *Second*, the emergence of a new religious authority that does not have adequate religious control but has received a good and strong response from the Muslim community. *Third*, the weakening of the old religious authority so that it began to be abandoned even though not all of them left. These three things create Islam in shallow public spaces, tend to be intolerant, and tend to be unfriendly. Such unpredictability, for example, often appears in behavior that easily blames, imposes and labels a heretic or deviant to a person or group that is considered different from their views (Masrukhin, 2020).

The disrespect of Islam presented by some Muslims is a political practice of religious identity. This is the greatest theological challenge to any attempt to embody a moderate view of the contemporary era. At the same time, this is a humanitarian challenge that becomes a concern for every humanitarian activist group to realize an open view of humanity. Islam is always relevant to the conditions of human life because Islam is born by the nature of human existence. The principal teachings that remain can become the existence of Muslims from destruction, destruction, contamination and division. On the other hand, a changing set of knowledge can Muslim society to the changing conditions of the times and life situations (Qardhawi, 2003). Prophet Muhammad SAW. sent solely as a grace of Allah (the embodiment of compassion) for all mankind, so Muslims as followers and successors of the Prophet should naturally display his presence as a manifestation of compassion as well (Machasin, 2011).

This is where the role of Nahdlatul Ulama is to respond to the various kinds of diversity that occur in Indonesia. Nahdlatul Ulama is characterized by taking a moderate stance (*tawassuʿ*). With *tawassuʿ*/society can avoid extremes and attitudes. In the practice of life, Nahdlatul Ulama lives in simplicity. Simplicity does not mean rejecting modern facilities produced by science and technology, but life only as needed. Facilities function to facilitate work. Without modern facilities, Nahdlatul Ulama will be behind the times (Machasin, 2011).

d. Actualization of *Tawassuʿ* Attitudes in Peace

In the Qur'an it is stated: "Enter into Islam (peace) in full (*udkhulû fî al-silmi kâffah*)" (Surah al-Baqarah [2]: 208). From this verse, a term that falls into the category of al-aktha 'asy-shia'iah (popular mistakes) begins to emerge, such as the term "*Islam kaffah*". This term is not only a grammatical subversive action but also the imposition of an exaggerated term. Extremist groups often refer to *kaffah* Islam as a theological doctrine. This doctrine has experienced a shift in meaning by extreme groups, namely towards ideologization based on this verse. The Islamic *kaffah* in question is very

difficult to understand as a form of character and *mausuf* sentence (which is *disifati*). Here lies a very fundamental difference of opinion among the Muslims. If the word *al-silmi* is translated into the word *Islam*, hence there is a formal Islamic entity, with the obligation to create an Islamic system. Meanwhile, those who translate the word with the adjective *peace*, refer to a universal entity, not defined by any particular system including the Islamic system. For those who are accustomed to formalization, of course the translation of the word *al-silmi* with the word *Islamic* is used, and thus will be tied to a system that is considered to represent the whole embodiment of Islamic teachings in life as something commonplace. This implies the need for a system that can represent the overall aspirations of the Muslims. Therefore, it is understandable why some consider it important to establish an Islamic political party in political life. Democracy teaches to respect the existence of Islamic political parties, but that does not mean you have to follow it (Wahid, 2006).

A verse states there are five conditions to be considered a "good Muslim", as mentioned in the Qur'an, namely accepting the principles of faith, carrying out the teachings (pillars) of Islam as a whole, helping those who need help, upholding professionalism and having an attitude. patient when faced with adversity. All of them are described by the Koran by the term "those who fulfill their promises" (*wa al-mûfûna bi 'ahdihim idzâ' âhadû*) (Surah al-Baqarah [2]: 177). If Muslims accept the existence of an Islamic system, there is no need for a systemic framework according to Islamic teachings. Thus, realizing an Islamic system does not qualify for a person to be considered a "devout Muslim". This is a very important point of dispute, because they began to develop an understanding that was not concerned with the meaning of the system (Wahid, 2006).

Medieval Muslims embrace themselves with obligatory deeds and leave haram deeds. It is not enough with obligatory actions, but to do what is *Sunnah*, and leave what is haram, and stay away from things that are *syubhat* (vague) and mean, and even apply a vigilant attitude so as not to slip into bad deeds (Qardhawi, 2017).

Among the innocent (Naive what is meant by people who are too contextual in understanding the teachings of religion. In an extreme group the adherents are people who are too naive in understanding and always want to follow what was done by the Prophet Muhammad), and have religious observance, and a burning spirit and sensitive feelings, often too quick to accuse some Muslims of *fasiq*, and show antipasti or hostility simply because they have committed some minor sins, sometimes even *syubhat* matters whose laws are still disputed by the scholars, and whose arguments have not yet been shown. *haram* law. Naive and kind people sometimes look down on others simply because of the little sin they committed. The Qur'an has excluded minor sins and does not classify them into types of sins that can undermine the merits of those who do good, as the Koran also states that staying away from big sins can erase small sins. The minor sins in question are sins that humans commit part of the time and not continuously.

