

Moderation of Tasawwuf Ali Jum'ah Egyptian Scholar: The Middle Way of Conflict Between Reformers and Traditionalists and its Relevance to Sufi Culture in Indonesia

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Abstracts

This study aims to describe the moderation of Ali Jum'ah's Sufism thinking and his position in the middle of the current vortex of debate among intellectuals, both reformists and traditionalists. In the dimension of modernity, the reformists who were fronted by the ideology of Muhammad Ibn Abdul Wahhab played an active role in closing the areas of Sufism which were considered to have experienced many deviations and misguidance by too 'believing' their mursyids. Ali Jum'ah's Sufistic moderation framework is inseparable from his educational background, which is influenced by Egypt's Al-Azhar University, which some observers see as an institution of religious authority in a global scope that carries the concept of wasathiyah. Through in-depth observations and interactive analysis through a literature review of his works *At-Tharīq Ilallah*, *Sabīlu Al-Mubtadi'in fī Syrah Al-Bidāyāt Min Manāzili As-Sāirīn*, and several others, we found several conclusions including; 1) Ali Jum'ah's style of tasawwuf thinking is more moderate, 2) Sufistic moderation is built on several principles, including purity of monotheism, harmony with shari'ah, the urgency of murshid and manhaj in the journey, and the role of repent.

Keywords: Ali Jum'ah, Sufistic Moderation, Reformers, Tarekat, Indonesia

Introduction

In religious narratives, the principle of middle or moderate is the path considered the best, where the position is neither extreme to the right nor the left (Davids, 2017; Ibrahim, 2018). Contemporary Muslim intellectual Yusuf Al-Qaradawi emphasizes the importance of having a moderate attitude and perspective in various aspects of human life, where the principle is built on several pillars; 1) comprehensive understanding, 2) referring back to Al-Quran and Hadith, 3) Consolidating spiritual meanings and values, 4) Adhering to Moral Values and 5) being wise in attitude (Al-Qardhawi, 2008; Gräf, 2007; Ragionieri, 2016; Warren & Gilmore, 2014). The majority of Muslim scholars believe that the study area of Sufism serves as a

process of purifying the human soul towards religiosity and spirituality in line with the vision of religion (Aviv & Levy, 2014; Ivanishkina, 2020). However, at present, scholars are busy with the vortex of Sufism debate conflicts regarding the emergence of various forms of Sufi traditions, which are believed by some to include deviations in religious teachings; therefore, this dialogue is divided into two points of view, the reformist group and the traditionalist group (Zárate, 2021). The reformist group tends to reject the existence of the teacher's position as a liaison between a person and God because many Sufi ritual practices are too "divine" a wali or murshid, in contrast to the opinion of traditionalist scholars who require the existence of a teacher to reach the highest truth and reject the sacredness of a teacher—wrapped in mysticism (Krayushkin, 2020). Like the Turkish Qadizadeli movement, Nikita Krayushkin highlighted their extremist ideology to remove all heresies from Islam and condemned Islamic tasawwuf groups as heretical teachings (Krayushkin, 2020). In Rome, Italy, the Rifai extremist group attempted to mislead the traditionalists' mystical Sufi rituals by injuring their bodies covered with Sufi theology (Oustinova-Stjepanovic, 2019). Even in Indonesia itself, the discourse on the constellation of Sufism teachings has developed towards political nuances as portrayed by Miichi, Sufistic teachings through dhikr, allegedly as an effort to support the anti-ahok former governor of DKI Jakarta from non-Muslim groups (K Miichi, 2019).

In the last two decades, Reformers strongly urged cultural and cultural changes in modern Sufism (Heitmeyer, 2011; Spellman, 2004; Ubaedillah, 2015). Among the most potent voices initiated by Shah Wali Allah, a significant Indian Sufi intellectual whose influence is growing in the South Asian region (Elizabeth Sirriyeh, 2014). In the African area, Ahmad bin Idris, a Sufi from Morocco, also voiced the revolution in the modern Sufistic body (Elizabeth Sirriyeh, 2014). Daniel Andrew Birchok was photographed in the Aceh region of Indonesia; two famous female Sufi figures are believed to have a genealogical relationship with the Sufi path of Syattariyah Seunagan. Furthermore, these two Seunagan Sufi figures, in the belief of the local community, are considered capable of transmitting supernatural powers to their descendants (Birchok, 2016). What was voiced by the reformists at least encouraged Muslims to get out of the Sufistic traditions that curbed the progress of Islamic civilization (Mittermaier, 2015). The study of Sufism has also attracted the interest of intellectuals to conduct further studies of the dynamics that occur in the development of Sufism in the modern era (Applebaum, 2019; Lewisohn, 2017; Milani, 2013; Mittermaier, 2015; Stewart, 2013). Responding to some of the phenomena above, several scholars and intellectuals have initiated Sufistic moderation recently to bridge the endless multidimensional conflict (Salamah-Qudsi, 2014).

Ali Jum'ah positions his Sufism thinking between these two poles, where the teacher is fundamental as a critical position, but there must still be essential criteria that he must possess. This paper explores how Ali Jum'ah's Sufi thought can bridge multidimensional conflicts in the study of Sufism and can become a new celebrity in countries that have a solid Sufi tradition, such as Indonesia. His Sufi fatwa can be considered as an independent juridical status of the practice of visiting graves, respecting the aulia, wirid and dhikr traditions. In general, Ali Jum'ah has succeeded in orbiting himself as a moderate cleric and can establish the central role of Al-Azhar University as one of the International Religious Institutions recognized by the global community. In this study, I interactively highlight how the theoretical analysis of modern Sufism developed by Ali Jum'ah, a charismatic Egyptian cleric, former mufti and originating from senior Al-Azhar scholars, has implications for several fundamental matters; 1) moderation of modern tasawwuf which contributes significantly in shaping contemporary religious and dynamic society, 2) sharp criticism of the calls of reformists who reject the intervention of the authority of a charismatic teacher (sheikh) who is the link between a person and God, 3) strengthen cultural and cultural narratives Sufism in Indonesia. Ali Jum'ah's

Sufism thought can almost be said to be in a moderate, moderate position in addressing the dynamics of theological, philosophical, and practical debates between the reformists and the majority of Muslim scholars, both classical and contemporary.

