
Social Sufism as the Basis of Religious Moderation: An Analysis of Amin Syukur's Thoughts on Social Ethics and Sufistic Leadership

Abdul Mun'em Choiri

(02040125001@student.uinsa.ac.id)

Sunan Ampel State Islamic University Surabaya

Syaifullah Yazid

(kenzie102013@gmail.com)

Sunan Ampel State Islamic University Surabaya

Article History

Submitted: 21-09-2025; Reviewed: 26-05-2026; Approved: 29-05-2026

URL: <http://e-journal.uingusdur.ac.id/index.php/jousip/article/view/12622>

DOI: <https://doi.org/10.28918/jousip12622>

Abstract

The phenomena of intolerance, radicalism, and moral degradation in modern society highlight the urgency of strengthening religious moderation within Indonesia's multicultural context. One relevant approach is social Sufism, which emphasizes the integration of spirituality and social ethics in everyday life. This article examines Amin Syukur's thought on religious moderation through the perspective of social Sufism using a library research method by analyzing his works and various related literatures on Sufism and religious moderation. The study aims to explore the relevance of social Sufism in responding to social and religious challenges in contemporary society. The study reveals three main findings. First, Amin Syukur's social Sufism emphasizes a balance between individual piety and social responsibility, so that spirituality is not limited to personal devotion but is also manifested in social awareness, solidarity, and collective welfare. Second, religious moderation is constructed through Qur'anic values such as compassion, justice, ukhuwah (brotherhood), tolerance, and amanah, which function as ethical foundations for building harmonious, peaceful, and inclusive social life. Third, the concepts of insan kamil and Sufi leadership become the basis of social ethics in addressing intolerance, as both encourage the formation of morally responsible, open-minded, and spiritually grounded individuals and leaders. Thus, social Sufism offers a relevant spiritual and ethical framework for strengthening religious moderation, social harmony, and peaceful coexistence in contemporary plural societies.

Keywords: Social Sufism, Religious Moderation, Amin Syukur, Insan Kamil.

INTRODUCTION

The diverse religious life reflects the pluralistic identity of the nation. Indonesia as a country rich in culture, ethnicity, customs, and religion is faced with major problems related to the issue of religious intolerance. Although various efforts have been made to strengthen tolerance, the reality is that intolerance incidents are still frequent in several regions in Indonesia. According to a report by the Setara Institute during the period 2015 to 2023, there are hundreds of violations of religious freedom recorded every year. In 2023, there were reported 217 cases of intolerance, of which 215 involved non-state actors, while 114 others involved state actors (Maulidi, 2024).

On the other hand, the Religious Harmony Index (IKUB) in Indonesia shows positive developments, increasing from 73.09 in 2022 to 76.47 in 2024. Nevertheless, efforts to maintain harmony between religious communities continue to face challenges. Several incidents of intolerance and religious behavior that do not reflect tolerance still occur in various regions (Barjah, 2024). One of them is the emergence of increasingly massive extremism and intolerance. Extremism is an intolerant attitude and does not have a position in Islamic norms, doctrines, discourses and practices. Extremism is a doctrine that does not spread mercy to the universe and our common enemies (Ismail, 2007). The phenomenon of extremism further emphasizes the importance of religious moderation, especially in the midst of globalization, diversity, and technological advances. Nowadays there seem to be two trends that are emerging at the same time: radical religious practices and practices that emphasize religious moderation (Saumantri, 2022).

The conception of religious moderation in Islamic literature comes from various disciplines, such as tafsir, fiqh, history, monotheism, and Sufism. One of the main concepts is *Tazkiyah al-nafs* (purification of the soul), which aims to protect individuals from despicable

deeds while guiding them to commendable deeds (Hawwa, 2005). This process includes *Tabārat al-Nafs* (purification of the soul from evil nature) and *Imārat al-Nafs* (filling the soul with good qualities) (Rida, t.t.).

In the 13th century, the doctrine of *Wahdat al-Wujūd* popularized by Ibn Arabi and considered the peak of piety in the perspective of philosophical Sufism (Musa, 1963). However, some scholars consider this teaching not in line with the sharia and the Islamic faith, especially in the Sunni tradition. The practice of individual piety through dhikr, contemplation, and zuhud is also often seen as a form of apathy towards social life (Mubarok, 2022). This kind of criticism then gave birth to the Neo-Sufism movement, which aimed to purify Sufism from elements that were considered deviant while reintegrating it with Islamic orthodoxy in the aspects of faith and sharia. Although the term Neo-Sufism was only popularized in the 17th century, the roots of the movement can be traced back to the 14th century. This Sufism is growing even more when faced with accusations that it is not part of Islam (Mubarok, 2022), and gained intellectual legitimacy through Fazlur Rahman (F. Rahman, 2020).

Various previous studies have discussed religious moderation, social Sufism, neo-Sufism, and Amin Syukur's thoughts from various perspectives. Studies on religious moderation generally focus on strengthening tolerance, harmony, and inclusive attitudes in multicultural societies, such as Siti Mustaghfiroh's research (2022) and Postman Rambe et al (2022). Meanwhile, research on social Sufism and neo-Sufism has more highlighted the transformation of Sufism from individual spirituality to a social spirituality responsive to modernity and religious moderation, as explained by Frenky Mubarok (2022) and Budi Rahman Hakim (2025). The study of Amin Syukur's thoughts generally discusses the concepts of social Sufism, moral education, and modern spirituality, such as the research of

Riki Saputra et al. (2021). In addition, research on Sufism and social tolerance also emphasizes that sufistic values play an important role in building a moderate, harmonious, and humanist attitude in the midst of a pluralistic society, as explained by Widia Astuti et al.(2023) and Priest Rodin (2023).

