



## **Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syakur Yasin's Sufism Moderation Thoughts**

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**Abstract:** *The existence of Sufism took part in filling the empty space in the midst of Indonesian people's lives from the colonial era to the current digital era, one of the thoughts of Sufism in Indonesia is Buya Syakur Yasin with his Sufism moderation thoughts. This research looks at the dynamics of Islamic boarding school Sufism from time to time, as well as the role of Buya Syakur Yasin in spreading religious moderation with a Sufistic perspective in the digital era. This study uses a qualitative method with a socio-historical approach to understand holistically from time to time the dynamics of Islamic boarding school tasawuf and content-analysis as an analytical tool in capturing the meaning of Buya Syakur Yasin's thoughts through his Youtube Channel. Research shows that the dynamics of Sufism in Islamic boarding schools is divided into four typologies: the early Islamic era, the colonial era, the modern era and the digital era. Meanwhile, Buya Syakur Yasin, through a digital platform, develops an understanding of moderate Sufism which is closely related to humanistic Sufism, where human values become common consciousness to foster religious moderation in perspective and behavior in everyday life.*

**Keywords:** *Existence of Sufism, Moderation of Sufism, Buya Syakur Yasin.*

## A. Introduction

In recent years, studies of Islamic boarding school tasawuf have become increasingly inclusive, both in terms of teaching methods and the currents of thought produced. Sufism recitations are held openly on digital platform channels such as Facebook, Youtube and others.<sup>1</sup> This kind of teaching method creates a new view that Sufism can be learned by all people, as well as repositioning the assumption so far that Sufism only belongs to people who have a deep understanding of their religion.<sup>2</sup>

The study of Sufism attracts the interest of many parties as Sufism is believed to be a solution as well as *healing* in the midst of increasingly materialistic and individualistic modernization where human values and tolerance are increasingly degraded.<sup>3</sup> The study of Sufism which has long been rooted in Indonesia is the Sufism typical of Islamic boarding schools, even since Raden Rahmat founded the Ampel Denta Islamic Boarding School in Surabaya, since the *Wali Songo* era.<sup>4</sup> Sufi figures born from Islamic boarding schools such as Gus Mik, Mbah Lim, Kiai Hamid Pasuruan and Gus Dur also contributed to the dynamics of Sufi development in Indonesia.<sup>5</sup>

One of the figures who developed Islamic boarding school tasawuf in the digital era was Buya Syakur Yasin.<sup>6</sup> Buya Syakur

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<sup>1</sup> This was carried out by several academics such as Ulil Abshar Abdalla who studies Sufism books such as al-Hikam and Ihya'Ulumuddin via Facebook. See Jazilus Sakhok, Siswoyo Aris Munandar, and Ibtisaamatin Ladzidzah, "Tasawuf dan Budaya Populer: Studi Atas Pengajian Online Kitab al-Hikam di Facebook oleh Ulil Abshar Abdalla," *Esoterik: Jurnal Akhlak Dan Tasawuf* 5, no. 2 (2019): 387-412, <https://doi.org/10.21043/esoterik.v5i2.6446>.

<sup>2</sup> Sakhok, Munandar, and Ladzidzah, 387-412.

<sup>3</sup> Muzakkir, "Relevansi Ajaran Tasawuf Pada Masa Modern," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 35, no. 1 (June 2, 2011): 37-58, <https://doi.org/10.30821/miqot.v35i1.130>.

<sup>4</sup> Baedhowi, "Sufism and Pesantren as the Part of Our Islamic and Indonesian Identity," *Santri: Journal of Pesantren and Fiqh Sosial* 2, no. 2 (December 27, 2021): 173, <https://doi.org/10.35878/santri.v2i2.311>.

<sup>5</sup> Martin Van Bruinessen, "Saints, Politicians, and Sufi Bureaucrats: Mysticism and Politics in Indonesia's New Order", in *Sufism and The Modern In Islam* (London: I.B. Tauris, 2007), 107-11.

<sup>6</sup> Suhendrik Suhendrik, "Peran Youtube dalam Pengembangan Da'wah Islam dan Penyebaran Paham Keagamaan (Studi Channel KH Syakur Yasin MA/ Wamimma TV)," *Risalah, Jurnal Pendidikan Dan Studi Islam* 7, no. 1 (June 10, 2021): 19, [https://doi.org/10.31943/jurnal\\_risalah.v7i1.169](https://doi.org/10.31943/jurnal_risalah.v7i1.169).

## Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syakur Yasin's Sufism Moderation Thoughts

Yasin in the process of the dynamics of Islamic boarding schools takes an important role in supporting an attitude of moderation by upholding humanistic values through tasawuf. Furthermore, he also utilizes the Youtube platform through the "Wamimma" channel in transmitting his Sufism moderation thoughts. The tasawuf developed by Buya Syakur Yasin is very inclusive, he integrates tasawuf with other disciplines such as; Psychology, Education, Science and more. Buya Syakur Yasin also created *Mahabbah* poems as an expression of his *'ishq* to God, which he called Waves of Love, which he integrated into his series of studies. His tasawuf thoughts are enshrined in various books such as *Buya Syakur Yasin's Spiritual Reflections*, *Buya Syakur Yasin's Love Letters*, *Penetrating the Deepest Trough of the Heart*, *Remembrance of Wamimma*, *Various Happiness; Get to know the Maqams of Sufism*, *Love Poems*, *Rhythms of Love and Waves of Love*.<sup>7</sup>