Of course, the dynamics of his tasawwuf moderation became the main pressing point in my interest in analyzing the connectivity between his current of thought and the culture and culture of Sufism in Indonesia, which is thicker with traditions rejected by reformists such as pilgrimages to the graves of the saints, glorifying the role of the sheikh as a bridge to build a road to the door of ma'rifatullah. Besides that, I will also highlight how the position of Sufism will be very in line with the characteristics of modern society, which tends to think critically, which is built on empirical data. In my opinion, the moderation of Sufism developed by Ali Jum'ah has made him a famous Sufism scholar who is used as a role model in Indonesia and in countries in Southeast Asia, which have a Sufistic culture and tradition that is almost similar to what happened in Indonesia. However, even so, I will emphasize the sharp analysis of the concept of moderation of modern Sufism, which is considered a building of new approach thinking that contributes to the development of Sufism literature in the future.

Religious Moderation, Sufism Moderation, Definition and Conceptual Framework

The discourse that the voice of religious moderation has emerged is increasingly echoing along with the spread of radical actions in several parts of the world (Islamy, 2021; Thaib, 2020). Nuraan Davids portrays that the media and political narratives shape the idea of resisting radical movements through moderation, where moderate is the opposite of radicals (Davids, 2017). Extreme actions tend to show a strong and complex point of view on something (Khairil, 2017). In religious terminology, the word moderate comes from the sentence al-wasatiyyah, namely from the wasatha arrangement, which means middle, fair, moderate, environment and regulation (Davids, 2017). According to Yusuf Al-Qardhawi, in the Qur'an, the word wasatiyyah refers to several meanings; 1) the middle position between the two corners, as in QS. 100/5, 2) balance between waste and savings QS. 5/89, 3) The main opinion QS. 68/28, 4) Justice QS. 68/28, 5) Istiqomah "consistent in the straight path" QS. 1/6-7, 6) A hint to goodness QS. 3/110, 7) Security and Strength of QS. 30/54 (Al-Qardhawi, 2009a). So Al-Qardhawi concludes that wasatiyyah is the core of Islamic religious teachings brought by the Prophets and Apostles to spread messages of universality through peace, far from extreme ideologies and actions (Al-Qardhawi, 2009b). The same point of view was put forward by Mohd Shukri Hanapi, where the term wasata means "chosen, the best, being fair, humble, moderate, istiqamah [fortitude], following Islamic teachings, not being extreme in both worldly and hereafter matters, spiritual or corporeal, but must be balanced between the two ends" (Davids, 2017).

In choosing a middle position between the two extremities, Mohammad Hashim Kamali argues that al-wasatiyyah, or moderation, is closely related to justice on the basis that moderation implies acting in fairness and balance. In turn, Kamali continued, the opposite of al-wasatiyyah is tatarruf, which means "tendency to the periphery" and is known as "extremism", "radicalism", and "excesses". described in various traditions often in terms of an ethical context. In Western philosophy, one finds the "golden way" concept in Aristotle's Nicomachean Ethics. Aristotle explains Rivera, described the "golden mean" as "the intermediate point between the two extremes of excess and deficiency". The "golden mean", therefore, says Kamali, "is the desired middle between the two extremes, one advantage and the other", and individual actions, as well as the idea of a collective community (ummah). In this sense, collective views and practices are shaped by individuals. While Muslims and Islamic scholars widely accept the term ummah to refer to a "community", "group", or "nation", scholars like Denny, however, note that the term ummah is used in 62 different forms in the Qur'an.

In social, political, and religious contexts. In agreement, Hasan explains that the ummah is formed through a universal community, based on shared beliefs, and the law's implementation. The definitive verses, said Denny, where the term ummah seems to only refer to Muslims found in the Medina period. That is, the period after N. Abi Muhammad migrated to the city of Medina. Denny noted that the concept of the ummah "developed itself from a general one, applicable to non-Arab groups as well as towards a more exclusive group that was limited to the Muslim community". It was also during the Medina period that the concept of *wasatan ummatan* (fair, a balanced society) emerged as a picture of Muslim culture. In this regard, Denny explained that the categorization of *ummatan wasatan* begins when Muslims reach the most advanced stage—which of course, is not necessarily the case, because society, like individuals, is constantly in a state of being. This, in turn, provides some ideas. This categorization or description considers Muslims' religious and spiritual maturity because it allows for comments on the interactions of these communities with Jews and Christians who currently live side-by-side with Muslims in the city of Medina. The description of *ummatan wasatan* (a just and balanced society) is summarized in the following verse of the Qur'an:

And thus We desire that you be a people in the middle way [i.e., justly balanced], that [with your life] you may testify of the truth before all mankind, and that the Apostle testify beforehand. You. (Qur'an, Surah 2, Verse 143)

Following the verses of the Qur'an mentioned above, etc. (see Chapter 3, Verse 110; Chapter 5, Verse 77; Chapter 21, Verse 92; Chapter 23, Verse 52), Arkoun argues that the conception of *wasatan ummatan* (fair, balanced community) contains the theological inclusion of all people, thereby ignoring the dichotomy between those who claim to be Muslim, and those who do not. In this sense, the mystical vision of the "best society", or ideal community, is supplemented by postulating the idealized transmission of a series of historical events, narratives, and known models that would condition the enduring nature and spiritual qualities of the ideal community. In turn, al-Qaradawi expressed the view that a community, which follows a middle or moderate path, is a community, which is balanced between "knowledge and action; worship and Islam, Moderation, Interaction Radicalism; culture and character; truth and power; and political solicitation and engagement". He continued such ummah or communities, rejected, and opposed all kinds of extremism, including exaggeration, religiosity, and austerity.

