



## INTERPRETATION OF TASAWWUF IN ISLAMIC EDUCATION TO IMPROVE RELIGIOUS TOLERANCE

Widia Astuti\*, Muhammad Hafizh\*\*, Sarah Dina\*\*\*, Mudzakkir Ali\*\*\*\*

Pascasarjana Universitas Wahid Hasyim, Semarang\* Pascasarjana Universitas Wahid Hasyim, Semarang\*\*

Pascasarjana Universitas Islam Negeri Sunan Kalijaga, Yogyakarta\*\*\* Universitas Wahid Hasyim, Semarang\*\*\*\*

*email:* \*widiaastuti72727@gmail.com, \*\*mh00.hafizh@gmail.com, \*\*\*sarahdina925@gmail.com,

\*\*\*\*amudzakkirali@yahoo.com

### ABSTRAK

Problematika riset ini berupa maraknya sejumlah kasus dan isu terkait intoleransi dalam beragama yang terjadi di Indonesia dalam beberapa tahun terakhir ini. Salah satu upaya Kementerian Agama yakni dengan program moderasi beragama yang disosialisasikan melalui internalisasi dalam dunia pendidikan hingga ke masyarakat umum. Penelitian ini menggunakan studi pustaka yang dikategorikan jenis kualitatif. Data diperoleh melalui teknik pengumpulan data dengan dokumen dan dianalisis dengan *causal descriptive* yang bertujuan untuk mengungkapkan dan mendeskripsikan relevansi pemikiran Syaikh Yusuf al-Makassari dalam Pendidikan Islam sebagai upaya dalam meningkatkan moderasi beragama. Hasil penelitian adalah pemikiran etika tasawuf Syaikh Yusuf al-Makassari dinilai relevan dengan Pendidikan Islam karena orientasi pada rasa dan etika religius yang bersifat adaptif. Pemikiran tersebut sangat menekankan pada nilai-nilai moderasi dan toleransi yang sangat tinggi berupa *tawassuth*, *tawazun*, *i'tidal* dan *tasamuh*. Nilai-nilai yang sejalan dengan moderasi beragama ini, maka patur diterapkan dalam kehidupan berbangsa dan bernegara khususnya di Indonesia yang majemuk.

### ABSTRACT

The problem with this research is the rise in a number of cases and issues related to religious intolerance that have occurred in Indonesia in recent years. One of the Ministry of Religion's efforts is a religious moderation program that is socialized through internalization in the world of religion. This research used a literature study, which is classified as qualitative. Data were obtained through data collection techniques with documents and analyzed using causal descriptive, which aims to reveal and describe the relevance of Shaykh Yusuf al-Makassari's thoughts in Islamic education as an effort to increase religious moderation. The results of the research show that Syaikh Yusuf al-Makassari's Sufism (tasawwuf) ethical thoughts are considered relevant to Islamic education because of their orientation towards adaptive religious feelings and ethics. These thoughts place great emphasis on the very high values of moderation and tolerance in the form of *tawassuth*, *tawazun*, *itidal*, and *tasamuh*. These values are in line with religious moderation, so they should be applied in the life of the nation and state, especially in a pluralistic Indonesia.

### ARTICLE HISTORY

Received 05 June 2023

Accepted 06 August 2023

### KEYWORDS

Ethics, Islam, Education, Sufism, Tolerance.



## Introduction

The Indonesian nation is a constitutional state, not a theocracy.<sup>1</sup> Through paragraphs 1 and 2 of article 29 of the 1945 Constitution, the state provides the right for the people of Indonesia to adhere to monotheism (choose one of the six beliefs recognized by the Republic of Indonesia).<sup>2</sup> Efforts to fulfill human rights with the concept of religious moderation were pioneered by the Ministry of Religious Affairs (Kemenag), the ministry that takes care of the religious sector.<sup>3</sup> More broadly, there is freedom in religion as every believer, without exception, can perform worship in his religion and build tolerance with other fellow believers through the teachings of their respective religions. Freedom for the people in living their religious life by the government also needs to be balanced with ethics in religious life.<sup>4</sup>

Comprehensive science is needed in a very diverse and plural society.<sup>5</sup> The urgency of Islamic Religious Education in a plural and pluralistic nation is an effort to be kind to fellow human beings regardless of existing pluralism and to be tolerant of it so that pluralism is not viewed negatively. Islamic Religious Education with the concept of moderation is a concrete effort to build a high sense of unity in diversity. Ideal religious moderation is expected to prevent any discriminatory attitude towards anyone.<sup>6</sup>

Ethnicity, Race, and Religion (SARA) and religious intolerance cases occur because of a sense of religious sentiment, which ends up being a problem in Indonesia. Religion is a sensitive issue, so it becomes the main ingredient that some parties misuse to destroy national unity and integrity bonds to create division. The act of intolerance becomes an action that causes the

---

<sup>1</sup> Ahmad Sadzali, "Hubungan Agama Dan Negara Di Indonesia: Polemik Dan Implikasinya Dalam Pembentukan Dan Perubahan Konstitusi," *Undang: Jurnal Hukum* 3, no. 2 (2020): 369, <https://doi.org/10.22437/ujh.3.2.341-375>.

<sup>2</sup> Ronaldo Heinrich Herman, "Kebutuhan Akan Pengakuan Agama Shinto Sebagai Salah Satu Agama Resmi Dalam Peraturan Perundang-Undangan Sebagai Usaha Pemenuhan Hak Kebebasan Beragama Pemeluk Agama Shinto Di Indonesia," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 7, no. 2 (2023): 1726, <https://doi.org/10.58258/jisip.v7i1.5022/http>.

<sup>3</sup> Aqil Teguh Fathani and Zuly Qodir, "Agama Musuh Pancasila? Studi Sejarah Dan Peran Agama Dalam Lahirnya Pancasila-Aqil Teguh Fathani Dan Zuly Qodir || 117 Agama Musuh Pancasila? Studi Sejarah Dan Peran Agama Dalam Lahirnya Pancasila Religion Of Pancasila's Enemy? History Study And The Role," *Jurnal Al Qalam* 26, no. 1 (2020): 117.

<sup>4</sup> M Nur Ghuftron, "Ghuftron 138 Fikrah," *Jurnal Ilmu Aqidah Dan Studi Keagamaan* 4 (2016): 2476, <https://doi.org/10.21043/fikrah.v4i1.1664>.

<sup>5</sup> Faras Puji Azizah, "Tradisi Animisme Dan Dinamisme Dalam Masyarakat Tigo Luhah Tanah Sekudung," *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama Dan Humaniora* 27, no. 1 (2023): 9.

<sup>6</sup> Baharuddin Rohim, "Pemikiran K.H. Ahmad Dahlan Dalam Moderasi Beragama Di Kauman Tahun 1912-1923 M," *Al-Manar: Jurnal Komunikasi Dan Pendidikan Islam* 11, no. 1 (2022): 4, <https://doi.org/https://doi.org/10.36668/jal.v11i1.375>.



eroding of the bonds of togetherness and the destruction of the attitude of respect and appreciation for others. Consequently, creating a peaceful nation will be difficult to achieve<sup>7</sup>, especially when solving problems with insults and violence, not with a cool head, so that it will exacerbate the divisions between the groups involved.

Recently, acts of religious intolerance have occurred quite frequently in society. Acts of intolerance that have occurred in Indonesia have recorded 422 cases in 2020. Hence, religious harmony is increasingly difficult to achieve. One step as a solution to this problem is through education. Education will teach to continue to grow and spread tolerance in people's lives, which can be realized through formal and non-formal institutions to strengthen national unity and integrity. Through education, the Ministry of Religious Affairs's concept of religious moderation can also be applied by instilling values using appropriate methods to support tolerance. Accordingly, children can become active subjects who uphold the values of ethical and moral pluralism<sup>8</sup>.

Shaykh Yusuf al-Makassari is an Islamic education figure who emphasizes the ethics of Sufism (*tasawwuf*). One of the reasons researchers make Shaykh Yusuf al-Makassari a role model in interpreting the conceptualization of Sufism in Islamic education is because of his struggle in preaching, which does not recognize inequality caused by differences in race and culture. It can be seen from the many visits he has made, especially to areas of the archipelago that are different in culture, race, and religious procedures. Moreover, when he went to Africa, almost all the local people warmly welcomed and respected him. It was due to his preaching and diversity, which was moderate in upholding differences.