Buya Syakur Yasin in his tasawuf thoughts often emphasizes the importance of nationalism, religious moderation and the obligation to uphold humanistic values. For him, Sufism must be applied in social life by upholding human values, brotherhood and continuing to look at humans from the lens of compassion. Buya Syakur Yasin also always emphasized the importance of fanaticism in nationalism, the urgency of cultivating a spirit of patriotism and the obligation to obey the pillars of the state (1945 Constitution, Bhineka Tunggal Ika, NKRI, Pancasila).<sup>8</sup>

The moderation thinking developed by Buya Syakur is based on Humanistic Sufism. For Buya, before understanding moderation, one must live up to religious values that are principled in humanity. However, Buya Syakur's thoughts of moderation also received sharp criticism from various chaplains as did Habib Abu Bakar Assegaf, KH.Najih Maimoen and several other chaplains. They stated that some of Buya's thoughts, especially regarding Moderation, were

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<sup>7</sup> Sukarno, Suteja, and Wawan A. Ridwan, "Pemikiran Pendidikan Tasawuf Perspektif Buya Syakur Yasin (Studi Pendekatan Biografi)," *Oasis: Jurnal Ilmiah Kajian Islam* 6, no. 2 (February 11, 2022): 53, <https://doi.org/10.24235/oasis.v6i2.10020>.

<sup>8</sup> Husnul Khotimah, "Penerapan Pancasila Perspektif Islam," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 2 (September 25, 2020): 84-100, <https://doi.org/10.34005/tahdzib.v3i2.1037>.

considered to be frivolous, misguided and liberal.<sup>9</sup> At the same time, this paper wants to show that there is a strong methodology from Buya Syakur's thinking. Buya Syakur Yasin has made an important contribution in building the nation's civilization through the typical Islamic boarding schools' tasawuf thoughts, so it is important to study his thoughts to describe the dynamics of Islamic boarding schools' tasawuf in the contemporary era.

This research on Buya Syakur Yasin is a continuation of previous research, such as Sukarno studying the thoughts of Buya Syakur Yasin's tasawuf education, the results of this research study are that the concept of tasawuf education according to Buya Syakur Yasin is a process of the heart in knowing what is good and bad, for that clarity of heart is needed through a good process.<sup>10</sup> Silviana's research on the effectiveness of weekly *Istighotsah* conducted by Buya Syakur Yasin with the community in overcoming life's problems, the results of this study are that people can feel peace of mind after participating in *Istighotsah*, can improve morals, and become a means of community repentance.<sup>11</sup> Likewise Suhendrik who studied the role of YouTube in the development of Islamic da'wah through the Syakur Yasin Channel, according to his study, the preaching of the Syakur Yasin YouTube channel is considered very easy and efficient, and the delivery and content of da'wah are easy for the public to understand.<sup>12</sup>

Referring to various studies on Buya Syakur Yasin, there has been no research discussing Buya Syakur Yasin's tasawuf thoughts primarily in supporting religious moderation in Indonesia. So this research will examine Buya Syakur Yasin's tasawuf thoughts holistically, mainly related to religious moderation. This study uses a

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<sup>9</sup> Erik Purnama Putra, "Habib Abu Bakar Assegaf Tanggapi Pernyataan Buya Syakur," *republika.co.id*, November 1, 2021.

<sup>10</sup> Sukarno, Suteja, and Ridwan, "Pemikiran Pendidikan Tasawuf Perspektif Buya Syakur Yasin (Studi Pendekatan Biografi)," 53.

<sup>11</sup> Eka Silvyana, "Efektivitas Istighotsah dalam Mengatasi Problema Kehidupan," *ORASI: Jurnal Dakwah dan Komunikasi* 10, no. 1 (July 30, 2019): 74-88, <https://doi.org/10.24235/orasi.v10i1.5140>.

<sup>12</sup> Suhendrik, "Peran Youtube Dalam Pengembangan Da'wah Islam Dan Penyebaran Paham Keagamaan (Studi Channel KH Syakur Yasin MA/ Wamimma TV)," 19.

## Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syakur Yasin's Sufism Moderation Thoughts

qualitative-descriptive research method.<sup>13</sup> With a socio-historical approach<sup>14</sup> it can be obtained the right formula about Buya Syakur Yasin's tasawuf thoughts in supporting the narrative of religious moderation. This study also uses *Content-analysis*<sup>15</sup> as an analysis tool for da'wah content sourced from the Buya Syakur Yasin Youtube Platform.

### B. Existence of Islamic Boarding School Sufism in Guarding the Indonesian Nation

Globally, Islamic boarding schools' typical Sufism can be classified into four periods: the early Islamic era, the colonial era (16-20 centuries), the modern era (20-21 centuries) and the digital era (present).<sup>16</sup> The author will explain globally the dynamic process of Sufism that occurs. Islamic boarding schools are the result of the assimilation of Hindu-Buddhist education formulated by spiritual teachers and Sufi figures (Wali Songo). Then the islamic boarding school applies Sufi teachings to the students strictly, for example the teachings of Triguru, *Yamabrata*, *Niyamabratha*, *Silakrama*.<sup>17</sup>

According to James Peacock, Islam that entered Java was Sufi Islam which was easily accepted and could be assimilated into local Javanese culture. The spread of Islam in Java was played by the Wali Songo. The flexibility of Sufi teachings is very visible in the process

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<sup>13</sup> Descriptive qualitative research methods can be seen in several works, among others: David Silverman, *Qualitative Research* (New York: SAGE Publications, 2016); Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research* (New York: SAGE Publications, 1998).

