

# Tasawuf Kebhinekaan

*by* Syamsu Ni'am

---

**Submission date:** 29-Aug-2019 10:09PM (UTC+0700)

**Submission ID:** 1164851204

**File name:** Tasawuf\_Kebhinnekaan\_Syamsun\_Niam\_Anin\_Nurhayati\_IJPTNET.rtf (689.03K)

**Word count:** 13952

**Character count:** 75290

***Tasawuf Kebhinnekaan (The Sufism of Diversity) According to the Perspective of Indonesian Sufis: A Response toward The Problem of Diversity, Religiosity and Nationality in Indonesia***

Syamsun Ni'am<sup>1</sup> & Anin Nurhayati<sup>2</sup>

**Abstract**

This article aims to shed light on the resolution of conflicts that arise as the result of disharmony in many aspects of life especially the problem of diversity (heterogeneity), religiosity, as well as nationality (Nationalism) which infects not only in Indonesia but also in various parts of the world, which to this day has not yet found concrete and effective efforts to overcome them. As matter to the fact, these proplems will have a devastating impact on the existence of the humankind for the foreseeable future, directly or indirectly. In this context, the author wishes to offer an alternative solution on the attempt to solve such problems through the articulation of the teachings and practices of *tasawuf kebhinnekaan* (sufism of diversity) which was once practiced by the nine prominent Sufi leaders of Indonesian archipelago (Hadratus Sheikh Hasyim Sy'ari, Sheikh Ihsan, K.H. Mukhtar Syafaat, K.H. Abdul Hamid, K.H. Hamim Djazuli, K.H. Achmad Siddiq, K.H. Abdurrahman Wahid, K.H. Husaini Ilyas, and K.H. Sholeh Bahrudin) in unraveling the tangled yarn of diversity, religiosity, and nationality. The approach used in this study is historical-sociological; data analysis using analytical and descriptive method. The conclusion of this article is that the teachings, practices, and experiences of the nine Sufi of the archipelago which have ever been practiced in the matter of diversity, religiosity, and nationality can inspire and implicate the formation of the character of the Indonesian nation towards a fair, prosperous and civilized nation, and to remain accept and love NKRI, Pancasila ideology, 1945 Constitution, and *Bhinneka Tunggal Ika* ideology. As well as reject all ideology which oppose it.

**Key words:** Sufism, *kebhinnekaan* (diversity), religiosity, nationality and sufism of Nusantara

**1. Introduction**

This theme is chosen due to the fact that many people are really concerned regarding the problem of disharmony (instability) in many aspects of life that has happened lately, both at national and global (world) level. The emergence of ISIS (Islamic State in Iraq and Syria)

<sup>1</sup> Lecturer at The Study Program of Aqidah Islamic Philosophy Postgraduate, Institut Agama Islam Negeri (IAIN) Tulungagung Indonesia, niamiainta@yahoo.com.

<sup>2</sup> Lecturer at The Faculty of Islamic Education and Teacher Training, Institut Agama Islam Negeri (IAIN) Tulungagung Indonesia, nurhayatianin@gmail.com.

phenomenon after the fall of Jama'ah Islamiyah "al-Qaida" in Afghanistan by US troops several years ago, has sparked a new disharmony in many respects that have plagued much of the world, both in the East and West. This condition is caused by various speculations –as widely circulated in social media— partly because of global instability that plagues most of the world, such as unbalanced democracy, injustice, the double standard politics of superpower countries (such as The US and its allies), the poverty that has swept most of the world, the conflicts and wars in many Middle Eastern countries, and so on.

<sup>27</sup> According to the Global Peace Index (GPI) report, in terms of security level, the Middle East is considered to be the most dangerous area, especially in countries that are currently in war/conflict, such as Syria, Libya, Yemen, Iraq and the surrounding areas. Consecutively from 162 countries according to GPI, <sup>27</sup> Syria, Iraq, Afghanistan, South Sudan, Central African Republic, successively become the world's lowest security country. In other words, Syria is the most dangerous country today.

Indonesia on the other hand, still according to GPI, is in the 46th of most peaceful countries (High-peace category), belonging to the same group with France, Italy, England, United Arab Emirates, South Korea, Malaysia, and a number of other countries. In addition, the countries of <sup>24</sup> Iceland, Denmark, Austria, New Zealand, Switzerland, Finland, Canada, Japan, Australia and Czech, are the most peaceful countries in the world (Very high-peace category). Thus, the condition of peace in the world today is relatively decreased 2.4 percent compared to the previous year (2017). This condition occurs because triggered by the problem of refugees (including refugees in the country), due to conflict and war, as well as reoccurring terrorism.

In Indonesia, the issue of religious radicalization seems to be more conspicuous than ever before, especially after the bombing by which the perpetrators claims to belonging to the ISIS group, on Jl. Thamrin near Sarinah Shop on January 14, 2015 a few years back in which 7 people was found dead, and others wounded (*Kompas*, January 15, 2016). As a result of Thamrin's tragedy, Indonesia appears to struggle with a serious effort to cope with it comprehensively. This has drawn much of attention and response of many elements of society both from the ordinary people, religious leaders, governmental and non-governmental institutions, ranging from prevention efforts through the revising of terrorism law which was considered to be still weak in ensnaring and punishing terrorists, massive efforts to be undertaken jointly by all elements of society in Indonesia, whether through education in schools, boarding schools; to the activities of *da'wah*, Islamic communal teaching, activities in *majlis ta'lim* scattered throughout the country,

conducted by the Islamic clerics (*kyai*), teachers (*ustadz*), preachers (*muballigh*), and so forth. This effort is then called as an effort of "religious deradicalization", which until now still becomes a hot topic of conversation throughout the country.

*Tasawuf kebhinnekaan* (sufism of diversity)<sup>3</sup> in the perspective of Indonesian sufis is a religious thought and practice that was initiated and exemplified by the Indonesian Sufi leaders that can not be separated from the contextualization of the traditions and culture of the local community, so what lies under the islamic preaching (*da'wah*) and religiosity –especially how Indonesians practice Islam— is always based on spiritual ideology (sufism) which has been embraced and practiced. In this respect, the perspective of *tasawuf kebhinnekaan* (sufism of diversity) from Indonesian sufi leaders is presented as the alternative in solving disharmonic problems caused by different understanding, diversity, religiosity, political affiliation, economic, legal, socio-cultural, and others that are not comprehensive, thus giving implication to nationalist ideology in Indonesia in achieving the lofty ideals of a just and prosperous society, therefor, becomes difficult to realize.

The Indonesian muslim's acceptance of *Pancasila* and *Bhinneka Tunggal Ika* as the nation's philosophy is as a result of the long process of spiritualization and culturalization of the Indonesian archipelago' *Ulama* (clerics) who was once said to be a Sufi figure that not only has a very impressive personal charm (*akhlaq al-karimah*) but also known as *tarekat* (Islamic path way) figures –who has the attitude of wisdom in seeing every issue of the age and nation. These spiritual ideas can then be used as spirits to build a life of mutual coexistence, mutual greeting, mutual co-operation, and mutual development of the nation without being limited by tribal, religious, racial, cultural, ethnic differences, inter-group, or believe and faith. As the result, the Sufism that was initiated and developed by Indonesian sufis can thrive **as an alternative solution in solving** problems of disharmony **and** radicalization **in** this modern age. Undeniably, the idea of

<sup>3</sup> There is an earlier study, a book entitled "*Fikih Kebhinekaan, Pandangan Islam Indonesia tentang Umat, Kewargaan, dan Kepemimpinan Non-Muslim*", written by 16 Indonesian Muslim thinkers, and published by Mizan Pustaka, 2015. At a glance, it appears that the purpose of this Islamic jurisprudence is to present *fiqh* to be in context with its time, especially Indonesia which is in an integral part of the global hegemony on the issues surrounding it, such as radicalization, fundamentalization, democratization, globalization, and so on. Prior to this book of "*Fiqh Kebhinekaan*", there was "*Fiqh Sosial*" by K.H. MA. Sahal Mahfudh. The presence of jurisprudence may be complementary to the earlier *fiqhs*, so that all the national, diverse, and religious problems that are plaguing this country can be dealt immediately. It is very important –for the future— in the context of Indonesia, to develop a study that not only examines the jurisprudence of diversity alone, but also new product of *ijtihad* to emerge, so that there is a theology of diversity (*teologi kebhinekaan*), sufism of diversity (*tasawuf kebhinekaan*), interpretation of diversity (*tafsir kebhinekaan*), hadith of diversity (*hadits kebhinekaan*) and etcetera; so that Islam and its teachings are getting grounded and truly become a blessing for the universe (*rahmatan li al-'alamin*). The presence of this study is to fill the void of the missing.

*tasawuf kebhinnekaan* of this Indonesian Sufis can not be separated from the teachings of past Sufi orthodoxy (*salaf al-salihin*) of the world, then contextualized into a more empirical life.

## 2. Method and Significance of Study

This study is library research, so there are two important things that need to be emphasized in it, namely unit analysis (problem) and focus of study. In relation to this, the object of this study is the form of socio-religious phenomenon in the form of objects of manuscript (Muzhar 1998, pp. 33-34, Suprayogo and Tobroni 2001, pp. 49-50) with the problem unit of Indonesian sufi ideology, teaching and practice, which is focused on nine contemporary Sufi figures in Nusantara (Indonesia), namely: Hadratus Sheikh Hasyim Asy'ari, Sheikh Ihsan Jampes Kediri, K.H. Mukhtar Syafaat Banyuwangi, K.H. Abdul Hamid Pasuruan, K.H. Hamim Djazuli, K.H. Achmad Siddiq, K.H. Abdurrahman Wahid, K.H. Husaini Ilyas Mojokerto, and K.H. Sholeh Bahrudin Ngalah Pasuruan.

From the unit of the problem, a focus of the study was then set, which was used as the main issue or main problem chosen and proposed to find the answer. The focus of this article is on the thoughts, teachings and practices of Sufism of Sufi Nusantara in responding to the problems of diversity (heterogeneity), religion and nationality, as well as the implications that arise, which are limited to the following fundamental aspects: (1) Historical and genealogical aspects of sufism of Indonesian sufi, (2) teaching and practice *tasawuf kebhinnekaan* of Indonesian Sufi in responding issues of diversity, religion and nationality, and (3) Implication of Sufi teachings and practice of Indonesian Sufi of diversity in social life, religion, nation, and state. Therefore, the discussion in this study will not be out of the three focuses of the study.

There are four critical issues that are important in this study related to the technical operational writing, which involves source of data, data collection techniques, data analysis, and approaches. This study can not be separated from primary sources, which are writings/speeches, lecture notes/lectures from nine Indonesian Sufi, as well as secondary data sources (secondary resources), taken from the work/writing of others about the nine Indonesian Sufi. Data collection techniques use documentary techniques and in-depht interviews. Furthermore, the data obtained is then analyzed by analytical descriptive and content analysis. This method is used through the steps, which describe important issues related to the thoughts, teachings and practices of sufism of Indonesian sufi –especially concerning the response to the problem of diversity, religion, nationality, and implications. While the approach used in this study is historical-sociological.

This approach is used because the material of this study is related to the thinking of the figure through his past works, by looking at the historical and sociological situation and condition that underlies his life.

### 3. Sufism and Diversity (*Kebhinnekaan*) in Indonesia; in Search of Historical and Geneological Roots

Sufism (*tasawuf*) is a discourse which in Islamic studies is equivalent to the term of "Tauhid" and "shari'ah". Although in practice it is different in meaning and emphasis. *Tauhid* (monotheism) emphasizes on the belief aspect of belief in God, which is the embodiment of the concept of faith itself, on the other hand, *shari'ah* emphasizes more on the physical aspect (*al-dhahir/eksoteris*) of religious practice through *fiqh*. Sufism emphasizes on the inner (esoteric) aspect, since it concerns the understanding and the doctrine that governs direct relationships – even union— between God and human. In this context, sufism by some people is considered as a study full of private and individual values.

Basically, the teachings and practices of sufism have preserved an extraordinary dynamism. In this context, in its long history, it can be found many sufis movements, either individually –through its prominent figures as well as organisationally— through the movement of the *tarekat* which transforms in to a movement that not only can motivate some people to fight against and expel the invaders, but also mobilize the masses in large numbers for the sake of enforcement of the Law, social, cultural, political, even economic.