According to Shaykh Yusuf al-Makassari, the concept of Sufism is heavily influenced by socio-culture, so the concept of Sufism does not focus solely on vertical relations but also on horizontal as the impact of Sufism in life, which is the realm of ethics or morals.<sup>9</sup> Ethics can also run optimally with the foundation of *al-rahmah* in social interaction, which is expected to foster

---

<sup>7</sup> Mujahidil Mustaqim, "Analisis Nilai-Nilai Toleransi Dalam Kurikulum Pendidikan Agama," *Jurnal Pendidikan Agama Islam* 16, no. 1 (June 2019): 77, <https://doi.org/10.14421/JPAI.2019.161-05>.

<sup>8</sup> Hasruddin Dute, "Peranan Pendidikan Agama Islam Dalam Meningkatkan Toleransi Beragama Siswa Di SMA Negeri 4 Jayapura," *AT-Ta'DIB: Jurnal Kependidikan Dan Keagamaan* 1, no. 1 (November 30, 2017): 5, <http://jurnal.uniyap.ac.id/jurnal/index.php/jurnalfai/article/view/410>.

<sup>9</sup> Muh.Nur Rokhman Ma'tsaroh, Zana Hashida, "Peranan Syaikh Yusuf Al-Makassari Dalam Perjuangan Melawan Belanda Di Banten Tahun 1670-1683," *Risalah* 2, No. 5 (April 2016): 4.



good living with fellow human beings and create tolerant behavior in responding to plural things.<sup>10</sup>

The information above contains research problems in the form of the rise of several cases and issues related to religious intolerance that have occurred in Indonesia in recent years, even though it is clear that there is a right to freedom in embracing religion and having a religion according to one's religion as stated in article 29 of the 1945 Constitution and the concept of religious moderation which Kemenag pioneered as a state institution in religion. The formulation of the problem found in this research is how relevant is the thought of Shaykh Yusuf al-Makassari in Islamic Education as an effort to increase religious moderation. This research aims to reveal and describe the relevance of Yusuf al-Makassari's thoughts in Islamic Education as an effort to increase religious moderation.

Some previous literature from this research in the form of articles entitled "Pesantren as Centers for Learning and Islamic Religious Education in Developing Sufism in Banten (1552-1682)" in 2021, "Education of Religious Moderation: Study of Yusuf Al-Makassari's Thought" in 2021, "Urgency of Ethics in Islamic Moral Education according to the Perspective of Yusuf al-Makassari," 2018. This research fills the space that exists in the form of the rise of many cases and issues of intolerance in religion that occur in Indonesia even though it is clear that there is a right to freedom in embracing religion and religion in article 29 of the 1945 Constitution and the concept of religious moderation of the Ministry of Religious Affairs. This study aims to relate the concept of Sufism thought by Shaykh Yusuf al-Makassari by linking it to Islamic Education as an effort to increase religious moderation.

The research method of this paper was qualitative research using a literature study that answers all questions in the formulation of the problem with some available literature. The primary data used in this research were the book of *Tuhfat al-Mursalah* and list of Arabic Manuscripts by C. Snouck Horgronye by Syekh Yusuf al-Makassari with the title *Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari* by Dr. Mustari Mustafa, *Jejak Pemikiran Pendidikan Ulama Nusantara: Geneologi, Historiografi, dan Kontekstualisasi Pendidikan Islam di Nusantara*, dan *Biografi Ulama Nusantara: Disertai Pengaruh dan Pemikiran Mereka*, while the secondary data were in the form of literature that supports research objectives, namely books, scientific papers and

---

<sup>10</sup> Ansori Ansori, "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari," *El-Banat: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (June 2018): 160, <https://doi.org/10.54180/Elbanat.2018.8.1.155-170>.



scientific research. Data obtained through document data collection techniques were textual. Descriptive causal was used in this study as an effort to analyze the data obtained.<sup>11</sup>

The two approaches used in this research are pedagogical and psychological. The pedagogical approach is to look at problems from an educational perspective. This is because this study is related to educational theories, especially the Islamic educational thoughts of Shaykh Yusuf al-Makassari to find out the relevance of his concepts to current education in improving ethics. Psychological approaches are used to explore the development and causes of the formation of children's character.

## Results

### Biography and Works of Shaykh Yusuf al-Makassari

Shaykh Yusuf Abul Mahasin Tajul Khalwati al-Makassari al-Bantani is a child of the couple Abdullah and Aminah (daughter of Gallarang Moncongloe) and was born in 1626 AD in Makassar City, South Sulawesi. Yusuf al-Makassari still has blood relations from his mother's family with Sultan Alauddin (the 14th king of Gowa), the first convert to Islam in his time.<sup>12</sup> Then he received the title of Shaykh from the murshid, who guided him in the spiritual order (Mustafa, 2011: 19). Shaykh Yusuf Taj al-Khalwaty al-Makassary is a title given to him for his services in developing Islamic da'wah originating from Makassar.<sup>13</sup> In one of his essays entitled *Tuhfat al-Mursalah* it is written clearly that his name is *al-Syaikh Yusuf al-Taj Abu al-Harkaniy Manjalawiyah*.<sup>14</sup>

Yusuf al-Makassari's family background is religious, so he was interested in spiritual aspects when he was young. Education was carried out during Contemporary Education, namely BTQ (read and write the Koran), Arabic, monotheism and faith, jurisprudence, history, and other

---

<sup>11</sup> A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, Dan Penelitian Gabungan* (Jakarta: Kencana, Penerbit, 2017); D. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan Tindakan*, 2013, 65.

<sup>12</sup> F Kasma Amin, "Para Tawanan Perang : Kisah Syaikh Yusuf Al-Makasari Dan Arung Palakka - Google Books," accessed June 3, 2023, [https://www.google.co.id/books/edition/Para\\_Tawanan\\_Perang\\_Kisah\\_Syaikh\\_Yusuf\\_AI/470zDwAAQBAJ?hl=id&gbpv=1&dq=Syaikh+yusuf+al-makassari&pg=PR20&printsec=frontcover](https://www.google.co.id/books/edition/Para_Tawanan_Perang_Kisah_Syaikh_Yusuf_AI/470zDwAAQBAJ?hl=id&gbpv=1&dq=Syaikh+yusuf+al-makassari&pg=PR20&printsec=frontcover); Dody Sulistio, Dody Sulistio, and Edi Kurniawan, "Persinggungan Tasawuf Dan Hadis Di Negeri Bawah Angin Pada Abad Ke-17 : Telaah Shurū ṭ Al- 'Ārif Al-Mu ḥ Aqqiq Karya Syaikh Yusuf Al-Makassari" 22, no. 1 (n.d.): 224-44.

<sup>13</sup> Retna Dwi Estuningtyas, "Tarekat Khalwatiyah Dan Perkembangannya Di Indonesia," *The International Journal of Pegon: Islam Nusantara Civilization* 3, no. 1 (2020): 113, <https://doi.org/https://doi.org/10.51925/inc.v3i02.22>.

<sup>14</sup> Syekh al-Makassari Yusuf, *Tuhfat Al-Mursalah, Handlist of Arabic Manuscripts Oleh C. Snouck Horgronye*, n.d. h. 56



religious knowledge. Education like this Yusuf al-Makassari went through in his daily life until he became interested in the science of Sufism and studied it.<sup>15</sup>

Lamok ri Antan and Datuk ri Pangentungan were two scholars who introduced Sufism to him. The two scholars guided him in the science of Sufism and ordered him to go to Mecca to deepen his knowledge, but before his departure to Mecca, Yusuf al-Makassari married I Sitti Daeng as his wife. Aceh and Banten are two areas that contributed to his scientific achievements before he continued his journey to the Middle East.<sup>16</sup> Then, he studied there until he received the Qadariyah Order diploma from Shaykh Nuruddin Arraniry and studied state philosophy (political philosophy).

Furthermore, Shaykh Yusuf studied in the Middle East, to be precise, in Yemen, Hijaz, Syria, Turkey, and Saudi Arabia (Mecca). He studied Sufism with the Naqsyabandiyah, Ba'lawiyah, and Syattariah courses<sup>17</sup> in Yemen and Mecca. At the same time, Turkey is a country targeted for intellectual improvement in state administration. After that, Yusuf al-Makassari returned to Indonesia after studying in the Middle East for 23 years, 1966 AD to be exact.<sup>18</sup> Then he returned to Makassar, but the situation at that time made it impossible to preach there because the kingdom of Gowa had no strength to fight the Sultan of Bone, who was allied with the VOC, so the habit of ignorance was made tradition again. This reason made him settle in Banten right under the leadership of Sultan Ageng Tirtayasa, and Yusuf al-Makassari died in 1971. During his life in Banten, Yusuf al-Makassari preached, and Abdul Fathi Abdul Bashir were two students who continued the vision and mission of his da'wah.<sup>19</sup>

As an archipelago scholar whose work has reached international reach in preaching Islamic teachings, Shaykh Yusuf certainly has many works totaling 23-29,<sup>20</sup> especially in the field of

---

<sup>15</sup> Ansori Ansori, "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari," *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (2018): 151; I Rosyadi, "Syaikh Muhammad Yusuf Al-Makassari: Sosok Seorang Ulama, Mursyid Tarekat, Dan Pejuang Nusantara Yang Fenomenal," *Al Qalam: Jurnal Kependidikan Dan Keislaman* 8, no. 2 (2020): 6-7.