This study uses a qualitative approach with the type of literature study (*Library Research*). The primary data source in this study is the works of Amin Syukur who discuss social Sufism, social ethics, spirituality, and pluralistic community life, such as Social Sufism and Suing Sufism. Secondary data sources are journal articles, books, and academic documents that discuss Moderation religion and social Sufism. Data were collected through documentation techniques by examining various literature relevant to the research focus (Zed, 2008). Furthermore, the data were analyzed using the content analysis technique (*Content Analysis*) with the stages of data reduction, theme categorization, conceptual interpretation, and conclusion drawing (Krippendorff, 2004).

DISCUSSION

Genealogy of Social Sufism Amin Syukur

Amin Syukur is a Muslim academic and professor of Sufism at UIN Walisongo Semarang who is known for his ideas of social Sufism. He was born on June 17, 1952 in Kalirejo, Dukun, Gresik, East Java, from a Nahdlatul Ulama (NU) family environment that was religious and disciplined in religious practice, so that it had a great influence on the formation of his thought pattern (Gunawan, 2017). His basic education was taken at Madrasah Ibtidaiyah Pondok Pesantren Ihyaul Ulum Gresik, then continued his secondary education at the Darul Ulum Islamic Boarding School. After that, Amin Syukur continued his studies at the Faculty of Ushuluddin Undar, then pursued master's and doctoral studies at IAIN Sunan Kalijaga Yogyakarta until he became a professor of Sufism at UIN Walisongo Semarang (M. A. Syukur, 2012b).

Amin Syukur, Sufism itself is a manifestation of Courtesy, that is, carrying out worship to Allah with full awareness as if seeing Him. If he has not been able to reach that level, then at least one must realize that Allah is always watching over him. In other words, the execution of Courtesy means *Interiorization* (restriction) in Islam (M. A. Syukur dkk., 2012). Furthermore, Amin Syukur argues that the main purpose of Sufism is to form human character with a noble mental attitude and behavior (*Akhlāq Karīmah*), so that he becomes a moral, ethical, and polite person in interacting with himself, others, the environment, and Allah SWT (M. A. Syukur dkk., 2012). Sufism education should ideally be instilled from an early age, along with the learning of religious values. In this case, parents and teachers have a central role as the main educators in introducing and guiding children in understanding and practicing the teachings of Sufism (M. A. Syukur dkk., 2012).

Social Sufism is a humanist and active Sufism that emphasizes that individual piety must be reflected in work ethic, social concern, and the internalization of the value of *ihsan* for the realization of a harmonious society (Saputra dkk., 2021). However, as a social Sufism, this practice does not only focus on the mind, but also demands the active role of a Sufi in having a positive impact on society (Nur & Iqbal Irham, 2023, hlm. 109). Social Sufism emphasizes *tawāḥḥun* between individual and social piety, including relationships with God, others, and nature, so that spirituality is not only personal but also creates social and ecological harmony (Afiani, 2025, hlm. 111).

Modernization and industrialization have a negative impact in the form of moral degradation triggered by the temptation of materialism, so that humans continue to be confronted with lust that tries to control them (Nur & Iqbal Irham, 2023, hlm. 107). The Sufis offer a way of control through the enlightened intellect of revelation by means of the *riyāḍah* (spiritual practice) and *mujābadah* (lust control), as well as emphasizing the importance

of *murāqabah* (awareness of Allah's supervision) so that deviations in development can be minimized.

Qur'anic Social Ethics as a Basis for Religious Moderation

Amin Syukur has the view that pluralism creates a unique that demands Treatment specifically, which is an approach based on an understanding of diversity. Plurality should be an encouragement to do good together, where differences are accepted in the spirit of togetherness or known as *agree in disagreement* (agree in difference) (M. A. Syukur, 2012a). Plurality is Sunnatullah which includes religion, race, ethnicity, and human character. Without compromising their beliefs, it is important to uphold tolerance, openness, justice, and balance. Sufism views all human beings as descending from one ancestor, the Prophet Adam (AS), so that differences are a means of strengthening universal humanity (M. A. Syukur, 2012a).

The Qur'an places monotheism as a universal principle that is the foundation of all the teachings of the prophets, while at the same time emphasizing the importance of the unity of mankind in divine and humanitarian values. Although religions have different traditions, practices, and characteristics, they all contain universal values such as peace, justice, and respect for others. Therefore, recognition of religious diversity is an important part of building harmony and peaceful social life (Kamil, 2022, hlm. 112). So tolerance can be carried out when the community is in social action, while religion is the responsibility of each individual with their God (Abdul Mun'em Choiri dkk., 2025, hlm. 272).

This concept of unity of doctrine gives birth to prophetic and apostolic unity, which ultimately leads to the unity of the faithful. In this context, Nurcholish Madjid (1992) said that there is a common point (*Common Platform*) which in the Qur'an is referred to as "*kalimatın sawa*" (QS. Ali Imran: 64). "*kalimatın sawa*" is the same in faith in Allah as the

Prophet and belief in the Day of Judgment. The Qur'an also emphasizes that salvation does not depend on a particular form of religious organization, but on piety and faith in Allah as explained in surah Al-Baqarah verse 62 (M. A. Syukur, 2012a).