<sup>14</sup> For more explanation about socio-historical approach, read further: Sumargono, *Metodologi Penelitian Sejarah* (Jawa Tengah: Penerbit Lakeisha, 2021), 20; Fauzan Adhim, *Arah Baru Manajemen Pondok Pesantren* (Malang: CV Literasi Nusantara Abadi, 2021), 177.

<sup>15</sup> Umrati and Hengki Wijaya, *Analisis Data Kualitatif Teori Konsep dalam Penelitian Pendidikan* (Makassar: Sekolah Tinggi Theologia Jaffray, 2020), 14; Sena Wahyu Purwanza et al., *Metodologi Penelitian Kuantitatif, Kualitatif dan Kombinasi* (Bandung, Jawa Barat: Media Sains Indonesia, 2022), 164.

<sup>16</sup> This division was inspired by Greg's periodization of the development of Islam in the archipelago which is divided into four typologies: Revivalist (18-20th Century), Modernist, Neo-Revivalist, Neo-Modernist. See in Greg Barton, *Gagasan Islam Liberal Di Indonesia: Pemikiran Neo-Modernisme Nurcholis Madjid, Djohan Effendi, Ahmad Dan Abdurrahman Wahid, 1968-1980* (Jakarta: Paramadina, 1999).

<sup>17</sup> Teachings governing procedures for self-control see in Agus Sunyoto, *Atlas Walisongo* (Depok: Pustaka Iman, 2017), 424.

of assimilating local culture in various fields of social life, culture, art, religious understanding and islamic boarding school education.<sup>18</sup> Javanese Islam in the Wali Songo era was dominated by Sufism, as evidenced by the existence of a poetic form of teaching called *suluk*, which means one's journey to attain the degree of *ma'rifah* in Sufism.<sup>19</sup> The existence of *Suluk Wujil*, *Primbon Bonang*, *Suluk Linglung*, *Suluk Sukarsa*, *Suluk Sujinah*, *Suluk Cabolek* also confirms that Islam in the Wali Songo era was dominated by Sufi teachings.<sup>20</sup> Even the mention of Wali Songo has a close connection with the term *waliyyullah* in Sufi teachings which means people who are protected by Allah SWT with their lasting and continuous care and maintenance. Allah SWT also gave him supernatural powers called *karomah*.<sup>21</sup>

The Wali Songo figure who openly teaches the teachings of Sufism is Datuk Abdul Jalil or known as Shaykh Lemah Abang or Shaykh Siti Jenar.<sup>22</sup> Shaykh Siti Jenar taught the *Syathariyah* and *Akmaliyah* orders which are still spread throughout Indonesia.<sup>23</sup> However, Sheikh Siti Jenar was eventually executed by eight Wali for disclosing Ibn 'Arabi's doctrine to the common people.<sup>24</sup> Another name that teaches Sufism openly is Sheikh Bari who is referred to as a representative of Coastal Islam. He taught a series of *tasawwuf* to his students which he defined as "foundations of following the mystical path". Sheikh Bari teaches *tasawuf* regarding the nature of God and efforts to recognize God's transcendence, the arguments put

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<sup>18</sup> Sunyoto, 412.

<sup>19</sup> Michael Laffan, *The Making of Indonesian Islam*, translated by Indi Aunullah, *et.al.*, "*Sejarah Islam di Nusantara*" (Yogyakarta: Bentang, 2015), 8.

<sup>20</sup> Sunyoto, *Atlas Walisongo*, 412.

<sup>21</sup> Abul Qasim al-Qusyairi, *Ar-Risalah al-Qusyairiyah* (Kairo: Darus Salam, 2010), 191.

<sup>22</sup> Medi Wasanjoyo, "Mistisisme Makam Syekh Siti Jenar di Desa Lemahabang Kecamatan Doro Kabupaten Pekalongan," *Religia* 22, no. 1 (April 30, 2019): 33-52, <https://doi.org/10.28918/religia.v22i1.1853>; Mohammad Zazuli, *Syekh Siti Jenar: Mengungkap Misteri dan Rahasia Kehidupan* (Jakarta: Serambi Ilmu Semesta, 2011), 18.

<sup>23</sup> Sunyoto, *Atlas Walisongo*, 413.

<sup>24</sup> Laffan, *The Making of Indonesian Islam*, 10; See also Ayang Utriza Yakin, *Sejarah Hukum Islam Nusantara* (Jakarta: Kencana, 2016), 78; See also Ibnu Fikri, "Naskah Shahadat Sekarat: Konstruksi Nalar Sufistik Atas Kematian Dan Eskatologi Islam Di Jawa," *Manuskripta* 5, no. 2 (December 31, 2015): 303-26, <https://doi.org/10.33656/manuskripta.v5i2.45>.

## Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syakur Yasin's Sufism Moderation Thoughts

forward refer to al-Ghazali's tasawuf as well as a rejection of Ibn 'Arabi's tasawuf broadcasted by sheikh Siti Jenar.<sup>25</sup>

The dynamics of the development of Sufism in the archipelago has always had a major influence on all movements for change in Islamic society. The tarekats play an important role and at the same time become the driving force for change in the archipelago. One of them was the various attempts of Muslim rebellion, especially from the Islamic boarding school community, against the Dutch East Indies colonial government which was driven by tarekat teachers, most of whom were also chaplains from their Islamic boarding school.<sup>26</sup>

The Kyai's resistance to Dutch colonialism even heated up in the era of Prince Diponegoro during the Padri war.<sup>27</sup> Kyai from various corners of the island of Java were actively involved in fighting against Dutch colonialism. Kyai Abdus Salam<sup>28</sup> a Sufi teacher was also active in educating the students with martial arts in order to prepare resistance against the Colonials. Sheikh Daud al-Fattani and Muhammad Arsyad al-Banjari who lived in the 18th century succeeded in reconciling the legal aspects of Islamic law and Sufism.<sup>29</sup> *Sabilil Muhtadin li al-Tafaqquh fi 'Amr al-Din* is the work of Muhammad Arsyad in the field of fiqh which has become the main reference in the archipelago, especially Islamic boarding schools until now.<sup>30</sup>

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<sup>25</sup> Laffan, *The Making of Indonesian Islam*, 9.

<sup>26</sup> Sunyoto, *Atlas Walisongo*, 418.

<sup>27</sup> The Padri War is the name of the war that took place in the western and eastern parts of Sumatra. The war involved the Paderi (Ulama) group led by Imam Bonjol against the Dutch who were assisted by several traditional groups. Read more in Angga Priatna and Aditya Fauzan Hakim, *Nama & Kisah Pahlawan Indonesia: dari masa VOC, Belanda, Jepang, hingga masa Pembangunan* (Jakarta: AnakKita, 2013), 31; Taufik Abdullah, *Sejarah Ummat Islam Indonesia* (Jakarta: Majelis Ulama Indonesia, 1991), 97-98.

<sup>28</sup> Called as Mbah Soichah because of his Karomah. Once a high-pitched Dutch courier spoke to him arrogantly. Kiai Abdus Salam replied by snapping who are you? At that moment the courier fell over and had a heart attack. Look in Nabila Munsyarihah, *Kisah Ulama Pendiri Bangsa* (Magelang, Jawa Tengah: Semesta Kreatif Alala, 2020).

<sup>29</sup> Ibrahim Narongragsakhet, "Syaykh Daud Al-Fatani; Jawi Textbook and the Malay Language", In *Reclaiming The Conversation; Islamic Intellectual Tradition in the Malay Archipelago* (Kuala Lumpur: The Other Press, 2010), 6.

<sup>30</sup> Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII* (Jakarta: Kencana, 2013), 351.

Further Abdus Shamad al-Palimbani<sup>31</sup> is a moderate Sufi figure who produces important works in the field of Sufism *Hidayat al-Salikin* and *Sayr al-Salikin*<sup>32</sup> which contains the principles and obligations that must be carried out by a candidate who will undertake a Sufi journey.<sup>33</sup> Al-Palimbani spreads the understanding of *al-mulhamah* teachings from the Sufi level which combines faith and belief in Allah which must be internalized. Every time they have to dhikr "Hu..Hu.." to remember God. They also have to affirm themselves by saying "La Huwa..Illa Huwa..". This dhikr is recited orally and internalized with the heart with the aim of achieving the degree of *Mutmainnah Lust*.<sup>34</sup> Al Palimbani, also a murshid of the Sammaniyah order, encourages activism to his colleagues and students to fight against Dutch colonialism as *jihad fi Sabilillah*. The development of Sufism in this era was more about an effort to arouse the spirit of *Jihad* to fight the colonialists, as was done by KH. Hasyim Asy'ari with his colleagues to raise the spirit of the students with the fatwa Jihad Resolution on October 22, 1945 as an effort to defend independence.

In the modern era, the development of islamic boarding school tasawuf began to touch social and political aspects. Hamim Djazuli (Gus Mik) son of Kiai Djazuli Utsman, founder of the large PP Al-Falah Islamic boarding school in Ploso, Kediri. Gus Mik is an *eccentric wali* who visits bars and nightclubs in Surabaya to preach. In this era, people believe that wali have supernatural abilities, so many politicians turn to Gus Mik to ask for support to get elected.<sup>35</sup>

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<sup>31</sup> Ainun Lathifah, *Warisan Ulama Nusantara* (Yogyakarta: Laksana, 2022), 24.

<sup>32</sup> This book is influenced by the book *Ihya' Ulumuddin* by al-Ghazali and refers to Abd al-Wahhab al-Sha'rani, Shaykh Ibn 'Abbate, Ibn 'Athallah al-Sakandari, and others. See Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*, 357.

<sup>33</sup> Retno Sirnopati, *Tarekat Qadiriyyah Khalwatiyyah: Kajian Historis Praktik Tarekat Qadiriyyah Khalwatiyyah Bengkel di Desa Bagu Pringgarata Lombok Tengah* (Margomulyo, Tayu-Pati: Maghza Pustaka, 2022), 73; See also Malan Abdullah, *Syaikh Abdus-Samad Al-Palimbani* (Jakarta: Elex Media komputindo, 2019), 169.