In this respect, there many world's sufi figures who have pluralist and inclusive views, so as to inspire the worldview to act and accommodate, acculturate, and respect each other, despite being in a diversity of faith, ethnicity, and religion. Idries Shah, a contemporary Sufi says, it is true that people in this world give it different names, but the essence is actually the same. Religion is a name that varies according to its adherents, perhaps even different ideas, and is pursued in different ways. Let it be as that how it was prepared (Shah 2000, 26-27; Ali 2012, pp. v-vi and Bahri 2010, pp. 253-254).

The theological expression of the great Sufi, Jalaluddin Rumi also seems to provide an understanding of the world image, which basically has the same position in the eyes of God. The apparent naming is the true reality of the Exalted One, the God, although the naming and appearance are different. The difference is only an artificial difference in the pseudo-meaning and impermanent (relative). Even further Rumi provides a neat illustration related to the

substantial meaning of diversity in the world. Where Rumi considers that the emergence of this world as a result of the intertwining of love among the existing beings, as if without the love, the world is nothing. Therefore, Rumi sees that Islam is a religion of love –in contrast to the understanding of many people who see Islam simply as a religion of law. According to Rumi, law and justice are the next aspect after love. In one of the Qur’anic verses al-Fatihah –which is the opening verse of the Qur’an— the first taught is the love of Allah the Almighty. Who is characterized as *Rahman* (creative love) and *Rahim* (forgiving love). Then afterwards Allah declares the law and justice. In relation to this, Rumi continues that Allah’s motivation in creating the universe was love, and love that moves the universe. In other words, love is the core foundation of this life (Sirry *et al.* 2004, pp. 232-233).

Unlike Idries Shah and Rumi, Abdul Karim al-Jili, a Sufi who lived in the late of 14th and early of 15th century AD, he has a very clear esoteric view of the phenomenon of diversity and religious attitudes in the world. Al-Jili sees that the essence of religion not only substantively but also ontologically. According to al-Jili, the essence of religiousness is the devotion to God, and all believers, or in other words, all of His creatures are servants of God (*'abdullah*), in their very own styles or forms. Ontologically speaking, the diversity is actually the result of God's *tajalli* (disclosure) through his *asma* (names) and attributes that manifest themselves in various forms (diversity). Therefore, religions will last forever as long as God still reveals Himself through the media of the universe, and will return to Him (Ali 2012, p. 44).

Another figure who has a multicultural and diversified view is Abu Mansur al-Hallaj (d. 922), as he put it: He has stipulated a religion for every group, and they have no ability to choose, instead it has been chosen for them. Therefore, whoever blames what other group holds, it means that he has punished the group to embrace religion for his own endeavor. Know it! Religions: Judaism, Christianity, Islam, and so on are different names and names that change, whereas the goal is not different, let alone varies (Bahri 2010, p. 251).

Besides al-Hallaj, the other Sufi who has a diversity view is Muhy al-Din ibn 'Arabi (d. 63 H/1240 CE). His view is illustrated in the theory of "God of trust (*Ilah al-mu'taqad*)", which is also called "God in belief (*al-Ilah fi al-i'tiqad*)", or "Lord of faith (*al-Haqq al-i'tiqad*)", or "God created in belief (*al-Haqq al-makhlug al-i'tiqad*)". "God of trust" is God in human knowledge, conception, understanding, or perception. God like this is not God as He really is, but God created by human, that is God created by knowledge, conception, understanding, or human perception. Such a God is "inserted" or "placed" by man in his belief. "Such a God-like

form, image or face" is determined or colored by human who has faith in Him. "What is known is" colored by "who knows". This is as al-Junaid says, "the color of water is the color of the vessel it occupies (*lawn al-ma' lawn ina'ih*)". Therefore, God says: "I am in my servant's supposition of Me (*Ana 'inda dzanni 'abdi bi*)". That is, God is percept, not known.

The true knowledge about God according to Ibn 'Arabi is, knowledge that is not bound by any particular form of belief or religion. That is the knowledge possessed by the Sufis. Therefore, the Sufis never reject God in any creed, sect, denomination, or religion. This means that God for the Sufis, in all beliefs, sects, schools, or religions, is one and the same. Ibn 'Arabi says: "Whoever frees the God from restriction, will not deny Him and acknowledge Him in every form in which He alters Himself" Bahri 2010, pp. 255-256).

Dara Shikoh (1615-1659), a Sufi from the Qadiriya order, who bridges the gap between Islam and Hinduism. His translation works are Bhagavad Gita, Yasas Vasishtha, and Upanishad, a valuable contribution to the development of later studies of Hindu spirituality and philosophy. Among the most important translations is the Upanishad translation. According to Dara Shikoh, "all scriptures, including the Vedas, are from one source, that the scriptures are a form of commentary on one to each other, and that the coming of Islam does not cancel the religious truth contained in the Vedas or substitute for the accomplishments of the Hindu people" (Sirry *et al.* 2004, p. 236). In addition, there are also Sufi figures such as Hazrat Inayat Khan (1882-1927) and Bawa Muhaiyaddeen, a Sufi from Sri Lanka. Both believe that the different naming of some religions in their different forms are only symbols. Similarly, the names of books given to any religion –Islam, Christianity, Hinduism, Buddhism, and so on— because all the books that belong to these religions are essentially derived from one and same source, that is God Himself. Therefore, Inayat Khan pioneered the Sufi movement in France by involving all religious groups (*ibid.*, p. 236-237).

The articulation of the Sufis seems to indicate that Sufism contains not only religious values but also ethical norms and values, aesthetics, rationality, metaphysics, even pedagogy, hence Sufism is capable of dialogue and dialectical communication with the conditions of its time (Ni'am 2009, p. 151). In this context Sufism can actually become a peace negotiator at a time when the world is experiencing aridity due to violence (radicalization) in the name of religion or on the other behalf. In modern and pluralistic life, Sufism can be used as an alternative solution in dealing with the modern human spiritual crisis that has escaped from its center like the phenomenon of radicalization, truth claim (*takfiri*), etc., so that the doer no longer



knows who he is, the meaning and purpose of his life. This lack of clarity on the meaning and purpose of life makes him suffer from inner pain in his heart. Benefiting from this Islamic spirituality (*tasawuf*), the dry fields is watered with cool water and given some refreshment and guided to a better life and clear -purposeful life.

This view and attitude towards the world based on this esoteric understanding by whom Abdurrahman Wahid (Gus Dur) –one of the Indonesian Sufi figures made as the object of study in this article. It is called a cosmopolitan view, because it shows a number of dominant elements, such as the loss of ethnic boundaries, the strength of cultural plurality, and political heterogeneity. That cosmopolitanism even manifests itself in a marvelous dominant element, the eclectic<sup>4</sup> religious life—that has been practiced for many centuries (Wahid 2007, p. 9).

In line with the above statement, in the Indonesian context, *Pancasila* and *Bhinneka Tunggal Ika* are deliberately chosen by the founding fathers—including the Indonesian muslim scholars (Ulama)— as a common platform and common denominator and it was indeed appropriate. For not only has that choice been for theological and esoteric reasons, but also sociological, by the emergence of plurality in many aspects of life; from tribes, religions, races, languages, classes, beliefs, and so on.

In the Islamic context, theologically, this diversity (*kebhinnekaan*) is indeed part of God given phenomenon (the *sunnatullah*) that can not be avoided or even eliminated. Diversity is a reality and a "work of God", so no one can change or avoid it (Azizy 2005, p. 1). As for esoteric (sufism), all realms (cosmos) are created by God (being) whom are treated equally by Him and will have the same place before God. In this respect, the best human in the eyes of God is the most pious and kind one. Therefore, maintaining diversity with its various consequences is also part of *sunnatullah*.

Although the slogan of "*Bhinneka Tunggal Ika*" is derived from Hindu/Buddhist teachings, however it is also relevant with the religious teachings coming after it. In Islam for example, it is explicitly mentioned in the Qur'an; verse *al-Hujurat* 49: 13: "O mankind, we created you from a man and a woman, and made you in nations and tribes so that you know one another. Verily, the most honorable among you in the eyes of Allah are the most fearful of Allah among you. Allah is the one who knows best and recognizes most".

Theses Qur'anic verses give clear affirmation that diversity (*kebhinnekaan*) is a reality that no one can deny. The verse also shows His servant that the diversity present in the world is

---

<sup>4</sup> A selective philosophical attitudes toward various sources to build philosophical thinking on his own.

deliberately under scenario of God, not by itself, along with the dynamics of the life that follows. Even if God wants to create one kind of creature, God must be omnipotent. This diversity is the empirical evidence of God's deliberate creation of diversity on this earth. The purpose of creating the diversity by God certainly with the purpose –according the verse— is that among the different servants can do the competition (race) to achieve goodness before God, so the key word in the verse is "piety". The best man in the sight of Allah is the one who fears for Him. Therefore, diversity is a certainty.

In the history of Islam's development in Nusantara (Indonesia), Wali Songo (litterally means The nine Sufi saints of Java) is called the first transmitter (*sanad/geneolog*) in teaching sufism of diversity (*tasawuf kebhinnekaan*) in Indonesian archipelago. Wali Songo had a very significant role in the Islamization process in the archipelago. In relation to this, Alwi Shihab, classifies it into two stages. The first stage, the presence of the Wali Songo, succeeded in establishing and accelerating the Islamization of the first centuries of Hijrah in the region so far from where this revelation came down, although its success was limited to certain areas. This is due primarily to the limited facilities that enable them to reach other areas throughout the country.

The second stage, which took place in the 14th century AD, is marked by the arrival of *asyraf* figures, the descendants of Ali and Fatima bint Rasulullah PBU, commonly referred to as *'alawiyyin* descendants. In this period, Islamic *da'wah* (propagation of the Islamic faith) developed in such a way that it can be spread throughout the archipelago, even in Southeast Asia. These developments peaked in the 15th century until the 17th century (Shihab 2001, pp. 20-21; Ni'am 2014, pp. 195-196). This is what later became the embryo of Sufi figures –especially Wali Songo— in spreading Sufi Islam in the archipelago. In further developments this has inspired the next Indonesian Sufi figures to develop and preach sufism of diversity (*tasawufKbhinnekaan*) in Nusantara (Indonesia).

The prominent feature of the teachings and practices of Wali Songo's sufism was cultural, accommodative, and acculturative to the local culture, so that whatever was preached to the local community, it was readily accepted by the community. In addition, it was boosted by the charm and self-image owned by Wali Songo who was so polite, gentle, and tolerance and was giving much respect on to local traditions or cultures, so that people tended to be more sympathetic and received it gracefully. Such a model of *da'wah* then was transmitted from time to time to the present day as exemplified by Sufi figures of the Archipelago to the next generation,

especially by the Sufi *kyai* (respected Islamic figure) who owns pesantren in Nusantara (Indonesia).

#### 4. The Sufism of Diversity's teachings and Practices of the Sufi Nusantara Figures: A Response toward Problem of Diversity, Religiosity and Nationality in Indonesia

The word "*Bhinneka Tunggal Ika*" was originally taken from the book "*Sotasoma*" by Mpu Tantular during the Majapahit kingdom (around the 14th century AD). The choice of *Bhinneka Tunggal Ika* as the slogan of the Indonesian nation was a long historical process, and purely the result of the process of culture and acculturation of noble values which had been embraced and run by the Indonesian people even before this country became a nation state officially, ie since before the proclamation of independence on August 17, 1945, where the period was regarded as a milestone in the journey of the Indonesian nation as an independent and sovereign nation. In the same time, the motto of *Bhinneka Tunggal Ika* has also function as the adhesive medium of diversity.

Thus, the word pluralism in the Indonesian context is called diversity, it does not mean to equate all the potential of this nation. The existence of the difference should not be equated, nor should the similarities be differentiated. *Pancasila* is a shared place of shared values of ethics to articulate all the different potentials or the same. These equations and differences must be well managed, so that it can be used as ammunition and materials in building the nation and state towards the nation and the State as aspired together, namely the nation of intelligent, dynamic, religious, fair, and prosperous.

*Pesantrens* as miniatures of Indonesian Muslim society has demonstrated its role in articulating moderate Islam—it can clearly be seen from the roles of Sufi figures in Nusantara.<sup>5</sup> Many Indonesian sufis are product of *pesantren*, they have an inclusive and moderate view in bridging dialogue diversity, religion, and nationality in the archipelago. In relation to this, besides aforementioned figures of Wali above, there are also many other contemporary Indonesian Sufis, among others: Hadratus Sheikh Hasyim Asy'ari, Sheikh Ihsan al-Jampesi, K.H.