The concept of pluralism offered shows a tangible manifestation of religious moderation, because acceptance of other religions is the first step to respect and love each other. Pluralism and religious moderation are closely related because they depart from the awareness of the importance of living peacefully in a pluralistic society. Pluralism emphasizes respect for the diversity of religions, cultures, and views of life, thus giving birth to an open, tolerant, and non-judgmental attitude. This attitude is at the core of religious moderation, which is to reject extremism and violence while encouraging dialogue and cooperation between people (Ulfaturrohmatiririn dkk., 2021, hlm. 138). The religious moderation is understood as a balanced attitude between personal (exclusive) practice of teachings and respect for the beliefs of others (inclusive), thus becoming a middle ground that rejects extremism, fanaticism, and radicalism (Kemenag, 2019).

Religious moderation in Amin Syukur's thought is reflected in his efforts to answer the reality of a pluralistic society through social ethics. According to him, in this plural realm of social life, the Qur'an has outlined several principles, including the following (M. A. Syukur, 2012b):

1. A Sense of Commonality

The concept of monotheism in Islam confirms that all mankind has the same origin, as mentioned in the Qur'an. An-Nisā' [4]: 1. The Qur'an places people on an equal footing, while nationalistic fanaticism, discrimination based on ethnicity, caste, and social class is considered a form of rejection of human values, as it is contrary to the teachings of Islam.

Every individual in society has the right to receive fair and equal treatment, as affirmed in QS. Al-Ḥujurāt [49]: 13 (M. A. Syukur, 2012b).

2. Affection

The concept of affection (*Mawaddah* and *rahmah*) is strongly emphasized in the Qur'an, where Allah is the Merciful and the Prophet PBUH was sent as a blessing for all mankind. Affection is affirmed in human relationships, especially to parents and life partners. The main principle is to reject selfishness and prioritize the common interests on the basis of love for Allah, as exemplified by the Ansar and the gentleness of the Prophet in guiding the ummah (M. A. Syukur, 2012b).

3. Please Help

Realizing the limitations of humans, the Qur'an emphasizes the importance of helping in goodness and piety (QS. Al-Ma'idah [5]: 2). Assistance can be material or non-material, as in QS. Al-Anfāl [8]: 72, that the believers who migrate and sacrifice in the cause of Allah and provide protection have a bond of mutual care, while the obligation of protection does not apply to those who have not emigrated unless requested in religious matters or there is a certain agreement (M. A. Syukur, 2012b).

4. *Ukhuwah*

The Qur'an affirms the brotherhood of faith (QS. Al-Ḥujurāt [49]: 10) and the prohibition of division (QS. Āli 'IMRān [3]: 103, 105), while the Prophet PBUH described the believers as one body that strengthens each other (M. A. Syukur, 2012b). Concept *Ukhuwah* This extends to *ukhuwah islamiyah*, *Basyariyah*, *wathaniyah*, and *diniyah* (Siradj, 2006), which emphasizes peace for fellow humans, fellow human beings, and fellow believers. Islam also teaches kindness to followers of other religions and forbids insulting their worship (QS.

al-An'am [6]: 108), except for those who are hostile to Muslims (QS. al-Mumtahanah [60]: 8-9).

Furthermore, Amin Syukur explained, that through the above verse, there are several conditions for the creation of it *Ukhuwwah* (H. M. A. Syukur, 2006):

- a. Attitude of piety, responsibility and consistent with one's dimensions (individual beings, social beings, creatures of God). And the most important thing is that there is a sincere acknowledgement, that he has many weaknesses and shortcomings.
- b. Have a big soul and a willing attitude to make peace.
- c. There is no mockery of each other.
- d. Not reproaching yourself, finally feeling inferior and inferior.
- e. Avoid painful calls.
- f. Avoid bad thoughts towards others, but remain vigilant.
- g. Not looking for the ugliness and weaknesses of others.
- h. Not swearing at each other.

According to Amin Syukur, if the eight principles are really practiced, *God willing*. The anxiety we worry about together won't happen (M. A. Syukur, 2012b).

5. Tolerance

Tolerance in Islam applies to the social realm, without touching the aspects of faith and worship. The Qur'an has established the rules of relations between Muslims and non-Muslims with the principles of justice and humility, including the prohibition of coercion in religion (Qur'an al-Baqarah/2:256) and the encouragement to do good except when fighting (Qur'an al-Baqarah/2:190). The Prophet Muhammad PBUH gave an example of this while in Medina. Tolerance is also important to be implemented within Muslims, considering the

differences in interpretations and practices that need to be addressed with common awareness (M. A. Syukur, 2012b).

6. *Amar Ma'ruf and Nabi Munkar*

Affection and helping in Islam is manifested through *amar ma'ruf nabi munkar* which starts from oneself, the family (QS. al-Taḥrīm [66]: 6), to the wider community (QS. al-Shūrā [42]: 214). The Qur'an affirms *amar ma'ruf nabi munkar* as the path of good luck (QS. Āli 'Imrān [3]: 104), with a balance between the two to have a positive impact. The practice does not have to be formal, but can be done individually or collectively in a wise and proportionate way (QS. al-Naḥl/16:125).".