<sup>34</sup> Muhammad Uthman el-Muhammady, "Syaykh 'Abd al-Samad al-Palimbani; The Islamic Concept of Education in Relation to the Issue of Personality integration" in *Reclaiming The Conversation; Islamic Intelectual Tradition in the Malay Archipelago*, 26.

<sup>35</sup> Bruinessen, *Saints, Politicians, and Sufi Bureaucrats: Mysticism and Politics in Indonesia's New Order*, 108.

## Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syukur Yasin's Sufism Moderation Thoughts

KH. Sahal Mahfudz from the Kajen Islamic Boarding School, a Mursyid of the *Qadiriyyah Naqsyabandiyyah* Order. He promotes social Sufism as a measure to develop society.<sup>36</sup> Kyai Sahal changed the paradigm of Sufism from hating worldly life, personal piety to the paradigm of building worldly life and social piety. The wealth collected by Muslims must aim for good, so that it becomes the treasure of the hereafter. Wealth is used to fulfill social obligations, not just to fulfill personal interests. Sufism views the world as a fire that can only be used as needed while remaining alert to the dangers of sparks that can burn everything.<sup>37</sup>

Sufism in the digital era has its own style. Islamic boarding schools have taught their understanding of Sufism in a more inclusive way through digital spaces. In addition, his teachings also emphasize social aspects to balance personal piety. Muh. Amin Syukur initiated social tasawuf which is a moderate concept in tasawuf so that spiritual piety has implications for social piety. The concept of social Sufism does not stop at individual devotion, furthermore it can realize moral nobility and social participation. Sufism is social, humanist, functional and active participation.<sup>38</sup>

The transmission model in the digital era is also developing through social media platforms such as Youtube, Facebook, Twitter, Instagram and other social media. Youtube and Facebook are the most widely used platforms for transmitting tasawuf teachings, both conducting recitations of the book of Sufism and discussing certain themes. Candra Malik through the TV Chocolate Channel Youtube Channel aired the program "Sufi Humor" with Prie GS. Among those who have played a role in filling the digital space in broadcasting

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<sup>36</sup> Munawar Aziz, "Konsep Peradaban Islam Nusantara: Kajian Atas Pemikiran Syekh Ahmad Mutamakkin (1645-1740) dan KH Sahal Mahfudz (1937-2015)," *Jurnal Lektur Keagamaan* 13, no. 2 (December 20, 2015): 455-474, <https://doi.org/10.31291/jlk.v13i2.235>; See also Almunawar Bin Rusli, "Nalar Ushul Fiqh KH. Sahal Mahfudh dalam Wacana Islam Indonesia," *Potret Pemikiran* 22, no. 2 (December 31, 2018): 55-65, <https://doi.org/10.30984/pp.v22i2.785>.

<sup>37</sup> Sahal Mahfudz, *Nuansa Fikih Sosial* (Yogyakarta: LKiS, 1994), 78.

<sup>38</sup> Randi Saputra, Reza Pahlevi Dalimunthe, and Mulyana Mulyana, "Menyeimbangkan Ritualitas dan Partisipasi Sosial: Konsep Tasawuf Sosial Amin Syukur," *Nalar: Jurnal Peradaban dan Pemikiran Islam* 5, no. 1 (June 10, 2021): 17, <https://doi.org/10.23971/njppi.v5i1.2788>.

Islamic tasawuf boarding school is Buya Syakur Yasin through KH. Syakur Yasin MA's Youtube Channel. Disciplinedly, the channel conducts tasawuf studies, both in the form of book studies and scientific discussions. Apart from that, the sayings of Sufi scholars also flooded social media. Of course this also colors the dynamics of the development of Sufism typical of Islamic boarding schools.<sup>39</sup>

### **C. Moderation of Sufism Buya Syakur Yasin: Sufism Islamic Boarding School in the Digital Age**

Buya Syakur Yasin's tasawuf contributions and thoughts have colored the dynamics of tasawuf thought in Indonesia. The congregation covers various corners of the archipelago and even Malaysia. Buya Syakur apart from holding scientific tasawuf forum also continues to carry out tasawuf amaliahs as *riyadhoh* and *mujahadah* efforts such as: *wirid wamimma*, *istighotshah*, and *kholwat* for 40 days held in the forest. For him, *Khalwat* is a tradition of the Prophets as a step towards the highest Sufi level. Buya Syakur has made a tradition of the importance of transmitting Sufism in a scientific manner so that forums for Sufism discussion are always held regularly by involving national figures and academics in various fields. While *amaliah* must be a secret for each individual then it is not mixed with a sense of "ujub and riya".

The Sufism that Buya Syakur Yasin introduced is inclusive and universal Sufism. For him, religion must be returned to universal humanity. Islam must be returned to its philosophical roots as a religion of mercy to all nature regardless of a particular nation, race or ethnicity. Arabs or non-Arabs have the same rights and treatment.<sup>40</sup> Buya Syakur refers to the Qur'an sura al-Anbiya' verse 107.

