

## The Paradigm of Social Sufism in Pancasila Ideology

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### ABSTRACT

*It is unfortunate that there is still a paradigm of some Muslims in Indonesia that tends to be lacking, even not in line with the harmonious relationship between Pancasila and Islamic teachings. This qualitative study with a normatic-philosophical approach aims to identify and explore the content of social sufism's values in the five precepts of Pancasila. The trilogy of Sufistic relations, namely the relationship of humans with God, fellow humans, and the environment (nature) is a theory of analysis of the main topic of this study. Data collection using documentation techniques. Meanwhile, data analysis goes through the stages of reduction, presentation, and verification. The results of this study conclude that there is a content of social sufism's values in Pancasila, including the value of tawhid in the precepts of divinity, the value of mahabbah in the precepts of humanity, the value of itsar in the precepts of unity, the value of qonaah and tawakkal in the precepts of democracy, and the value of futuwah in the precepts of social justice. The theoretical implications of this study show the intersection of sufistic values with the paradigmatic foundation of the five precepts of Pancasila. The limitation of this study has not examined the role or program of the Ministry of Religious Affairs*



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*of the Republic of Indonesia in socializing the integration of sufism values with Pancasila values for the lives of Muslims in Indonesia.*

*Keywords: Social, Sufism, Pancasila*

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## INTRODUCTION

Although Pancasila has become a consensus as a state ideology in Indonesia (F. Ismail 2018, 19). However, there is still a paradigm of conflict by some religious people in viewing the relationship between Pancasila and religious teachings in Indonesia (Islamy 2022, 19). For example, the view that views it is not mandatory for Muslims to obey Pancasila as the state ideology (Anwar, Sunesti, and Gusmian 2021, 107). Although in fact Pancasila has become a debate among nationalist groups and Muslim groups (Manik, Murdiono, and Andhika 2021, 18). In fact, the debate has existed since the beginning of Indonesian independence (Zada 2022, 1). Because, efforts towards the basic consensus of the Indonesian state have experienced pros and cons among the founding fathers of the nation (Hariyanto and Islamy 2023, 15).

The debate between Pancasila and Islam in the context of a democratic state, as in Indonesia, should not need to happen (Sarip 2018, 192). Because, the existence of Pancasila can actually accommodate secular and religious aspirations in the life of the national political system (Rochmat 2014, 309). Not only that, the existence of Pancasila is also seen as a form of crystallization of three ideologies, namely religious, national, and socialist ideologies (Latif 2018, 208). As for the context of relations with Islamic teachings, if examined deeply, the existence of universal values in Pancasila actually has a meeting point orientation with Islamic teachings for social life, especially in the context of building noble ethics for the social life of Muslims (Karim 2004, 47). This statement is not an exaggeration, because the exclusion of Islam as a religion followed by most Indonesian people is very likely to contribute greatly to the process of formulating Pancasila (Pohan and Vinata 2019, 43). Even if it is really lived deeply, the content of values in Pancasila is in line with Islamic teachings in the form of Sufism, namely in terms of moral and spiritual

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formation of Muslim life, both in the context of social life, nation, and state. This is because Sufism is universal and necessary for every human being as a metaphysical element (Yurnalis, Putri, and Arrasyid 2022, 183). Moreover, the pattern of Sufism can encourage the formation of social moral actions (Nur and Irham 2023, 107). For example, the value of love and compassion in sufism can be synergistic with universal human values (Nurhidin, Naim, and Dinana 2022, 23). On this basis, the initial argument built in this study states that there are values of social sufism in the ideology of Pancasila.

This qualitative study in the form of a literature review intends to identify and explore the values of Sufism teachings in the ideology of Pancasila. There are several previous studies that correlate with the subject matter of this study, among others, a study by Sulaiman stated that there is universalism of Islamic teachings contained in the five precepts of Pancasila (Sulaiman 2015, 134). Furthermore, Muhammad Zainur Rakhman in his study said that a moral-transcendental-oriented sufistic psychological approach can give deep meaning to the existence of Pancasila (Rakhman 2018, 18). This parallels the study of Yedi Purwanto, Epin Saepudin, Dicky R. Munaf, and Sansan Ziaul Haq which concluded that Pancasila and sufism can meet together in a point of synergistic convergence. Both can build integrity and moral-spiritual in the person of a Muslim in Indonesia (Purwanto et al. 2020, 69). This is in line with the views of Zakiyuddin Baidhawiy in his study which said that Pancasila represents a theological-philosophical construct that is the principle of social monotheism, so that it can be manifested in various domains of social and state life in Indonesia (Baidhawiy 2016, 76). This statement is empirically also corroborated by the study of Sulhatul Habibah which proves that the values of sufism for the Indonesian Muslim community affiliated to the Qadiriyyah-Naqshabandiyyah tariqah congregation can strengthen the dimension of spirituality and the spirit of Pancasila values (Habibah 2022, 17).