7. Justice

Islamic ethics is based on justice affirmed by the Qur'an (QS. al-Mā'idah [5]: 8). Muslims are commanded to uphold the truth, bear honest witness, and not allow hatred to stand in the way of justice. This principle covers moral, legal, economic, and political aspects, so that it becomes an important pillar of community life.

8. Democratic

Islamic society is built on the principle of egalitarianism, so that the system applied is democratic. The Qur'an emphasizes the concept of democracy in various aspects, including spiritual, social, political, and economic. However, it should be understood that democracy in Islam is different from the concept of Western democracy, which places power entirely in the hands of the people. In Islam, a balance is maintained between the authority of the people and God's provisions, known as theodemocracy. This means that decisions are still taken deliberatively, but they are still based on the law of Allah SWT, as affirmed in the Qur'an. Āli 'Imrān [3]: 159.

9. Trust

Amin Syukur defines trust with trust, reliability, and steadfastness in keeping promises. Broadly speaking, a mandate includes the obligation to fulfill rights to oneself, society, and God. In human relations, trust is divided into two: personal, namely the responsibility of individuals according to their roles and jobs, and public interests related to the welfare of many people. Allah commands that the trust be handed over to the rightful and the law is enforced justly (QS. al-Nisa'/4:58). Muslims are obliged to fulfill every belief well (QS. al-Baqarah/2:283).

In addition, to realize religious moderation, Amin Syukur emphasized the importance of *shilaturrahim* as the essence of *Ukhuwah*. Disharmony often occurs due to a lack of brotherly relations and affection as fellow creatures of Allah the Most Merciful and Rahim. *Shilaturrahim* functions as a consolidation of the ummah in the midst of worldly busyness that often gives rise to selfish traits (H. M. A. Syukur, 2006). According to Amin Syukur, the Qur'an's teachings on social ethics aim to realize the value of the Qur'an in life, so as to create prosperity (*salam*) and happiness (*falab*) The Hereafter (M. A. Syukur, 2012b).

***Insān Kāmil* and Sufistic Leadership as a Model of Moderation**

Religious intolerance is rooted in a radical and exclusive understanding of religion (Sukmayadi dkk., 2023). In the concept of religious moderation, diversity and similarity must be combined. Diversity allows a person to understand the distinctive differences between religions, so that mutual respect grows. Meanwhile, the similarities show that each religion has a common purpose and essence, which ultimately encourages the creation of harmony and unity (Ahmad Rizal dkk., 2022, hlm. 176).

In this context, social Sufism as part of neo-Sufism emerged as a more relevant solution than other ideologies such as fundamentalism or deism. With its universal values,

social Sufism offers a balance between spirituality and openness, helping modern humans find meaning in life while building a more tolerant and inclusive society including:

1. *Insān Kāmil* as a Perfect Human Being

In the perspective of Sufism, the concept of *Insān Kāmil* is a fundamental answer in building religious moderation. In the eyes of Sufism, *Insān Kāmil* refers to human beings of a certain class who attain full awareness of their union with God. This realization made him have a deep understanding of himself and God. This then makes him a perfect being. This perfection is not just a theoretical concept, but must be realised in life. According to Ibn Arabi, *Insān Kāmil* It is not just a philosophical idea, but a reality that must be experienced directly. The manifestation of God's attributes in him makes it a true microcosm. This consciousness and experience of union with God can only be achieved through the path of Sufism, not just through rational or philosophical thought (Wiwaha, 2024, hlm. 35).

Amin Syukur emphasized that the depth of the esoteric dimension in Sufism gave birth to the concept *Insān Kāmil* (perfect human being). Quoting Dawam Rahardjo, he explained that *Insān Kāmil* relating to the attainment of the attributes of divine perfection. The more a person imitates these qualities, the more perfect he becomes. In the general public's understanding, *Insān Kāmil* Acting as a natural leader and mediator who intercedes (M. A. Syukur, 2012a).

Amin Syukur quoted from Al-Jīlī, placing the Prophet Muhammad PBUH as *Insān Kāmil* who attains the pinnacle of perfection (*Al-Kamāl*), both potentially (*Bil Qumwāh*) or actual (*Bil Fi'l*). As *Al-Qutb*, he becomes the axis of the universe's existence, even able to manifest in certain forms, which can only be witnessed by *Ahl*

al-Kashyf. In line with Ibn 'Arabī, Al-Jīlī asserts that *Insān Kāmil* is the mirror of Allah, which reflects al-asmā' and al-ṣ̣His ifāt, both from the right side such as *al-ḥAyāt*, *al-'ilm*, *al-quḍrah*, as well as the left side such as *Al-Azaliyyah*, *Al-Abadiyyah*, *Al-Analiyyah*, and *Al-Ākhiriyah* (M. A. Syukur, 2012a).

Insān Kāmil is *Caliph of Allah*, His successor in the aspect of substance and nature. As a manifestation *tajalli Ilahi*, he was created in His image (*ṣ̣uratibi*) and with His form (*ṣ̣urat al-Ḥaqq*). This privilege makes him God's representative in the universe, bearing the noble task of reflecting perfection *Asthma'* and His nature in the reality of life (M. A. Syukur, 2012a).