---

<sup>5</sup> It can not be indeed denied that allegedly there are some pesantren which are far from the aspects of modern. This led to the emergence of harsh comments on the existence of *pesantren*. For example, Al-Mukmin Ngruki Solo *pesantren* which was taken care by Ustadz Abu Bakar Ba'asyir; *pesantren* Al-Islam, in Tenggulun, Solokuro, Lamongan, East Java; *pesantren* Umar bin Khattab, Bima, West Nusa Tenggara, and others. Even Yusuf Kalla at his period of becoming the Vice-President of President Susilo Bambang Yudoyono, had proposed to close the *pesantren* that allegedly teach the values of violence.

Mukhtar Syafa'at Banyuwangi, <sup>2</sup> K.H. Abdul Hamid Pasuruan, K.H. Hamim Jazuli Kediri, K.H. Achmad Siddiq, K.H. Abdurrahman Wahid, K.H. Husaini Ilyas Mojokerto, K.H. Sholeh Bahrudin Ngalah Pasuruan, and many others. They are the true pioneers, motor and transmitter (*sanad*) of *pesantren* in the Indonesian archipelago, who strongly adhere to the values of the inclusive and humanist teachings of Sufism.

The success of the Indonesian Sufis in articulating the values of Islamic teachings into the nation life of the people of Nusantara is caused by the expertise of the Islamic preachers, as well as the image and charms indicated by the Sufis, namely compromise and accommodative attitude towards local culture (local wisdom). Therefore, historians see the spread of Islam in Nusantara has almost never experienced any chaos (conflict) at all. According to Alwi Shihab, this condition is caused by several determinants, namely the acculturation of art media, customs, and local cultural traditions. Shihab's opinion is also supported by historians such as A.H. John and H.A.R. Gibb (Shihab 2001, p. 40).

The Sufi leaders, in their *da'wah* (*propagation of islamic faith*) in Nusantara, seem to understand very well about the subtleties of socio-cultural conditions, customs, and local character, so that they can easily accommodate and acculturate by not negating the principles of Islamic teachings, even they modify them beautifully. By knowing the culture and character of the local community, the Sufis will be easier to choose the right media and methods in the process of Islamization in this archipelago (Nusantara). The most prominent character of the archipelago community is the existence of life *gotong-royong* (co-operation), *tepo seliro* (mutual respect), respect for differences, jokes, and like to gather in both the difficult and happy. These characters become an important asset in building togetherness in the middle of diversity (*kebhinnekaan*). Such characters are well understood by the Sufi leaders as preachers (*da'i*) and spreaders of Islam in this archipelago. In this context, not a few local ritual ceremonies such as *selamatan* (feast), circumcision, childbirth ceremony, and marriage, which initially often hosted with various artistic music and songs that nuanced mystical beliefs; then changed and replaced by the ritual of *khitanan* (*walimat al-khitan*), slaughtering goat for newly born baby/*aqiqahan* (*walimat al-tasmiyah*), and marriage (*walimat al-nikah*), which were then modified by also reciting God's names/*wirid/dhikr*, preaching/*tausiyah*, recitation of the Prophet's prayer, al-Qur'an, and others (*Ibid.*, pp. 40-41).

Sufi's figures and charms depicted in their attitude and behavior in dealing with every problem of muslims/the *ummah* were by putting forward of Islamic morals (attitude and good

behavior). Every time people flock to come to the *kyai pesantren*/Islamic cleric –mostly are a Sufi and believed to possess a supernatural power; ranging from simply asking the blessing (prayer) for the plants to be fertile and harvest with the maximum result, healing the sick, consulting about marriage of his son, asking for the blessing of his merchandise to be whole sale, consulting about success in political positions, and so on. In this context, a particular *pesantren* Sufi/kyai is considered capable of dealing with any problem they face, from the mundane to the spiritual issues as if it would be solved by the Sufi.<sup>6</sup>

Even more interestingly was that the guests of this charming sufi coming from different social, religious, ethnic, and religious background. Many of these Sufi figures were visited by people of different beliefs and faith, simply asking to pray for them. In this context, the author will try to describe one by one of the Indonesian Sufis whom according to the opinion of the writer have concern on the diversity ideology in Indonesian archipelago.

#### **4.1. Hadratus Sheikh Hasyim Asy'ari**

Sheikh Hasyim Asy'ari is a charismatic Islamic scholar figure and has a great influence on the formation of social life, nation, state, and religion in Indonesia. Sheikh Hasyim is not only known as a scholar figure who succeeded in giving birth to a biggest *Jam'iyyah* (organization) of Islam NU (Nahdlatul Ulama/Awakening Islamic Scholar) in Nusantara, but more than that, Sheikh Hasyim was a patriot *ulama* and reformist who laid the foundations of nationality and statehood through the "*Resolusi Jihad fi Sabilillah* (Resolution of *Jihad*)" to ignite the fighting spirit of the Islamic students/*santri* and the people/*ummah* of Islam in the Indonesian archipelago in order to expel the colonialists from the earth of Indonesian archipelago on October 22, 1945, so that Indonesia has gained the independence gloriously. At that time Sheikh Hasyim acted as *Ra'is Akbar* (Supreme Leader) of Nahdlatul Ulama and the Chief Leader was K.H. Abdul Wahab Hasbullah. The content of the Resolution of *Jihad* is: "Fighting against and expel the invaders is main obligation/*fardlu 'ain* (of every Muslim, male, female, children, armed or unarmed to do) for those within the circle of 94 km from the entry point and the position of the enemy. For people outside the circle, that obligation becomes *fardlu kifayah* (which is no longer needed when other has done it)".<sup>7</sup>

---

<sup>6</sup> Related to the story of the Sufi/*kyai pesantren* and his role in providing an assessment of the society to face and solve many problems related to the people in general, it can be read on M. Dawam Rahardjo *et al.* (1785).

<sup>7</sup> The full text of the "*Resolusi Jihad*", can be found in Miftahuddin (2017, 110-111). See also Agus Sunyoto, "*Resolusi Jihad NU dan Perang Empat Hari di Surabaya*", in [www.nu.or.id](http://www.nu.or.id), accessed on August 18, 2017.

The call of jihad of Sheikh Hashim through the "Resolution of Jihad" was very effective in pumping and inspiring the fighting spirit of Surabayanese people known as arek-arek Suroboyo under the command of Bung Tomo –on November 10, 1945— to defend and expel the invaders (Miftahuddin 2017, p. 14). The influence of Sheikh Hasyim's call through the *Jihad* Resolution is not only echoing among the santri and the Muslim community in Surabaya and surrounding areas, but also has spread to the whole country, even the world. This was then regarded as a culmination point of the long <sup>69</sup> history of the struggle of the Indonesian nation (especially Muslims) in expelling the invaders in the archipelago for hundreds of years. Therefore, it is safe to say that Sheikh Hasyim was as a clerical figure among those who laid the foundation of nationhood in Indonesia during the movement and struggle of Indonesia so that *Pancasila*, 1945 Constitution (UD 1945) and Unity in Diversity (*Bhinneka Tunggal Ika*) became ideology and common platform of Indonesian to this day. As proof of Sheikh Hasyim's love for his homeland, Teibuireng students were accustomed to singing *Indonesian Raya* songs every Thursday after the end of the course. In addition, Sheikh Hasyim along with other NU scholars forbade the *santri* (student) to wear pantaloons, ties, hats, and shoes, commonly used by invaders with the intention of resembling their arrogance, disbelief, and physical attribution of the invaders (*Ibid.*, 105). Sheikh Hasyim's <sup>30</sup> actions in subsequent developments proved to have huge implications in the sovereignty of the Unitary State of the Republic of Indonesia (NKRI) and *Bhinneka Tunggal Ika* (Unity in Diversity). Some even say, NKRI would not be able to be realized well without effort (*ijtihad*) and patriotic acts (*jihad*) of these Islamic scholars pioneered by Hadratus Sheikh Hasyim Asy'ari.

According to Sheikh Hasyim, Islam should always be contextual and grounded by not destroying or negating the principles of Islamic teachings. The view of Sheikh Hasyim is then developed by the next generation, better known as the "**Islam Nusantara**" <sup>68</sup> (Indonesian Islam) view.<sup>8</sup> In this context, Islam in Indonesia seems to have become a proof <sup>26</sup> that Islam can go hand in hand in with pluralistic and modern life, and become an alternative choice in solving the

---

<sup>8</sup> "**Islam Nusantara**" is not a new ideology/sect. It is perceived as teachings and practices in the life of society, nation and state, in addition it is a product of contextualization of the social dynamic, culture, politics, economics in the context of Nusantara (Indonesia), so that Islam can have a dialogue and dialectical relation toward the current era without negating the principle of teachings. This Islamic model has indeed been practiced by the predecessors (*ulama*) of the Nusantara in the past, therefore, Islam which exists in Indonesia always respects differences, no conflict, friendly and blessing for the universe.

problems of nationhood, nationality and religion at a time when the world is experiencing “inflammation” in various aspects of life.

Hadratus Sheikh Hasyim Asy'ari's greatest contribution to the establishment of the nation of Indonesia is the laying of the foundations of the state based on the spirit of Islam that is grounded by the attitude of spirituality (sufistic view), which then brought the idea of the nation state (Nation state) Unity of the Republic of Indonesia) by making Pancasila as the ideology of the Indonesian nation (Asad Shihab 1994, p. 12; Miftahuddin 2017, p. 15).

#### **4.2. Sheikh Ihsan Jampes Kediri**

Sheikh Ihsan Jampes is a very charismatic figure of Indonesian Islamic scholar, born in Jampes Kediri village of East Java, in 1901 AD from couple of K.H. Dahlan and Nyai Artimah. Kyai (Islamic cleric) Dahlan was known as a famous kyai of his time, for he was the founder of Jampes-Kediri's boarding school in 1886 AD (Syamsun Ni'am 13 2015, pp. 533-554). Sheikh Ihsan's family and neighbourhood's environment was very supportive for his development and intellectual growth. Although, Sheikh Ihsan, was known as a scholar who had never studied overseas (Middle East) –as most other ulamas of the archipelago (Nusantara), who were mostly Middle East alumni, however Sheikh Ihsan has managed to have very dynamics thought which compensated the ideas of other prominent ulama in the archipelago. Among his monumental works which are now referred to and read in the pesantren in the archipelago is the book "*Siraj al-Thalibin*", a comentary explanation (*sharah*) to the work of Imam al-Ghazali, "*Minhaj al-'Abidin*". A monumental work composed of two volumes (volume I-II), contains the utterances of sufism and utterances of Sufis. The book "*Siraj al-Thalibin*" even considered as a compulsory reference at various top universities, such as the University of al-Azhar Cairo Egypt, and some Islamic University in South Africa.

"*Siraj al-Thalibin*" was not the only work of Sheikh Ihsan. Other works that have been referred to in the pesantren in the archipelago are; The book of "*Tashrih al-Ibarat, Manahij al-Imdad, Irshad al-Ikhwani li Bayani Shurb al-Qahwah wa al-Dukhan*", and it is believed that there are still many other works of Sheikh Ihsan which are still in the form of transcript that has not yet been published. Having written many works, Sheikh Ihsan proved that he was a very productive scholar of his days, even was comparable to the Middle Eastern alumni scholars.

Sheikh Ihsan Jampes was known as a very populist Sufi cleric. This showed by the activities of Sheikh Ihsan who like to mingle with many people from different background,

without being limited to differences in social strata, groups, nor religions. Anyone is seen as equal before God. Anyone who wanted to see (sowan) him, he received him gracefully, literally anyone who wanted to pay visit, he welcomes him with open arms. Whether his guest is of a different religion –Christian, Kong Hu Cu, Hindu, Buddhist, and others. Whether from the Dutch government officials, Chinese, and etcetera (Hadi 2008, pp. 35-37). Therefore, Sheikh Ihsan Jampes was known as a Cleric Sufi figure who deeply appreciated the differences and never rejected any guests from anywhere and anyone, many of whom came to him from Chinese ethnic background and were Christian or Kong Hu Cu, asking him to pray for making whole sale of their comercial goods and prolific shop. In addition, a story was circling that during the time of Dutch colonization, Sheikh Ihsan had very close relationship to Vander Plas who happened to be the East Java Governor. Albeit, he was known for putting no compromises agaisnt anything potentially harm people. However, even when Sheikh Ihsan rejected it, then he rejected it in a subtle way (Syamsun Ni'am 13 2015, pp. 539-540).