<sup>16</sup> Iftitah Jafar Mudzhira and Nur Amrullah, "Syaikh Yusuf Of Makassar As An Intercontinental Preacher: His Challenge, Form And Moderate Da'wa," *Prosiding Internasional Seminar Da'wah And Communication*, 2022:79.

<sup>17</sup> Mustafa Mustari, "Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari - Dr. Mustari Mustafa - Google Buku," accessed June 3, 2023: 26, [https://books.google.co.id/books?hl=id&lr=&id=mhReDwAAQBAJ&oi=fnd&pg=PR1&dq=Syaikh+yusuf+al-makassari&ots=TzscmjY2z&sig=xghAo-AY43-KhBl1QQYiNx\\_\\_ugM&redir\\_esc=y#v=onepage&q=Syaikh+yusuf+al-makassari&f=false](https://books.google.co.id/books?hl=id&lr=&id=mhReDwAAQBAJ&oi=fnd&pg=PR1&dq=Syaikh+yusuf+al-makassari&ots=TzscmjY2z&sig=xghAo-AY43-KhBl1QQYiNx__ugM&redir_esc=y#v=onepage&q=Syaikh+yusuf+al-makassari&f=false).

<sup>18</sup> Mustari, h. 26.

<sup>19</sup> Mustari, h. 27.

<sup>20</sup> Ansori, "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari," June 30, 2018: 155.



Sufism. *Kayfiyyat al-tasawuf, al-Hasyiyyah, al-Barakat al-Sailamiyyah, Mathalib Al-Salikin, and Shurut al-'Arif al-Muhaqqaq* are some of his works in the field of Sufism as one of the disciplines that he likes and devotes himself to.<sup>21</sup> The contributions he has achieved during his life in Banten and South Africa are as follows:

1. Qadhi and teacher in the Islamic and spiritual fields.
2. As commander of the war against the VOC, Yusuf al-Makassari often maintained good relations with Islamic empires and foreign countries such as China, England, Denmark, Turkey, Mongolia, and countries that responded well to invitations to cooperate.<sup>22</sup>
3. The victory against the VOC who colonized Indonesia at that time.<sup>23</sup>
4. His exile to South Africa allowed for spreading Islamic teachings and maintaining religion for those around him.<sup>24</sup>
5. Contributed to humanism education without discrimination in South Africa and earned the title National Hero in South Africa.
6. Shaykh Yusuf al-Makassari also received the title of National Hero and Mahaputra Adipradana.<sup>25</sup>

### The Concept of *Tasawwuf* Education of Shaykh Yusuf al-Makassari and Its Relevance to Today

According to Shaykh Yusuf al-Makassari, Sufism is sincerity in getting closer to Allah SWT. Sufism is the purification of *qadas* (intentions) aimed at Him, and the *natijah* is the actualization of morality towards Him.<sup>26</sup> The beginning of Sufism is knowledge, the middle is charity, and the

---

<sup>21</sup> Jafar and Amrullah, "Sheikh Yusuf Of Makassar As An Intercontinental Preacher: His Challenge, Form And Moderate Da'wa," 6.

<sup>22</sup> Ma'tsaroh, Zana Hashida, "Peranan Syaikh Yusuf Al-Makassari Dalam Perjuangan Melawan Belanda Di Banten Tahun 1670-1683," 3.

<sup>23</sup> Rosyadi, "Syekh Muhammad Yusuf Al-Makassari: Sosok Seorang Ulama, Mursyid Tarekat, Dan Pejuang Nusantara Yang Fenomenal," 4.

<sup>24</sup> Suhaeni Suhaeni, "Sikap Toleransi Beragama Dan Keterbukaan Dalam Membangun Kepribadian Akhlak Mulia (Sebuah Tinjauan Sosiologis)," *Islamika : Jurnal Agama, Pendidikan Dan Sosial Budaya* 14, no. 2 (January 2021): 18, <https://doi.org/10.33592/Islamika.V14I2.1086>.

<sup>25</sup> Riyan Kurniawan, Hera Tarisa, And Pristi Suhendro Lukitoyo, "Syekh Yusuf Al-Makassari: Berawal Dari Pengasingan Hingga Menjadi Tokoh Penyebar Agama Islam Di Afrika Selatan," *Jurnal Ilmiah Dikdaya* 13, No. 1 (April 2023): 137, <https://doi.org/10.33087/Dikdaya.V13i1.404>; Alhusny, Sulistio, And Kurniawan, "Persinggungan Tasawuf Dan Hadis Di Negeri Bawah Angin Pada Abad Ke-17 : Telaah Shurūṭ Al- 'Ārif Al-Muḥ Aqqiq Karya Syaikh Yusuf Al-Makassari," 228–31.

<sup>26</sup> Yusuf, *Tuhfat Al-Mursalah*. h. 77.



end is giving.<sup>27</sup> From the three definitions of Sufism given by Shaykh Yusuf, it can be concluded that Sufism, according to Shaykh Yusuf, is the practice of sincerity in carrying out mysticism in the form of trying to approach yourself to Him. According to him, Sufism refers to the rules of shari'a experience, while mysticism is a way of approaching yourself to Allah SWT.<sup>28</sup>

Shaykh Yusuf's thoughts on Sufism turned out to develop in the field of education. In this aspect of education, Shaykh Yusuf examines how we interpret the concept of Sufism, which is comprehensively interpreted in the principles and meaning of education. Therefore, some of the studies taught by him can be picked up as follows:

#### 1. The Ethics of Sufism

Shaykh Yusuf believes that every human being has different potential abilities, so the knowledge Allah gives is according to his ability. In a test, Allah's saints face it with deep patience, *tawadu*, routinely carry out sunnah practices, and continue to be grateful for the blessings received from Allah SWT, including wearing good clothes, consuming halal food, not being arrogant, being helpful, and observing religious rules.<sup>29</sup> There is a well-known saying that if one adheres to Sufism but does not practice shari'a, it is wicked, and the implementation of shari'a without Sufism is *zindik*, and valid if the two are combined. The analogy is like a spirit without a body because the essence is without shari'a, while the body is without a spirit because the shari'a is without essence. The book entitled *sir al-asrar* is one of the works of Shaykh Yusuf which can be found that Sufis always feel the presence of Allah, who is with them.<sup>30</sup>

The main foundation of Shaykh Yusuf al-Makassari's ideas on religious ethics is the concept of the Qur'an regarding humans and their position in the world.<sup>31</sup> From his perspective, the concept of *al-insan al-kamil* originates from human nature as the hand of God on earth. Sufism is a characteristic of its theological concept. The concept of *al-insan al-kamil* of Shaykh Yusuf is at a point of spirituality that can bring humans to the realm of divinity or inwardness because there is a potential ability in the form of spirituality or the mind

---

<sup>27</sup> Rizem Aizid, *Biografi Ulama Nusantara : Disertai Pemikiran Dan Pengaruh Mereka* (Yogyakarta: DIVA Press, 2016) pp. 320.

<sup>28</sup> Aizid, pp. 322.