To achieve that spiritual perfection, one must go through three stages: *Takeballi*, *Taballi*, and *Tajalli* (Hafizh & M. Mujib Hidayat, 2025, hlm. 142). *Takeballi* means to improve oneself by distancing oneself from reprehensible traits, such as *ḥasad* (iridescent), *riyā'* (show), and *ḥirṣ* (greed for the world). *Taballi* is the stage of instilling the noble values of Islam, such as *zuhd*, *qanā'ah*, *riḍā*, *wara'*, *ṣ̣abr*, *syukur*, dan *tawakkul* (M. A. Syukur, 2012a). This stage is called *maqām*, that is, the process of moral formation that depends on individual awareness and responsibility. From here, morality develops into a noble, creating peace of mind in the dynamics of life (M. A. Syukur, 2012b). Humans who have reached the peak of Sufism will be able to control themselves and adjust themselves in the midst of the currents of modernization and industrialization, which unwittingly often drag a person to a lower direction. At this stage, it has reached *ma'rifatullāh* (to know Allah), *ma'rifatu al-'ālam* (getting to know nature), *ma'rifatu al-Nas* (know people), and *ma'rifatu al-Nafs* (Know Yourself) (M. A. Syukur, 2012b).

2. Inclusive Leadership as a Peacekeeper

In this context, Amin Syukur emphasized the importance of leaders in a society that is all social. Islam emphasizes the importance of leadership (*Imam*) as an obligation for the ummah, as agreed by the companions and scholars (M. A. Syukur, 2012b). Amin Syukur quotes from Ibn Khaldun, that this is by highlighting the event in the Saqifah of Bani Sa'idah, where the companions immediately deliberated after the death of the Prophet (peace be upon him) to determine the leader, which then produced Abu Bakr ash-Shidiq as the first caliph. This decision became the basis of the obligation of leadership in Islam. The Prophet PBUH also emphasized the importance of leaders, even in small journeys. Rationally, leadership aims for the welfare of the people (*maṣlahatu al-'āmmah*) and the enforcement of Islamic shari'a (M. A. Syukur, 2012b). Leaders are the successors to prophetic duties, to maintain religion, and to regulate the affairs of the world (M. A. Syukur, 2012b).

According to al-Ṭabarāsī, as quoted by Quraish Shihab, the term imam has a meaning similar to *Khalīfah*, but with fundamental differences. Imam means exemplary because it comes from a word that means "front", while *Khalīfah* comes from a word meaning "back." Ideally, leadership in Islam refers to the Prophet Muhammad (peace be upon him), whose morals reflect the values of the Qur'an (*kāna khuluqubu al-Qur'an*) (Shihab, 2000).

Amin thankfully then modified the concept of leadership in Islam with the concept of modern leadership. According to him, this institution can be formulated in the form of a formator. For example, quoting from Ibn Taymiyyah that the upright of leaders is due to the support of people who have power (*Ahlu al-Syaukah*) and based on the oath of allegiance (*Mubaya'ah*) (M. A. Syukur, 2012b). *Ahlu al-syaukah* is that everyone, regardless of their profession and position, is respected and obeyed

by society. *Mubaya'ah* is the bond between the leader and the people, which in this case is represented by scholars who in various ways have authority in society. *Mubaya'ah* must be interpreted to ensure the interests of all parties, and can guarantee the mercy of Allah SWT. for all parties who obey it; for a priest his effective authority and the permanence of his power which cannot be enforced by mere coercion; Social justice and the constitutional guarantees of the rule of law will be guaranteed to the people (M. A. Syukur, 2012b).

Furthermore, Amin Syukur said that the deadly combination of leadership when the government is a duet between the *ulama* (in a broad sense) and the ruler. Both work proportionally (M. A. Syukur, 2012b). The first is to be observed in matters of worship and interpretation of the text of revelation; and the second is to be obeyed in matters of jihad, the implementation of the law in accordance with the revelation, and similar actions commanded by Allah SWT (Siradj, 2006).

Amin Syukur emphasized that in Indonesia's paternalistic culture, a moral and sufistic leader is needed. The concept of PD'TL leadership (prestasi, dedikasi, tidak tercela, loyalitas) is relevant to building a moderate society, with an element of dedication born from sincerity but still proportional (M. A. Syukur, 2012b). The ideal leader in Islam emulates the morals of the Prophet Muhammad: *Shidiq, Amānah, Tabligh, and Fatānah*. Therefore, Sufist leaders prioritized not only the technical aspect, but also morality, wisdom, and spirituality (M. A. Syukur, 2012b). To make visualization easier, it can be seen in figure 1.

