



## **THE RECONSTRUCTION OF SUFI'S ROLES IN ISLAMIC TEACHING IN INDONESIA: A Critical Reflection Over Religious Radicalism**

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### **Abstract**

*The phenomenon of religious radicalism has never stopped in the history of humankind up to now, even in Indonesia. This radicalism is different from the peaceful Islamic teaching that took place during the period that Islam entered Indonesia first time with the role of Sufi in it. This article focuses to discuss the role of sufism in the teaching of Wali Songo and reconstruction of the role of sufism to prevent religious radicalism in Indonesia. Through Heidegger's phenomenological approach, this study found that the Walisongo teaching focused on the spread of Islamic values wisdom and Sufism. In Walisongo's teaching, there are ten teaching patterns that imply the peaceful and harmonious character of Indonesian Islam. This study concluded that sufism is relevant in the life of a pluralistic Indonesian society and solution to human to prevent religious radicalism.*

### **Abstrak**

*Gejala radikalisme agama tidak pernah berhenti dalam rentang perjalanan sejarah umat manusia hingga sekarang ini, bahkan di Indonesia sekalipun. Hal itu bertentangan dengan ajaran Islam yang damai sebagaimana awal masuknya Islam di Indonesia melalui peran tasawuf di dalamnya. Artikel ini fokus membahas*

*peran sufisme dalam pengajaran Wali Songo dan rekonstruksi peran sufisme untuk mencegah radikalisme agama di Indonesia. Melalui pendekatan fenomenologis Heidegger, penelitian ini menemukan bahwa pengajaran Walisongo fokus pada penyebaran kearifan Islam dan nilai-nilai tasawuf. Dalam pengajaran Walisongo, terdapat sepuluh pola pengajaran yang menyiratkan karakter Islam Indonesia yang damai dan harmonis. Studi ini menyimpulkan bahwa sufisme relevan dengan masyarakat Indonesia yang majemuk dan bisa menjadi solusi untuk mencegah radikalisme agama.*

**Keywords:** *Transcendence, philosophical faith, diversity, tolerance.*

## **A. Introduction**

Islam entered Nusantara through a number of networks, for instance through Sufi,<sup>1</sup> including Wali Songo in the island of Java. The strong role of tassawuf/sufism in the spread of Islam in Indonesia has made the people of Nusantara embrace Islam easily.<sup>2</sup> It is not surprising that the leaders of Islam in Nusantara at that time were sheikhs or tassawuf experts.<sup>3</sup> It is not wrong to say that the entry of Islam to Indonesia is more or less an assimilation process than a revolutionary process.<sup>4</sup> The Islamic teaching performed by the Sufi was through culture and art, education/Islamic boarding school, adaptation and local tradition.<sup>5</sup> This way of teaching explains that Sufism is inherently tolerant and full of peace.<sup>6</sup> This model of teaching later formed the birth of Nusantara Islam which has Sufism characters; tolerant Islam adaptable to local culture. Islam and localization have become special features of tassawuf Islamic teaching in Nusantara for several centuries. Walisongo has developed a dialogical, inclusive, cultural and sufistic Islamic tradition, so it forms flexible way of thinking, attitude and behavior but holding on to tawheed values. Islam which was introduced by Wali Songo explains that Islam is the religion that

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<sup>1</sup> Harun Nasution, *Filsafat dan Mistisisme Dalam Islam* (Jakarta: Bulan Bintang, 1973), p.56; See also Ira M. Lapidus, *Sejarah Sosial Ummat Islam* (Jakarta: Bulan Bintang, 2000), p.717-723.

<sup>2</sup> Sri Mulyati, *Mengenal & Memahami Tarekat-Tarekat Muktabarah di Indonesia*, Ed. 1 (Jakarta: Kencana, 2004), p.8-12.

<sup>3</sup> *Ibid.*, p.7.

<sup>4</sup> Fauzan Saleh, *Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey* (Leiden: Brill, 2001), p.1.

<sup>5</sup> See Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat* (Yogyakarta: LKiS, 2012).

<sup>6</sup> Mark Woodward dkk., "Salafi Violence and Sufi Tolerance? Rethinking Conventional Wisdom," *Perspectives on Terrorism* Vol. 7, no. 6 (2013): p.59.

brings peace, safety to all people, and it is not Islam if full of symbolism but vulnerable to violence by religion.<sup>7</sup>

In its development, after the fall of New Orde, Indonesia became the flourishing place for the birth of new ideologies including the hard movement Islamic ideology.<sup>8</sup> Dawam Raharjo has put forward 4 hypothesis as the root causes of the development of hard movement Islamic ideology, which are: (1) The influences of international movements such as Ikhwan al-Muslimin, Hizbut Tahrir, Wahabisme in Saudi Arabia, Islam Taliban. (2) The influence of euphoria of democracy which becomes the opportunity of the birth of radical Islam movements which were silenced during the secular otoritarian New Order. (3) The failure of law enforcement in the democratic country, so this stirs the inspiration to hold on to Islamic shari'a. (4) The failure of Islamic teaching of *rahmatan li 'l- 'alamīn*, which is tolerant to all religious faiths and inclusive followed by exclusive, intolerant Islamic teaching towards pluralism.<sup>9</sup> And according to Naupal, the exclusivism Islam in Indonesia is influenced by religious doctrins, such as literal understanding of sacred texts, the strong tradition of religious bigotry, and fanaticism among the grassroots and the cult culture to religious leaders that finally makes them unable to distinguish between the sacred and the profane.<sup>10</sup>

This radicalism causes flaming in Indonesian society, especially in the traditional Islamic groups, and even in the modern Islamic community because this movement is considered dangerous to the harmony among religions and threatening the existence of NKRI.