Similarly, Davids and Waghid argue that an *ummatan wasatan* (fairly balanced community) carries out independent critical judgment, by "formulating and articulating particular responses to contemporary social issues, so that the voice expressed is one of engagement, integration and ownership, rather than separation and distinction". They continued that a just and balanced community must offer an "educative response to all forms of oppression, extremism and injustice". In this sense, acting in moderation demands a specific response that considers what is unbalanced, unstable, and unfair. Therefore, acting in moderation is not limited to individuals' actions; it also has to do with acting against what is counter-intuitive to be balanced and fair. It is for this reason that Kamali describes *al-wasatiyyah* (moderation) as a "transitive" (*muta'add*) act as "not self-sufficient in itself unless it is applied to an eligible subject". In other words, says Kamali, moderation, by itself, doesn't "give a definite meaning".

In his work *At-Thariq Ila Allah*, Ali Jum'ah takes a wise point of view in positioning himself in the discourse circle of debate between reformists and traditionalists. Ali Jum'ah sees that *tasawwuf* is a part of a religion that plays a role in the process of purifying the soul from

various heart diseases to the pleasure of Allah, where this is based on the authentic hadith narration that tells the story of Jibril's dialogue with the Prophet Muhammad (Jum'ah, 2008a). In the process of a servant's journey to his Lord, Ali Jum'ah provides a condition for the existence of a spiritual teacher who he terms as a murshid, and this murshid is tasked with guiding him through the stages of 'maqamat' to arrive and avoid the wrong path (Jum'ah, 2008a). The criteria for the ideal murshid in Ali Jum'ah's point of view must be that his actions and thoughts are in line with the proxies of the shari'ah, he must not leave it, and he must be experienced in going through the stages of the path through the process of consistent dhikr to his Lord (Jum'ah, 2008a). The author views Ali Jum'ah's position as an intellectual and a moderate Sufi. His thinking shows the principle of balance between the two extreme points of view offered by reformist groups who reject deep-rooted Sufi traditions and traditionalist groups who are too overreaching in their practices, out of bounds (Jum'ah, 2008a). Sufistic moderation in Ali Jum'ah's point of view is a central ground concept in the Sufi discourse conflict that attracts reformist and traditionalist frameworks of thought. In achieving the path to God, it must be based on specific provisions according to religious teachings. Some of the rules and procedures for Sufistic moderation, the authors explain in a special section in subsequent discussions.

Al-Azhar Thought Constellation: Ali Jum'ah's Building of Sufistic Moderation

Ali Jum'ah's thought of moderation in tasawwuf cannot be separated from his educational background. Al-Azhar University became one of the houses of thought that contributed greatly in building Ali Jum'ah's wasathiyah tasawwuf ideas, where this pattern of thought began in 1979, Ali Jum'ah completed his master's education studies, then in 1985 his doctoral study education in the field of philosophy was completed with get the summa camloud score (Jum'ah, 2008c). Al-Azhar is one of the campuses that attract several scientists, both Muslim and non-Muslim, to conduct research studies there; this is inseparable from how Al-Azhar University is seen as one of the campuses that influences the trajectory of Islamic treasures throughout the world (Hatina, 2007; Scott, 2012). The genealogy of Ali Jum'ah's thought tradition cannot be separated from the role of his religious and spiritual teachers, including Sheikh Abdullah bin As-Shaddiq Al-Ghamari, Sheikh Abdul Fattah Abu Ghuddah, Sheikh Muhammad Abu Nur Zahir, Sheikh Jad Ar-Rab Ramadhan Jum'ah, Sheikh Abdul Jalil Al-Qaranshawi Al-Maliki, Sheikh Jad Al-Haq Ali Jad Al-Haq, Sheikh Muhammad Isma'il Al-Hamadani, and Sheikh Muhammad Alawi Al-Maliki (Jum'ah, 2008c). The last Muslim scholar, Sheikh Muhammad Alawi Al-Maliki, was extremely concerned with fighting Wahhabism ideology; among his phenomenal works was Mafahim Yajib an Tushahhah (Al-Malikī, 1993). This work tries to refute the doctrines of Wahhabism which attacks the Sufi tradition by accusing various forms of deviations in the rituals of the practice of Sufi experts today. In the study of Tasawwuf and soul cleansing, Ali Jum'ah has several phenomenal works that have become the centre of attention of global Muslim scholars, including At-Thariq Ila Allah, Sabīlu Al-Mubtadi'īn fī Syarh Al-Bidāyāt Min Manāzili As-Sāirīn, As-Silsilatu An-Nūrāniyyatu fī At-Tarbiyyah Ar-Rabbāniyyah, Khuthuwātu Al-Khurūj Min Al-Ma'āsī, and others (Jum'ah, 2007, 2008a, 2008c, 2008b).

In the last two decades, Al-Azhar University has promoted the concept of wasathiyah "moderation" to ground the values of peace based on tolerance as an effort to unravel multidimensional conflicts involving internal Muslims and other people. Al-Azhar alumni who strongly support this moderation idea are Sheikh Yusuf Al-Qardhawi, who is even seen as a contemporary Muslim scholar who propagates moderate ideology to the global Muslim community (Gräf, 2007). Among his works that carry the theme of religious moderation are Sentence fī Al-Wasathiyah Al-Islamiyyah wa Ma'alimuha, Fiqh Al-Wasathiyah Al-

Islamiyyah wa At-Tajdid, Dzahiratu Al-Ghuluwwu fi At-Takfir, and several other works (Al-Qardhawi, 1990, 2008, 2009a). The foundation of Al-Qaradawi's moderation thinking is at least built on several key pillars, including; 1) comprehensive understanding, 2) referring back to Al-Quran and Hadith, 3) Consolidating spiritual meanings and values, 4) Adhering to Moral Values and 5) being wise in attitude (Al-Qardhawi, 2009a). Both Ali Jum'ah and Yusuf Al-Qardhawi, radical movements triggered by religious extremism, are rejected by both. The call for reform of the Sufi tradition echoed by Wahhabism groups is seen as a rash act, an act that can undermine the universality of Islam. For European and Western societies, the values of peace, compassion, peace, and tolerance are very fundamental in shaping the image of religious teaching; Al-Qardhawi's success in internalizing these values can be excellent for Western society (Gräf, 2007).