In the context of a diverse life (*bhinneka*), Sheikh Ihsan actually wanted to show a Sufi figure who can always appreciate the differences and can live amidst the existing differences without harming human existence as a servant of Allah who will someday return to Him. This, in the same time, shows that sufism can be a pathway to solve the problem of diversity, religiosity, and nationality in Indonesia.

#### **4.3. K.H. Mukhtar Syafa'at Banyuwangi**

Another sufi figure of Nusantara is K.H. Mukhtar Syafa'at from Blok Agung Banyuwangi. Kyai Mukhtar was born in Plosoklaten Pare Kediri Village in 1918 AD He was raised in quite dinamic family and social environment and had a very strong spiritual level, and came from a relatively well-established economic level (Haqiqi 2014, pp. 44-45). Such conditions led Kyai Mukhtar into becoming a charismatic cleric leader who is highly respected in the archipelago, especially in the area of Banyuwangi East Java and its surrounding areas.

Kyai Mukhtar Syafa'at was known as a very cosmopolitan and inclusive Sufi figure. Kyai Mukhtar was very close to his deciples, extended family, as well as to the surrounding community, not limited by ethnic, religion, or cultural barriers. He holds that "the position and role of man in the order of life is like a puppet that is fully driven by the puppeteer. For him this life is a perfect and surely cosmological system or stage. Each creature has its own place and function. They must meet each other and need one to another" (*Ibid.*, pp. 48-49). Kyai Mukhtar's



view is very cosmopolitan and universal, and the universality of Kyai Mukhtar's view is in line with the values taught by sufism. It seems that Kyai Mukhtar really understands the values of universality in Islam as a religion that upholds the differences which he considers to be *sunnatullah* (God given) which is unavoidable or abandoned. Because in essence the human beings meet each other and need each other. This kind of view of Kyai Mukhtar can be an entry point in knitting togetherness to build a very diverse Indonesian nation (*bhinneka*) as such.

#### <sup>2</sup> 4.4. K.H. Abdul Hamid Pasuruan

K.H. Abdul Hamid (hereinafter referred to as Kyai Hamid) is a Sufi scholar who was born in Lasem Rembang, Central Java in 1333 H/1914-1915 AD (Haqiqi 2014, p. 75). Eventhough in his childhood, he was known as a naughty child, but this stubbornness later on known to contribute to dynamics thoughts and movements in his adulthood. One of which was his flexibility to be able to make friends with people from different cultures this also delivered him to be a flexible and moderate Sufi cleric. The greatness of Kyai Hamid was of course supported not only because of his conducive educational environment, but also his family's background that consisted of great scholars who have high level of spirituality. It was this environment that led Kyai Hamid into become a well-known Sufi cleric, even known as *wali Allah* (lovers of Allah the Almighty)<sup>9</sup> from Pasuruan, given the vast knowledge and spiritual advantages he possessed.<sup>10</sup>

As a sufi cleric, Kyai Hamid is known to have moderate views. It was told that in the 1970s there was a debate among the Islamic scholars of Pasuruan about the implementation of reciting the Qur'an in a way of musical (*bi al-taghanny*) through the Qur'anic recitation competition/*Musabaqah Tilawatil Qur'an* (MTQ). All scholars except Kyai Hamid insists that reciting the Qur'an in a more musical fashion is something forbidden in Islam. But Kyai Hamid has different view that chanting the holy verses of the Qur'an in a way of musical and contested is allowed, as long as the intention is for *syi'ar* Islam (spread of Islam). In addition to that, in 1972 K.H. Ahmad Sahal died, and his wife (Nyai Maryam) was in the *'iddah* (wait) for 4 months 10 days. During the period of *'iddah*, a woman should not meet the non-*muhrim* and leave her

---

<sup>9</sup> Eventhough the labelling/giving any epithet toward a person is solely the prerogative right of Allah Almighty. And only His beloved person who knknows it, however, many people and the kyais in East Java at the time admitted that Kyai Hamid was *Wali Allah* (Beloved of Allah).

<sup>10</sup> Related to the complete biography of Kyai Abdul Hamid Pasuruan; the birth, adolescence, adulthood, until he become a Sufi cleric who has great influence in the life of society, nation and state-it can be read in the book of Hamid Achmad (2001).

home. Since Nyai Maryam had been registered to perform a pilgrim, Kyai Hamid allowed her to leave for the pilgrimage when all the kyai of Pasuruan and others forbade it. Kyai Hamid seems to prefer a more flexible and moderate view of *fiqh*. Another example is when Kyai Hamid did not forbid his family members to travel or go outside the house. In case of wearing hijab for women, they may wear the hijab and may not. Similarly, Kyai Hamid never required his family members to follow him fasting, as well as to others. Even though Kyai Hamid himself always did fasting on daily basis (Hamid Ahmad 2001, pp. 112-114).

In a similar fashion, Kyai Hamid, was known as a figure who appreciated the differences. It is said that almost every single day Kyai Hamid had countless of guests, they came with different problems, ranging from just asking him for prayer, sold out merchandise, husband or wife, fertile crops and gardens, asking for prayers to recover from illness, having a smooth career and position. He listened patiently to all these problems without any refusal, let alone mocking or making fun of. Therefore, Kyai Hamid was known as the figure of Sufi kyai and *Wali Allah* (God Beloved) whose religious understanding goes beyond the limits of the ordinary religious consent, so at that time Kyai Hamid was also known as the *Ulama wali* (God-Beloved Scholar) who has *karamah* (special power) from Allah the Almighty.

People in general also see Kyai Hamid as a simple and humble figure. Nothing to his face a scene of arrogance instead he liked to give smile to anyone, friendly, loving, helpful, and willing to help others whoever need it (Ni'am 2009, pp. 45-46). The phenomenon of moderation (inclusiveness) of Kyai Hamid's religious understanding seems to be explained through the Sufi approach, where the Sufis in his practice have seen that everyone is in the devotion to Allah SWT. what considered to be the most decisive factor is the degree of devotion (Hamid Ahmad 2001, pp. 115-116), not physical form nor other physical attributions.

#### **4.5. K.H. Abdul Hamim Jazuli (Gus Miek)**

K.H. Abdul Hamim Jazuli (better known as Gus Miek) was born in the village of Ploso, Mojo, Kediri in 1940. He was the son of K.H. Ahmad Djazuli, a founder of Pesantren al-Falah Ploso Mojo Kediri (Haqiqi 2014, p. 201). People know him as Sufi kyai figure in addition to his famous eccentric and uncommon acts,<sup>11</sup> also known to have moderate and multicultural views and attitude (*bhinneka*). His views and attitudes can be seen from his associations in which he

---

<sup>11</sup> *Nyentrik* and *nyleneh* is a Javanese term referring to an attitude and behavior which is out of the ordinary in general (*khariq al-'adah*).

did not limit himself by any boundaries of religion, ethnicity, tribe, class, or any other social strata. He got along with anyone indiscriminately.

It was told that he liked to give preaching in so called “the black world”, so it was attached to him that he was “a black kyai”, because he often visited discotheques, hotels, cafes and night clubs, however this association with artists, prostitutes, robbers, snatchers, muggers and others, was regarded as not big of a deal. In this context, it turned out that not everyone liked and gave appreciation, on the contrary, scoffs, mocks, sneers, and thought it was crazy. However, many people could also understand and appreciated his actions. Because many of them finally returned to the “right path”, the path that was directed by Allah the Almighty. His approach of preaching was by slowly making people understand Islam as easy, beautiful and *rahmah*/blessing religion for the universe. His look was also trendier and did not wear a robe or turban as commonly worn by most kyai and sufi. This is where Gus Miek was very fluent with the language and slang behavior in accordance with the demands of his time. For Gus Miek, any place can be a place for preaching and worshiping Allah the Almighty. According to Gus Miek, these places, such as mosques, churches, discotheques, movie buildings, hotels, shops, cafes, stalls are symbols of places that are essentially can be used for preaching and approaching Allah the Almighty (Haqiqi 2014, pp. 201-202).<sup>12</sup>

The cosmopolitan view of a Gus Miek above is actually in line with the sufistic values that are in-contact with the values of pluralism and diversity in Indonesia. In addition to the views and movement of *da'wah* conducted by Gus Miek above, Gus Miek also has a major contribution to the growth of spiritual movement in the midst of a society that has widespread influence to the present days, the spiritual movement called "*jama'ah semaan al- Qur'an Jantiko Mantab and wirid dzikrul ghafilin*". Gus Miek is one of the initiators and founders of this *jama'ah* together with K.H. Abdul Hamid Pasuruan and K.H. Achmad Siddiq.<sup>13</sup> This spiritual movement was deliberately conceived and developed by the three Sufi kyai, merely to give balance to the massive impact of excesses as a result of modernization and globalization, which could at any time erode the existence of human beings who suppose to be able to live harmoniously to each other, respect and appreciate each other, without having to be limited by any divisions and differences.

---

<sup>12</sup> Another story about Gus Miek, can be read in Akhyar Ruzandy (2005).

<sup>13</sup> In more detail, the history of the birth of the spiritual movement of Qur'anic *recitation Jantiko Mantab and Dhikrul Ghafilin*, can be read on Syamsun Ni'am (2009, pp. 157-158).

#### 4.6. K.H. Achmad Siddiq

Another contemporary Sufi figure is K.H. Achmad Siddiq. Kyai Achmad is considered to be a multi-talented scholar. Not only did he master religious matters, but also have some literacy on socio-cultural, economics, politics, art, and so forth. Therefore, Kyai Achmad is not only regarded as a scholarly charismatic but also intellectual scholar. The greatest contribution of Kyai Achmad –although his views were presented in 1983 at the time of the National Congress of Alim Ulama (Musyawarah Alim Ulama) in Situbondo— to the present day is concerned with the acceptance of *Pancasila* as the ideology and the basis of the state which he considered final and can not be tampered again.

According to Kyai Achmad, *Pancasila* and the 1945 Constitution (UUD) are not against Islam, and need not be contradicted. Another very phenomenal idea is about "*ukhuwwah*/brotherhood)". According to Kyai Achmad, *ukhuwwah Islamiyah* (Islamic brotherhood) is not limited to Muslims, but includes *ukhuwwah wathaniyah* (fraternal brotherhood of the nation) and *ukhuwwah basyariyah* (brotherhood of fellow human beings), since from the beginning the last two *ukhuwwah* have been implied in *ukhuwwah Islamiyah*.

Kyai Achmad argues that *ukhuwwah Islamiyah* has the meaning of "*ukhuwwah 'ind al-Islam* (brotherhood according to Islamic teachings)". This type of *ukhuwwah* has an inclusive character (open), not exclusive (closed). Even an atheist as long as he does not harm to Islam, he is still regarded as a fellow human being and a brother on the basis of same country. In this context, the true *ukhuwwah* is a fraternity that encompasses ethnic, religion, tribe, inter-group, social, cultural, race, and so on. If traced, This view of Kyai Achmad is inspired by the Sufi view as taught by earlier Sufis, a view which sees that all human beings have the same position before Allah the Almighty. Such a view implies that Muslims are friendly, believe, and testify that there is no god worthy of worship except God Almighty (Syamsun Ni'am 2009, pp. 172-174; Fuad Noeh and Mastuki 1999, 99-101). These views and movements of Kyai Achmad in the context of Indonesia today are considered very urgent given the constant threats that seek to undermine the diversity and nationalism in Indonesia.

#### 4.7. K.H. Abdurrahman Wahid (Gus Dur)

Unlike other Sufi figures above, K.H. Abdurrahman Wahid (Gus Dur) was the 4th President of the Republic of Indonesia, as well as a Sufi and NU (Nahdlatul Ulama) leaders who

was considered to be controversial and accentric due to his religious thoughts and practices which were out of the mainstream of understanding of Islam majority in Indonesia, even by the standard of NU's understanding itself. Nevertheless, NU members remain faithful and obedient to him, because in addition to his charism he is also the grandson of NU founder, Hadratus Sheikh Hasyim Asy'ari and the son of K.H. A. Wahid Hasyim. In addition, Gus Dur has a high intellectual-religious capacity and strong level of spirituality.

Gus Dur's thoughts are considered to be very genuine and has major implications toward diversity, nationality and democracy in Indonesia. It is his determination to defend the interests of people without considering ethnic, cultural, belief, group, tribe, race, or religion. For Abdurrahman, the *ummah* (mankind) must be defended from all actions that lead to injustice-whoever, anywhere, and anytime, regardless. In this context, Abdurrahman often reveals that "God does not need to be defended". Because God is all-powerful, without being interfered with the affairs of His creatures. According to Gus Dur, all human beings before God has equal rights, living together on earth which belong to Allah the Almighty, and will return to Him, therefore, nobody should limit or forbid the right to express.