Several researchers on sufism such as Carl Ernst has observed that there is tendency for the western scientists to see Sufi as peaceful alternative for Islam Orthodox which has inherently practiced violence since the beginning of the nineteenth century<sup>11</sup> and Schwartz explained that "sufi

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<sup>7</sup> Tajudin Yuliyatun, "Walisongo Dalam Strategi Komunikasi Dakwah," *ADDIN* Vol. 8, no. 2 (Agustus 2014): p.371.

<sup>8</sup> Peter G. Riddel, "The Diverse Voices of Political Islam in Post-Suharto Indonesia," *Islam and Christian - Muslim Relations* Vol. 13, no. 2 (2002): p.65-83.

<sup>9</sup> M. Dawam Raharjo, "Fanatisme dan Toleransi", in Irwan Masduki, *Berislam Secara Toleran* (Bandung: Mizan, 2011), p. xxvii.

<sup>10</sup> Naupal, "The Reconstruction of the Role of Islam in Indonesia as Prophetic Religion," *AL-Ulum* Vol. 14, no. 2 (Desember 2014): p.259-274.

<sup>11</sup> Woodward dkk., "Salafi Violence and Sufi Tolerance? Rethinking Conventional Wisdom," p.58.

puts a lot of efforts on equality, interaction, cooperation among people".<sup>12</sup> The last research could be accepted, but the main focus of this research is to reconstruct the sufi's teachings to prevent radicalism from happening in the religion in Indonesia. In this research the role of Sufi's teaching is the alternatives of solution from radicalism. This is supported by the condition of the Islamic people in Indonesia, which-according to 2013 research finding of The Center of Religious Study and Conflict of Arizona State University-77.5% of Indonesian moslem community practice sufistic religious activities which visiting the tomb is important while 2.1% think it is unnecessary.<sup>13</sup> The result of RAND Corporation, the Heritage Foundation, the Libforall Foundation and the Nixon Centre also recommends peaceful sufism as the alternative for radicalism.<sup>14</sup>

With the explanation above, this research aims to explain that the roles of Sufi in teaching need to be reconstructed by Islamic scholars in Indonesia. After all it is the heritage of the first generation of Islamic teachers in Nusantara. The study related to this is relevant with the current condition of Indonesia in which radicalism spreads rapidly. This study is also expected to introduce the Islamic teaching of Wali Songo who introduced Islam through local culture to avoid religious radicalism over puritanism, so well-mannered and rahmatan lilil-alamin Islamic understanding can be seen again in the country of Indonesia which is known for its pluralism in ethnic group, race and religion.

For the purpose of the objectivity of the analysis of the research, the researcher is going to use the approach (method) of phenomenology by Heidegger. In phenomenology theory by Heidegger, religiosity is placed as factual life experience which is historical.<sup>15</sup> Religiosity is inherent fact which exists in every individual; therefore a lot of ideologies make use of this fact for the interest of economy and power, that's why radicalism can be presented. To avoid this to happen, the facts existed in a person should be elaborated by phenomenology that is free from any interest.

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<sup>12</sup> *Ibid.*, p.59.

<sup>13</sup> *Ibid.*, p.63.

<sup>14</sup> *Ibid.*, p.70.

<sup>15</sup> Martin Heidegger, *The Phenomenology of Religious Life*, trans. Matthias Fritsch dan Jennifer Anna Gosetti Ferencei (Bloomington dan Indianapolis: Indiana University Press, Bloomington, 2004), p.51.

The study of phenomenology generally explains the meaning of factual experience for several people about a concept or phenomenon. This is done through exploring awareness structure in human experience. Using the approach of phenomenology is meant to aim to dig more reality as it is. The way to do this is by letting the reality show itself as it is without forcing categories to it. The thoughts do not give phenomenon but the seen reality is an ontological manifesto of the thing itself.<sup>16</sup>

The phenomenological theory of Heidegger is based on the thoughts that the nature of existence exceeds the subjective awareness. Awareness is historical in its characteristics and that's why it is unstoppable experience. Heidegger phenomenology also tries to overtake the dichotomy in classical thinking which are the dichotomy of subject and object. To the phenomenology, subject and object are relations, so there is no world without subject or there is no subject without the world. Subject exists by doing relation with object through intentionality (directionality). Awareness is not only aware of something, but it also means being aware as something. Further, it is not only being aware as something, but that something also participates in forming the awareness. The phenomenology approach in this study is done to find meanings of Wali Songo experience in teaching, in which there is role of Sufism. Sociological context of Javanese people formed awareness experience of Wali Songo in their teaching.

In the context of ontology, Heidegger mentions subject as *dasein*,<sup>17</sup> with factual characteristic which is a condition laid on human and it becomes his belonging without any choice whether to accept it or to refuse it. *Being* is a subject that exists. *Being* is not outside the subject, but it always forms subject. *Dasein* is "*being in its being about its being*", referred to "*being-there*"<sup>18</sup> which is the existence of human being in this empirical world. *Being in the world* is a basic condition of *dasein* with meaning of daily experience in this world.<sup>19</sup> The characteristic of *dasein* is existence.<sup>20</sup>

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<sup>16</sup> Richard E. Palmer, *Hermeneutic: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer* (Evanston: Northwestern University Press, 1969), p.127-128.