<sup>29</sup> Achmad Wekke, Ismail Suardi, Shabir, "Moderasi Dakwah Syaikh Yusuf Al-Makassari," <http://dx.doi.org/10.31219/osf.io/qy3xk>

<sup>30</sup> Kurniawan, Tarisa, and Lukitoyo, "Syaikh Yusuf Al-Makassari: Berawal Dari Pengasingan Hingga Menjadi Tokoh Penyebar Agama Islam Di Afrika Selatan," :133-138

<sup>31</sup> Yusuf, *Tuhfat Al-Mursalah*. h. 59





possessed by creatures on earth.<sup>32</sup> In order to be at this perfect human stage, there are guidelines for humans from Allah SWT in the form of *qauliyah* and *kauniyah* verses. This guideline is a source for knowing Allah through scientific studies to understand, explore, and discuss the two verses of Allah in a systematic, integrative, and interconnected manner.<sup>33</sup>

Kamil people are spiritual, have noble morals, and are masters of science and technology. Of course, this concept is relevant to today's modern Islamic education. The concept of forming human beings with spiritual depth, having noble morals, and mastery of science and technology that is broad and superior is the embodiment of human duties as caliphs that are oriented towards devotion (worship) to Allah SWT, which is the essence and essence of education to shape human beings completely.<sup>34</sup> In the development of modern Islamic education with the meaning of human beings, education must always refer to the future. The calculations are how far education's thoughts and steps are needed in the future. Islamic education, in this case, functions as an anticipatory learning institution.<sup>35</sup>

In the global climate of life, education is needed to present perfect human beings with the character of *rahmatan lil 'alamin*. Islamic education refers to values and knowledge for *ta'aruf* with other groups with different religious, social, and cultural backgrounds.<sup>36</sup> Education is also a religious parameter in forming generations that can give rise to the *Khaira ummah* (main community). Kamil human beings are human beings who can manifest themselves as *'abd Allah*, and at the same time as *khalifatullah*.<sup>37</sup>

## 2. Religious Ethics of Syaikh Yusuf al-Makassari

---

<sup>32</sup> Ramlan Arifin and Muhammad Yusuf, "Toleransi Umat Beragama Dalam Perspektif Hadis," *As-Shaff: Jurnal Manajemen Dan Dakwah* 1, no. 1 (June 26, 2020): 1-13, <http://jurnal.staiddimakassar.ac.id/index.php/asjmd/article/view/73>.

<sup>33</sup> Nur Hadi Ihsan, Fachri Khoerudin, and Reza Kusuma, "Konsep Insan Kamil Al-Jilli Dan Tiga Elemen Sekularisme," *Al-Afkar, Journal For Islamic Studies* 5, no. 4 (October 2022): 48-65, <https://doi.org/10.31943/Afkarjournal.V5I4.323>.

<sup>34</sup> Zaidi Bin Ahmad et al., "Kerasulan Insan Kamil Membentuk Modal Insan Dalam Novel Imam," *Rumpun Jurnal Persuratan Melayu* 8, no. 2 (October 5, 2020): 16-27, <http://rumpunjurnal.com/jurnal/index.php/rumpun/article/view/125>.

<sup>35</sup> Shifatullah Mulyadi, Edi, "Relevansi Pemikiran Tasawuf Syaikh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia," 2021: 37, [http://repository.unis.ac.id/js/pdfs/web/viewer.html?file=../../repository//Laporan\\_Akhir\\_Penelitian\\_Edi\\_Mulyadi.pdf](http://repository.unis.ac.id/js/pdfs/web/viewer.html?file=../../repository//Laporan_Akhir_Penelitian_Edi_Mulyadi.pdf).

<sup>36</sup> Mulyadi, Edi, pp. 38.

<sup>37</sup> Bin Ahmad et al., "Kerasulan Insan Kamil Membentuk Modal Insan Dalam Novel Imam," pp. 17.



Shari'a, *tarekat*, essence, and makrifat are the four keys to the foundation of Shaykh Yusuf al-Makassari's religious ethics, found in Shaykh Yusuf's works.<sup>38</sup> Shari'a contains morality and ethics, which can be found in all teachings. Building a life begins with principles, namely morals, and ethics, in an outward aspect.<sup>39</sup> Examples include consuming halal food and wearing holy clothes; it impacts one's inner peace. Apart from sin and avoiding unclean food, a clean human heart will automatically feel light and calm because it always remembers Allah SWT. The cure for all diseases of the heart is remembrance because it can ward off jealousy, pride, and revenge.<sup>40</sup>

There are three concepts of Shaykh Yusuf al-Makassari's ethics: ethics related to finding happiness, ethics relevant to reason and knowledge, and ethics to become *syifā' al-ruh* (inner healer).<sup>41</sup> Meanwhile, making friends with needy people with humble, kind, generous attitudes and being able to control their passions is an ethical act as a process to reach *makrifat*. Allah SWT is very easy to approach when his servants have morals, and the best action is to protect the heart to continue to remember Allah SWT and not move to other than Allah SWT.<sup>42</sup> This concept is relevant to *fana* and *baqa* concepts of Yusuf al-Makassari, which means lost and eternal.<sup>43</sup>

The relevance of the above concept to modern Islamic education is towards *ma'arif*—eliminating and preserving all educational deeds. *Fana* from disgraceful things, *fana* from lust, will appear *baqa* in intention and sincerity in learning (worship). These two characteristics coexist with each other, which will form various good things in an educator in the ongoing educational process.<sup>44</sup> An educator must be able to cleanse himself of all things forbidden by religion, avoid doubts, and maintain *muru'ah*, *zuhud*, and good deeds by the Sufi. When the educator's heart is clean from evil, it will be very easy to transfer

---

<sup>38</sup> Yusuf, *Tuhfat Al-Mursalah*. h. 66

<sup>39</sup> Aizid, *Biografi Ulama Nusantara : Disertai Pemikiran Dan Pengaruh Mereka*, pp. 39.

<sup>40</sup> Siti Kusriani, *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi*, (Jakarta: CV. Asna Pustaka, 2021) pp. 70. [https://www.google.co.id/books/edition/Jejak\\_Pemikiran\\_Pendidikan\\_Ulama\\_Nusanta/iKdVEAAAQBAJ?hl=id&gbpv=1&dq=Mustafa+Mustari,+\"Agama+Dan+Bayang-Bayang+Etis+Syaiikh+Yusuf+Al-Makassari&pg=PA74&printsec=frontcover](https://www.google.co.id/books/edition/Jejak_Pemikiran_Pendidikan_Ulama_Nusanta/iKdVEAAAQBAJ?hl=id&gbpv=1&dq=Mustafa+Mustari,+\).

<sup>41</sup> Yusuf, *Tuhfat Al-Mursalah*. h. 75

<sup>42</sup> Mustari, *Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari*, (Yogyakarta: LKIS Yogyakarta, 2011), pp. 52

<sup>43</sup> Junaidin, "Konsep Al-Fana, Al-Baqa Dan Al-Ittihad Abu Yazid Al-Bustami," *Fitua: Jurnal Studi Islam* 2, No. 2 (July 8, 2021): 159, <https://doi.org/10.47625/Fitua.V2i2.314>.

<sup>44</sup> Mulyadi, Edi, "Relevansi Pemikiran Tasawuf Syaikh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia," 38.



knowledge through the soul or reason because knowledge is a light that can only enter through cleansed souls.<sup>45</sup>

The second key is the *tarekat*. Yusuf al-Makassari in *Al-Nafhat Al-Saylaniyah* interprets the *tarekat* as the situation and condition of the individual to come to Allah SWT (the way to God). If the shari'a indicates an outward aspect, then the *tarekat* indicates an inward aspect. Studying the *tarekat* will have a teacher who guides and teaches; in the world of Sufism, it is called a *murshid*.<sup>46</sup> So that in the *tarekat*, students will appreciate their teacher by obeying all his directions and guidance. This *tarekat*, based on Yusuf al-Makassari's thoughts, is very relevant to ethics, suggesting that humans have a positive attitude such as patience, upholding truth, respecting God's saints, and several other things. One of the elements of education that must exist is a teacher who guides us towards one truth that becomes the provision for a student's life, and this is where the main concept in education is.<sup>47</sup> Shaykh Yusuf, in studying the *tarekat* has never been separated from the teacher's monitoring. It is where the teacher's role is guiding students and directing even the transfer of knowledge to students, and students become objects that follow what is their job day after day.<sup>48</sup>

The third key is the essence, which is the heart and mind. If the outward aspect of the shari'a, and the inner aspect and practice of the *tarekat*, then the essence is the deepest meaning of the outward and inward aspects. It will be difficult for a student to be at the stage of *wusul* without essence, which only imitates the actions of the teacher who teaches him. Because, in essence students must have the deepest meaning in studying *tarekat* and Sufism.<sup>49</sup> The nature and concept of religious ethics can be related to human attitudes and actions because humans are the main actors in the world. Hence, humans are always in touch with everything that has happened in the world—likewise, the connection between the reasons for the formation of nature is related to the inception of humans.<sup>50</sup>

---

<sup>45</sup> Mulyadi, Edi.

<sup>46</sup> Kusriani, *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi*, pp. 75

<sup>47</sup> Kusriani, *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi*, pp. 77

<sup>48</sup> Ansori Ansori, "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari," *El-Banat: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (June 30, 2018): 155–70, <https://doi.org/10.54180/Elbanat.2018.8.1.155-170>.