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<sup>39</sup> Siswoyo Aris Munandar, "Sufistic Da'wah in The Digital Era and The Era of Covid-19," *Tasamuh* 20, no. 1 (June 30, 2022): 1-22, <https://doi.org/10.20414/tasamuh.v20i1.4889>.

<sup>40</sup> Manzoor Ahmad Naazer, "Islamic Universalism and the Nation State," *Liberal Arts and Social Sciences International Journal (LASSIJ)* 2, no. 2 (December 31, 2018): 29, <https://doi.org/10.47264/idea.lassij/2.2.4>; See also Ali Abdul Wakhid *et.al.*, "The Islamic Perspective of Non-Muslim Leaders in Indonesian Muslim Majority Communities," *Akademika : Jurnal Pemikiran Islam* 26, no. 2 (December 14, 2021): 277-96, <https://doi.org/10.32332/akademika.v26i2.3753>.

## Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syakur Yasin's Sufism Moderation Thoughts

This verse becomes the philosophical basis that Islam is a universal religion. The Prophet was sent to be a mercy to all mankind in the world. His presence is a blessing for all religions and humanity in the world. Unlike the previous Prophet, where Allah SWT will destroy those who refuse and disobey.<sup>41</sup> This is also explained in the words of the Prophet: *I was sent to spread Grace and was not sent to bring punishment in the world forever.*<sup>42</sup>

According to Buya Syakur, someone who has lived humanistic Sufism can be moderate and implement it in his religion. In fact, he can build a *Common-Society* of Sufism moderation in society for the wider benefit. Humanistic Sufism, namely placing Sufism in the spiritual and social dimensions. Sufism does not only concentrate on achieving a transcendental relationship with God but it also focuses on the social development of society, nation and religion. In the teachings of Humanistic Sufism, a Sufi must be willing to sacrifice his wealth and soul to help social problems, not total isolation.<sup>43</sup> For Buya Syakur, tasawuf teaches balance between body and mind, social and spiritual, shari'ah and nature, the world and the hereafter and upholds the principles of humanity.<sup>44</sup>

Buya Syakur Yasin emphasized the importance of a person having a sense of optimism in order to achieve an understanding of Sufism-style religious moderation.<sup>45</sup> In Sufism, optimism is known as the *raja'*. *Raja'* is an optimistic attitude in obtaining the gifts and

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<sup>41</sup> Fakhruddin al-Razi, *Tafsir Al-Kabir Mafatih al-Ghaib* (Beirut: Dar Ihya al-Turath, 1420), 193.

<sup>42</sup> This hadith was narrated by Imam Ahmad in his book *Sohih Imam Ahmad* in Hadith Number 204, and was narrated by Imam Bukhari and Muslim and Imam Tirmizi with different pronunciations but the meaning is the same, this hadith is an authentic hadith. Read in Muḥammad ibn Isma'il ibn Ibrahim ibn al-Mughirah al-Bukhari, *Al-Sahih al-Bukhari* (Beirut: Dar Ibn Kathir, 1987); Muslim ibn Hajjaj al-Naisaburi, *Sahih Muslim* (Beirut: Dar Ihya' al-Turath al-'Arabi, tt.); Abu 'Isa Muḥammad ibn 'Isa al-Tirmizi, *Al-Jami' al-Kabir* (Beirut: Dar al Gharb al-Islami, 1998).

<sup>43</sup> Muhamad Basyrul Muvid and Akhmad Fikri Haykal, "Tasawuf Humanistik Dan Relevansinya Terhadap Kehidupan Sosial Spiritual Masyarakat Post Modern Abad Global," *Refleksi* 19, no. 1 (2020), <https://doi.org/10.15408/ref.v19i1.14191>.

<sup>44</sup> Maria Ulfah Anshor, *Memutus Rantai Ketidakadilan Global Care dalam Pengasuhan Anak Tenaga Kerja Indonesia* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017), 51.

<sup>45</sup> KH Yasin Buya Syakur, *Renungan Spiritual* (Indramayu: Pondok Pesantren Cadangpinggan, tt.), 8.

favors of Allah SWT prepared for His servants. An optimistic heart will live by hopes of Allah SWT. Hope is an awareness of the heart of the unlimited nature of God's *Rahman*. Someone who has hope, will always be grateful for His blessings and always hope for His forgiveness in the Hereafter.<sup>46</sup> Al-Ghazali stated that the king's attitude can strengthen the desire to obey God.<sup>47</sup> Al-Motivation based on obedience to Allah SWT will create positive, productive actions and provide greater benefits for the environment and him. In essence, *raja'* requires us to do productive deeds in the process of getting something he wants or loves.<sup>48</sup> For Buya, with *raja'* attitude a person will always be encouraged to participate actively both in improving his own spirituality and playing a role in social life. In addition, the attitude of the king' also keeps a person away from pragmatism which prevents a person from having lofty ideals and continues to be discouraged.

If someone already has an optimistic attitude within him, then he must train himself to do self-introspection. Buya Syakur calls it self-advising. According to him, the heart never lies, the heart must be listened to by the owner of the heart. By advising oneself, a person will be honest with himself, the heart can also be the best self-adviser because the Sufis believe that the conscience is the whisper of God.<sup>49</sup> That's why the heart always points to the truth and honesty.