<sup>17</sup> Martin Heidegger, *Being And Time*, trans. by John Macquarrie dan Edward Robinson (London: Blackwell Publishers Ltd., 2001), p.27.

<sup>18</sup> *Ibid.*, p.26.

<sup>19</sup> *Ibid.*, p.58.

<sup>20</sup> *Ibid.*, p.67.

The world and its available structures can bind human since his birth without giving him a chance to make his choice. His existence is always as “not himself” (*inauthentic self*). *In this condition* human does not have bargaining power. Each human *Dasein* is wholly formed by his culture because he cannot control ‘being thrown’ of his social environment. One can become part of a culture. As a consequence, all of his behavior can be learned from the culture.<sup>21</sup> *Dasein* can exit the conflict if it can do understanding about the world around him by being enlightened or awakened by *attunement*.<sup>22</sup> This understanding is temporary, intentional, and historical as a process of ontology, as expression of ‘being’ and not as mental process or even a process of consciousness or unconsciousness. In relation to religion, Heidegger phenomenology places religiosity as factual life experience of human which is historical in its characteristic.<sup>23</sup> Phenomenology as an approach of study is done by doing analytical steps toward phenomenology which are; firstly, basic phenomenon which is factual life experience which is historical, and secondly, in application historical situation of the phenomenon is added.<sup>24</sup>

## **B. Sufism: Dimension of Spiritual Islam**

Sufism, an esoteric or inward aspect (spiritual) of Islam, is differed from exoteric or external (real) of Islam. Sufism has its own goal and it can give access to life-long (eternal) knowledge directly. Sufism has its vital and essential roles that exceed all individual forms.<sup>25</sup> The characteristics of Sufism are doctrine, initiation, and spiritual methods. Doctrine is a symbolic meaning of knowledge that has to be achieved and manifested. Initiation is a chain of transmission of spiritual influence (blessings) and this has to be given by a representative of the chain that is connected to the prophet of Muhammad SAW. The method in Sufism in general is still in the general method of Islamic Shari’a.<sup>26</sup>

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<sup>21</sup> E. LeMay dan J.A. Pitts, *Heidegger for Beginners* (New York: Writers and Readers Publishing, 1994), p.44.

<sup>22</sup> Heidegger, *Being And Time*, p.176.

<sup>23</sup> Heidegger, *The Phenomenology of Religious Life*, p.51.

<sup>24</sup> *Ibid.*, p.51-56.

<sup>25</sup> Titus Burckhardt, *Introduction to Sufi Doctrine* (United States: World Wisdom Books, 2008), p.3-4.

<sup>26</sup> *Ibid.*, p.6-8.

Sufism as esoteric dimension of Moslem cannot be separated from Shari'a which is exoteric dimension of Moslem. Al-Qusyairi explains that each Shari'a experience, which is not supported by sufistic experience, is not accepted and each sufistic experience which is not supported by Shari'a experience cannot achieve its goal intended.<sup>27</sup> Using Heidegger's concept about facticity and religiosity as facticity experience of life, Sufism is actually spiritual facticity of Moslem whose existence is in life experience of facticity. So, living as a Sufi is an actual existence of Moslem.

According to Maulana Yusuf (1570 – 1585), direct experience in Sufism and direct experience from the presence of God in oneself is the real deepest meaning in the practices of Shari'a and Sufism. The hakikat (fact) is heart, spirit or gnosis.<sup>28</sup> The hakikat (fact) transforms into makrifat (knowledge) which is the top wisdom or knowledge about spiritual truth. Makrifat (knowledge) is the deepest and highest level of spiritual knowledge and it overtakes hakikat (fact). Makrifat is not just a momentary spiritual experience, but it also relates to condition of harmony with the God and truth. The most instrumental part of makrifat is heart (qalbi).<sup>29</sup> Heart is the bowl of love and love is the essence of Sufism.<sup>30</sup> This kind of love is an emotional element in religion, lifted vision, martyr's courage, the faith of the saint, and the only basic moral perfection and spiritual knowledge.<sup>31</sup> Ibn al-Arabi claimed that Islam in particular is the religion of love because the prophet Muhammad is mentioned as the lover of God/Habib.<sup>32</sup>

The real behavior of performing sufi is in the form of having noble morals towards other people<sup>33</sup> and in the form of having karamah which is the ability beyond the ability ordinary person can do and this is obtained from performing sufi activities and this can be inherited.<sup>34</sup> Tariqa is the school of

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<sup>27</sup> Alwan Khoiri, "Integrasi Pengamalan Syariah Dan Tasawuf," *Thaqāfiyyāt* Vol. 14, no. 2 (2013): p.268-269.

<sup>28</sup> Mustari Mustafa, *Agama Dan Bayang-Bayang Etis: Syaikh Yusuf al Majassari* (Yogyakarta: LKiS, 2011), p.58.

<sup>29</sup> *Ibid.*, p.65.

<sup>30</sup> Robert Frager, *Hati, Diri Dan Jiwa: Psikologi Sufi Untuk Transformasi* (Jakarta: Serambi, 2003), p.53.

<sup>31</sup> Reynold A. Nicholson, *The Mystics of Islam* (London: G. Bell and Sons, World Wisdom Inc, 2002), p.76.