Al-Azhar's position as a religious authority and Fatwa Institution has received considerable attention from western and Muslim scholars (Albo & Meital, 2014; Hudson, 2004; Scott, 2012). Rachel M Scott sees that Al-Azhar and its scholars play a role in the legalization process and construct religious authority in Egypt and on an international scale (Scott, 2012). In one of his observations, Nathan Brown concluded that the Al-Azhar Institution, Dar Al-Ifta and the Ministry of Waqf became a mecca for Egyptian society as an entity that developed into a giant that runs a large part as the religious apparatus and Islamic education (Brown, 2011). Religious moderation, which Al-Azhar promotes as an institution that represents the official Sunni Islam, is increasingly being upgraded at this time through the da'wah of its Muslim scholars both through the media and in his writings such as Ali Jum'ah, Yusuf Al-Qaradawi, Ramadhan Al-But, Al-Ghazali, and the current Grand Sheikh Azhar Ahmad al-Tayyib. Sheikh Ahmad al-Tayyib believes that polyvalence and apolitical moderation are part of the ideology promoted by Al-Azhar, where one of the indicators is that Islamic moderation must be built from the point of view of tolerance in respecting the opinions of others and schools (Scott, 2012). Al-Azhar Muslim intellectuals realize that the challenges facing their institution come from various Islamic groups, including the Muslim Brotherhood, the more conservative Salafi group, and independent Islamic scholars who are involved in the production of Islamic thought outside the boundaries of Al-Azhar.

The former Chancellor of Al-Azhar Sheikh Abdul Halim Mahmud is an intellectual who propagates unity among Muslims. Mahmud waged an uncompromising struggle against Western secular influence. As part of his efforts to promote his Islamic political vision, Mahmud even went so far as to support subversive and anti-hegemonic views (Albo & Meital, 2014). As the highest leader at Al-Azhar University, Mahmud tries to voice the global Islamic community to protect religion from various conflicts (Albo & Meital, 2014). Regarding his views in the area of Sufism, Abdul Halim Mahmud is an intellectual who pays great attention to the study of Sufism as evidenced by his many works including Qadhiyyatu At-Tasawwuf Al-Munkidz min Ad-Dhalal, Sayyiduna Zain Al-Abidin, Qadhiyyatu At-Tasawwuf Al - Madrasah Al-Syadziliyyah, Sulthan al-Arifin Abu Yazid Al-Busthami, Syarh Hikam Ibn Athoillah, Aqthab At-Tasawwuf Sufyan At-Tsauri, Sayyid Ahmad Al-Badawi, and others. Abdul Mahmud Halim is the rector who legalizes tasawwuf practices according to his religious background within the Al-Azhar University in Egypt.

Tasawwuf Ali Jum'ah: Mediating Reformers and Traditionalists

The trajectory of the reform movement echoed by modern Sufis, in Elizabeth Sirriyeh's point of view, cannot be separated from the central role of Muhammad bin Abdul Wahhab's ideology (1703-1792), where his thoughts received a response from his loyalists (E Sirriyeh, 2000, 2014; Elizabeth Sirriyeh, 2014). The transregional motivation in orbiting the Wahhabism

group seeks to revive the early Islamic tradition (Salafi) by preaching to several Arabian Peninsula countries such as Iraq, the Gulf, Arabia at the end of the 18th century (Fattah, 2003). Muhammad bin Abdul Wahhab's thoughts are central in promoting the principle of absolute monotheism with no terms of peace or doctrinal concessions in theological aspects in the area of Sufism. His extreme point of view, of course, has implications for the voices of takfirization of orthodox Muslim "attempts to disbelieve" who tend to be too "divinizing" the murshid in tracing the footsteps of God (Fattah, 2003). In the perspective of the Salafis or reformers, doctrinal and ritual reforms must be implemented to establish an Islamic state (Griffel, 2015). Griffel portrays that there are at least two pillars that form the basis of the reformist philosophy, namely monotheism "religious doctrine" and Tahara "ritual purity" (Griffel, 2015). Many observers consider that the transition from the 18th to the 19th century brought transnational movements in influencing significant changes, especially in religious and spiritual reform (Fattah, 2003). According to Frank Griffel, in Egypt, he portrayed the Islamic reform movement by Jamal Al-Din Al-Afghani and Muhammad Abduh by carrying out contemporary Sunni reforms trying to criticize the manifestations of Sunni Islam based on Sufism (Griffel, 2015).