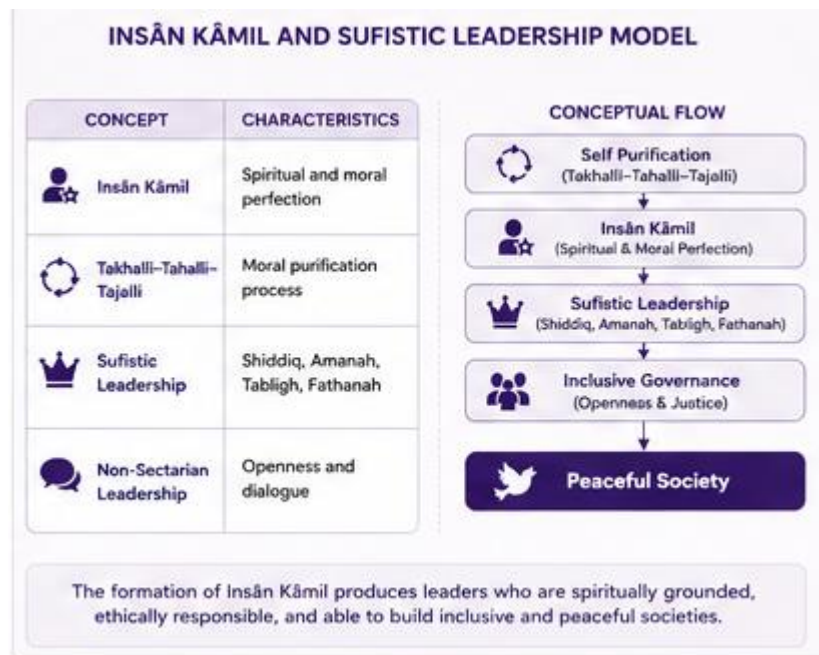


Figure 1: The Conceptual Framework of Insān Kāmil and Sufistic Leadership in the Formation of Religious Moderation

The Actualization of Social Sufism in Response to Intolerance

Transformative Sufism or Neo-Sufism developed in response to the moral and spiritual crisis in the modern era by emphasizing the reconstruction of social ethics without having to abandon worldly life. In this perspective, Sufism is no longer understood as a passive practice of asceticism, but rather as an active spirituality that promotes balance (*tawāzūn*) between the material and spiritual, individual and social dimensions. Sufistic spirituality is directed to give birth to moral awareness, humanitarian concern, and harmonious social transformation. Therefore, the attitude of *zuhud* does not stop at personal piety, but must be manifested in concrete actions that bring peace, prosperity, and universal benefit to society (I. Rahman dkk., 2025, hlm. 23).

Because Islam is a religion *Rahmatan Lil 'Alamin*, so its teachings instill the values of pluralism, humanism, dialogue, and tolerance and teach the use of nature with compassion (Yasmin, 2020). Islam does not belong to any particular individual or group but becomes a guide for all human beings and frees human beings from violence that is contrary to

theological and human values (Amri Rahman, 2023, hlm. 21). On the one hand, Hidayat, as quoted from Azra, emphasized that Sufism played a major role in life, especially in the spread of Islam in Indonesia starting in the 13th century through wandering Sufis (Hidayat, 2022). The development of Sufism is inseparable from the combination of Islamic teachings with local culture. In social Sufism, Islamic values are transformed through traditions such as nyadran or the cleansing of the grave, which reflects unity, social control, local wisdom and so on (Hidayat, 2022).

Sufism has great potential because it is able to provide spiritual liberation, guide people to recognize their identity, and ultimately lead them to the knowledge of their God. This is the most solid guideline for life, which keeps humans from being easily swayed by the challenges of the times. More than that, Sufism serves as a moral guide, which strengthens the existence of human beings as the noblest beings on earth (M. A. Syukur, 2012a).

Wardi Taufiq highlighted the inequality between religious expression and social behavior, where apparent religiosity does not necessarily reflect moral values in real life. Not all individuals who look religious have good morality (Taufiq, 2021). Therefore, religious moderation requires openness, acceptance, and cooperation despite different groups. Believers of any religion without exception, need to build an attitude of listening to each other and train their skills in managing and dealing with differences in religious understanding (Hasyim, 2020).

In addition, in the context of the nation and state, Sufism is in harmony with Pancasila. The Sufi tradition also instills the values of Sufism in the soul of the next generation to form the character of Pancasila. Sulaiman added that Sufism is in line with Pancasila, especially the first precept, which emphasizes that its practice must be in harmony with religious teachings. Therefore, Sufism is a transformative force in building a Pancasilaist

social character (Jaya dkk., 2024, hlm. 290). The concept of religious moderation is part of transformative Sufism that encourages personal and social change through spiritual values. In Indonesia, this idea is seen as in line with the five precepts of Pancasila which do not contradict the teachings of Islam, and are even rooted in the principle of Sufism (Islamy, 2022, hlm. 19).

CONCLUSION

This research shows that Amin Syukur's religious moderation thinking based on social Sufism has relevance in building a tolerant and harmonious community life. Social Sufism not only emphasizes the spiritual piety of the individual, but also social responsibility through the values of compassion, help, and concern for others. Thus, religious moderation in the perspective of Amin Syukur is realized through a balance between the relationship to God and the relationship between humans as a form of implementation of social spirituality in daily life.

This research provides a scientific contribution in the form of strengthening the study of religious moderation through the social Sufism approach that places the spiritual dimension as the basis for the formation of social ethics and national harmony. In addition, this study shows that social Sufism values are related to the principles of Pancasila in maintaining unity in the midst of the diversity of Indonesian society. However, this research is still limited to a conceptual study of the thoughts of figures and has not studied its empirical implementation in society. Therefore, further research is recommended to conduct field studies on the application of social Sufism in education, social life, and strengthening religious moderation in Indonesia.