<sup>49</sup> Oky Trisna Sanjaya et al., "Pendidikan Moderasi Beragama: Studi Pemikiran Yusuf Al-Makassari," *Prosiding Seminar Nasional Penelitian LPPM UMJ 2021*, no. 0 (October 28, 2021), <https://jurnal.umj.ac.id/index.php/semnaslit/article/view/15417>.

<sup>50</sup> Devi Umi Solehah, Putra Daulay, and Zaini Dahlan, "Konsep Pemikiran Tasawuf Falsafi (Ittihad, Hulul Dan Wihdatul Wujud)," *Islam & Contemporary Issues* 1, no. 2 (September 12, 2021): 76, <https://doi.org/10.57251/ICI.V1I2.53>.



The essence of modern Islamic education is relevant to epistemology. The epistemological foundation of Islamic education believes that intuition or *irfani* leads to *al-ruh* is something that cannot be doubted. Even though intuition is transcendent and spiritual, it is difficult to measure and describe academically.<sup>51</sup> This intuitive method is religious-mystical, which can be explored by directly involving these methods. The methods in question are self, heart, and soul-cleansing activities. In the mysticism of a clean heart, the heart can produce *laduni* knowledge by going through several stages of arriving at "His proximity" to spiritual substances. Some mystical *maqamat* that have become intuitive methods are *zuhud*, *fana*, *ma'rifah*, *mahabbah*, *al-hulul*, and *ittitad* as developed by other Sufis such as Ibn al-Arabi, Tabi'ah al-Adawiyah, Imam al-Ghazali, Jalaluddin Rumi, and Abdul Qadir Jailani.<sup>52</sup>

The last is *makrifat*. Yusuf al-Makassari in *Al-Nafhah Al-Say'aniyah* secret or essence is the meaning of *makrifat*, the highest level in *tasawwuf*. Responding to the relevance of ethics and knowledge, Shaykh Yusuf quotes one of the hadiths of the prophet regarding the relationship between humans and God. People with high degrees are experts in magic and can worship Allah SWT as you see it.<sup>53</sup> Acts that are good and have good morals and ethics towards fellow human beings on earth are ordered from Allah SWT because to bring oneself to be ethical towards the creator must be preceded by having noble morals towards his creations. The key to a healthy life, both spiritually and physically, is to be ethical. Therefore, ethics becomes a panacea in spiritual medicine, which, in terms of interests and methods, is on a par with medical science.<sup>54</sup>

Spiritual treatment must be through the knowledge of Allah SWT, Shaykh Yusuf al-Makassari emphasized the balance between *tanzih* and absolute *tasybih* simultaneously. *Tanzih* is the absolute sanctification of the Divine Essence, while *tasybih* is the process of God's existence through the attributes and divine attributes stored in the universe.<sup>55</sup> Its relevance

---

<sup>51</sup> Endang Sri Rahayu, "Islam Sempurna Dalam Konsep Syariat, Tarekat Dan Hakikat," *Emanasi : Jurnal Ilmu Keislaman Dan Sosial* 3, no. 1 (April 1, 2020): 127, <https://adpiks.or.id/ojs/index.php/emanasi/article/view/23>.

<sup>52</sup> Mulyadi, Edi, "Relevansi Pemikiran Tasawuf Syaikh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia," 41.

<sup>53</sup> Kusriani *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi*, pp. 80

<sup>54</sup> Mustari, *Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari*, pp. 59

<sup>55</sup> Mulyadi, Edi, "Relevansi Pemikiran Tasawuf Syaikh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia," pp. 41.



to modern Islamic education is based on metaphysical epistemology. Rationalism in Islam points to the *mu'tazilah* as a theological school that uses many ratios and is the forerunner to the inception of modern groups in the world of Islamic education thinkers.<sup>56</sup> This metaphysical concept will affect one's mindset, in which knowledge about God is based on cognitive areas, intuitive experience, and awareness of self-existence and the outside world. If science has emphasized sensory approaches and rationality all this time, then it leads to the teaching of material aspects. Furthermore, the Qur'an has introduced metaphysical knowledge other than physical ones.<sup>57</sup>

In Islam, what can produce ethical principles is through conscience by sharpening the heart to feel and capture the deepest knowledge. Metaphysical reality is the study of universal science because it makes us a Divine paradigm that returns the ethical principles of learning to the oneness of Allah SWT.<sup>58</sup> A paradigm that prioritizes the dimension of spirituality and trains us always to hone our spiritual dimension. It will trigger education in the spirit of long-life education, namely education for all time because searching for *alhaq* is an endless process.<sup>59</sup>

The concept of Sufism by Shaykh Yusuf al-Makassari can be a prototype of education in line with the phenomenon of the development of post-independence Islamic education. The current phenomena in education studied are part and manifestation of Yusuf al-Makassari's teachings in addressing and providing alternatives to the teachings of His Majesty the Prophet in today's developments. After independence, there were significant changes in the field of modern education. Educational limitations are caused by the plurality of religions and social and ethnic groups that begin to erode and disappear. Therefore, children can determine life's direction through education according to their talents and interests. Legislative institutions continue to

---

<sup>56</sup> Alif Achadah and Mohammad Fadil, "Filsafat Ilmu: Pertautan Aktivitas Ilmiah, Metode Ilmiah Dan Pengetahuan Sistematis," *Jurnal Pendidikan Islam* 4, no. 1 (June 1, 2020): 27, <https://journal.unipdu.ac.id/index.php/jpi/article/view/2123>.

<sup>57</sup> Mulyadi, Edi, "Relevansi Pemikiran Tasawuf Syaikh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia," 42.

<sup>58</sup> Mulyadi, Edi, *Relevansi Pemikiran Tasawuf Syaikh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia*, pp. 43.

<sup>59</sup> Mulyadi, Edi, *Relevansi Pemikiran Tasawuf Syaikh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia*, pp. 44.



debate whether or not the role of religion is necessary in the state because of the increasing existence of democratic principles.<sup>60</sup>

In December 1946, a Joint Decree (SKB) was issued by the Ministers of Education and Culture together with the Ministry of Religious Affairs regarding the regulation of religious education in several public schools (state or private) under the auspices of the Ministry of Education and Culture. This policy started the dualism of education, namely religious education, and general.<sup>61</sup> Implementing religious education in public schools is carried out with the mindset that there is relief for absences from religious lessons. If objections are found, students can choose not to attend lessons. In response to this policy, the Ministry of Religious Affairs in 1965 launched religious-based education programs such as the existence of classic Islamic boarding schools with private education, diniyah madrasas, modern private madrasas with an intensity of 60-65% general education, and 35-45% religious lessons, then ibtidaiah madrasas which are equivalent to elementary schools and theological education at Islamic universities such as at STAIN, IAIN, and UIN.<sup>62</sup>

Islamic education transformed various aspects at the beginning of the 21st century, especially in the implemented educational institutions and systems. The transformation of Islamic education was successfully developed as a flagship school in the al-Azhar environment by the al-Azhar Islamic Foundation in 1980. Then, the system was tried on almost all Islamic educational institutions, including the IC school developed by B.J Habibie, and then the scope of civil foundations through the Parung school. Leading Islamic schools in their education patterns focus on mastery of science and science and technology, which is supported by adequate infrastructure and the presence of an Islamic education environment to form pious and obedient students in religion.<sup>63</sup>

The impact of policy changes and the direction of education in Indonesia seems to be a pattern of liberalizing education. So, the direction of education becomes modern education, which refers to Western education with the concept of liberating education.<sup>64</sup> For example, in

---

<sup>60</sup> Muh Ridwansyah et al., "Nilai-Nilai Pendidikan Dalam Sejarah Kebudayaan Islam Di Kerajaan Gowa," *Jurnal Al-Qiyam* 2, no. 2 (December 28, 2021): 203, <https://doi.org/10.33648/ALQIYAM.V2I2.183>.

<sup>61</sup> Mustari, *Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari*, pp. 60

<sup>62</sup> Nur Hidayah, "Pengelolaan Lembaga Pendidikan Islam Swasta Berbasis Moderasi Beragama," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (October 10, 2022): 45, <https://doi.org/10.30868/EI.V10I02.2361>.

<sup>63</sup> Muhammad Rifqal Kaylafayza Rizky et al., "Konsep Pendidikan Islam Dalam Perspektif Ibnu Sina," *Ta'limuna* 13, no. 2 (2023): 61-69, <https://doi.org/10.22373/jid.v13i2.476>.