Unlike the previous studies above, the focus of this study is to identify and explore the dimensions of sufistic values contained in the five precepts of Pancasila. This study is important. Because, the results of this study can counter the conflict

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paradigm that tends not to look at the harmonious relationship between Pancasila and the values of Islamic teachings for the lives of Muslims in Indonesia.

## RESEARCH METHOD

This qualitative study in the form of a literature review intends to identify and explore the values of Sufism teachings in the ideology of Pancasila. This study uses a normative-philosophical approach. The trilogy of Sufistic relations, namely the relationship of humans with God, fellow humans, and the environment (nature) in this study becomes an analytical theory to be used in identifying and exploring the content of sufism values in the five precepts of Pancasila. Data collection using documentation techniques. Meanwhile, data analysis goes through the stages of reduction, presentation, and verification.

## RESULTS & DISCUSSION

### *Man's Relationship with God, Man, and Nature in Sufism*

In Islamic teachings, sufism is the definition of the teachings of the religious trilogy itself, namely *Iman*, *Islam* and *Ihsan*. Therefore, in sufism we are taught how to get closer and worship God in the belief that man as a creature is always close to his God, or God always watches over man and man always stands close before Him (AS 1994, 64). On this basis, the Islamic religious pattern in sufism seeks how to control themselves in the behavior of daily Muslim life. It is in this context that man's beliefs and relationship with God always appear in all his behavior and feelings (Siregar 2000, 26), So as to make his behavior and feelings controlled and manifest in the form of good morals (*akhlaqul mahmudah*). With regard to the sufistic relationship of man's relationship with God, his fellow man, and this environment will be described as follows.

First, the relationship between man and God (*hablun minallah*). In the perspective of Sufism, this first relation contains various values of sufistic teachings, including *al-hub* (love), *al-roja'* (hope), *al-shukr* (gratitude), *qana'ah* (acceptance), *al-maghfiroh* (forgiveness) and *at-tawbah* (repentance) (A. U. Ismail 2005, 26). Quraish

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Shihab as quoted by Abuddin Nata explained that the starting point of human relations with Allah is to believe that there is no god but Allah consciously, then rely on Allah, which is to recognize only Allah who controls and regulates human life (Nata 2012, 151). This is oriented to foster a good and closer relationship with Allah SWT as the ruler of everything. Thus, man will be able to feel his closeness to God because he feels watched and seen in all his behavior. This is what the sufis did intensely in getting closer to Allah SWT.

Second, the relationship between man and man (*hablun minannas*). In the perspective of sufism, this second relationship is directed at how to build human morals towards fellow humans, namely through the manifestation of humanitarian social teachings such as the values of honesty, sincerity, humility, justice, mutual help, mutual respect, mutual deliberation for common interests, and so on (A. U. Ismail 2005, 26-29). This second relationship shows the importance of sufism teachings that prioritize the moral formation of life between people.

Third, human relations with the environment, namely establishing relationships with the surrounding environment, such as preserving forests, maintaining and not killing animals and not damaging nature, as well as inanimate objects. This moral relationship to the environment is oriented to maintain the environment so that the environment is maintained, maintained, not damaged and always sustainable, thus nature will always provide benefits for human life (A. U. Ismail 2005, 152). Humans as leaders on this earth are given reason by God to have the ability to cultivate and manage nature well (Abdullah 2007, 230). Animals, plants and even lifeless objects are all God's creations and belong to Him, and all have dependence on their creator. Thus, this kind of belief leads people, especially Muslims, that they are all creatures and "*ummah*" of Allah Almighty who must be guarded and protected and treated properly. Therefore, it is functionally that all beings need each other (Nata 2012, 152-53). Based on the description above, it shows that sufism forms a good, close, and harmonious relationship between humans and God, fellow humans, and the environment.