This shows that Allah has made concessions for every believer who does not make major sins a fixed line in his life. The dialectical relationship between religion and its adherents conforms to one another. Religion cannot put itself in a doctrinaire manner that imposes its laws which are not necessarily by people. Nor can mankind put itself absolutely as a single criterion. Therefore, human experience in religion is as important as the teaching text itself. Religious teachings arise because they respond to human experience in specific situations and because they are also shaped by historical conditions. Apart from being conditioned by religious history, it has also transcended history. Religion is both inside and outside history (Abdalla, 2005). Religion is part of the good life and must be overcome by prioritizing the issue of justice in living together so that diversity is not harmed (Menoh, 2015).

There are some attitudes of Muslims who think that true and straight Islam has been taught by the Prophet Muhammad, so Muslims do not need to look for the path of truth, because the teachings of Islam brought by the Prophet are included in it. The Prophet Muhammad applied teachings creatively and dynamically, but it required rational study in

the form of *ijtihad*. This is how the process of seeking Islam can take place. Search is important, so the human experience is also important. Religion cannot fully occupy human experience, on the other hand, human experience cannot fully direct religion.

Islam is comprehensive *sharia*, not only regulating the relationship between the creator and the creature, but also the relationship between creatures. Relationships between these creatures include the relationship between Muslims and non-Muslims. Moderate attitude (*tawassuf*) it is important to progress with the Islamic civilization *rahmatan lil 'alamin* (grace for the universe) (Azra, 2020). Religious harmony is one of the important pillars for the realization of harmony, resilience and unity (Rabitha, 2018).

Issues that are often debated are the relationship between religion and politics, state and religion, the application of Islamic law, and the institution of the caliphate. In the early 20th century, this topic has been discussed among scholars and scholars. Meanwhile, during this period, a large wave of Islamism began to hit parts of the world, including Indonesia and the Middle East. Various extreme and vicious groups began to emerge and hate each other (Fouda, 2007). These hardline groups were born in an atmosphere of freedom. The style of this Islamic movement is different from Islamic movements such as Nahdlatul Ulama, and is outside the framework of the political process and discourse in the dominant Islamic movement (Rahmat, 2005).

Nahdlatul Ulama is a mass organization that upholds tolerance towards others. An attitude of tolerance can avoid discrimination, even though there are many differences within a community group. Religious tolerance is an attitude or mutual respect between people. Humans are individual creatures as well as social creatures. As social beings, humans are obliged to be able to interact with other humans to meet social needs. In living a social life, a person will be exposed to different groups, both in belief and religion. Between religious communities there must be harmony such as mutual cooperation, maintaining security, mutual respect, mutual

assistance, and maintaining brotherhood or friendship. The harmony that builds up, Every citizen will not interfere or react as long as his beliefs and worship are not disturbed. The government also plays a role in maintaining harmony between religious communities.

The Qur'an has clearly defined and identified the position of Muslims among another *ummah*, namely as the *ummatah wasathan*, medieval people, or moderate people. Islamic teachings are synonymous with convenience. In Islam, being religious is not an option to take a difficult, confining, and anti-progress way of life. Rasulullah said that narrated by Abu Hurairah ra quoted by Haidar Bagir in his book *Islam Tuhan Islam Manusia* that "Truly religion (Islam) is easy. Then whoever makes it difficult, he will be defeated. So be happy, don't overdo it, and be happy! ". Such Muslims are actually Muslims who uphold the principle of moderation in all lines of their lives, even in their religious activities. So the phenomenon of the birth of moderate Muslims today is the rebirth of the Muslim generation as has happened in the early history of this community before, exactly as has been exemplified and practiced by the Prophet Muhammad and the generations after him. On the other hand, the recent emergence of a radical or extreme Muslim generation is an exception. Not only is it inconsistent with Islamic principles, but also inconsistent with the practices taught by the Prophet Muhammad. In line with this principle of moderation, Islam is synonymous with a religion of justice. Morality in Islam, among other things, is based on justice, which is to place everything in its portion. The value of an action is believed to be relative to the context and purpose of the action itself. In principle, every action is neutral. Good and bad actions can be judged differently depending on their implementation. For example, stealing is an act that is forbidden, but it can have the value of sunnah and even obligatory. Some scholars stated that this kind of action was not despicable. Even Ibn Hazm al-Zahiri, in his book entitled *al-Muhallâ*, said that a thief who took property from a rich man because his rights were not granted, was then caught and killed, he was believed to be a martyr. Thus, it is believed that ethics in Islam is based on the principles