The author examines the building of Ali Jum'ah's frame of mind in maintaining Sufism from criticism of reformism at least based on several fundamental things; 1) Based on Al-Quran and Sunnah, 2) Consensus of Muslim scholars, and 3) Rationalization. In Meir Hatina's landscape, in the 19th century, some theologians denounced Sufi rites such as extreme asceticism, excessive worship of wali 'holy people'. This thinking in his perspective comes from the Wahhabi ideology pioneered by Muhammad ibn Abdul Wahhab, where the reformist group is obsessive under the pretext of maintaining the transcendent status of God, not compromising on Sufism in any form, so that it has an impact on the destruction of tombs, and holy places of worshipers. waliyullah (Hatina, 2007). Ali Jum'ah criticized the reformist thinking, and he disagreed with the effort to close religious meetings from the Sufism area. For Ali Jum'ah historically, if we trace the arguments from both the Qur'an and Hadith, the sacred texts have legalized tasawwuf as part of the fundamental structure of Islam. Sahih hadith related to the dialogue of the angel Gabriel with the Prophet Muhammad regarding Faith, Islam, and Ihsan is the basis for the validity of the Sufism area (Jum'ah, 2008a). In addition, most Muslim scholars such as Imam Al-Ghazali, Imam Abu Yazid Al-Busthomi, Sheikh Khalid bin Nashir Al-Uthaimi, and both classical and contemporary periods agree that Sufism plays an essential role in building one's religiosity side towards the end. God (Al-Qashir, 2003; Al-Uthaimi, 2011; Dajin, 2005; Jum'ah, 2007). For Ali Jum'ah, many verses in the Qur'an emphasize the importance of maintaining the purity and purity of the human soul. Closing tasawwuf certainly has implications for the destruction of morality, morals and spiritual values in building communication to Allah SWT. The consensus of Muslim scholars agrees that Jibril's hadith is an essential part in building Islamic scientific frameworks, including monotheism, shari'ah, and morality (Jum'ah, 2008a).

Furthermore, the reformists who mostly idolize Muhammad ibn Abdul Wahhab criticize the existence of deviant traditions in the Sufi rituals carried out by most of the Islamic community, one of which is too "deity" the waliyullah (Hatina, 2007). Commenting on this criticism, in the view of Ali Jum'ah stated that three pillars guide the area of Sufism; 1) Al-Quran, 2) As-Sunnah, and 3) Tradition of the experience of the murshid in the frame of Al-Quran and As-Sunnah (Jum'ah, 2008a). The experience of a murshid is necessary for building a relationship with God, but according to Ali Jum'ah his experience should not be outside the circle of the Al-Quran and As-Sunnah. In the author's analysis, the attitude shown by Ali Jum'ah suggests a Sufistic moderation in which Ali Jum'ah apparently does not agree if there

are Sufi practices that go beyond the limits of reasonableness but still emphasizes the urgency of a murshid/wali who the Qur'an guides. Ali Jum'ah's thoughts can at least accommodate the wishes of the reformists and traditionalists by prioritizing the principles of balance following the values of religious teachings. The poles of reformist thought have always propagated the doctrine of "returning to the Qur'an and Sunnah". According to John Esposito, the ijihad reformists did not aim to accommodate new ideas but instead readjusted the Islamic vision according to the source of its revelation. For them, the revival of Islam is not an attempt to rebuild the early Islamic community, but rather to re-implement the Qur'an and Sunnah strictly under the existing conditions (Fattah, 2003).

The pillars of Sufism in Ali Jum'ah's landscape are illustrated in the diagram below (Jum'ah, 2008a):

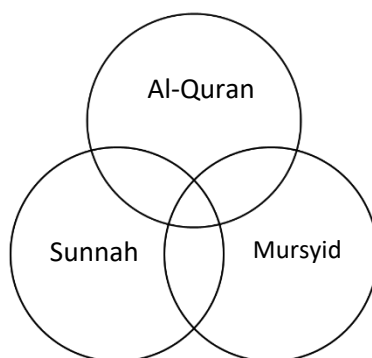


Figure 1 Key Pillars of Sufism in Ali Jum'ah's Perspective

According to Ali Jum'ah, the reformists reject tasawwuf because they deny the Sufistic experiences that Murshid gains from the process of treading the path to his Lord. Suprarational experiences in Ali Jum'ah's view are possible. In the literature of the Sufis, there is a popular saying:

من ذاق عرف ومن عرف اغترف

Meaning: "Whoever feels he will understand, and whoever understands then he will swing"

Observing the phenomenon of the Sufi experts who have existed at the stage of ma'rifat to Allah, Ali Jum'ah feels that this phenomenon is natural, considering the involvement of faith in a person in the process of turning to God, it will only increase his desire to continue to explore the sweetness of worship. rifat to his Lord (Jum'ah, 2008a). Ali Jum'ah argued that historically this concept was even observed by the emperor Heraclius when interrogating Abu Sufyan's envoy regarding believers who joined the Prophet's da'wah. Did his da'wah increase the number of followers or even decrease? Abu Sufyan replied, "more and more". So the emperor Heraclius asserted that if faith is embedded in a person's heart, it will never come out forever (Jum'ah, 2008a). From this history, Ali Jum'ah increasingly believes that what is felt by Sufi experts from supra-rational phenomena is a natural thing, which is still within the circle of the Qur'an and Sunnah. In his analysis, the scholar Hala Fattah saw that the reformists echoed sharp criticisms in rejecting the supra-rational phenomena of the Sufi experts; according to them, these phenomena were part of absolute deviations and unfounded errors (Fattah, 2003). In strengthening his argument against this criticism, Ali Jum'ah, for him, between metaphysics and the physical is not part of a contradiction with each other it reinforces and further reveals its true meaning (Jum'ah, 2008a). Ali Jum'ah makes an analogy like the rotation of the earth

over the sun. The majority will undoubtedly think that the sun is moving around the planet as the eye sees it. However, when it is revealed from the side of science, it is the exact opposite, where the world revolves around the sun. Likewise, with other examples such as water, ordinary people must see water as a liquid, but essentially from the point of view of scientist's water is a combination of two gases (H₂O), namely hydrogen and oxygen (Jum'ah, 2008a).