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### *The Existence of Pancasila: State Ideology In Indonesia*

As a philosophy, ideology and guideline in the context of state life in Indonesia, the content of Pancasila values is important to be understood by citizens in Indonesia, regardless of religious background. In this sub-chapter of discussion, various contents of the values of the five precepts of Pancasila will be described, including the following.

The first precept, *the Supreme Godhead*. The existence of this precept contains the message that Indonesia as a divine state. Therefore, state life in Indonesia is important to uphold religious teachings. In other words, there is no secularism of state life that separates the role of religion in state life. The second precept, *Just and Civilized Humanity*. This precept contains an important message to be able to realize the understanding and attitude of citizens who respect human values in state life. Therefore, human values become a fundamental pillar in the context of building harmonious relations in a plural state life. Third Precept, *Indonesian Unity*. The content of these precepts shows the importance of citizens to always maintain the integration of state life. The fourth precept, *Peoplehood led by Wisdom in Consultation and Representation*. The existence of this precept shows that the importance of citizen awareness to be able to respect democratic state life in Indonesia. The fifth precept, *Social Justice for All Indonesian People*. This precept shows that every citizen in Indonesia has the right to get fair treatment even with different backgrounds in all lines of state life (Sari and Najicha 2022, 55). The description of the content of Pancasila values above strengthens the view that the existence of the five precepts in Pancasila is an organic unity. The five precepts have an integrative relationship in realizing various benefit orientations for the diverse life of the state in Indonesia (Zaman et al. 2022, 145–48) Such conclusions also affirm that the plurality of life of Indonesian people has been accommodated and has also become a paradigmatic basis for the existence of Pancasila, which in fact is the ideology of the State (Dimiyati and Zuhri 2022, 422).

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### *The Dimension of Social Sufism in the Construction of Pancasila Ideology*

As mentioned in the introductory sub-chapter, there is a meeting point of Sufism values in the five precepts of Pancasila, namely in terms of the orientation of moral and spiritual formation of Muslim life, both in the context of life in society, nation, and state. In the main sub-chapter of this study, the findings of the analysis of the existence of sufism social values contained in the five precepts of Pancasila will be described, as follows.

#### *The Value of Tawhid in the Precepts of Divinity*

The first precept of Pancasila which reads Almighty Godhead is closely related to the essence of divinity (Notonagoro 1994, 67). The precept means that God is one and only one, and there is no ally for him. In the perspective of Sufism, the message in the first precept of Pancasila contains a very noble value, namely the value of tawhid. It is important to know again, that tawhid is a principle that is believed by a word and belief, that there is no god but Allah SWT. In Sufism, the manifestation of tawhid is closely related to the principles of *al-Ihsan's* teachings (Syukur 2004). Because, *tawhid* in sufism is also understood as religious appreciation that as if seeing Allah, or if not seeing Allah, then you must believe that Allah is all-seeing and knows all the struggles of individual humans. Thus, when you feel seen and watched by Allah SWT, it will affect behavior and attitudes in human life because you feel under the supervision and vision of Allah SWT (Syukur 2004, 3). In the context of state life in Indonesia, the dimension of *tawhid* values in the divine precepts requires the presence of religion (Islam) to be actively involved in building public and political morals for the lives of Muslims in Indonesia. Because the true divine precepts within the framework of Pancasila itself are also a commitment to ethical values for Indonesian citizens to be able to carry out public and political life based on religious values and noble ethics. This is also reinforced by the preamble to the Basic Law, that the Indonesian state is based on the Almighty God according to the basis of just and civilized humanity. In this case, the divine precepts within the framework of Pancasila actually become a strong moral foundation for state political life in Indonesia (Pedju 2019, 104).

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The discovery of the dimension of the monotheism value in the divine precepts in its is not an exaggeration. Because, the existence of Pancasila is not only as a state ideology in Indonesia, but in the realm of social life praxis also represents a theological-philosophical construction that carries the principle of social monotheism. Therefore, the divine precepts can actually be the basis of spiritual values that can be manifested in various domains of national and state life. The existence of the content of social monotheism values in the precepts of chairmanship can also be manifested in social-political life in Indonesia. Moreover, the existence of Islam can be said to be a religion adopted by most of the population in Indonesia, so it is very possible if the formulation of Pancasila cannot be separated from an ideological system that has the building of Islamic theological and philosophical foundations (Baidhawiy 2016, 76). This statement also strengthens the conclusion that the Indonesian state is not a secular state that separates the value of religious teachings from state violence.