Therefore, Gus Dur is known as the founding father of Pluralist in Indonesia. According to other specific studies, Gus Dur's thought was a result of his deep understanding and appreciation of the high spirituality toward religion. In this context, Gus Dur by most people, is also regarded as *wali Allah* (Beloved of Allah the Almighty). Abdurrahman's plural and inclusive thinking is in line with the diversity of values in the unity of *Bhinneka Tunggal Ika* concept which is ingrained in the life of society, nation and state in Indonesia.<sup>14</sup> However, discussing the prism of Wahid's thought in this section is not enough, given the greatness of his thoughts and their implications, and there are many studies related to Gus Dur's thoughts in this regard, both the study of Westerners and reviewers in Indonesia.

#### 4.8. K.H. Husaini Ilyas Mojokerto

K.H. Husaini Ilyas (commonly called Kyai Husain) is a kyai Sufi and the caretaker of Pondok Pesantren Nurul Hikmah Karangnongko, Mojoranu, Sooko, Mojokerto East Java. Both of his parents were a pious scholar, sufistic, and has a high level of spirituality, so they were

---

<sup>14</sup> Gus Dur's views pluralism, diversity, social sensitivity, culture, democracy, justice, and other religious matters can be seen in Abdurrahman Wahid *Islam Kosmopolitan, Nilai-nilai Indonesia & Transformasi Kebudayaan* (2007); also see in other works of Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (2006).

highly respected in **the** community of Mojokerto.<sup>15</sup> Kyai Husain is known as a contemporary hafidz (a person who can memorizes al -Qur'an entirely), has the capacity to interpret Qur'an, master hadith, fiqh, and sufism.

At the moment –by the time the writer conducts research— Kyai Husain is considered the most elderly kyai/cleric and has the biggest influence in Mojokerto. Kyai Husain is *Rais Syuriah* (Chief Leader) of NU Branch of Mojokerto since 2003 until now. Therefore, Kyai Husain is a very respected elderly cleric in East Java. His advice is always awaited and needed by the wider community through regular recitation of Qur'anic interpretation on Saturday and Tuesday noon, the evening fellowship every 17th of the month, as well as through religious speeches delivered at various events. In his *Pondok Pesantren*, Kyai Husain always receives guests from various background, ranging from just *silaturrahim* (only paying a visit) to ask for prayer and blessing.

Kyai Husain once said, anyone can come to his boarding school (*pesantren*), whether just ordinary people, officials, religious figures, politicians, merchants, Chinese, even any other religions, they will all be accepted by Kyai Husain with open arms. However, the interesting thing is that when a politician who wants to run for a campaign to ask for his blessing, Kyai Husain must reject it. He argued that he was a role model for the people, especially the NU people, if he supported one of them, then the pity was on confused society later on. He never distinguished the guests who came to him. The principle he holds is that all are servants of God who have equal standing before Him, we are all brothers. Anyone who needs help should be helped, regardless of degree, rank, belief, ethnicity, even religion. Thus, Kyai Husayn adheres to the principle of difference. Kyai Husain is a Sufi kyai who has an inclusive-accommodative view and attitude while preaching.

The matter to the fact is that Kyai Husain was the Sufi figure behind the scenes on the development of local, regional and national issues. At the time before Abdurrahman Wahid (Gus Dur) became President and after, Gus Dur had many consultations and communications with Kyai Husain to discuss a growing number of national issues. This was not known by many people even by the media itself. Kyai Husain's character was indeed low profile, not willing to be exposed and known by public. Therefore, if he must meet the national caliber figures like Gus Dur, it will be conducted secretly in a place that has been arranged somewhere.

---

<sup>15</sup> Related to biography of K.H. Husaini Ilyas, in detail it can be read in Syamsun Ni'am, "*Kontribusi K.H. Husaini Ilyas dalam Pengajaran Kitab Kuning di Pondok Pesantren Nurul Hikmah Sasap Sooko Mojokerto*", in *Thesis* (1996).

#### 4.9. K.H. Muhammad Sholeh Bahrudin

K.H. Sholeh Bahrudin (better known as Kyai Sholeh) is the founder and caretaker of Ngalah Pasuruan Islamic Boarding School (*Pesantren*), who was born on Saturday, May 9, 1953 M. in Ngoro Village, Mojokerto Regency. He is the first son of K.H. Muhammad Bahrudin and Nyai Hj. Siti Shofurotun (Muntahibun Nafis 2017, p. 127). The extraordinary values of the teachings developed by his teachers and master teachers (Kyai) was the teachings and practices of the importance of appreciating and respecting others. Thus, geneologically and intellectually Kyai Sholeh grew in an environment which was very conducive in shaping the level of his experty and dynamics of life.

According to Muntahibun Nafis (2017) research, Kyai Sholeh succeeded in establishing an educational institution in his pesantren from Kindergarten (*Taman Kanak-kanak*) to university level with vision, mission and goal of educating the nation and maintaining *Pancasila* values as well as producing students (*santri*) who "owns Japanese sharp like-brain and kind hearted like those of Medina". The values that Kyai Sholeh continues to teach are in accordance with the principle of "*ngayomi* (guiding) and *ngayemi* (calming)" pesantren. This principle is always developed in Ngalah Pasuruan pesantren to the surrounding community, so that the university that he initiated is having the motto of "the multicultural university" (*Ibid.*, p. 133).

*Ngayomi* (protecting-guiding), in this context, has the understanding of that every parent (the elderly) in a sociological context –including the kyai/ulama, community leaders, members of the DPR-DPRD (house of representative), the president, ministers, governors, sub-district officers, chief of village, such as (*Rukun Tetangga-Rukun Warga*), and others-should be able to provide protection, help and assist anyone who needs it. While *ngayemi* (calming) itself comes from the word *ayem* which has a sense of comfort and serenity. Thus, the meaning of *ngayemi* is the emergence of an attitude that always gives comfort and serenity to anyone and to whatever is around him. These two principles –*ngayomi* and *ngayemi*— if applied in social life, these values are translated in form of; mutual respect, mutual appreciation, etc., which will result in the attitude of tolerance and respect among diversed society (*bhinneka*).

This ideology of diversity which is based on the principles of religious values taught by Kyai Sholeh not only through regular teaching/preaching by using a number of authentic religious books/*mu'tabarah* (known as *yellow book*) in his pesantren, but also through the teachings and practices shown by Kyai Sholeh through his attitude and behavior on the daily basis. In addition to the formal education he initiated, there are also seminars, symposiums and discussions that

often involve many people from different background including cross ethnic, group, and even religion or belief. If those people were invited, they came to the discussion or joined seminar in Pesantren he led. This indicates that Kyai Sholeh and his pesantren have shown the world that religions –especially Islam— can have a dialogue and to some extent meet others as long as based on good intentions and goals. In this context, Kyai Sholeh –as stated by Muntahibun Nafis (2017)— has a broad and flexible view. Broad means that not only is Kyai Sholeh qualified in terms of Islamic jurisprudence (*fiqh*), but also on the matter of monotheism, knowledge of sufism and also social science. In addition, flexible means that Kyai Sholeh understands his religion flexibly as reflected in his attitude and his *tasamuh* behavior (tolerant of difference), *tawazun* (balanced), *tawasuth* (center), and *i'tidal* (firm and straight).

These examples of the teachings, understandings, attitudes and behaviors of kyai and Sufi leaders in responding to the problems of diversity, religion and nationality by putting the emphasis on the values and principles of *akhlaq al-karimah* (good moral) as mentioned above, are deliberately presented so that people know for fact that Islam is always in touch with the context of the times and places. In the context of Indonesia, Islam always has a dialogue and dialectical approach with the context of Indonesia. This is as shown by the preachers and spreaders of Islamic teachings through the teachings, attitudes and behaviors of kyai and Sufi of the archipelago as mentioned. This indicates that not only the teachings of Islam are compatible with the values of plurarism and moderatism but also in line with the principle of diversity (*kebhinnekaan*), in addition to that, the teachings, understandings, attitudes and behaviors shown by Sufis of the archipelago as result of their deep understanding of religion.

This moderate Islam of Sufi pesantren's kyai afore mentioned above which is then used as a foundation in spreading the friendly Islam to the universe (*rahmatan li al-'alamin*). Based on the results of in-depth study of the existence of pesantren, it has been shown that since its early development (early 16th century), Islam was spread in very friendly manner and was easily able to accommodate the cultural characters of Nusantara. As the oldest Islamic educational institution, pesantren has a big role in the process of Islamization (including Islamization of culture) in Indonesia, and even in Southeast Asia (Basya 2015, p. 3).

The pesantren's ability to easily accommodate the diverse cultural character of the archipelago (*bhinneka*), and not to be oppressed by the hegemony of the times, is a historical evidence. Indeed from the very beginning of it's development, pesantren has stepped and proceeded openly to diversity and homogeneity (*kebhinnekaan*). An astounding research of



dissertation by Prof. Lukens Bull (1997) from Arizona State University (ASU) AS, has justified the statement that pesantrens have succeeded in carving out a new identity. They rejected two forms of Kamal al-Taturk's *taklid* (blindly accepting), as well as to Khomeini's rejection of anything Western and modern; the pesantren community is well aware and sensible toward globalization and Mc-Donalization, but remains actively able to respond to globalization with peaceful *jihad* in education of pesantren (Masdar Farid Mas'udi 1985, p. 218).

The history of Sufi figures above –from the attitude and behavior of the world's Sufi figures, as well as the Wali Songo to the story of the Sufi kyai of the archipelago (Nusantara)— is an indisputable-historical proof that sufism has had a significant role in building civilization in the world, the value of diversity, religiosity, and the concept of nationality in the world. In the context of Indonesia, diversity and religious values in the country are being tested by the hustle and bustle of the current global situation. In this momentum, therefore, the teachings of sufism which were developed by the Sufi can be used as entry points in unraveling the tangled thread of homogeneity in Indonesia.

The Islamic values that teach about *rahmat* (loving) and kindness to anyone, anywhere and anytime by the Sufis above, is a model of religiosity that should be used as an alternative in the solution of disharmony problems that may one day arise in any country in the world — including in Indonesia. The Sufi style model of religiosity above would be very suitable to be developed in the world, when the world is faced with global geopolitical challenges such as ISIS (Islamic State of Iraq and Syria) phenomena and Je Suis Charlie movement in response to terror against Charlie Hebdo magazine in Paris some time ago, is a clear example of the clash of civilization's extreme due to the lack of interaction-ethics and respect for the value of diversity and humanity (Muhammad Nuh in *Jawa Pos* 2015). In addition to the rise of radical groups that seek to infiltrate every aspect of human life —including Indonesia— there are groups such as the Hizbut Tahrir Indonesia (HTI) and other misfits, with a radical understanding, which negates other groups blindly.

The Sufis view diversity as a manifestation of God's own self image (*tajalliyat kamali Ilahiyyat*). Sufi's views are in line with the basic concept of monotheism as the foundation of ethics, aesthetics, and its epistem. *Tauhid* (monotheism) teaches about the existence of God as the epicenter of everything that exists on this earth, so that the diversity (homogeneity) that exist in the earth, is the radiance of God Himself. The basic idea of monotheism is that if various forms are found and different, then they will return to the One God. This view what makes Islam

is considered to be a religion that teaches about universalism. In this respect, many Western and Eastern perennial philosophers such as A. K. Comaraswamy, R. Guenon, F. Schuon, Seyyed Hossein Nasr, Titus Burckhard and others, regarded Sufism as the most qualified representative of Islam to be used as a reference in understanding universalism (Syamsun Ni'am 2015, pp. 831-844).

In its long history and through the teachings of sufism practiced by Sufi figures, Islam is always at the forefront in bridging dialogue with other religions and cultures. According to Sayyed Hosein Nasr (1980, p. 144), in the Sufi view, different religions are understood as a solar system in their own place, with their respective suns. A prophet or a founder of a particular religion, is the sun in his tentacy system, while other prophets can be viewed as stars scattered in the sky and only visible at night. Among the stars is actually the sun in another solar system. In this regard, Rumi provides a sophisticated illustration: "Beliefs are many, but Faith is one; the container of belief is many, yet the soul of the beliefs is one. The soul of the believer is intact and singular, because it is hundreds of times more than his body. Like the sunlight of the sky; its rays thousands of times compared to the illuminated home front yard" (Abdul Hadi 2014, p. 3).