<sup>64</sup> kusriani, *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi*, pp. 75



the learning method, the Western version of education is simply impressed by omission; the teacher is the only party that transfers knowledge without touching a more psychic realm. Even though in Islamic teachings, orders and prohibitions are used as the main concept in educating students to prevent bad deeds. In the Western view, students are only considered miniatures or inanimate objects sufficient for knowledge intake. In Islam, children are seen as a generation that must be equipped with abilities in the development process according to their respective natures.<sup>65</sup>

This independent education makes the direction of Islamic education in Indonesia come out of the previously formed educational concept. It can be concluded that today's contemporary education is no longer based on Islamic education, as is the educational concept of Shaykh Yusuf al-Makassari, which provides limitations on Islamic education as practiced by His Majesty Rasulullah SAW through several thoughts of *tasawwuf* morality which, according to him is the strengthening of taste and ethics.<sup>66</sup> Thus, returning to referring to educational thoughts written in Shaykh Yusuf al-Makassari's teachings is necessary.

### Shaykh Yusuf al-Makassari's Concept of Religious Moderation

Moderation comes from Arabic literature, which means *al-wasathiyah*. *Al-Wasathiyah* comes from the word *wasath*. Al-asfahaniy interprets *wasath* to be the same as the word *sawa'un*, which means to be in the middle between two groups.<sup>67</sup> The equivalent of the word *wasath* is *tatharruf* (exaggeration) or extreme or radical in English. Religious moderation is a teaching whose essence and substance are appropriate in measure so that it is not excessive, balanced, or one-sided in perspective or attitude. So, it is known that a person in religion is not extreme or exaggerated in his views, attitudes, and actions but is always in the middle to find common ground.<sup>68</sup> Not being extreme and not exaggerating with the previous explanations puts one's understanding at a high policy stage where attention focuses on religious texts, state constitutions, local wisdom, and

---

<sup>65</sup> Muhammad Farhan Abdurrahman, "Liberalisasi Pendidikan Islam Di Indonesia," *Shibgoh: Prosiding Ilmu Pendidikan UNIDA Gontor 1* (2023): 525-537.

<sup>66</sup> Ansori, "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari," June 30, 2018.

<sup>67</sup> Muaz Muaz and Uus Ruswandi, "Moderasi Beragama Dalam Pendidikan Islam," *JiIP - Jurnal Ilmiah Ilmu Pendidikan 5*, no. 8 (2022): 3194-3203, <https://doi.org/10.54371/jiip.v5i8.820>.

<sup>68</sup> Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam 13*, no. 1 (2020): 1-22, <https://doi.org/10.37302/jbi.v13i1.182>.



common consensus.<sup>69</sup> Upholding religious moderation will erode prejudice, the root of conflict and hostility.

Sanjaya, in his research based on Shaykh Yusuf's book entitled *Tuhfat Abrar* and *Taj Asrar* shows that Shaykh Yusuf, in the problems of faith chooses an attitude of moderation in religion, a middle attitude between the two concepts of *ta'wil* and full *tafwidh*.<sup>70</sup> In this context, Yusuf al-Makassari, in his way of educating, requires his students to understand the following interpretation of QS al-Ikhlâs and QS al-Syura: 11:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

*There is nothing like Him. He is All-Hearing, All-Seeing.*

Through these verses, Shaykh Yusuf illustrates that Allah SWT is characterized by outwardly and inwardly perfect qualities. So that the lesson can be learned that when we are dealing with verses that are textually likened to creatures, then we compromise again with verses that demand *tanzih* (God's purification of all likenesses with creatures) to avoid *tasybih* (God's likeness to creatures) above.<sup>71</sup>

The concept of returning Sufism to the teachings of faith so that it is under the *ahl sunnah wal jama'ah* carried out by Shaykh Yusuf emphasizes adjustment and consistency following the characteristics of his *da'wah* which always adheres to the attitude of *tawassuth* full of harmony and conformity between Islamic groups.<sup>72</sup> Then, in the issue of faith, Yusuf al-Makassari also included material about the obligation to believe in the Prophet Muhammad as the messenger of God. It is, of course, so that an attitude of tolerance, balance, and prevention can be upheld when dealing with the sub-chapters of God's character in faith. So, it is not permissible to give up faith in Allah and Rasulullah SAW as His messenger, following the two sentences of the creed, which include Allah and His messenger.<sup>73</sup>

<sup>69</sup> Hefni, pp. 1-22.

<sup>70</sup> Oky Trisna Sanjaya et al., "Pendidikan Moderasi Beragama: Studi Pemikiran Yusuf Al-Makassari," *Prosiding Seminar Nasional Penelitian LPPM UMJ* 2021, no. 0 (October 28, 2021): 1-4, <https://jurnal.umj.ac.id/index.php/semnaslit/article/view/15417>.

<sup>71</sup> Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59, <https://doi.org/10.22373/jim.v18i1.10525>.

<sup>72</sup> Labbiri, "Tusalama' Menguak Kisah Inspiratif Syaikh Yusuf Al-Makassari Yang Penuh Makna Bagi Generasi Zaman Now," (CV. Kanaka Media, 2020) pp. 87, [https://www.google.co.id/books/edition/TUSALAMA\\_Menguak\\_Kisah\\_Inspiratif\\_Syaikh/2OpxEAAAQBAJ?hl=id&gbpv=1&dq=yususf+al+makassari&printsec=frontcover](https://www.google.co.id/books/edition/TUSALAMA_Menguak_Kisah_Inspiratif_Syaikh/2OpxEAAAQBAJ?hl=id&gbpv=1&dq=yususf+al+makassari&printsec=frontcover).

<sup>73</sup> trisna Sanjaya Et Al., "Pendidikan Moderasi Beragama: Studi Pemikiran Yusuf Al-Makassari," 1-4.





According to Shaykh Yusuf, someone who wants to get closer to Allah must be able to integrate the shari'a, which relates to the rules and regulations in Islam and the nature relevant to the elaborative interpretation of Islamic texts.<sup>74</sup> Shaykh Yusuf teaches someone to have morals that are always close to Allah SWT subsequently it must be *tawazun* and *tawasuth* in the aspect of jurisprudence and nature because these attitudes form the basic foundation of religious moderation.<sup>75</sup> It is known that in his works, including the book *Tuhfat Abrar* or *Taj Asrar Yusuf al-Makassari* is consistent in explaining drawing closer to Allah by prioritizing and based on the attitudes of *tawasuth*, *tawazun*, *i'tidal*, *tasamuh* which in modern Islamic terms are the characteristics of religious moderation.

The enthusiasm for implementing religious moderation in Indonesia at this time by all government parties is a strategy for finding a solution in the form of a peaceful path between the two opposing extreme camps in religious practice. On the one hand, some religious groups are extreme in believing in something; therefore, they absolutely believe in the truth of one interpretation and view other groups as wrong; this is called an ultra-conservative group.<sup>76</sup> On the other hand, some groups are extreme in religion in the sense that they prioritize reason and do not care about the sanctity of religion and sacrifice the basic beliefs of their religion under the pretext of tolerance, which violates the rules of their religion. This group is referred to as the liberal extreme.<sup>77</sup> Such groups need to be moderated with an understanding to return to the attitude of *tasamuh*, *tawazun*, *tawasuth*.

### Syaikh Yusuf's Ethical Thoughts of Sufism in Increasing Religious Tolerance through Education

The Minister of Religious Affairs, the highest religious institution in Indonesia to increase public tolerance, has formed the concept of religious moderation, which has been echoed in recent years. Moderation has been described in the Qur'an with the term *Al-Wasathiyyah*, which etymologically means a commendable attitude that is not extreme in looking at things. In Islamic teachings, tolerance is practiced with fellow humans and all elements on earth, such as nature,

---

<sup>74</sup> Kurniawan, Tarisa, and Lukitoyo, "Syaiikh Yusuf Al-Makassari: Berawal Dari Pengasingan Hingga Menjadi Tokoh Penyebar Agama Islam Di Afrika Selatan."

<sup>75</sup> Trisna Sanjaya Et Al, "Pendidikan Moderasi Beragama: Studi Pemikiran Yusuf Al-Makassari."pp. 2

<sup>76</sup> Mhd Abror And Abdurrahman, "Moderasi Beragama Dalam Bingkai Toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (December 18, 2020): 143–55, <https://doi.org/10.35961/RSD.V1I2.174>.