*The Value of Mahabbah in the Precepts of Humanity*

The second precept in Pancasila is *Just and Civilized Humanity*. The existence of these precepts requires an attitude of mutual love for fellow humans. The value of these human precepts can be said to be parallel to the teachings of Sufism in the form of mahabbah. According to Harun Nasution as quoted by Abdul Halim Rofi'i, that the word *mahabbah* (love) means having obedience to Allah and having an attitude that is against Him, and also surrendering himself to the beloved and emptying the heart of everything except from the self he loves and loves (R 1997, 92). Sufism in the form of *mahabbah* was originally brought by a female Sufi figure named Rabi'ah al-Adawiyah. What is meant by *mahabbah* in the view of Rabi'ah al-Adawiyah according to Atiyah Khamis, is a very noble feeling possessed by humans, very great, and very holy. Not only that, *mahabbah* is also a love based on sincere faith, love that can overcome low passions, so as to increase the degree, dignity and dignity of beings towards Allah SWT (R 1997, 35). The description above shows that the value of mahabbah in Sufism encourages humans to be able to support each other, love and love each other. Therefore, it is not reasonable to say that there is a dimension of

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mahabbah value in the humanitarian precepts of Pancasila. Because the existence of these humanitarian precepts emphasizes the awareness of Indonesian citizens to create a humanist and loving life, not a life that damages human values and spreads hatred. Not only that, the content of mahabbah value in the precepts of humanity at the level of its implementation also cannot be separated from the importance of maintaining the life of the universe and all its contents must be loved and cherished, treated fairly and also civilized so that the harmony and preservation of the universe and all its contents can be maintained. This is because by damaging nature, it will have bad implications for the benefit of human life. Therefore, the existence of nature must be maintained, protected and managed properly, so that it is expected to maintain the balance of natural ecosystems with better human life.

*The Value of Itsar in the Precepts of Unity*

The third precept of Pancasila which reads Indonesian Unity means for Indonesian citizens to prioritize the public interest (together) over the interests of individuals (groups), so that the unity and unity of the State of Indonesia can still be intact and maintained. The awareness to do something on the basis of unity, unity and common interests above personal interests (groups) in the perspective of sufism, can be said to be in line with the value of itsar. In Sufism, itsar is a teaching that encourages humans to be able to prioritize common interests rather than personal interests (al-Qusyaeri 1994, 211). It is important to note that the term *itsar* is different from altruism. This is because altruism tends to show a voluntary act to help another person or group without the expectation of reward expecting anything in return. While *itsar* is an attitude and behavior that humans have been able to and not just because of sympathy and empathy for others, but because they have also been able to sacrifice and provide valuable things even though they are actually in need. In this case, the emergence of awareness to realize itsar attitudes by individuals can be caused by internal and external facts. Internal factors include a healthy and good religious mental state. With these conditions, humans can have good empathy, confidence, be honest and easily help others. While external factors, including family environment conditions and education. This in the realm of praxis, will be able to

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encourage someone to have behavior patterns formed from habits in life, family norms that are helpful; (Hidayati 2016, 62). On this basis, the dimension of itsar value in the precepts of unity becomes an important thing to be realized and manifested in order to realize the life of integration of the Indonesian nation.

The manifestation of sufism in the form of itsar can be said to be urgent and synergistic in maintaining the integration of the life of the Indonesian nation. Therefore, the value of unity precepts in Pancasila can be said to be in line with the teachings of both. The value dimension of itsar can deliver individuals (groups) of Muslims as citizens to be able to have awareness in maintaining the integration of common life, namely in the life of the nation and state. can deliver awareness to respect and respect the rights and obligations of other individuals (groups), so that a harmonious life can be realized in the frame of unity in the midst of existing differences.