<sup>32</sup> *Ibid.*, p.75.

<sup>33</sup> Mustafa, *Agama Dan Bayang-Bayang Etis: Syaikh Yusuf al Majassari*, p.68.

<sup>34</sup> Abdul Mujib, *Tokoh-tokoh Sufi* (Bandung: Bintang Pelajar, t.t), p.45.

Sufism and usually consists of inner cleansing, kinship, religious ceremony and social awareness.<sup>35</sup>

### C. The Role of Sufism in the Teaching of Wali Songo

Mark Woodward (2001) categorizes the people of Islam in Indonesia into groups. The first group is the indigenized Islam. Secondly is the traditional group. The third one is Modern Islam and the fourth one is the Islamism group and the last one is the group of Islamic neo-modernism. Woodward does not mention Islamic Sufism although we know that the role of Islamic sufism is so substantial prior to the independence of Indonesia and after the independence and during the fall of New Orde. The role of Wali Songo in Nusantara Islamic teaching which was then continued in traditional Islamic schools (pesantren) and schools of Sufism in Indonesia has printed special characteristics of Islam Nusantara which is tolerant and is in harmony with local culture without leaving the essence of Islam. In conclusion, Islam Nusantara is closely related to the role of Sufi's teaching.

When Javanese people talk about saint (Wali), conceptually it is related to Wali Songo.<sup>36</sup> They are Maulana Malik Ibrahim (Sunan Gresik), Raden Rahmat (Sunan Ampel), Raden Makhdum Ibrahim (Sunan Bonang), Raden Qasim (Sunan Drajat), Ja'far Shadiq (Sunan Kudus), Raden Paku or Ainul Yaqin (Sunan Giri), Raden Sahid (Sunan Kalijaga), Raden Umar Said (Sunan Muria), and Syarif Hidayatullah (Sunan Gunung Jati). Genealogically, if we trace the family tree of the nine Wali, they were truly the offsprings of the prophet Muhammad.<sup>37</sup> Wali Songo teaching generally exists in the school tradition of Qadariyah eventhough we cannot say that it is part of teaching of school of Qadariyah.<sup>38</sup> There are also followers of other Sufism such as Syattariyah (Sunan Gunung Jati). There is other opinion that Wali Songo are actually sufis in the al Ghazali orthodoxy.<sup>39</sup> Wali Songo has always been related

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<sup>35</sup> Mulyati, *Mengenal & Memahami Tarekat-Tarekat Muktabarah di Indonesia*, p.9.

<sup>36</sup> Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, p.499.

<sup>37</sup> Imanaga Seiji, "Islamization and Sufism in Indonesia," *Shimane Journal of Policy Studies* Vol. 5 (2003): p.3-5.

<sup>38</sup> *Ibid.*

<sup>39</sup> Feener in Howell Howell and Julia Day, "Sufism and the Indonesian Islamic Revival," *The Journal of Asian Studies* Vol. 60, no. 3 (t.t.): p.701-729.



to mystical perspective,<sup>40</sup> which relates to other concept of holiness called charismatic gifts (Grace/Karamah) which are the ability to perform miracles (signs of God's favor) given to holy men, desired by God.<sup>41</sup> However, in Islam Karamah is not a characteristic of the saint.<sup>42</sup> The historical background of Wali Songo teaching is an important factor to comprehend the phenomenon of Sufi's role in Islamic teaching in Indonesia. The period of Wali Songo teaching was backgrounded by the fact that Javanese society at that time was still strong in holding on to their tradition and culture of their ancestors, either inherited from the teaching of Hindu and Buddhist religions or from Animism. The Javanese culture created at the time of Hindu-Buddhist was open to receive any other religion with the understanding that all religions are good. For this reason, Javanese culture is popular as syncretic culture. The Hindu and Buddhist religions in their origin land were againts to each other, but both of them could be united to be a concept of syncretic religion, "Siyiwa-Budha" religion. Other characteristic of Javanese culture at that time was theocratic which can be seen in the cult of kings who were considered to be the descendents of God. The culture was created in the form of mythological kingdom as in "chronicle, saga, lontara/manuscripts" with the purpose of gaining loyalty of the people to the power of the king.<sup>43</sup>

The selection of teaching territory of Wali Songo, though their lives were not in the same period, was not at random. The selection should calculate geostrategy appropriate to its era. In the east of Java island, five saints with the pioneer was the Saint of Gresik in the area of Gresik, and then Saint of Giri continued the teaching, Saint of Ampel was placed in Surabaya, Saint of Bonang in Tuban, Saint of Drajat in Sedayu. The presence of five saints in East Java was with a reason that East Java was the center of two powerful Hindu-Buddhist kingdoms, Kediri and Majapahit located in Mojokerto. The five locations of the five saints were key city ports of trade route, which was spice route from eastern Nusantara and rice and secondary crops from the area of Kediri and Majaphait kingdoms. Meanwhile in Central Java, three saints were placed in the areas of Demak (the saint of Kalijaga), Kudus (the saint

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<sup>40</sup> Ronald Lukens Bull, *A Peaceful Jihad, Negotiating Identity And Modernity In Muslim Java* (New York: Palgrave Macmillan, 2005), p.48.

<sup>41</sup> I Masyhudi, *Wali Sufi Gila* (Jogjakarta: Arruz Press, 2002), p.73.

<sup>42</sup> *Ibid.*, p.71-72.