of moderation, justice and rationality. Ethics that are formulated are not solely based on hedonistic, utilitarian, or deontological ethics. This is easy to understand, because Allah Himself in the Qur'an teaches the importance of a balance to weigh good and bad, and wrong and right. In Indonesia today, one of the largest and most popular mass organizations is Nahdlatul Ulama. Not only culturally, but the participants of this mass organization are also polite and moderate, even officially NU promotes four main values as characters that distinguish it from others, namely: *tawassuṭ* (middle), *tawāzun* (balanced), *i'tidal* (upright), and *tasāmuh* (tolerant) (Bagir, 2017).

In line with what President Bush quoted by Charles Kimball in his book entitled *Kala Religion Becomes Disaster*, he said that Islam is a good and peaceful religion. The basic meaning of the word *slm* in Arabic is related to obedience to God's will, and peace. These three words come from the root word *salam*, Islam and Muslim. *Salam* means peace, prosperity. In line with the Muslim greeting *salamu'alaikum* which means peace with you. The term Islam literally means submission to God and peace. This idea is related to the view that obedience to God's will results in peace. Those who surrender themselves to obedience to God are called Muslims. Thus, Muslims are people who are at peace with creatures. On the one hand, Peace in Islam refers to the mental condition that individual Muslims seek to know and carry out God's will. To know God's will, Muslims must study the contents of the Koran. This holy book contains many things about love, justice, compassion, and other virtues that are close to the pleasure of God. Every letter in the Qur'an begins with the word *bismillahirrahmanirrahim* which means In the name of Allah, the Most Merciful, Most Merciful. This is one example that every Muslim must behave well and spread peace. Every Muslim must to create peace within and outside his religion, both in avoiding conflict and creating a stable social order characterized by peace and justice (Kimball, 2003).

In the Qur'an, some verses use the expression "O people", signifying a commitment to humanitarian attitudes without referring to any appendix that has sara nuances (ethnicity, religion, race or

class). The humanism taught by the Prophet Muhammad was not tribal as practiced by the previous Makkah society. Humanism is human humanism. The universal values of human humanism are not symbolized in a normative and legal rule. It is in the form of moral teachings that are abstract and universal, such as human rights, justice, equality, tolerance and help. These universal teachings are carried out by every individual without any pressure and coercion, both from within himself and from outside himself (Wijaya, 2020).

The true essence of Islam is the teaching of peace, and it completely prohibits violence. Of course, the teaching of Islamic peace is not only used as a theoretical display, but is also translated into practical life. Prophet Muhammad SAW. Said "Whoever sees evil then change it with his hand, if it is not able to change it by mouth and if it is not able to change it with his heart, and the latter is as weak as faith". This hadith can be used as a practical step on how to realize peaceful Islam into the reality of social life in Indonesia. There are at least three steps contained in the hadith. *First*, through violence. This task is especially borne by the government, through the guarantee of freedom to practice their religions and beliefs. This guarantee is contained in article 29 of the 1945 Constitution. *Second*, through oral, for example in the form of dialogue and statement of attitude. Such steps have been initiated by religious leaders and in some ways have produced results in reducing religious nuanced conflicts, despite the ebb and flow of their role in Indonesia. Third, through prayer, either individually in each other's homes or together, as is often done by interfaith leaders (Wijaya, 2020).

V. Conclusion

Based on the results of data processing and analysis that has been carried out, it can be concluded that Sufism as a spiritual path to Allah, which originates from the teachings of the Koran and Sunnah, is based on noble morals, brings people closer to Allah, remains faithful to the Shari'a, emphasizes on balance between physical and mental aspects, material and spiritual, world and hereafter, and side with the weak and oppressed.

Therefore, people who pursue the path of Sufism need to go through tawassuṭ which does not go off to the left or right, or the extreme left or right. Undeterred by Satan's cursed and perverted invitation. He continues to walk the path determined by Allah, both in the Koran and the hadith.

The substance of Islamic teachings embodied by the morals of the Prophet Muhammad is as a blessing or the presence of Islam that fulfills the inner desire of humans to achieve calm, tranquility, and recognition of their form, rights, talents, and nature. The presence of Islam in various Muslim-majority countries has a distinctive character. Islam in Indonesia is well known for its moderate form of Islam and it easily mingles with various other religions. Islamic moderation cannot be separated from the attitude of the Muslims themselves, who are largely members of Islamic organizations. The largest Islamic organization in Indonesia that is consistent in maintaining the unity and integrity of the nation is Nahdlatul Ulama.

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