Further *muhasabah*<sup>50</sup> (introspection) will create caution and not reckless. *Muhasabah* is also a process of exercise so that a person is able to distinguish between good and bad, advantages and

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<sup>46</sup> Imam al-Qushairi, *Risalah Al-Qushairiyah* (Kairo: Dar Jawami' al-Karim, 2003), 126.

<sup>47</sup> Abu Hamid al-Ghozali, *Ihya' Ulum al-Din* (Beirut: Dar al-Fikr, 2010), 328.

<sup>48</sup> al-Ghozali, 328.

<sup>49</sup> KH Buya Syakur Yasin MA, *Nasehatilah Dirimu Sendiri (Introspeksi)*, July 26, 2022, see in <https://www.youtube.com/watch?v=sKmOWyEPmIg>.

<sup>50</sup> Al-Muhasibi states that *Muhasabah* is divided into two: *Muhasabah* before acting and *muhasabah* after acting. *Muhasabah* before acting is done so that someone does not slip into something that is detrimental. By doing *muhasabah* before acting someone can weigh the benefits and *madharat*, so he can decide to leave or take action based on knowledge. Whereas *muhasabah* which is carried out after acting aims to correct the existence of sins that we have committed, both sins of negligence towards God and sins against humanity. See in Abu Harith al-Muhasibi, *Al-Ri'ayah Li Huquq Allah* (Beirut: Dar al-Kutub al-'Alamiyyah, 2003), 45.

## Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syakur Yasin's Sufism Moderation Thoughts

disadvantages, and virtues among kind.<sup>51</sup> For Buya Syakur, through introspection a person will be able to open the shackles that close him from God. Introspection is the way for a person to have a clean and pure heart.<sup>52</sup>

After someone is accustomed to doing *muhasabah*, he must balance himself with carrying out social worship. Buya Syakur stated that the essence of religious teachings is to do good to fellow human beings. His vertical relationship with God and his horizontal relationship with fellow human beings must be balanced. So far, Muslims have been trapped in purely religious rites. Religion, which should be living values for building civilization, is hampered because of the notion that worship is only *an-sich* rituals. This kind of belief makes us fragile and easily pitted against one another. Formal shari'a cannot be used as a benchmark for the value of one's religiosity. Humans are judged based on social behavior which is a manifestation of religious appreciation.<sup>53</sup> Not only do Muslims still limit worship to certain rites, we also add to it a shallow understanding of fiqh.<sup>54</sup> Whereas fiqh is not a religion, but a conditional law and is influenced by the culture in which the product is born. We are still shallow in understanding which is culture or religion; as a result we are trapped in endless disputes to justify culture.<sup>55</sup>

For Buya Syakur, prayer is not a religious service (*mahdah*); prayer is a ritual that has a vision of unity. The mosque is proof that humans are seen as equal, regardless of the amount of wealth and high position. The mosque's philosophy that the front row (*shaf*) belongs to everyone, belongs to whoever arrives first, not based on social strata, and is proof that prayer is worship that encourages social-behavior motivation and also encourages us to respect humans in all aspects of life.

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<sup>51</sup> 'Abd al-Razaq al-Kashaini, *Ishthalahat Al-Shufiyyah* (Kairo: Darul Manar, 1992), 193.

<sup>52</sup> Aminah, "Muhasabah Al-Nafs 'Inda al-Shufiyahal-Muhasibi," *Majallah al'Ulum al-Insaniyyah*, September 1, 2017, 309.

<sup>53</sup> KH Buya Syakur Yasin MA, *Ibadah Sosial Yang Terlupakan*, October 15, 2021, see in <https://www.youtube.com/watch?v=iBaIAViDqL4>.

<sup>54</sup> Mushtofa Bisri, *Saleh Ritual Dan Saleh Sosial* (Yogyakarta: Diva Press, 2016), 36.

<sup>55</sup> KH Buya Syakur Yasin MA, *Jelas Beda! Tolong Bedakan Mana Fiqih & Mana Agama Pergulatan Pemikiran Fiqih Dalam Dunia Islam*, October 27, 2020, see in <https://www.youtube.com/watch?v=FyU8PXfDGAc>.

Buya Syakur's idea of social worship is not the first time. Kyai Sahal and Amin Syukur called it social tasawuf. KH. Mushtofa Bisri called it social piety. The teachings of social Sufism aim to provide maximum benefit to the wider community. The paradigm of social Sufism is a balance between material, spiritual and social. The teachings of social Sufism prove that Islam is a complete religion that encourages achievement in this world and in the hereafter.<sup>56</sup> Sufism, apart from connecting exoteric and esoteric dimensions, also seeks to answer essential issues in life, generates a spirit of justice and hones the ability to respond appropriately to every problem. Sufism makes human action and life more progressive and active, not passive and static.<sup>57</sup>

After implementing social worship in life, humanist values will be born that are rooted in a person. Humanism is the basis for humans to act fairly and equally. Humanism requires a person to be moderate, understand human essence and nature. For Buya Syakur, Islam has emphasized the importance of humanity as illustrated in the Qur'an surah al-Hujurat verse 13.