In the end, according to Ali Jum'ah, the lack of understanding of this area made the reformists not see the whole area of Sufism. According to Ali Jum'ah, the Sufi experts understand that religious shari'a came to unite physical and metaphysical studies. So further, the ideal and correct tasawwuf in Ali Jum'ah's point of view must start from theology and practice of worship rituals following the shari'ah that has been constructed by the scholars in the area of monotheism and fiqh, then combined with deepening by practicing clarity of heart through tasawwuf region (Jum'ah, 2008a). Ali Jum'ah straightened the reformist view that the path to God was achieved by going to the metaphysical aspect alone without regard to the shari'ah. According to him, this is wrong, and wrong. The Sufi experts who are right in the parameters of religion are a combination of two aspects, namely shari'ah and essence. So there is a popular expression among Sufi experts that can be a parameter (Jum'ah, 2008a):

من تشرع ولم يتحقق فقد تفسق
ومن تحقق ولم يتشرع فقد تزندق

Meaning: "Whoever has the Shari'ah but does not have the essence, then he is a fasiq, and whoever has the essence but does not have the Shari'ah, then he is a zindiq infidel."

The above expression suggests that the reformers sometimes do not understand the above phenomenon, so they hastily fight against the Sufis; they conclude that the Sufi tradition is a deviation and misguidance part of the Zindiq. Whereas in Ali Jum'ah's opinion, this is not the case, instead the Sufis invite the Muslim community to hold fast to the Shari'a supported by ma'rifah to Allah. Scholars suspect the involvement of other elements in the voices echoed by reformist groups, such as political goals, economics, and the existence of collective interests (Griffel, 2015; Hatina, 2007). The extreme attitude promoted by reformists can potentially be part of radicalization. According to Crosset and Spitaletta, this action is considered a process where individuals and groups change participation in the political process through legal means with the support of violence for political purposes (Suyanto et al., 2019). A similar view was proposed by Wilner and Dubouloz, where radicalization is part of the process of individuals adopting the ideals of extreme political, social and religious aspirations to achieve specific goals (Suyanto et al., 2019).

Conceptual Moderation of Ali Jum'ah's Sufism

In Ali Jum'ah literature related to Sufism, repentance is one of the essential keys to the journey of servants to their Lord as commanded in the Qur'an QS. 23/31 (Jum'ah, 2008a). Confession of guilt wholeheartedly from all kinds of mistakes and sins can open the door of ma'rifatullah. Based on the commentary literature and the Hadith narrated by At-Tabrani about the repentance of Nasuha, Muslim scholars require four conditions so that their confession can be accepted by God, including; 1) deep remorse by the heart, 2) saying istighfar by mouth, 3) removing the sin, and 4) consistency and the adam not to do it again (Az-Zuhaili, 1997; Jum'ah, 2008b). The majority of reformists and traditionalists agree that the journey of a servant to his Lord must begin with the purity of aqidah, the purity of intention, only to worship God (Scott, 2012). Historically, confession of all kinds of sins has been advocated by the Prophet

Muhammad, wherein his hadith narration is recorded in his daily repentance being made seventy times. According to Ali Jum'ah, a person's habituation process in distancing himself from all forms of deviation can be a bridge to the realization of Allah's pleasure.

The following process after confession of sin, according to Ali Jum'ah, is "Anna Allah Meaning Al-Kulluh", which means to purify all his actions and deeds only for Allah SWT (Jum'ah, 2008a). The majority of Sufi scholars agree with this purification of the creed, even the Western scholar Meir Hatina in her observations, proves that theological puritans such as Imam ibn Taimiyyah (d.728/1328) are Muslim intellectuals who forbid elements of excessive worship both to the murshid/wali and even to the Prophet (Hatina, 2007). Even in some classical literature by Ibn Taymiyyah, several fatwas forbid the Muslim community to perform prayers in front of the Prophet's grave in Medina; this is a form of prevention against potential deviations in aqidah. Griffel even highlighted reformists who believe that revolutionaries towards the purity of monotheism must first start from the individual to the collective (Griffel, 2015). Whatever is agreed upon by all, Ali Jum'ah is a Muslim scholar who is firm in matters of aqidah, does not compromise with all forms of evil. Even in his observations, the tradition of tasawwuf, which classical Sufi experts promoted, emphasises the motivation of someone entering the area of tasawwuf; they will be asked about this (Jum'ah, 2008a). The expression "Allah Means Kulluhu" (God is the eternal goal), which is so firm, becomes a fundamental principle in the process of a servant's journey to His Lord as it was a tradition by Sheikh Zain al-Abidin, Abu Yazid Al-Busthami, Sheikh Ibn Athoillah, Sheikh Ahmad al-Badawi, sheikh At-Tijani, sheikh syadzili, and others (Jum'ah, 2008a).

In the process of treading maqamat or ma'rifah gates, a servant must be tested by Allah SWT both in the form of things that incriminate him or given the ability to transcend the boundaries of suprarational metaphysics. In Ali Jum'ah's thought, this condition is expressed by "Anna Multifatan fi Tariq Allah Laa Yashilu", which means turning to the main goal will never achieve the goal (Jum'ah, 2008a). Most Sufi experts believe that it takes a solid and unanimous determination to arrive at the endpoint for His Lord. Imam Shafi'i ra once said, "I have interacted with Sufi experts, so I conclude from this study that time is like a sword; if you can't cut it, it will cut you". Ali Jum'ah advised a servant to always be consistent in dhikr, with dhikr, this, of course, can cleanse the heart of meaningful impurities; when a person's heart is clear as a mirror, then he will receive divine nur-nur that occurs in him very special. But if he is careless and lulled by his abilities, then he has failed in the process of travelling to His Lord.

Then how important is a murshid in this journey? Ali Jum'ah emphasized that the murshid is included in the central pillar so that the journey can reach the endpoint. Therefore, this condition is expressed by the phrase "Wujūd Sheikh Al-Murabbī Dharūrotun fī As-Syīr Ila Allah" which means the urgency of the existence of the murshid in the journey (Jum'ah, 2008a). A servant's Sufistic journey needs the presence of a sheikh or murshid, because he is the one who will guide and direct which paths to take and which ways to avoid, which practices must be suppressed, and which ways to avoid, which rules must be suppressed, procedures must be prioritized. A murshid will get his method and manhaj based on the experience and practice he does that do not conflict with the Qur'an and Hadith, as exemplified by the Prophet Muhammad with his companions and tabi'in.