REFERENCES

- Abdul Mun'em Choiri, Fikrul Maarif Saleh, Ida Farida, Irfandi Andika Putra, Irma Riyani, & Salma Fauziah. (2025). Tradisi Ondangan di Cigugur: Analisis Nilai Moderasi Beragama Berdasarkan Teori Empat Pilar Moderasi Beragama. *Panangkaran: Jurnal Penelitian Agama dan Masyarakat*, 9(2), 254–275.
<https://doi.org/10.14421/panangkaran.v9i2.4053>
- Afiani, V. Z. (2025). Integrasi tasawuf dalam masyarakat modern: Perspektif Sosiologi Agama. *Dimensia: Jurnal Kajian Sosiologi*, 14(1), 111–124.
<https://doi.org/10.21831/dimensia.v14i1.80063>
- Ahmad Rizal, D., Maksun, S., & Dwi Cahyati, E. (2022). Moderasi Keberagamaan dan Nilai Sosial Dalam Pemikiran Mukti Ali. *Mukaddimah: Jurnal Studi Islam*, 6(2), 176–193.
<https://doi.org/10.14421/mjsi.62.2879>
- Amri Rahman. (2023). Islam Wasathiyah Sebagai Implementasi Islam Rahmatan Lil'alamin. *Referensi Islamika: Jurnal Studi Islam*, 21–28. <https://doi.org/10.61220/ri.vol1iss1.0233>
- Barjah. (2024). *Indeks Kerukunan Umat Beragama 2024 Naik Jadi 76,47*. <https://kemenag.go.id>.
<https://kemenag.go.id/nasional/indeks-kerukunan-umat-beragama-2024-naik-jadi-76-47-wG2qs>
- Gunawan, A. (2017). *Konsep Tasawuf Sosial Prof. Dr. H. M. Amin Syukur, M.A., Dan Relevansinya Dengan Tujuan Pendidikan Islam* [SKRIPSI, Universitas Islam Negeri Walisongo].
<https://eprints.walisongo.ac.id/id/eprint/7570/1/123111025.pdf>
- Hafizh, M. & M. Mujib Hidayat. (2025). Tazkiyah Al-Nufūs: Taṣawwuf Akhlāqī Analyst In Building An Ideal Household. *JOUSIP: Journal of Sufism and Psychotherapy*, 5(2), 133–148. <https://doi.org/10.28918/jousip.v5i2.12710>

- Hakim, B. R. (2025). Neo-Sufism And Social Welfare: The Perspective Of Indonesian Muslim Social Workers. *Empati: Jurnal Ilmu Kesejahteraan Sosial*, 14(1), 1–17. <https://doi.org/10.15408/empati.v14i1.46314>
- Hasyim, N. M. (2020). *Tasawuf dan Internalisasi Moderasi Beragama Dalam Menghadapi Problematika Bangsa*. UIN Sunan Kalijaga.
- Hawwa, S. (2005). *Al-Mustakblis Fi Tazkiyat al-Anfus*. Dar al-Salam.
- Hidayat, M. C. (2022). Internalisasi Ajaran Tasawuf Sosial dalam Membangun Moderasi Beragama di Indonesia. *EATIC: Esoterik Annual International Conferences*, 01, 01.
- Imam Rodin, Ibrahim, D., & Munir, M. (2023). Nilai Nilai Tasawuf dalam Membentuk Keshalehan Sosial dan Menangkal Radikalisme Generasi Millennial (Study di Jamiyah Thoriqoh Mu'tabaroh An-Nahdliyah Kabupaten OKU Timur). *Titian Ilmu: Jurnal Ilmiah Multi Sciences*, 15(1), 42–53. <https://doi.org/10.30599/jti.v15i1.1996>
- Islamy, A. (2022). Moderasi Beragama Dalam Ideologi Pancasila. *POROS ONIM: Jurnal Sosial Keagamaan*, 3(1), 18–30. <https://doi.org/10.53491/porosonim.v3i1.333>
- Ismail, A. S. (Ed.). (2007). *Islam moderat: Menebar Islam rahmatan lil alamin* (Cet. 1). Pustaka Ikadi.
- Jaya, M., Alkaf, I., & Rahman, P. (2024). Prinsip Tasawuf Terhadap Nilai Dasar Pancasila Sila Ke-Satu Dan Ke-Empat Dalam Tafsir Al-Azhar. *Tajdid: Jurnal Ilmu Ushuluddin*, 23(1), 289–314. <https://doi.org/10.30631/tjd.v23i1.462>
- Kamil, S. (2022). Religious Harmony in Islamic Concept and its Historic Practices: Freedom of Religion and Pluralism as the Basis. *Sunan Kalijaga: International Journal of Islamic Civilization*, 5(1), 51–80. <https://doi.org/10.14421/skijic.v5i1.2174>
- Kemenag. (2019). *Moderasi beragama* (Cetakan pertama). Badan Litbang dan Diklat, Kementerian Agama RI.