<sup>43</sup> Kuntowijoyo, *Metodologi Sejarah* (Yogyakarta: Tiara Wacana, 1996), p.230.

of Kudus) and Muria (the saint of Muria). The teaching in Central Java was different from that in East Java because the power of Hindu-Budhist there was less powerful.<sup>44</sup>In West Java, the teaching of Islam was only done by one saint, Saint of Gunung Jati. The selection of the city of Cirebon was instrumental as it is the bridging of spice trade from eastern Nusantara and as the gate of trade of western, central and east Nusantara.

By performing a descriptive test using different kinds of literature with the aim to explicit the teaching experience of Wali Songo so that experiential structure of Sufi's role in their teaching in the form of how Wali Songo performed their teaching at that time can be obtained. Wali Songo in their teaching focused on spreading Islamic values of *hikmah* (wisdom) and *tasawuf*. This characteristic could be easily accepted by Javanese society, and it inscribed as acculturation. The approach used by Wali Songo was a cultural approach.<sup>45</sup>Several saints (Wali) used cultural approach and strong structural approach, Saint of Gunung Jati<sup>46</sup> and Saint of Gresik.<sup>47</sup> The process to explicit experiential structure in their teaching at least has several patterns of teaching:

*First*, Wali Songo adapted to the local society; for example, Maulana Malik Ibrahim or the Saint of Gresik came from Samarkand (Uzbekistan), Raden Rahmat (Sunan Ampel) was born in Campa started by studying Javanese language, tradition, and people professions.<sup>48</sup> The Saint of Muria created beautiful neighborhood.<sup>49</sup>

*Second*, Wali Songo used noble characters in their teaching by helping the local people, opening farming fields, becoming physician without charge, living modestly, being friendly, teaching noble characters. These were done by the Saint of Gresik, Sunan Ampel,<sup>50</sup> the Saint of Drajat,<sup>51</sup> The Saint of Gunung

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<sup>44</sup> Ahmad Mansyur Suryanegara, *Menemukan Sejarah: Wacana Pergerakan Islam Di Indonesia* (Bandung: Mizan, 1995), p.104-197.

<sup>45</sup> Dadan Wildan, *Sunan Gunung Jati* (Ciputat: Salima, 2012), p.254.

<sup>46</sup> Masykur Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya* (Yogyakarta: Dipta, 2013), p.394-404.

<sup>47</sup> *Ibid.*, p. 279.

<sup>48</sup> *Ibid.*, p.16-34, and 90.

<sup>49</sup> Sri Indrahti, *Kudus dan Islam: Nilai-Nilai Budaya Lokal dan Industri Wisata Ziarah* (Semarang: Madina, 2012), p.26-52.

<sup>50</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.90.

<sup>51</sup> *Ibid.*, p.173-176.

Jati<sup>52</sup> and more. Maulana Malik Ibrahim became physician (*tabib*) in the Hindu kingdom of Majapahit.<sup>53</sup>

Third, they socialized Islam according to the local culture. For example, the Saint of Ampel called the Islamic worship of *sholat* as *sembahyang*, *musholla* was called *langgar*, *naar* was called as *neraka* (hell), *jannah* was changed to *swarga* (heaven), even the name of Allah was called *Pengeran*.<sup>54</sup> They also used *Bedug* (drum) and *Kentongan*. *Bedug* was musical instrument liked by Buddhist's followers at that time and *Kentongan* was the one liked by Hindu's people.<sup>55</sup> The Saint of Kalijaga changed the tradition to be a new meaning: *semadi* to be *sholat*, *sesaji* for the spirits became *sadakah* (for neighbors, the poor, and relatives).<sup>56</sup> The Saint of Kudus banned salughtering and eating cows (*sapi*). This banning is a symbol of respecting Hindu religion and its followers who were the majority at that time.<sup>57</sup> The Saint of Kudus united the Hindu-Buddhist architecture in the mosque he built, popular as the Tower of Kudus.<sup>58</sup> The Saint of Muria kept the tradition of *nyelameti* the dead people which was never practiced before in Islam. He didn't forbid the tradition that had been in the society like *kenduri*, he only changed the spell with verses of Qur'an and *shalawat* for the Prophet Muhammad.<sup>59</sup> The Saint of Gunung Jati performed acculturation between Hindu-Budha culture with Islamic culture, either on the buildings or art.<sup>60</sup> The Saint of Bonang at first performed Islamic teaching by changing the tradition in the society without considering assimilation and acculturation with the local culture and tradition but he failed. Moreover this caused shaking in the culture.<sup>61</sup> Then the Saint of

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<sup>52</sup> *Ibid.*, p.394-404.

<sup>53</sup> Purwadi, *Sejarah Sunan Kalijaga: Sintesis Ajaran Wali Sanga Vs Seh Siti Jenar* (Jogjakarta: Persada, 2003), p.73.

<sup>54</sup> C.M. Ricklefs, *Sejarah Indonesia Modern 1200-2008* (Jakarta: Serambi, 2004), p.98.

<sup>55</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.110.

<sup>56</sup> *Ibid.*, p.247-249.

<sup>57</sup> Indrahti, *Kudus dan Islam: Nilai-Nilai Budaya Lokal dan Insustri Wisata Ziarah*, p.43.

<sup>58</sup> *Ibid.*, p.81.

<sup>59</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.338-339.

<sup>60</sup> Wildan, *Sunan Gunung Jati*, p.254.