*The Value of Qona'ah and Tawakkal in the Precepts of Democracy*

In the fourth precept of Pancasila which reads Peoplehood led by Wisdom in Consultation and Representation shows social equality in the lives of Indonesian citizens, so that the leadership of the Indonesian nation is not in one particular group, race and tribe, but belongs to the people (sovereignty is borne by the people). Therefore, all decisions are held by deliberation led by wisdom and wisdom which in the application is conveyed representatively. In the context of deliberation, this is manifested in joint discussions with objectives, decisions and joint problem solving (Nasional 2008, 933). If viewed in the perspective of sufism, the content of values in the fourth precept of Pancasila above can be said to be in line with the teachings of qonaah (accepting) and tawakkal (resignation), namely in respecting all decisions taken and mutually agreed upon in deliberation. Through the manifestation of *qonaah* and *tawakkal* attitudes, it will be easy to realize a harmony in democratic life in Indonesia.

The manifestation of the value of *qonaah* and *tawakkal* in state life for Muslims requires the implementation of the value of *shura* (*musyawarah*). It is important to know, that this manifestation of *shura* values is an institution where citizens or

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community members can gather, discuss, negotiate, and consensus regarding common issues to reach consensus. In this context, the teachings of Shura will be able to become a paradigmatic basis in selecting and prioritizing common interests to be accommodated and understood. Therefore, it is not an exaggeration if the concept of *shu'ra* teachings becomes a means of deliberation of citizens or people to fight for common interests (Pedju 2019, 109-10). In this context, the manifestation of the values of qona'ah and tawakkalakan makes clarity of reason when solving problems in deliberation, so that it will produce fair decisions and mutual benefits.

#### *The Value of Futuwah in Social Justice Precepts*

The fifth precept of Pancasila reads Social Justice for All Indonesian People. This precept shows us, that the Indonesian state must ensure the realization of justice for all its citizens. This fifth precept is one of the universal goals and ideals to be achieved by the Indonesian government, namely the creation of social justice for all its people. If viewed in the perspective of sufism, the orientation of the realization of universal justice in the fifth precept of Pancasila above can be said to be parallel to the teachings of *futuwwah*. This is because *futuwwah* is an Islamic teaching that encourages humans not to consider themselves superior to others (al-Qusyaeri 1994, 211). The manifestation of the teachings of *futuwwah* will encourage Muslims as good citizens to be able to put forward a fair, non-discriminatory attitude towards the lives of different individuals (other groups). This can be realized if every waraga of the Indonesian state is able to control himself not to easily see himself as nobler than others. Historically, Indonesian idealism about the importance of realizing social justice has also been described by Indonesian Islamic intellectual, Tjokroaminoto. According to him, *ajara Islam* highly upholds the values of brotherhood, equality and human freedom from all forms of tyranny in existing social life (Pedju 2019, 110). In this context, the manifestation of sufism in the form of *futuwwah* can be said to be urgent and synergistic in maintaining the realization of a just social and state life. Therefore, the dimension of *futuwwah* values in the precepts of social justice in the realm of praxis, can be a paradigmatic basis for Muslims in Indonesia to be able to respect the precepts of social justice in Pancasila. Because, the value of *futuwwah* can

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deliver individuals (groups) of Muslims as good citizens to be able to have awareness in maintaining a fair common life, both in the life of the nation and state.

## CONCLUSION

Based on the main description in this study, it can be concluded that there is a content of social values of Sufism in Pancasila. First, the value of monotheism in the divine precepts. This can be seen from the content of the value of divine precepts that require the presence of religion to be actively involved in building public and political morals for state life in Indonesia. Second, the value of *mahabbah* in the precepts of humanity. This can be seen from the content of human precepts that emphasize the awareness of Indonesian citizens to be able to live a humanist and loving life. Third, the value of *itsar* in the precepts of unity. This can be seen from the content of the value of unity precepts that emphasize the life of integration in the midst of existing differences. Fourth, the value of *qonaah* and *tawakkal* in the precepts of democracy. This can be seen from the content of democratic precepts that emphasize respect for decisions that have become a common consensus. Fifth, the value of *futuwwah* in the precepts of social justice. This can be seen from the content of social justice precepts that emphasize the realization of a fair life together. The theoretical implications of this study show that there is a meeting point of sufistic values in the paradigmatic construction of the five precepts of Pancasila. The limitation of this study has not examined the role or program of the Ministry of Religious Affairs of the Republic of Indonesia in socializing the integration of Sufism values with Pancasila values in the lives of Muslims in Indonesia. This is important to study further. Because, it is undeniable that in some paradigms Muslims in Indonesia are still found individuals and groups that tend not to view the harmonious relationship between the ideology of Pancasila and Islamic teachings for state life.

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