<sup>77</sup> Abror, Mhd: 143-55.



animals, and the environment. Because tolerance is relevant to one's belief in religion, it is very sensitive and primordial, easily triggering conflict, as in several cases in Indonesia.<sup>78</sup> The plurality of the Indonesian state in various aspects, such as religion, ethnicity, culture, and customs, requires a strategy to realize and maintain religious freedom and national unity, which is very important for prosperity, security, and peace.

Yusuf al-Makassari's religious ethics is considered suitable for use in Indonesia because his thoughts focus on the experience of religious teachings. Shaykh Yusuf's concept of religious ethics, which has social criticism in the form of understanding and explanation of shari'a, is considered an appropriate method for use in Indonesia because it offers the essence of Islam physically and mentally. Shaykh Yusuf al-Makassari's teaching method has an adaptive characteristic that pays close attention to *tasamuh* values towards increasing religious tolerance in society. The existence of a method that is under the characteristics of the nation and a pluralistic Indonesian society must be developed and appreciated for the sake of national unity and integrity.<sup>79</sup>

Shaykh Yusuf al-Makassari, in his preaching work, has a style that is enlightening, nurturing, not coercive, and non-discriminatory to different groups of people. Shaykh Yusuf, in the chapter on the existence of Allah, related to the issue of the belief that tolerance to the concept of moderation can be built through education, namely by taking a middle position between the two concepts, namely the concept of full *takwil* and full *tafwidh*. In educating his students, Shaykh Yusuf requires them first to understand the interpretation of letters Q.S Al-Ikhlâs and Q.S Al-Syura verse 11. Shaykh Yusuf, in educating his students, emphasizes them to compromise the two verses, which are *tanzih* (Allah SWT has nothing like Him), so that they are kept away from *tasybih* (equating Allah SWT with creatures) when they are faced with the pronunciation of verses that textually resembles Allah with creatures.<sup>80</sup>

The ethics of Sufism taught by Shaykh Yusuf contains a very high value of tolerance to be used as a focal point for developing and formulating the philosophical paradigm of da'wah in education. Sufism's social criticism can be seen in the sources of ethical studies, which are much needed amidst Indonesia's rampant moral decadence and truth claims. Therefore, Sufism is the

---

<sup>78</sup> Mhd Abror and Abdurrahman Kepulauan Riau, "Moderasi Beragama Dalam Bingkai Toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (December 18, 2020): 143–55, <https://doi.org/10.35961/RSD.V1I2.174>.

<sup>79</sup> Labbiri, *Tusalama' Menguak Kisah Inspiratif Syaikh Yusuf Al-Makassari Yang Penuh Makna Bagi Generasi Zaman Now*, pp. 51

<sup>80</sup> Trisna Sanjaya Et Al., "Pendidikan Moderasi Beragama: Studi Pemikiran Yusuf Al-Makassari.": 1-4



key to overcoming this problem because it always holds fast to inspiration and becomes the forerunner of making changes.<sup>81</sup> Sufism can be used as a lens in correcting the obstacles of preaching in the ethical development of Islamic society. One of the solutions to overcome these problems is religious ethics. This solution can be a solution to release humans from all the models of backwardness that occur; religious ethics can also help create justice and virtue through the development of social structures.<sup>82</sup>

Participation of religious values is very much needed amid changing times that occasionally occur. Thus, religious ethics is a very important presence in Islamic education. Religious ethics is important because there are often conflicting moral teachings in education because of truth claims that are still growing amid diverse societies, so they blame others and consider themselves right. Religious ethics is also very much needed to fight the chastisement of modernization, which has resulted in conflicts with cultural practices, as a result, human orientation has disappeared.<sup>83</sup> Religious ethics is a solution to dealing with related problems. The most important thing is that it can prevent humans from continuing to have their orientation. From this, it can be seen how important the contribution of Shaykh Yusuf's thought is in moral education and religious ethics for humans.

The success of Shaykh Yusuf al-Makassari in spreading Islam until it eventually became a rapidly growing religion in a pluralistic Indonesian society (in terms of ethnicity, religion, culture, traditions, tribes, and traditional values). It bases a view that Islam is a religion that reflects friendliness and peace. Islam can be accepted in all aspects, such as religion, culture, ethnicity, tradition, and economics. It is because of the impact of the tolerance attitude of the people in religion who respect each other's beliefs by being syncretic, namely viewing other religions as their own and each worshipping according to his beliefs.<sup>84</sup>

It makes Islamic education even more to be developed and taught to all people from an early age to build an attitude of tolerance amid a pluralistic Indonesian society. Islamic education

---

<sup>81</sup> Achmad Wekke, Ismail Suardi, Shabir, "Moderasi Dakwah Syaikh Yusuf Al-Makassari," *Energies* 6, no. 1 (2018):1-8, <http://journals.sagepub.com/doi/10.1177/1120700020921110%0Ahttps://doi.org/10.1016/j.reuma.2018.06.001%0Ahttps://doi.org/10.1016/j.arth.2018.03.044%0Ahttps://reader.elsevier.com/reader/sd/pii/S1063458420300078?token=C039B8B13922A2079230DC9AF11A333E295FCD8>.

<sup>82</sup> Ansori, "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari," *El-Banat: Jurnal Pemikiran dan Pendidikan Islam* 8, no. 1 (2018): 155-170.

<sup>83</sup> Labbiri, *Tusalama' Mengungkap Kisah Inspiratif Syaikh Yusuf Al-Makassari Yang Penuh Makna Bagi Generasi Zaman Now*, pp. 59

<sup>84</sup> Arifin and Yusuf, "Toleransi Umat Beragama Dalam Perspektif Hadis.":1-13.



and PAI conducted in formal institutions such as schools, Islamic boarding schools, foundations, and others can be strengthened by the issuance of several regulations, such as Regulation of the Minister of Religious Affairs Number 13 of 2014 concerning Islamic religious education and other regulations that strengthen the position of Islamic religious education in curriculum at every level of school in Indonesia.<sup>85</sup>

## Conclusion

Shaykh Yusuf's thought in education examines how we interpret the concept of Sufism, which is comprehensively interpreted in the principles and meaning of education. Through Shaykh Yusuf's Sufism moral thinking, namely on strengthening feelings and ethics, contemporary education will be able to maintain a generation that has a strong determination of faith and good tolerance in social life. Shaykh Yusuf's contribution to Islamic education is the concept of *tasamuh* in increasing tolerance, which is manifested in the success of his da'wah, so that Islam can be seen as a form of hospitality and peace, not as a racist religion in the eyes of the wider community. Based on this, implementing Islamic education in institutional organizations is improving and encouraging religious moderation in this country.

## References

- Abdurrahman, Muhammad Farhan. "Liberalisasi Pendidikan Islam Di Indonesia." *Shibgoh: Prosiding Ilmu Pendidikan UNIDA Gontor 1* (2023).
- Abror, Mhd, and Abdurrahman Kepulauan Riau. "Moderasi Beragama Dalam Bingkai Toleransi." *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (December 18, 2020): 143-55. <https://doi.org/10.35961/RSD.V1I2.174>.
- Achadah, Alif, and Mohammad Fadi. "Filsafat Ilmu: Pertautan Aktivitas Ilmiah, Metode Ilmiah Dan Pengetahuan Sistematis." *Jurnal Pendidikan Islam* 4, no. 1 (June 1, 2020): 130-41. <https://journal.unipdu.ac.id/index.php/jpi/article/view/2123>.
- Ahmad, Zaidi Bin, Azhar Abdul Wahid, Abdul Halim Ali, Fakulti Bahasa, and Dan Komunikasi. "Kerasulan Insan Kamil Membentuk Modal Insan Dalam Novel Imam." *Rumpun Jurnal Persuratan Melayu* 8, no. 2 (October 5, 2020): 16-27. <http://rumpunjurnal.com/jurnal/index.php/rumpun/article/view/125>.
- Aizid, Rizem. "Biografi Ulama Nusantara : Disertai Pemikiran Dan Pengaruh Mereka," n.d., 320.

---

<sup>85</sup> Miftahul Huda and Rhoni Rodin, "Perkembangan Pendidikan Islam Di Indonesia Dan Upaya Penguatannya Dalam Sistem Pendidikan Nasional," *Journal of Islamic Education Research* 1, no. 02 (June 29, 2020): 39-53, <https://doi.org/10.35719/JIER.V1I02.24>.