According to Ali Jum'ah, Sufi experts in their journey grouped murshid into several categorizations; 1) Murshid, where the characteristics are that he can recognize and understand the journey to his Lord, know the challenges, know ways to avoid them, and teach etiquette to his Lord, 2) Murshid al-Tam, the perfect murshid, which according to Ali Jum His

characteristic is that he is the heir of the Prophet Muhammad SAW, he is someone whose inner eyes have been opened (Jum'ah, 2008a). Ali Jum'ah suggested that the urgency of finding a Murshid Tam is more important than just a murshid. But finding such a person can only be met by people whom Allah has given him rizki to meet with murshid al-tam. In both classical and modern Sufistic traditions, belief and steadfastness in Allah can speed up and shorten the journey of the door of ma'rifatullah. The implication is that special people can shorten the travel time without taking long to get to the endpoint as has been done by famous mursyids. Strategies to increase confidence, according to Ali Jum'ah, include learning manners to Allah SWT, increasing repentance, strengthening trust, instilling a sense of love for Allah, worshipping Allah a lot, asking for help only from Him, believing in the sustenance he has.

After a servant finds a murshid, he will usually be given a recitation of dhikr or wired, where this is called manhaj. True Sufi experts are usually consistent in carrying out their dhikr and manhaj. Ali Jum'ah suggested that the process of dhikr should be done alone at night, and it would be better to do it in a state of having performed ablution and wearing white clothes (Jum'ah, 2008a). Consistency in dhikr is an essential journey of a servant to his Lord. Even in a hadith narration, Rasulullah SAW said: "The practice that Allah most loves is the most consistent even if it is a little" Another narration narrated by Sayyidah Aisyah ra in describing the characteristics of the Prophet Muhammad, where she said: "The practice of the Prophet SAW is carried out consistently" it means continuous continuity. The Sufi experts are vital in maintaining this consistency; that's why there is a famous phrase in their world "Idza Inqatha'a Al-Wird, Inqatha'a Al-Warid" if dhikr is interrupted, then the person who proceeds is cut off. According to Ali Jum'ah, the tradition of solitude or khalwah, if carried out within a certain period, can impact the clarity and renewal of faith. So no wonder, in the Sufism literature, there is the term "Al-Khalwah Al-Arba'iniyyah" berkhalwah for 40 days, where this expression is based on the khalwah process carried out by the Prophet Muhammad in Hira Cave by concentrating on increasing spirituality and religiosity, leaving temporarily mundane things.

The Relevance of Ali Jum'ah's Thoughts for Tasawwuf Culture and Culture in Indonesia

The central principle initiated by Ali Jum'ah in addressing conflict in Sufi discourse from the author's point of view is very relevant to the traditions and culture of Sufism in Indonesia. The dynamics of the development of Sufism in Indonesia are very dynamic, thus attracting scientists to discuss further theological, practical, and theoretical discourses around the Sufi world (Hermansyah, 2013; Islam, 2016; Ubaedillah, 2017). Scientist Tommy Christomy in his scientific studies, seeks to reveal the significance of the Syatariyyah lineage that developed in Pamijahan, West Java. There are three main focuses of this research; 1) tracing and reconstructing the genealogy of the Shatariyyah tarekat in West Java, especially in Pamijahan from the central figure, Sheikh Abdul Muhyi to his students, 2) connecting this tradition with transnational practices in the Malay-Indonesian region, and 3) analyzing the implications of this Sufi tradition on behavior. social (Christomy, 2001). Meanwhile, another Japanese scientist, Ken Miichi, studied the behavior of demonstrations carried out by Islamist groups at the end of 2016 in Jakarta and how one of the largest Sufi communities there, Majelis Rasulullah responded and commented on these actions (Ken Miichi, 2019). Meanwhile, Muslim intellectual Agus Salim raised the discourse of comparative studies between Islam in Java and several varieties of new religions there, this is related to the existence of public opinions regarding the discourse between Islam and syncretism (Salim, 2013). The trajectory of Sufi traditions and practices in Indonesia has a connection with Sufism movements in various parts of the world. The central role of a mursyid in institutionalizing a Sufi community or tarekat into a growing culture and tradition in Indonesia, which is of course in line with the Sufistic moderation initiated by Ali Jum'ah.

In Indonesia, the institutionalization of tasawwuf is more commonly known as tarekat, where observers consider that this tarekat is believed to have spiritual power. The trajectory of the Sufism network in Indonesia has been slightly photographed by the historian Martin van Bruinessen. His findings prove that the power and existence of the king are also determined by the inner effort obtained through the legitimacy of the tarekat. The early centuries of Islamization of the Southeast Asian region coincided with periods when Sufism and the growth of medieval tarekat were spread. Abu Hamid Al-Ghazali, who had outlined the moderate concept of akhlaqi Sufism, acceptable to the jurists, died in 1111 AD. Likewise, Ibn 'Arabi, whose work greatly influenced the teachings of almost all Sufis that appeared later, died in 1240 AD. Likewise with Sheikh Abdul Qadir Al-Jailani, whose teachings became the basis of the Qadiriyyah order, who died in 1166. There was also Sheikh Najmudin Kubra (died 1221 AD), the Central Asian Sufi founder of Tariqah Kubrawiyyah; Sheikh Abul Hasan Ali Asy-Syadzili (died 1258), founder of Tariqah Syadziliyyah from Maghreb, North Africa; Sheikh Ahmad Ar-Rifa'i (died 1320) who founded Tariqah Rifa'iyyah. In addition, the beginning of the 14th century was also a phase of growth for the Tariqah Naqsyabandiyyah founded by Sheikh Muhammad Bahauddin An-Naqsyabandi (died 1389) and Tariqah Syathariyyah founded by Sheikh Abdullah Ash-Syaththari (died 1428 AD). The last two tariqahs later became the largest tariqahs that have many followers in Indonesia. The teachings of the Sufis at that time were enough to colour the people of Southeast Asia who first embraced Islam. The colour of Sufis makes Islam attractive to the people of Southeast Asia so that the development of Sufism is one of the factors that causes the process of Islamization of Southeast Asia to take place.