Thus, it can be said that the conception of diversity develop by Sufis above is actually derived from the teachings of monotheism. This view implies that the existing diversity, whether religious, ethnic, tribe, race, tradition, etc., does not mean to be scattered or many in kind, which then leads to different interests, and leads to conflict (disintegration). But this existing diversity is the tajalli of God's creation in accordance with His will, and in the future will re-unite with Him. Therefore, the management of the existing diversity should be done well for the realization of a better harmony of life as a manifestation of the purpose of enforcing the *shari'ah* of Islam on earth.

## 5. The Implication of Sufism of Diversity's Teachings and Practices in Indonesia

The nine Sufi of the archipelago (Nusantara) and the diversity of ideas mentioned above are Sufi figures who have great influence in the formation of the character of the people/nation, not only affect the *santri* (student) in the pesantren he leads, but also has broad implications in religious life and diversity of society, nation and state. It can be found through the prism of thought built and practiced in everyday life. This implication can be felt by all layers of people from the archipelago community with the solidity of unity that until now unshakable by anything that hit it, when Indonesia was faced with various tests and trials and even plague over diversity

14  
that has been a pillar in the life of society, nation and state, so that the unitary state of the Republic of Indonesia, *Pancasila*, and the 1945 Constitution (UUD) –which is the platform for life of the nation and state— remained on the track which was once agreed by the founding fathers-including the Sufi clerics.

The implications of this sufism's thinking on the diversity can still be felt by all Indonesians to this day, it can at least be seen from some fundamental implications. *First*, the islamic scholars/Sufi kyai above are the caretaker and even the founder of the pesantren they lead. There are countless number of students and alumni who have successfully been educated through the teachings they have conducted. In addition, the culture of "*sami'na wa atha'na* (we listen and obey) to the kyai" has so far become a jargon that can not be abandoned by the students –both for those who are still active as a santri in boarding school or students who have become alumni of the boarding school. This happens due to the belief in pesantren, that if the culture of "*sami'na wa atha'na*" is abandoned or ignored, it will have an effect on the loss of blessings and the usefulness of knowledge gained in pesantren. This then brings implications to everything that is taught and practiced by the kyainya should be followed and obeyed. In this context, the thinking and practice of *tasawuf* diversity carried out by its the kyai is always followed and become a reference by the *santri* (students) anywhere and anytime they are.

*Second*, apart of being the highest leader of pesantren who has control over the *santri* and alumni, he is also considered as the respected figure by public (*ummah*). The involvement of kyai Sufi of the Archipelago in defending the Unitary State of Indonesia (NKRI) and *Pancasila* never subsided, not even an inch. Through recitation of the “yellow books (*kitab kuning*)” in pesantren, pulpits of lectures, religious lectures, discussions, and many preaches he has conducted, he has a direct and significant influence on the sustainability of life in society, nation and state. Therefore, it is almost no one of kyai pesantren who does not support and defend NKRI and *Pancasila*. Because they are well aware that by distorting or opposing the existence of NKRI and *Pancasila*, is equal to betraying the results of *jihad* and the product of *ijtihad* from their clerics/kyai predecessors. It is considered to a crime both seen from the perspective of social and religious perspectives. This also indicates that the Sufi view of the archipelago about the relationship of Islam and nationalism (nationalism) is complementary.

*Third*, the charm and expertise of the Sufi figures above is the key to everything. It can not be denied that the figure of Sufis is a polite both while talking and communicating, calm and sympathetic in attitude and behavior (*akhlak al-karimah*), not only to fellow Muslims but also to

other groups even to other religions, always depicts a good attitude and gentle speech to the others. The real kyais are those who can cuddle and *ngopeni* (guiding-protecting) the *ummah*, because they are in direct contact with the people and their different interests. This self image which then become an entry point in the *da'wah*, including the one related to the diverse preaching (*da'wah kebhinnekaan*) delivered in every opportunity, so that it is smoothly accepted by the audience and always obeyed.

*Fourth*, the product of *ijtihad* by the Sufis of the archipelago is not only based on their deep religious knowledge, but also supported by their knowledge on matters of people and nationality. One thing that these Sufi figures always perform prior to making their ideas into common decision was "*istikharah*", a spiritual step by asking for guidance to Allah SWT. in every movement and step, so whatever the decisions are, they are always based on the guidance and approve of Allah the almighty. In this context, sufism of diversity (*tasawuf kebhinnekaan*) which was initiated and developed by a Sufi figure which then resulted in the formation of a peaceful, just and prosperous nation of Indonesia can be finally realized smoothly.

*Fifth*, the Sufi of the archipelago is well aware that Indonesia is founded on an inevitable plurality of ethnicities, religions, denomination, hundreds of languages, thousands of islands, etc. from Sabang to Merauke. Therefore, this existing diversity must be well managed, so it will not lead to conflict in the future. In managing diversity, an apparatus is needed to build solidity or even to unite the existing various differences. The building that is considered to be the most effective in managing the nation which until now is still considered to the most suitable one is a building called "*Pancasila*".

According to the previous studies, *Pancasila* is a process and the results of excavation and absorption of many local cultures that have grown and developed since the ancestors of this nation in this archipelago, so *Pancasila* was chosen as the way of life of the Indonesians by no means of making it up, it has been through a very long process, and this *Pancasila* as the best tool to rule the nation to this day. This product of *ijtihad* Sufi Nusantara is then implicated to a good democratic order and in line with the teachings of Islam in Indonesia.

## **6. Conclusion**

Sufism of diversity in the perspective of the sufi of the archipelago –as shown above— is an alternative answer to the emergence of many disharmony problems in the increasingly diverse life of the *ummah (bhinneka)* which is not only faced by the Indonesian people, but also by the

world community today. Therefore, it is important to learn and read the views and religious attitudes that have been shown by the Sufi archipelago in the development of better civilization in this world. It can be seen through the following conclusions:

- a. Historically and genealogically, sufism of diversity (*tasawuf kebhinnekaan*) which was built and developed by the Sufi of the archipelago can not be separated from the fundamental aspect of an Islamic epistemology of Islamic architecture, namely the building of monotheism, Islamic law (*syari'at*), and sufism. Given the nine Sufi Nusantara figures are consistent followers of *Sunni*, as well as teachers, and practitioners of sufism, thus the buildings of monotheism, Islamic law (*syari'at*), and sufism become critically the most crucial aspect in the existing religious teachings and practices. The concept of sufism of diversity (*tasawuf kebhinnekaan*) has genealogically also been taught and practiced by previous Sufis like Wali Songo as the first transmitter (*sanad*) of *tasawuf kebhinnekaan* in Nusantara (Indonesia).
- b. Based on the first point, the sufism of diversity (*tasawuf kebhinnekaan*) which was taught and practiced by the nine Sufis of the archipelago will not certainly goes against the path of *Tauhid-syari'at-tasawuf* (monotheism-Islamic law-sufism). The sufism of diversity which was conceptualized by the nine Sufis of the archipelago is actually a repetition of the normative aspect of classical teachings of sufism, however it can be packaged nicely and decently. This is where a dynamic contextualization of the diversity occurs in the archipelago, so that what is conceptualized, taught, and then practiced in the life of society, nation and state has a match and in-context with the traditions, socio-culture or the culture of Indonesian society. This can be witnessed through the story of its journey when dealing with many people from different backgrounds with different interests. Thus, the building of sufism of diversity which was initiated and developed by the nine Sufis of the archipelago is not a fictitious, on the contrary, it is a religious reality amidst the diversity (*kebhinnekaan*) of the *ummah* (peoples).
- c. The concept of sufism of diversity (*tasawuf kebhinnekaan*) which was initiated and developed by the nine sufi figures is proven –at the moment— to have huge impact especially when Indonesia is confronted with disorientation in the understanding of diversity itself. Although in the perspective of Islam, diversity is a certainty that can not be rejected or avoided. The wisest is to manage the diversity well, so that harmonization and stabilization in various aspects in the life of society, nation and state can be achieved in accordance with the nation's aspiration.

d. The next implication is related to the commitment of the Sufi archipelago in guarding and protecting the <sup>14</sup> Unitary State of the Republic of Indonesia, the 1945 Constitution (UD), and *Bhinneka Tunggal Ika*, through religious ideology which is believed to be universal good and truth so that it does not deny the truth and goodness of others. Whatever come from others, as long as it does not conflict with aspects of monotheism-Islamic law-Sufism, it can still be tolerated. *Pancasila* which was chosen by the founding fathers as the way of life of the Indonesian nation is the right choice for plural Indonesian nation in many ways. The implications of the *ijtihad* of Sufi figures are directly or indirectly felt to this day, namely the need to protect, preserve, and practice the teachings of sufism of diversity (*tasawuf kebhinnekaan*) in everyday life

## 7. References

- Achmad, Hamid. (2001). *Uswatun Hasanah (Biografi Ketauladanan Kiai Hamid)* [A Good Model (Biography of Modeling Kiai Hamid)]. Pasuruan: Yayasan Ma'had al-Salafiyah.
- <sup>34</sup> Ali, 'Abdullah Yusuf. (1991). *The Meaning of The Holy Qur'an*. Brentwood, Maryland, U.S.A: Amana Corporation.
- Ali, Yunasril. (1987). *Pengantar Ilmu Tasawuf* [Introduction of Sufism Knowledge]. Jakarta: Pedoman Ilmu Jaya.
- <sup>1</sup> Ali, Yunasril. (2012). *Sufisme dan Pluralisme: Memahami Hakikat Agama dan Relasi Agama-Agama* [Sufism and Pluralism: Understanding of Religious Authentic and Relationship]. Jakarta: PT. Elex Media Komputindo.
- Al-Aqqad, Abbas Mahmud. (1954). *Al-Islam fi al-Qarn al-'Isyirin: Hadlirih wa Mustaqbalihi*. Kairo: Dar al-Kutub al-Haditsah.
- 'Aun, Faisal Badr. (1983). *Al-Tasawwuf al-Islami al-Tariq wa al-Rijal*. Kairo: Maktab Sa'id Ra'fat.
- Azizy, Qodri A. (2005). "Orientasi Teoritis [Orientation Theoretically]", <sup>16</sup> dalam Alef Theria Wasim et. al. (ed.). *Harmoni Kehidupan Beragama: Problem, Praktik & Pendidikan* [Harmony of Religiosity Life: The Problems, Practices & Education]. Yogyakarta & Semarang: Oasis Publisher.
- <sup>6</sup> Azra, Azyumardi. (1998). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-akar Pembaruan Pemikiran Islam di Indonesia* [Ulama Network in The Middle East and The Nusantara Archipelago XVII and XVIII Centuries: The Tracking of Roots Reformation of Islamic Thoughts in Indonesia]. Bandung: Mizan.
- Badawi, 'Abd ar-Rahman. (1975). *Tarikh at-Tasawwuf al-Islami*. Kuwait: Wikalat al-Mathbu'ah.
- Bahri, Media Zainul. (2010). *Tasawuf Mendamaikan Dunia* [Sufism Reconcile The World]. Jakarta: Erlangga.