<sup>61</sup> Abdul Mu'in DZ, "Mempertahankan Keragaman Budaya," *Tashwirul Afkar Refleksi Pemikiran Keagamaan Dan Kebudayaan*, no. 14 (2003): p.5.

Bonang changed his way of teaching by harmonizing Islamic teaching with the Javanese culture.<sup>62</sup>

Fourth, they fought for the human dignity, like introducing the equality in class done by the saint of Gresik,<sup>63</sup> helping the poor performed by the Saint of Gunung Jati<sup>64</sup> and was also done by the Saint of Muria.<sup>65</sup>

Fifth, they used art as media for their teaching. For example, the Saint of Ampel conducted his teaching through art, for instance by performing puppet show (wayang purwa) that was taken from the story of Mahabharata and Ramayana whose story had been islamized, changed the shows of wayang beber whose story based on the story of panji-panji (krebet) popular in the society at that time.<sup>66</sup> The Saint of Bonang created musical instrument called Boning and changed the Javanese Gamelan orchestra known as Hindu aesthetics into a new nuance, creating song of "Tombok Ati".<sup>67</sup> The Saint of Drajat used the gamelan Singo Mengkok, popular by Hindu and Buddhist society,<sup>68</sup> The Saint of Kalijaga changed the story of Wayang, Gamelan art, painting, dressing art, and sculpture and so on.<sup>69</sup> The Saint of Giri created Islamic songs for children like jemuran, cublak suweng and so on.<sup>70</sup> The Saint of Kudus changed gendhing Mijil and Maskumambang, poetry containing Islamic values and life philosophy.<sup>71</sup> The Saint of Muria created sinom dan kinanti, Javanese songs.<sup>72</sup> In Cirebon area, the Saint of Gunung Jati developed

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<sup>62</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.128-130.

<sup>63</sup> *Ibid.*, p.33.

<sup>64</sup> *Ibid.*, p.394-404.

<sup>65</sup> *Ibid.*, p.338-339.

<sup>66</sup> See Agus Sunyoto, *Sunan Ampel Raja Surabaya, Membaca Kembali Dinamika Perjuangan Dakwah Islam Di Jawa Abad XIV-XV M* (Surabaya: Diantama, 2004).

<sup>67</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.129.

<sup>68</sup> *Ibid.*, p.182-183.

<sup>69</sup> *Ibid.*, p.246-247.

<sup>70</sup> Syukur Fatah, *Sejarah Peradaban Islam* (Semarang: PT. Pustaka Rizki Putra, 2010), p.176.

<sup>71</sup> Indrahti, *Kudus dan Islam: Nilai-Nilai Budaya Lokal dan Insustri Wisata Ziarah*, p.44.

<sup>72</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.338-339.

puppet show, barong, mask dance, tayub dance and other art as symbols of *Shari'a*, *ṭariqah*, *hakikah*, and *ma'rifah*.<sup>73</sup>

Sixth, they provided new nuance, values, and Islamic symbols in the life of the society. For example, the Saint of Ampel changed the values of greatness of Majapahit such as *adhigana*, *adhigung*, *adhiguna*, *rajas*, *niratisaya*, *jaya*, and *nirbhaya* with the values of Islam that cover: patience, sincerity, humbleness, justice, getting along, ridho, simplicity, accepting, compliance, surrendering, not arrogant and many more.<sup>74</sup> The Saint of Bongan also introduced the use of things, for example, ketupat stands for laku sing papat (four situations blessed by God).<sup>75</sup> The Saint of Kalijaga gave nuance of Islam in the heroic tradition of Hindu, which was Pandawa and Kurawa, by referring to the five pillars of Islam. Yudistira, the oldest in Pandawa family was described as shahadat as he was given Kalimasada heirdom.<sup>76</sup> While Bima, the second older in the family, described as the strong, robust hero, was described by the Saint of Kalijaga as shalat, the second pillar of Islam. Sholat was the pillar of religion, and without shalat the religion of an individual will fall down.<sup>77</sup>

Seventh, the education was done in the mosque and Islamic schools (pesantren) and there Sufism was introduced as done by the Saint of Kudus,<sup>78</sup> and the Saint of Bonang.<sup>79</sup> These Wali established mosque and Pesantren in their territory.

Eight, they taught wisdom and tolerance, for example, the Saint of Gresik did not frighten the people with sin and threat but the values were introduced in happiness and not frightening as said by the prophet

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<sup>73</sup> AC. Nasuha, "Dialektika Islam dan Kebudayaan Cirebon" (Annual Conference on Islamic Studies (AICIS) Ke-10, Banjarmasin, 2010), p.168.

<sup>74</sup> Agus Sunyoto, *Sunan Ampel Raja Surabaya, Membaca Kembali Dinamika Perjuangan Dakwah Islam Di Jawa Abad XIV-XV M*, p.78.

<sup>75</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.131.

<sup>76</sup> Purwadi, *Sejarah Sunan Kalijaga: Sintesis Ajaran Wali Sanga Vs Seh Siti Jenar*, p.156.

<sup>77</sup> Achmad Khadim, *Mistik dan Makrifat Sunan Kalijaga* (Jakarta: Serambi, 2003), p.283.

<sup>78</sup> Sultoni, "Nilai-Nilai Ajaran Tasawuf Walisongo, Dan Perkembangannya Di Nusantara", *Kabilah*, Vol.1, no. 2 (2016)," *Kabilah: Journal of Social Community* Vol. 1, no. 2 (Desember 2016): p.365.