- Krippendorff, K. (2004). *Content analysis: An introduction to its methodology* (2. ed., [Nachdr.]). Sage Publ.
- Maulidi, A. R. A. (2024). *Catatan Kehidupan Beragama di Era Jokowi: Ratusan Pelanggaran Terjadi Tiap Tahunnya*. NU Online. <https://www.nu.or.id/nasional/catatan-kehidupan-beragama-di-era-jokowi-ratusan-pelanggaran-terjadi-tiap-tahunnya-aRRtw>
- Mubarok, F. (2022). Konsep Neo Sufisme dalam Pengembangan Moderasi Beragama di Indonesia. *Iktisyaf: Jurnal Ilmu Dakwah dan Tasawuf*, 4(1), 01–20. <https://doi.org/10.53401/iktsf.v4i1.73>
- Musa, M. Y. (1963). *Falsafat Al-Akblaq Fi al Islam*. Muassasah al Khanji.
- Mustaghfiroh, S. (2022). Pengarusutamaan Nilai Moderasi Beragama di Era Society 5.0. *Moderatio: Jurnal Moderasi Beragama*, 2(2), 1–15. <https://doi.org/10.32332/moderatio.v2i2.5538>
- Nur, M., & Iqbal Irham, M. (2023). Tasawuf dan Modernisasi: Urgensi Tasawuf Akhlaki pada Masyarakat Modern. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 25(1), 107. <https://doi.org/10.22373/substantia.v25i1.16851>
- Rahman, F. (2020). *Islam* (Second edition). University of Chicago Press.
- Rahman, I., Huzafah, L., & Hartinah, M. (2025). Tasawuf dan Modernitas: Perspektif Kajian Islam Kontemporer. *IHSAN: Jurnal Penelitian dan Pendidikan Islam*, 1(1), 23–36. <https://doi.org/10.66031/ihsan.v1i1.120>
- Rambe, P., Sabaruddin, & Maryam. (2022). Model Moderasi Beragama berbasis Pesantren Salaf: Studi Kasus pada Madrasah Salafiyah. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7(1), 157–168. [https://doi.org/10.25299/al-thariqah.2022.vol7\(1\).9599](https://doi.org/10.25299/al-thariqah.2022.vol7(1).9599)
- Rida, M. R. (t.t.). *Tafsir Al-Manar*. Maktabatu al-Qahirah.

- Saputra, R., Dalimunthe, R. P., & Mulyana, M. (2021). Menyeimbangkan Ritualitas dan Partisipasi Sosial: Konsep Tasawuf Sosial Amin Syukur. *NALAR: Jurnal Peradaban dan Pemikiran Islam*, 5(1), 14–30. <https://doi.org/10.23971/njppi.v5i1.2788>
- Saumantri, T. (2022). Nilai-Nilai Moderasi Islam Perspektif Wahbah Al-Zuhayli Dalam Tafsir Al-Munir. *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis*, 10(1), 135. <https://doi.org/10.24235/diyaafkar.v10i1.10032>
- Shihab, M. Q. (2000). *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (10 ed.). Penerbit Mizan.
- Siradj, S. A. (2006). *Tasawuf sebagai kritik sosial: Mengedepankan Islam sebagai inspirasi, bukan aspirasi* (Cet. 1). Diterbitkan atas kerja sama Mizan [dengan] Yayasan Khas.
- Sukmayadi, Q. M. A., Sardin, S., & Utami, N. F. (2023). Generasi Z dalam Komunitas Keagamaan: Potensi Intoleransi Beragama melalui Budaya Eksklusif dalam Memahami Agama. *Jurnal Pemikiran Sosiologi*, 10(1), 1. <https://doi.org/10.22146/jps.v10i1.81066>
- Syukur, H. M. A. (2006). *Tasawuf bagi orang awam: Menjawab problem kehidupan*. Suara Merdeka.
- Syukur, M. A. (2012a). *Menggugat tasawuf: Sufisme dan tanggung jawab sosial abad 21* (Cetakan 3). Pustaka Pelajar.
- Syukur, M. A. (2012b). *Tasawuf sosial* (Cetakan 2). Pustaka Pelajar.
- Syukur, M. A., Ichwan, M. N., & Masrur, M. (2012). *Tasawuf kontekstual: Solusi problem manusia modern* (Cet. 2, Maret 2012). Pustaka Pelajar bekerjasama dengan LPK2 dan Suara Merdeka.
- Taufiq, W. (2021). *Urgensi Tasawuf Sosial*. https://www.beritasatu.com/nasional/766155/urgensi-tasawuf-sosial#goog_rewarded

- Ulfaturrohmatiririn, Z., Zulkipli Lessy, Isnan Arifin, Cahyaningtias Dwi Prabowo, Muhammad Zaki Mubarak, & Asih Rohmatul Listiani. (2021). Managing Plurality To Boost Harmony Among Religious Adherents In Indonesia. *Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama*, 21(2), 137–146. <https://doi.org/10.14421/aplikasia.v21i2.2550>
- Widia Astuti, Muhammad Hafizh, Sarah Dina, & Mudzakkir Ali. (2023). Interpretation Of Tasawwuf In Islamic Education To Improve Religious Tolerance. *Islamuna: Jurnal Studi Islam*, 10(1), 35–58. <https://doi.org/10.19105/islamuna.v10i1.9053>
- Wiwaha, K. S. (2024). Urgensi Mencapai Insan Kamil di Zaman Modern: (Studi Pemikiran Ibnu Arabi). *Jurnal Penelitian Agama*, 25(1), 35–52. <https://doi.org/10.24090/jpa.v25i1.2024.pp35-52>
- Yasmin. (2020). *Islam Rahmatan Lil Alamin, Apa Maksud dan Contohnya?* <https://news.detik.com/berita/d-5303056/islam-rahmatan-lil-alamin-apa-maksud-dan-contohnya>
- Zed, M. (2008). *Metode penelitian kepustakaan* (Ed. 2). Yayasan Obor Indonesia.