- Baisuni, Ibrahim. (1969). *Nasy'atut al-Tashawwuf al-Islami*. Mesir: Dar al-Ma'arif.
- Al-Barsany, Noer Iskandar. (2001). *Tasawuf, Tarekat dan Para Sufi* [Sufism, Tarekat and The Sufis/Saints]. Jakarta: Srigunting.
- "Bhinneka Tunggal Ika [The Unity of Diversity]". (2016). From *Wikipedia Bahasa Indonesia, Ensiklopedia Bebas*, in the [http://id.wikipedia.org/wiki/Bhinneka\\_Tunggal\\_Ika](http://id.wikipedia.org/wiki/Bhinneka_Tunggal_Ika), accessed on February 29.
- Bisri, Mustofa. (1994). "Pengantar dari Penerjemah [Introduction from Translator]", dalam Muhammad Asad Syihab, *Hadratussyaikh Muhammad Hasyim Asy'ari: Perintis Kemerdekaan Indonesia* [Hadratussyaikh Muhammad Hasyim Asy'ari: A Pioneer Indonesian Freedom]. Alih Bahasa: K.H.A. Mustofa Bisri. Yogyakarta: Kurnia Kalam Sejahtera & Titian Ilahi Press.
- Bisri, KH. A. Musthofa. (2005). *Fikih Keseharian Gus Mus* [Daily Fikih Gus Mus]. Surabaya: Khalista.
- Boisard, Marcel A. (1980). *Humanisme dalam Islam* [Humanism in Islam]. Translator by M. Rasyidi. Jakarta: Bulan Bintang.
- Bruinessen, Martin Van. (1996). *Tarekat Naqsyabandiyah di Indonesia* [Tarekat Naqsyabandiyah in Indonesia]. Bandung, Mizan, IV edition.
- Chittik, William C. (2008). *Sufism: A Beginner's Guide*. Oxford: Oneworld.
- Damami, Mohammad. (2000). *Tasawuf Positif dalam Pemikiran HAMKA* [Positive Sufism in The HAMKA Thought]. Yogyakarta: Fajar Pustaka.
- Ghallaab, Muhammad. *Al-Tasawwuf al-Muqaran*. Kairo, Mesir: Maktabah Nahdliyyah.
- Ghazali, Abdul Moqsih. (2015). "Metodologi Islam Nusantara [Methodology of Islam Nusantara]". In Akhmad Sahal dan Junawir Aziz (ed.) *Islam Nusantara: Dari Ushul Fiqh hingga Paham Kebangsaan* [Islam Nusantara: From Ushul Fiqh to Nationalism]. Bandung: Mizan.
- Al-Ghazali, al-Imam. (1988). *Kitab al-Arba'in fi Ushul ad-Din*. Beirut: Dar al-Jil.
- Al-Ghazali, al-Imam. *Tt. Ihya' Ulum ad-Din Jilid III-IV*. Surabaya: al-Hidayah.
- Gibb, H.A.R. (1961). *Shorter Encyclopaedia of Islam*. Leiden: E.J.Brill.
- Hadi, Abdul WM. (2014). "Kebhinekaan Beragama dalam Perspektif Tasawuf [The Religious Diversity in the Sufism Perspective]", in <http://ahmadsamantho.wordpress.com/2010/12/14/kebhinekaan-agama-dalam-pandangan-ahli-tasawuf/>, accessed on June 24.
- Hadi, Murtadho. (2008). *Jejak Spiritual Kiai Jampes* [The Spiritual Footstep Kiai Jampes]. Yogyakarta: Pustaka Pesantren, II edition.
- Haeri, Syaikh Fadhlalla. (1993). *The Elements of Sufism*. USA: Element, Inc.
- Hamim, Thoha. (2001). "Islam dan Hubungan Antar Umat Beragama [Islam and The Inter Religious Relationship]" in *FORMA*. Surabaya: Majalah Mahasiswa Fak. Ushuluddin IAIN Sunan Ampel. XXVI edition.

- Hamka. (1986). *Tasawuf; Perkembangan dan Pemurniannya* [Sufism; Development and Purification]. Jakarta: Pustaka Panjiimas.
- Haqiqi, Muhammad al-Fitra. (2014). *50 Ulama' Agung Nusantara: Potret Keteladanan & Ketokohan bagi Umat dan Bangsa Seri 1-2* [The Great Ulama Nusantara: The Potret of Modeling & Prominent Figures to Peoples and Nations]. Jombang: Darul Hikmah.
- Hilal, Ibrahim. (1979). *Al-Tashawwuf al-Islamiy bain ad-Din wa al-Falsafah*. Kairo: Dar al-Nahdhah al-'Arabiyah.
- Hilmi, Masdar. (2016). *Jalan Demokrasi Kita: Etika Politik, Rasionalitas, dan Kesalehan Publik* [The Way of Our Democration: A Political Ethic, Rasonality, and Public Piety]. Malang: Intrans Publishing.
- Hilmi, Musthafa. (1982). *Ibn Taymiyah wa al-Tashawwuf*. Iskandariyyah: Dar al-Da'wah.
- Hitti, Philip K. (1973). *History of the Arabs*. London: Macmillan Ltd.
- Hodgson, M.G.S. (1974). *The Venture of Islam II*. Chicago: Universty of Chicago Press.
- Hoeve, PT. Ikhtiar Baru Van. (1993). *Ensiklopedi Islam V* [Encyclopedia of Islam V]. Jakarta: PT. Ikhtiar Baru Van Hoeve.
- Huges, Thomas Patrick. (1982). *Dictionary of Islam*. New Delhi: Cosmo Publication.
- Ihsan, Syekh Jampes. *Siraj al-Thalibin I-II*. Surabaya: al-Hidayah.
- Al-Irbili, Muhammad Amin al-Kurdi. *Tanwir al-Qulub fi Mu'amalat 'Allam al-Ghuyub*. Indonesia-Singapura-Jedah: al-Haramain.
- Jamil, M. Muhsin. (2005). *Tarekat dan Dinamika Sosial Politik; Tafsir Sosial Sufi Nusantara* [Tarekat and The Dynamic of Social-Politic; Interpretation of The Social Sufi Nusantara]. Yogyakarta: Pustaka Pelajar.
- Al-Jurjani. (1988). *Al-Ta'rifat*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Al-Kalabadzi, Abu Bakar Muhammad bin Ishaq. (1993). *Al-Ta'arruf li Madzhabi ahl at-Tasawwuf*. Beirut: Dar al-Kutub al-'Ilmiyah.
- K.H. Husein Ilyas Mojokerto. (2017). "Kiai Penuh Karomah yang dekat Keluarga Gus Dur [Kiai Full Sacred Close by Gus Dur Family]", in <http://www.wartaislami.com/2017/07/>, accessed on September 11.
- Khaldun, Ibn. *Al-Muqaddimah*. Beirut: Dar al-Fikr.
- Khazam, Anwar Fuad Abi. (1993). *Mu'jam al-Mustalahat al-Shufiyah*. Beirut: Maktabah Lubnan.
- Kitab "Shahih wa Dla'if Jami' ash-Shaghir" dalam *Maktabat asy-Syamilah*, bab 3055, juz 12.
- Maarif, Ahmad Syafii. (2009). *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan: Sebuah Refleksi Sejarah* (Islam in The Indonesia and Humanity Frame: A Reflection of History). Bandung: Mizan bekerjasama dengan Maarif Institute.
- Madjid, Nurcholish. (1985). "Pesantren dan Tasawuf [Pesantren and Sufism]". Dalam M. dawam Rahardjo, (ed.) *Pesantren dan Pembangunan* [Pesantren and Development]. Jakarta: LP3ES.



- Madjid, Nurcholish. (1994). *Khazanah Intelektual Islam* [The Treasure of Islamic Intellectualism]. Jakarta: Bulan Bintang. III edition.
- Madjid, Nurcholish. (1995). "Pluralisme Agama di Indonesia [Religious Pluralism in Indonesia]" in *'Ulumul Qur'an*, IV (3), h. 62-68.
- Madjid, Nurcholish. (2000). *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*. Jakarta: Paramadina.
- Madjid, Nurcholish. (2015). "Islam Indonesia Menatap Masa Depan: Aktualisasi Ajaran Ahlussunnah Waljama'ah [Islam Indonesia Face to The Future: Actualization of Doctrine Ahlussunnah Waljama'ah]". In Akhmad Sahal dan Munawir Aziz (ed.), *Islam Nusantara: Dari Ushul Fiqh hingga Paham Kebangsaan* [Islam Nusantara: From Ushul Fiqh to Nationalism]. Bandung: Mizan.
- Sahal, Mahfudh MA. (1994). *Nuansa Fikih Sosial* [The Nuance Fikih Social]. Yogyakarta: LkiS.
- Mas'ud, Abdurrahman. (2006). *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Nusantara* [From Haramain to Nusantara: Footstep of Architect Intellectual Nusantara]. Jakarta: Kencana Prenada.
- Mas'udi, Masdar Farid. (1985). "Mengenal Pemikiran Kitab Kuning [Knowing a Yellow Book Thought]", in *Pergulatan Pesantren: Membangun dari Bawah* [A Struggle of Pesantren: Develop from Beneath]. M. Dawam Rahardjo (ed). Jakarta: Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M).
- Masyharuddin. (2001). "Ibn Taimiyah dan Pembaruan Tasawuf [Ibn Taimiyah and The Renewal of Sufism]". in Simuh et al. *Tasawuf dan Krisis* [Sufism and Crisis]. Yogyakarta: Pustaka Pelajar dan Semarang: IAIN Walisongo Press.
- Miftahuddin. (2017). *KH. Hasyim Asy'ari (Membangun, Membela, dan Menegakkan Indonesia)* [KH. Hasyim Asy'ari (to Build, to Help, and to Maintain Indonesia)]. Bandung: Marja.
- Mulyati, Sri. (2006). *Tasawuf Nusantara: Ringkasan Mutiara Sufi Terkemuka* [Sufism of Nusantara: A Resume of The Pearl Wellknown Sufi]. Jakarta: Kencana Prenada Media.
- Nafis, M. Muntahibun. (2017). *Pesantren Pluralis: Peran Pesantren Ngalah dalam Mengembangkan Nilai-nilai Pluralisme di Tengah Masyarakat yang Multikultural* [Pesantren Pluralis: The Contribution of Pesantren Ngalah to Develop Pluralism Values to The Public]. Yogyakarta: Pustaka Insan Madani.
- Nasr, Seyyed Hossein. (1980). *Living Sufism*. London-Boston-Sidney: George Allen & Unwin Ltd.
- Ni'am, Syamsun. (2015). "Merawat Keberagaman di Balik Perdebatan Kopi dan Rokok (Kajian atas Kitab *Irsyad al-Ikhwan li Bayani Syurb al-Qahwah wa al-Dukhan* K.H. Ihsan Jampes Kediri) [Take Care of Religiosity in The Discourse of Coffee and Cigarette (Discourse of Book *Irsyad al-Ikhwan li Bayani Syurb al-Qahwah wa al-Dukhan* K.H. Ihsan Jampes Kediri)]". *Jurnal Lektur Keagamaan*. 13(2): 533-554.
- Ni'am, Syamsun. (1996). "Kontribusi K.H. Husaini Ilyas dalam Pengajaran Kitab Kuning di Pondok Pesantren Nurul Hikmah Sasap Sooko Mojokerto [The Contribution of K.H.

- Husaini Ilyas on Teaching Yellow Book in Pesantren Nurul Hikmah Sooko Mojokerto". Thesis. Tulungagung: IAIN Sunan Ampel Tulungagung.
- 41 Ni'am, Syamsun. (2009). *The Wisdom of K.H. Achmad Siddiq; Membumikan Tasawuf* [The Wisdom of K.H. Achmad Siddiq; A Contextualisation of Sufism]. Jakarta: Erlangga. 17
- 55 Ni'am, Syamsun. (2014). *Tasawuf Studies: Pengantar Belajar Tasawuf* [Tasawuf Studies: An Introduction to Sufism Teaching]. Yogyakarta: Ar-Ruzz Media.
- Ni'am, Syamsun. (2015). "Tasawuf; The Diversity (Kebhinnekaan) Link in Indonesia", *Proceedings Internationl Symposium on Religious Literature and Heritage "Empowering Civilization through Religious Heritage"*, (Jakarta: Center for Research and Development of Religious Literature and Heritage Agency for Research, Development, and Training Ministry of Religious Affairs of The Republic of Indonesia, 15-18 September).
- 12 Noeh, Munawar Fuad & Mastuki HS. (Ed.). (1972). *Menghidupkan Ruh Pemikiran K.H. Achmad Siddiq* [Revivem Bring to Life of Spirit K.H. Achmad Siddiq Thought]. Jakarta: Logos.
- Ruzandy, Akhyar. (2005). *K.H. Djazuli Utsman: Sang Blawong Pewaris Keluhuran* [K.H. Djazuli Utsman: A Heir of Majesty]. Kediri: PP. al-Ishlah.
- 29 Schimmel, Annemarie. (1975). *Mystical Dimensions of Islam*. Amerika: The University of North Carolina Press.
- 1 Shah, Idries. (2000). *The Sufis*, Terj. M. Hiadayatullah & Roudlon. *Mahkota Sufi: Menembus Dunia Ekstra Dimensi* [A Sufi Crown: Penetrate to The Extra Dimention of The World]. Surabaya: Risalah Gusti. 1
- Shihab, Alwi. (2001). *Islam Sufistik: "Islam Pertama" dan Pengaruhnya hingga Kini di Indonesia* [The First Islam and Its Infuence in Indonesia till Now]. Bandung: Mizan, I edition.
- Siddiq, Achmad. (1977). *Fungsi Tasawuf: Ruhul Ibadah, Tahdzibul Akhlaq, dan Taqarrub Ilallah* [The Function of Sufism : Spirit of Ibadah, Maintenance of Akhlaq, and Approach to Allah]. Surabaya: PWNu Jatim.
- 12 Siradj, Said Agil. (2006). *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam sebagai Inspirasi, Bukan Aspirasi* [Sufism as Social Criticism : Put in The Front Islam as Inspiratio not Aspiration]. Bandung: Mizan.
- 37 Sirry, Mun'im A. (ed.). (2004). *Fiqh Lintas Agama: Membangun Masyarakat Inklusif-Pluralis* [Fiqh Across Religion: To Develop Inclusive-Pluralis Peoples]. Jakarta: Yayasan Wakaf Paramadina Bekerjasama dengan The Asia Foundation. 20
- 36 Smith, Wilfred Cantwell. (1964). *The Meaning and End of Religion*. New York: The New American Libray of the World Leterature.
- 1 Solihin, M. (2001). *Sejarah dan Pemikiran Tasawuf di Indonesia* [History and Sufism Thought in Indonesia]. Bandung: Pustaka Setia, I Edition.
- 7 Stace, W.T. (1961). *Mysticism and Philosophy*. London: MacMillan.