<sup>79</sup> Arif, *Sejarah Lengkap Wali Sanga: Dari masa Kecil, Dewasa, Hingga Akhir Hayatnya*, p.140.

Muhammad.<sup>80</sup> The Saint of Ampel established kinship, for example, kinship with the ruler through marriage, sending messenger to introduce Islam to new area or to the area whose population were not moslem.<sup>81</sup> The Saint of Muria was tolerant towards the difference in belief in the society, but he kept holding on to Islam. He was the tolerant personity toward the different belief in his surrounding.<sup>82</sup>

Ninth, they performed patriotism to defend their mother land as showed by the Saint of Kudus who fought Portuguese, the Saint of Gunung Jati fought VOC in Sunda Kelapa.

Tenth, they possessed Karamah during teaching which became the story the local people believe for many years; for instance, the Saint of Gresik defeated a group of robbers, and his ability to bring rain.<sup>83</sup> The Saint of Ampel helped people who were evicted from their house.<sup>84</sup> The Saint of Bonang defeated gang of robbers using Gending Dharma,<sup>85</sup> and the Saint of Drajat who was saved by a fish when he fell of his boat hit by wave<sup>86</sup>and many more.

#### **D. Reconstruction of the Role of Sufism to Prevent Religious Radicalism**

Radicalism in religion as a global phenomenon has grown rapidly since the attack of 11 September 2011.<sup>87</sup> Regardless its origin, *Islamic State of Irak and Syiria* (ISIS) is a phenomenon of present religious radicalism and its influence spreads to Moslem countries in the world. The movement led by Abu Bakar al-Baghdadi is popolar for its sadistic method which is justifying any way like killing, slaughtering, looting, and terrorizing anybody from any group or anyone who resists, refuses their way or has different belief. ISIS followers come from many countries including those from Indonesia who claim as part of ISIS. The Situation in Indoneia supports the growth of religious radicalism. After the democratic reform period which started in

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<sup>80</sup> *Ibid.*, p.34-35.

<sup>81</sup> *Ibid.*, p.92-93.

<sup>82</sup> *Ibid.*, p.338-339.

<sup>83</sup> *Ibid.*, p.37-56.

<sup>84</sup> *Ibid.*, p.99-101.

<sup>85</sup> *Ibid.*, p.149-160.

<sup>86</sup> *Ibid.*, p.192-194.

<sup>87</sup> Bernard Lewis, *The Crisis of Islam: Holly War or Unholly Terror* (New York: The Modern Library, 2003), p.137.

1998, Indonesia has become the good place for the radical groups to develop. The phenomenon of radicalism in Islamic community is often related to religious belief; however the initiator of the radicalism can come from any field such as economy, politics, social or others. Political deprivation, low social and economical condition of the people, disorientation and dislocation of social and culture, and globalization excess are additional factors for the development of radicalism groups.<sup>88</sup>

In addition, the religious understanding that emphasizes only religious formality for which religion is actually the format of Islam that tends to orient outward (*outward oriented*) and emphasized only aspects of formality in religion (exoteric), therefore there is a need to prevent radicalism from escalating in the country which, if it happens, will threat the unity of Negara Republik Indonesia. One way to prevent religious radicalism is learning from the past when Wali Songo performed the Islamic teaching in Indonesia; they proved to be able to minimize the radicalism in religion. For this purpose reconstructing the role of sufis in Islamic teaching to eradicate radicalism at the present time is really relevant.

Saint (Wali) is the perfect manifesto of Illahiah desire, and mystical unity can be obtained through awareness to obey and sacrifice.<sup>89</sup> Status of guardian is enlightenment in Islamic sufistic tradition, which is manifested by doing the role in life. This is even beyond *attunement*-nya Heidegeer's *attunement* which extends only to the risk, not a certainty. The status of guardian is a certainty to carry out role, not just a consequence.

Wali Songo succeeded in integrating Islam and local culture of Javanese society, so the Javanese tradition is considered in line with values of Islam as Islam consists of values and norms, not just Arabic ideology. In this case, the core of Islamic values was inserted to Javanese culture.<sup>90</sup>

Reflection of the patterns of teaching of Wali Songo reveals a number of meanings of Sufi's roles in teaching. These meanings are the structural essence of sufistic conscious experience of Wali Songo. These meanings colored the relation of subject (Wali Songo) to object (Javanese Society). From these

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<sup>88</sup> Azyumardi Azra in Abdul Munip, "Menangkal Radikalisme Di Sekolah," *Jurnal Pendidikan Islam* Vol. 1, no. 2 (2012): p.162.

<sup>89</sup> Woodward dkk., "Salafi Violence and Sufi Tolerance? Rethinking Conventional Wisdom," p.153.

<sup>90</sup> DZ, "Mempertahankan Keragaman Budaya," p.4-5.

patterns, we can conclude a number of meanings which are also called sufistic values because they are the meanings of Sufi's roles in Islamic teaching:

*First*, harmony is the meaning found in the first, third and sixth teachings. The meaning of harmony makes Islam not to face the belief and culture of local society, so the spread of Islam was not considered as a strange teaching. The Javanese society at that time embraced Hindu, Buddhist and *animisme-dinamisme*. The teaching of Wali Songo was straightening or bettering the belief of the religion through story of puppet show. The concept of harmony was also said in Qur'an, such as the order to *teach with meaning and in good way and to have arguments in fine ways (al-Nisa :125)*, Qur'an also orders us not cause damage in this world (Al-Qashash:77).