In the author's observation, the relevance of Ali Jum'ah's Sufistic moderation to the culture and culture of Sufism in Indonesia is powerful, the main pillars of the role of mursyids, followers, and their Sufi methods are entrenched in the development of Sufism in Indonesia. In some areas, the role of the murshid is crucial and essential, but in other areas, their presence does not have a broad impact. In West Java, precisely in Pamijahan, Christomy observed the Shatiriyyah tarekat. Its journey this tarekat was built on a network between teachers and students, namely between Abdul Rauf al-Sinkili and Sheikh Abdul Muhyi. In his analysis, the support obtained from his teacher made Sheikh Abdul Muhyi succeed in building a more comprehensive scientific network. Its development created an intellectual community that played an essential role in developing this tarekat (Christomy, 2001). For the local community, the teachings echoed by Sheikh Abdul Muhyi are so deeply rooted, he is considered a waliyullah, so being part of this tarekat is an identity that they are very proud of. In other areas, Muslim scholar Saiful Umam photographed the Naqshbandiyah order as having an organic relationship with spiritual life and social and intellectual struggles (Umam, 2006). This congregation, in its analysis, contributes in three aspects; 1) Islamization of indigenous peoples in the archipelago, 2) spreading anti-colonial spirit, 3) spreading Islamic education in the pesantren tradition (Umam, 2006). The combination of Sufism and Shari'ah teachings in harmony with the Qur'an and Sunnah is the identity of the Naqshbandiyah congregation.

While in Kalimantan, the Banjarese practice Sufism teachings rooted in Al-Ghazali's Sufism, which combines Sufism and obedience to the Shari'ah (Chalmers, 2007). According to Chalmers, Islam is often a unifying force among Muslims in Kalimantan and the wider Islamic world. In Aceh, Muslim intellectual Hermansyah observed Syattariyyah teachings as one of the practices and rituals of tasawwuf during colonialism. The position of the mursyid played by Muhammad Khatib Langien contributed significantly to the formation of Sufi culture there (Hermansyah, 2013). Langien strengthened his Sufism identity by using regional symbols such as wearing a skullcap and turban. This became one of the things that made people interested in

his Sufism teachings. Langien proved that all groups and groups could accept his teachings without getting support from the authorities at the time (Hermansyah, 2013). In South Sulawesi, the emergence of the Khalwatiyah tarekat in the second half of the 19th century with a simple dhikr movement taught by their teachers became a common reason for the interest of their followers to follow the mursyid tasawwuf method (Ubaedillah, 2017). From some of the areas above, culture and culture in Indonesia in the author's point of view further emphasise that Sufism Ali Jum'ah's moderation is very harmonious and harmonious.

Even in the contemporary dimension, the famous Muhammadiyah Community Organization has its Sufistic style, which according to Biyanto, includes several aspects; First, the teachings of Muhammadiyah's Sufism are based on pure monotheism. Second, Muhammadiyah's Sufism is practised within the framework of sharia, based on the Qur'an and hadith. Third, the substance of Sufism in the Muhammadiyah perspective is a noble character and must be realized in everyday life. Fourth, the Sufism orientation of Muhammadiyah emphasizes the dimensions of righteous deeds, social praxis and moves from theory to practice. Fifth, Muhammadiyah Sufism displays Sufism teachings adapted to the spirit of modernity so that it deserves to be called modern Sufism. Sixth, Muhammadiyah's Sufism is expressed more actively and dynamically. A Sufi should not sit idly by but must actively work and interact with the community. Seventh, Muhammadiyah's Sufism stays away from philosophical Sufism discourses that have the potential to invite debate. Finally, Muhammadiyah is of the view that to become a Sufi, and one does not have to be a member of the tarekat which in practice is teacher-centric (Biyanto, 2017).

The author sees that in the last two decades, the efforts of reformists to fight traditionalists have been intensively carried out after the development of social media has increased. The doctrines of the purity of monotheism are propagated through various media such as YouTube, Instagram, and Facebook. The opinions promoted by his da'wah carry the doctrine of "returning to the Al-Quran and As-Sunnah". This doctrine is in great demand by the millennial generation, who are relatively new to the treasures of Islamic scholarship. Many Western scientists have mentioned that the younger generation can be the target of the spread of jihadi Salafism ideology, which seeks to purify the teachings of monotheism and build an Islamic state (Suyanto et al., 2019). However, even so, the Sufistic tradition of the tarekat in Indonesia is still very well preserved and maintained thanks to the strength of culture and culture that is still rooted in the majority of the Sufism community; besides there are still many Middle Eastern clerics who provide resistance as did Sheikh Ali Jum'ah.

Conclusion

Ali Jum'ah's Sufism thinking is part of moderation based on the principle of balance to be in the middle of two opposing poles between the reformists and the traditionalists. Ali Jum'ah criticized and disagreed with the idea thrown up by the reformists who tried to close the tasawwuf area meetings, which were considered as deviations and heresies in religion because they were supposed to worship the murshid or waliyullah. According to him, tasawwuf is part of religion, following the corridors of the Qur'an and As-Sunnah, and is built on the reflection of murshid's experiences in tracing the path to God. Pillars of Sufism must be built from at least three components; Murshid, Manhaj and Salik. The concept of tasawwuf Ali Jum'ah, which tends to be moderate, is very much in harmony with the culture and traditions of the Sufi culture in Indonesia. The majority of the existing tarekat are still influenced by the role and contribution of the murshid and his students in institutionalizing his tasawwuf community so that it is more developed and recognized by the community.

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