- Sunyoto, Agus. (2017). “Resolusi Jihad NU dan Perang Empat Hari di Surabaya [Resolution of Jihad NU and The War four Days in Surabaya]”. In *www.nu.or.id*, Accessed on August 18.
- Sunyoto, Agus. (2016). *Atlas Wali Songo: Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta Sejarah* [The Atlas of Wali Songo: A First Book to Propose Wali Songo as A History Fact]. Jakarta: Pustaka IIMaN dan LESBUMI PBNU.
- Suseno, Franz Magnis. (2004). “Kerukunan Beragama dalam Keragaman Agama: Kasus di Indonesia [The Harmony and Diversity of Religion: A Case in Indonesia]”. In Alef Theria Wasim et.all. *Harmoni Kehidupan Beragama: Problem, Praktik & Pendidikan* [Harmony in Religious Life: Problem, Practice & Education]. Yogyakarta & Semarang: Proceeding Konferensi Regional International Assosiation for the History of Religious.
- Suseno, Franz Magnis. (2006). “The Challenge of Pluralism”. In Kamaruddin Amin et al. (ed.). *90 Vadis Islamic Studies in Indonesia (Current Trends and Future Challenges)*. Jakarta: Direktorat pendidikan Tinggi Islam Departemen Agama RI. Kerjasama dengan Program Pascasarjana UIN Alauddin Makassar.
- Syamsuddin, Din. (2015). “NKRI Negara Perjanjian dan Persaksian [NKRI: The Engagment and Testimony State]”. In Akhmad Sahal dan Nawir Aziz (ed.). *Islam Nusantara: Dari Ushul Fiqh hingga Paham Kebangsaan* [Islam Nusantara: From Ushul Fiqh to Nasionalism]. Bandung: Mizan.
- “Timur Tengah, Kawasan Paling Berbahaya [Middle East, The Region of Most Dangerous]”. (2016). In *Kompas*, Pebruary 29.
- Wahid, Abdurrahman Wahid. (2007). *Islam Kosmopolitan: Nilai-niai Indonesia & Transformasi Kebudayaan* [Islam Cosmopolitan: The Indonesia Values & Cultural Transformation]. Jakarta: The Wahid Institute.
- Wahid, Abdurrahman Wahid. (2006). *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* [My Islam, Your Islam, Our Islam: A People Religion State Democration]. Jakarta: The Wahid Institut.
- Wahid, Wawan Gunawan Abd. et al. (Ed.). (2015). *Fikih Kebinekaan: Pandangan Islam Indonesia tentang Umat, Kewargaan, dan Kepemimpinan Non-Muslim* [Fikih Diversity (Kebinekaan): A View of Indonseia Islam of Peoples, Citizenship, and Leadership Non-Muslim]. Bandung: Mizan.

# Tasawuf Kebhinekaan

## ORIGINALITY REPORT

14%

SIMILARITY INDEX

12%

INTERNET SOURCES

3%

PUBLICATIONS

7%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="https://pt.scribd.com">pt.scribd.com</a> Internet Source	6%
2	Submitted to UIN Syarif Hidayatullah Jakarta Student Paper	<1%
3	Submitted to International Islamic University Malaysia Student Paper	<1%
4	<a href="https://proceedings.kopertais4.or.id">proceedings.kopertais4.or.id</a> Internet Source	<1%
5	<a href="https://e-journal.metrouniv.ac.id">e-journal.metrouniv.ac.id</a> Internet Source	<1%
6	Oman Fathurahman. "A new light on the Sufi network of Mindanao (Philippines)", Indonesia and the Malay World, 2019 Publication	<1%
7	<a href="https://www.tandfonline.com">www.tandfonline.com</a> Internet Source	<1%
8	<a href="https://www.ibnupakar.com">www.ibnupakar.com</a> Internet Source	<1%

9	<a href="http://www.icobm.com.pk">www.icobm.com.pk</a> Internet Source	<1%
10	<a href="http://wahyukhafidahblogger.blogspot.com">wahyukhafidahblogger.blogspot.com</a> Internet Source	<1%
11	<a href="http://asia.library.cornell.edu">asia.library.cornell.edu</a> Internet Source	<1%
12	<a href="http://repository.uinjkt.ac.id">repository.uinjkt.ac.id</a> Internet Source	<1%
13	<a href="http://id.scribd.com">id.scribd.com</a> Internet Source	<1%
14	Submitted to Universiti Selangor Student Paper	<1%
15	<a href="http://brisjast.com">brisjast.com</a> Internet Source	<1%
16	Submitted to Universitas Diponegoro Student Paper	<1%
17	Submitted to UIN Sunan Gunung Djati Bandung Student Paper	<1%
18	Yanwar Pribadi. "Pesantren Pluralis: Peran Pesantren Ngalah dalam Mengembangkan Nilai-nilai Pluralisme di Tengah Masyarakat yang Multikultural, by M. Muntahibun Nafis", <i>Bijdragen tot de taal-, land- en volkenkunde / Journal of the Humanities and Social Sciences</i>	<1%

# of Southeast Asia, 2018

Publication

---

19	<a href="http://ejournal.stit-sunangiribima.ac.id">ejournal.stit-sunangiribima.ac.id</a> Internet Source	<1%
20	<a href="http://jurnallektur.kemenag.go.id">jurnallektur.kemenag.go.id</a> Internet Source	<1%
21	<a href="http://elibrary.unisba.ac.id">elibrary.unisba.ac.id</a> Internet Source	<1%
22	Submitted to University of Sydney Student Paper	<1%
23	<a href="http://digilib.uin-suka.ac.id">digilib.uin-suka.ac.id</a> Internet Source	<1%
24	Submitted to British University in Egypt Student Paper	<1%
25	<a href="http://es.scribd.com">es.scribd.com</a> Internet Source	<1%
26	<a href="http://media.neliti.com">media.neliti.com</a> Internet Source	<1%
27	<a href="http://www.theguardian.com">www.theguardian.com</a> Internet Source	<1%
28	<a href="http://nasutionwiyanto.com">nasutionwiyanto.com</a> Internet Source	<1%
29	Submitted to Birkbeck College Student Paper	<1%

---

30	<a href="http://old.thejakartapost.com">old.thejakartapost.com</a> Internet Source	<1%
31	<a href="http://bukubekasbaru.blogspot.com">bukubekasbaru.blogspot.com</a> Internet Source	<1%
32	<a href="http://www.scribd.com">www.scribd.com</a> Internet Source	<1%
33	<a href="http://ejournal.uin-malang.ac.id">ejournal.uin-malang.ac.id</a> Internet Source	<1%
34	Shamsher Ali, Halim Kara, Mujeeb R. Khan, Talip Küçükcan, Henrik Egbert, C. Kenton Call, Sevim Kalyoncu. "Book reviews", Journal of Muslim Minority Affairs, 1999 Publication	<1%
35	Submitted to IAIN Surakarta Student Paper	<1%
36	<a href="http://www.bandung2.co.uk">www.bandung2.co.uk</a> Internet Source	<1%
37	<a href="http://eprints.walisongo.ac.id">eprints.walisongo.ac.id</a> Internet Source	<1%
38	Holger Warnk. "Alternative Education or Teaching Radicalism? New Literature on Islamic Education in Southeast Asia", Journal of Current Southeast Asian Affairs, 2019 Publication	<1%

39

Internet Source

&lt;1%

40

[ojs.umsida.ac.id](http://ojs.umsida.ac.id)

Internet Source

&lt;1%

41

[jmb.lipi.go.id](http://jmb.lipi.go.id)

Internet Source

&lt;1%

42

Submitted to UIN Maulana Malik Ibrahim Malang

Student Paper

&lt;1%

43

[jurnallekturkeagamaan.kemenag.go.id](http://jurnallekturkeagamaan.kemenag.go.id)

Internet Source

&lt;1%

44

[link.springer.com](http://link.springer.com)

Internet Source

&lt;1%

45

[www.gusdurfiles.com](http://www.gusdurfiles.com)

Internet Source

&lt;1%

46

[ejournal.stainpamekasan.ac.id](http://ejournal.stainpamekasan.ac.id)

Internet Source

&lt;1%

47

[www.kiosislami.com](http://www.kiosislami.com)

Internet Source

&lt;1%

48

[www.academia.edu](http://www.academia.edu)

Internet Source

&lt;1%

49

[openaccess.leidenuniv.nl](http://openaccess.leidenuniv.nl)

Internet Source

&lt;1%

50

[www.syekhnurjati.ac.id](http://www.syekhnurjati.ac.id)

Internet Source

&lt;1%



---

51	<a href="http://jurnal.stainkudus.ac.id">jurnal.stainkudus.ac.id</a> Internet Source	<1%
52	<a href="http://eprints.umpo.ac.id">eprints.umpo.ac.id</a> Internet Source	<1%
53	<a href="http://jurnal.stainponorogo.ac.id">jurnal.stainponorogo.ac.id</a> Internet Source	<1%
54	<a href="http://www.nu.or.id">www.nu.or.id</a> Internet Source	<1%
55	<a href="http://jurnal.uinsu.ac.id">jurnal.uinsu.ac.id</a> Internet Source	<1%
56	Rita Camilleri. "Religious Pluralism in Malaysia: the Journey of Three Prime Ministers", Islam and Christian–Muslim Relations, 2013 Publication	<1%
57	<a href="http://id.123dok.com">id.123dok.com</a> Internet Source	<1%
58	Submitted to University of Glasgow Student Paper	<1%
59	Khoirul Amru Harahap. "Hamzah Al-Fansuri: A Figure of Malay-Indonesian Philosophical Mysticism and Sufi Literature", International Conference of Moslem Society, 2018 Publication	<1%
60	<a href="#">blog-komunitas-mahasiswa-</a>	

---

[informatika.blogspot.com](http://informatika.blogspot.com)

Internet Source

<1%

---

61

Submitted to Universitas Muhammadiyah  
Yogyakarta

Student Paper

<1%

---

62

Submitted to UIN Sunan Ampel Surabaya

Student Paper

<1%

---

63

[www.jurnaliainpontianak.or.id](http://www.jurnaliainpontianak.or.id)

Internet Source

<1%

---

64

[eprints.umm.ac.id](http://eprints.umm.ac.id)

Internet Source

<1%

---

65

Submitted to Universitas Brawijaya

Student Paper

<1%

---

66

Ristapawa Indra -. "WAHABISM: PADRI  
MOVEMENT IN MINANGKABAU TO THE  
ISLAMIC DEFENDER ORGANIZATION IN  
INDONESIA", Researchers World : Journal of  
Arts, Science and Commerce, 2017

Publication

<1%

---

67

Roko Patria Jati (Editor), Zakiyuddin (Editor),  
Noor Malihah (Editor). "ICONIS Book One",  
ATTARBIYAH, 2018

Publication

<1%

---

68

Submitted to University of Greenwich

Student Paper

<1%

---

69 [zombiedoc.com](http://zombiedoc.com) <1%  
Internet Source

---

70 [pt.slideshare.net](http://pt.slideshare.net) <1%  
Internet Source

---

71 Submitted to Australian National University <1%  
Student Paper

---

72 Submitted to Universitas Negeri Jakarta <1%  
Student Paper

---

73 Submitted to Higher Education Commission  
Pakistan <1%  
Student Paper

---

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off