*Second*, egalitarian is the meaning found in the fourth teaching, seventh and eighth. The first form of egalitarian is the equality of degree of humanity, and the measure is in the piety of the people, not in the measure of mundane. Based on this, Wali Songo fought for the eradication of classes of people at that time, fighting for freedom and religious tolerance. They did not force people to embrace Islam, but left it to people's own desire. This concept has backup doctrine argument as stated in Qur'an Al-Hujarat:13 dan Qur'an al-Kāfirūn. Egalitarian of Wali Songo was seen in the form of cultural efforts in Islamic teaching. For example, the Saint of Kalijaga enriched the story of puppet show by adding the value of Islam in the story of Mahabarata. The Saint of Kudus used the artifacts of the temple as parts of worship place of mosque. The Saint of Muria practiced tolerance towards other beliefs embraced by the people around him but he himself kept holding on to his belief of Islam.

*Third*, humanity can be found the second and fifth patterns of Wali Songo's Islamic teaching. The values of humanity became the standing out point in their Islamic teaching. The behavior of Wali Songo reflected this, such as being gentle, helping, sincere, patient, able to differ good and bad, consistent to good behavior really make the society accept their presence openly. Their back up doctrine arguments are found in Qur'an al-Imron:110 that consists of values of reform based on humanity values/emancipation (*ta'murūna bil ma'rūf*), liberalization (*tanhauna 'anil munkar*), and transcendency (*tu'minūna billāh*).

*Fourth*, patriotism can be found the ninth pattern of their Islamic teaching. Patriotism is the form of partiality for mother land and people,



defending the truth and justice. The Saint of Gunung Jati fought Portuguese in Sunda Kelapa (Jakarta). The resistance forces taking place after the period of Wali Songo were carried out by Pangeran Diponegoro and Farmer Rebel in Banten 1888. The Banten Rebel Movement in 1888 was closely related to sufistic movement because many of the followers of this movement were the followers of Sufism of Naqshabandiyah.<sup>91</sup>

*Fifth*, Godliness is the meaning found in the tenth pattern of their teaching. Karamah was given by Allah to men with godliness, desired by God,<sup>92</sup> while tawheed, truth, justice, goodness are the substance of Islamic teaching performed by Wali Songo and becoming their teaching inspiration.

These meanings or sufistic values performed by Wali Songo have brought Islamic taching into peaceful teaching, preventing violence from happening. To reconstruct the roles of sufis in Islamic teaching means how we can transform these sufistic values into modern values in our teaching that can be accepted by our plural modern society, so that religious radicalism can be prevented. The values of sufistic harmony, egalitarian, humanity, patriotism, and godliness in enforcing the truth, justice through doing good deed can become the characteristics of religious people. These values are universal because Sufism is expression of spiritual experience, but expressed in different ways according their culture and intellectuality. Sufisme is a tendency; it is not a sect like Shia, Muktaizilah, and Ahlu Sunnah. In fact, a Christian, Jewish, Hindu or Buddhish can become Sufism lover.<sup>93</sup>

In the context of nationlism the sufistic Islamic values have similarities and balance of spirit of patriotism, harmony, egalitarian, and humanity in the dimension of social humanity. While in the perspective of individual, a person who embraces Sufism has godliness with holiness as the basic.

Radicalism is actually Islamic form that tends to orient outward (*outward oriented*) and emphaizes only on formal aspects in religion (exoteric). Therefore, the way out to prevent radicalism of religion is by changing it to the opposite orientation, to orient inward (*inward oriented*) which is the sufistic

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<sup>91</sup> Hamidah, "Gerakan Petani Banten: Studi Tentang Konfigurasi Sufisme Awal Abad XIX," *Ulumuna* Vol. XIV, no. 2 (2010): p.323-324 dan 332-335.

<sup>92</sup> I Masyhudi, *Wali Sufi Gila*, p.73.

<sup>93</sup> Ahmad Amin in Meutia Farida, "Perkembangan Pemikiran Tasawuf Dan Implementasinya Di Era Modern," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin dan Filsafat* Vol. 12, no. 1 (t.t.): p.106.

tradition and this emphasizes on esoteric aspect of religion to balance the formal aspect of religion. In other words, Sufism is the way out for human as homo religious to stay away from religious radicalism.

## **E. Conclusion**

Sufism for homo religiosus (human) is a way out to prevent religious radicalism. Therefore, reconstruction of Sufi's roles in Islamic teaching during the first phase of spreading over Java Island, especially performed by Wali Songo, is relevant to the present, modern condition because it was proven that the Islamic teaching was done peacefully without violence and did not cause radicalism. The results of reconstruction of Sufi's roles in Islamic teaching in Indonesia in the forms of sufistic values, such as harmony, egalitarian, humanity, patriotism, godliness should become parts of religious understanding of every muslim. These values are the foundation of religiosity which the dimension of religious formality is enforced on this foundation. In other words, esoteric Islam becomes the fundamental over the dimension of exoteric Islam and they become one whole unity. Consequently, these basic values need to be preserved and inherited so that perfect Muslim individuals can be formed. Education institutions are the medium for these values to be inherited and are the defense to prevent the birth of religious radicalism. [.]

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