Human relations should be woven based on human principles. The spiritual dimension must encourage a person to actualize piety by respecting fellow human beings. Buya Syakur stated that the Qur'an surah al-Hujurat verse 13 shows that the more pious people are, the more able to respect humans regardless of religion, ethnicity, race and other differences. The word *Lita'arafu* can be understood as an effort to respect each other, appreciate each other, love and care for each other, work together and work hand in hand to build an advanced civilization. The principle of reciprocity applies to all nations, religions, ethnicities and races. Humans can practice the values contained in the lafadz *Lita'arafu*, if they already know their God. Knowing God will make an understanding of His creation. Correct understanding will cause noble actions that are born from a pure heart, clean without demeaning prejudice (*fakhr*).<sup>58</sup>

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<sup>56</sup> Jamal Ma'mur Asmani, *Tasawuf Sosial KH. MA. Sahal Mahfidz ; Tasawuf Kajej Menghadirkan Solusi* (Jakarta: Gramedia, 2019), 42-43.

<sup>57</sup> Said Aqil Siradj, *Tasawuf Sebagai Kritik Sosial Mengedepankan Islam Inspirasi Bukan Aspirasi* (Jakarta: Mizan, 2006), 33.

<sup>58</sup> Fakhruddin al-Razi, *Mafatih Al-Ghaib; Tafsir al-Kabir* (Beirut: Dar al-Kutub al-'Ilmiyyah, tt.), 298.

## Existence of Islamic Boarding School Sufism in the Digital Age: Buya Syakur Yasin's Sufism Moderation Thoughts

Humans must be respected not based on social strata, position, wealth and others. Humanistic Sufism is expected to be able to reposition the culture that has been applied in society that respect is based on wealth and social strata; with a basic philosophy that humans must be seen based on their contribution and dedication to others.<sup>59</sup>

Humanistic Sufism will make an attitude of moderation both in religion and in the nation. The moderation of Sufism was born from the processes that a *salik* undergoes in the practice of Sufism as mentioned above. Sufism moderation departs from clarity of heart and optimism towards God so that it is strong, not fragile and deep down to the depths of the heart. Buya Syakur displays his moderation attitude by showing his acceptance of pluralism. For him, Plurality is a *sunnatullah*, a necessity that cannot be avoided. Accepting plurality is the teaching of the Koran, because plurality is a sign of God's greatness. Rejecting it means rejecting the Greatness of God.<sup>60</sup>

Pluralism must be understood as a battle of ideas that develop in society (*common sense*) to find truth values.<sup>61</sup> Not as an ideology of justification for all religions (*relativism*), because determining the truth is the prerogative of Allah SWT in the Hereafter. Humans do not have the right to claim the truth against themselves or justify others to advocate for their claims.<sup>62</sup> Pluralism is different from the notion of relativism which was built by Ancient Greek philosophies such as Pythagoras and others.

Buya Syakur emphasized the importance of scientific integration between religion and modern scholarship such as psychology, science and linguistics in maintaining plurality and moderation. In his various discussions, Buya collaborates with professors in various fields to

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<sup>59</sup> KH Buya Syakur Yasin MA, *Harga Kemanusiaan*, August 11, 2021, see in <https://www.youtube.com/watch?v=2tkkdWXuk6I>.

<sup>60</sup> KH Buya Syakur Yasin MA, *Pluralitas*, October 12, 2021, see in [https://www.youtube.com/watch?v=Dy\\_X6yrrlys](https://www.youtube.com/watch?v=Dy_X6yrrlys).

<sup>61</sup> KH Buya Syakur Yasin MA, *Pluralisme Bukanlah Paham Bahwa Semua Agama Itu Sama*, October 15, 2019, see in <https://www.youtube.com/watch?v=XXwz-mh2MqA>.

<sup>62</sup> KH Buya Syakur Yasin MA, *Perbedaan Pluralitas dan Pluralisme Itu Seperti Apa?*, November 25, 2020, see in <https://www.youtube.com/watch?v=nRdBL3G176o>.

discuss certain themes from a scientific perspective. Buya Syakur will combine Sufistic views and discuss them in order to develop knowledge. As the theme raised in the Isra' Mi'raj discussion from a scientific perspective, he collaborated with Prof. T. Djamaluddin M.Sc. An inclusive attitude towards science will lead to an attitude of inclusivism, the understanding that truth is not only found in one group. Scientific integration is expected to present a holistic understanding of a problem. Therefore, it is important to maintain moderation by integrating knowledge in order to find common solutions to every problem. Buya Syakur also stated that Islamic scholarship in the past could not answer all the problems of the ummah in the global era; reinterpretation had to be carried out involving all parties in order to find a common solution.

#### **D. Conclusion**

The moderation of Buya Syakur Yasin's sufism was born from the cultivation of continuous values in the form of optimism (*raja'*) as the initial basis for encouraging the spirit of progress. *Muhasabah* as an effort to dialogue with ourselves to train to determine the best choice. The increase in personal piety should have implications for social society, because basically religious teachings are doing good to others. So social worship is the teaching of Sufism which must go hand in hand with spiritual piety. Humanity principles must also become values and norms that live within a person. With this humanist value, humans will have an attitude of moderation in both religion and nation. To maintain humanist and moderation values, we must open ourselves to scientific dialogue with modern science. In addition to cultivating our moderation attitude, we can also formulate an important formula to continue to build equality and social justice for all Indonesian people.

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**Existence of Islamic Boarding School Sufism in the Digital  
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