- Amin, F Kasma. "Para Tawanan Perang : Kisah Syekh Yusuf Al-Makasari Dan Arung Palakka - Google Books." Accessed June 3, 2023. [https://www.google.co.id/books/edition/Para\\_Tawanan\\_Perang\\_Kisah\\_Syekh\\_Yusuf\\_Al/470zDwAAQBAJ?hl=id&gbpv=1&dq=syekh+yusuf+al-makassari&pg=PR20&printsec=frontcover](https://www.google.co.id/books/edition/Para_Tawanan_Perang_Kisah_Syekh_Yusuf_Al/470zDwAAQBAJ?hl=id&gbpv=1&dq=syekh+yusuf+al-makassari&pg=PR20&printsec=frontcover).
- Ansori, Ansori. "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari." *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (2018): 155-70.
- . "Urgensi Etika Dalam Pendidikan Akhlak Islam Menurut Perspektif Yusuf Al-Makassari." *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (June 30, 2018): 155-70. <https://doi.org/10.54180/ELBANAT.2018.8.1.155-170>.
- Arifin, Ramlan, and Muhammad Yusuf. "Toleransi Umat Beragama Dalam Perspektif Hadis." *As-Shaff: Jurnal Manajemen Dan Dakwah* 1, no. 1 (June 26, 2020): 1-13. <http://jurnal.staidimakassar.ac.id/index.php/asjmd/article/view/73>.
- Azizah, Faras Puji. "Tradisi Animisme Dan Dinamisme Dalam Masyarakat Tigo Luhah Tanah Sekudung." *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama Dan Humaniora* 27, no. 1 (2023): 1-23.
- Dute, Hasruddin. "Peranan Pendidikan Agama Islam Dalam Meningkatkan Toleransi Beragama Siswa Di SMA Negeri 4 Jayapura." *AT-Ta'DIB : Jurnal Kependidikan Dan Keagamaan* 1, no. 1 (November 30, 2017): 1-23. <http://jurnal.uniyap.ac.id/jurnal/index.php/jurnalfai/article/view/410>.
- Estuningtyas, Retna Dwi. "Tarekat Khalwatiyah Dan Perkembangannya Di Indonesia." *The International Journal of Pegon: Islam Nusantara Civilization* 3, no. 1 (2020). <https://doi.org/https://doi.org/10.51925/inc.v3i02.22>.
- Fathani, Aqil Teguh, and Zuly Qodir. "Agama Musuh Pancasila? Studi Sejarah Dan Peran Agama Dalam Lahirnya Pancasila-Aqil Teguh Fathani Dan Zuly Qodir || 117 Agama Musuh Pancasila Studi Sejarah Dan Peran Agama Dalam Lahirnya Pancasila Religion Of Pancasila's Enemy History Study And The Role." *Jurnal Al Qalam* 26, no. 1 (2020): 117-28.
- Ghufron, M Nur. "Ghufron 138 Fikrah." *Jurnal Ilmu Aqidah Dan Studi Keagamaan* 4 (2016). <https://doi.org/10.21043/fikrah.v4i1.1664>.
- Hadi Ihsan, Nur, Fachri Khoerudin, and Reza Kusuma. "Konsep Insan Kamil Al-Jilli Dan Tiga Elemen Sekularisme." *Al-Afkar, Journal For Islamic Studies* 5, no. 4 (October 9, 2022): 48-65. <https://doi.org/10.31943/AFKARJOURNAL.V5I4.323>.
- Hefni, Wildani. "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri." *Jurnal Bimas Islam* 13, no. 1 (2020): 1-22. <https://doi.org/10.37302/jbi.v13i1.182>.
- Herman, Ronaldo Heinrich. "Kebutuhan Akan Pengakuan Agama Shinto Sebagai Salah Satu



- Agama Resmi Dalam Peraturan Perundang-Undangan Sebagai Usaha Pemenuhan Hak Kebebasan Beragama Pemeluk Agama Shinto Di Indonesia.” *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 7, no. 2 (2023): 1726–33. <https://doi.org/10.58258/jisip.v7i1.5022/http>.
- Hidayah, Nur. “Pengelolaan Lembaga Pendidikan Islam Swasta Berbasis Moderasi Beragama.” *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (October 10, 2022). <https://doi.org/10.30868/EI.V10I02.2361>.
- Huda, Miftahul, and Rhoni Rodin. “Perkembangan Pendidikan Islam Di Indonesia Dan Upaya Penguatannya Dalam Sistem Pendidikan Nasional.” *Journal of Islamic Education Research* 1, no. 02 (June 29, 2020): 39–53. <https://doi.org/10.35719/JIER.V1I02.24>.
- Junaidin. “Konsep Al-Fana, Al-Baqa Dan Al-Ittihad Abu Yazid Al-Bustami.” *Fitua: Jurnal Studi Islam* 2, no. 2 (July 8, 2021): 155–66. <https://doi.org/10.47625/FITUA.V2I2.314>.
- Kurniawan, Riyan, Hera Tarisa, and Pristi Suhendro Lukitoyo. “Syekh Yusuf Al-Makassari: Berawal Dari Pengasingan Hingga Menjadi Tokoh Penyebar Agama Islam Di Afrika Selatan.” *Jurnal Ilmiah Dikdaya* 13, no. 1 (April 7, 2023): 133–38. <https://doi.org/10.33087/DIKDAYA.V13I1.404>.
- Kusriani, Siti. “Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi.” CV. Asna Pustaka, 2021. [https://www.google.co.id/books/edition/JEJAK\\_PEMIKIRAN\\_PENDIDIKAN\\_ULAMA\\_NUSANTA/iKdVEAAAQBAJ?hl=id&gbpv=1&dq=Mustafa+Mustari,+\"Agama+Dan+Ba yang+Bayang+Etis+Syaih+Yusuf+Al-Makassari&pg=PA74&printsec=frontcover](https://www.google.co.id/books/edition/JEJAK_PEMIKIRAN_PENDIDIKAN_ULAMA_NUSANTA/iKdVEAAAQBAJ?hl=id&gbpv=1&dq=Mustafa+Mustari,+\).
- Labbiri. “Tusalama’ Menguak Kisah Inspiratif Syekh Yusuf Al-Makassari Yang Penuh Makna Bagi Generasi Zaman Now.” CV. Kanaka Media, 2020. [https://www.google.co.id/books/edition/TUSALAMA\\_Menguak\\_Kisah\\_Inspiratif\\_Syek h/2OpxEAAAQBAJ?hl=id&gbpv=1&dq=yusuf+al+makassari&printsec=frontcover](https://www.google.co.id/books/edition/TUSALAMA_Menguak_Kisah_Inspiratif_Syek h/2OpxEAAAQBAJ?hl=id&gbpv=1&dq=yusuf+al+makassari&printsec=frontcover).
- Ma’tsaroh, Zana Hashida, Muh.Nur Rokhman. “Peranan Syaikh Yusuf Al-Makassari Dalam Perjuangan Melawan Belanda Di Banten Tahun 1670-1683.” *Risalah* 2, no. 5 (April 12, 2016). <https://journal.student.uny.ac.id/index.php/risalah/article/view/926>.
- Muaz, Muaz, and Uus Ruswandi. “Moderasi Beragama Dalam Pendidikan Islam.” *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 8 (2022): 3194–3203. <https://doi.org/10.54371/jiip.v5i8.820>.
- Mudzhira, Iftitah Jafar, and Nur Amrullah. “Sheikh Yusuf Of Makassar As An Intercontinental Preacher: His Challenge, Form And Moderate Da’wa.” *Prosiding Internasional Seminar Da’wah And Communication*, 2022.
- Mulyadi, Edi, Shifatullah. “Relevansi Pemikiran Tasawuf Syekh Yusuf Al-Makassari Al-Bantani Dengan Pendidikan Islam Modern Di Indonesia,” 2021. [http://repository.unis.ac.id/js/pdfjs/web/viewer.html?file=../../repository//Laporan Akhir Penelitian\\_Edi Mulyadi.pdf](http://repository.unis.ac.id/js/pdfjs/web/viewer.html?file=../../repository//Laporan Akhir Penelitian_Edi Mulyadi.pdf).
- Mustaqim, Mujahidil. “Analisis Nilai-Nilai Toleransi Dalam Kurikulum Pendidikan Agama.”



*Jurnal Pendidikan Agama Islam* 16, no. 1 (June 5, 2019): 75-94.  
<https://doi.org/10.14421/JPAI.2019.161-05>.

Mustari, Mustafa. "Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari - Dr. Mustari Mustafa - Google Buku." Accessed June 3, 2023.  
[https://books.google.co.id/books?hl=id&lr=&id=mhReDwAAQBAJ&oi=fnd&pg=PR1&dq=syekh+yusuf+al-makassari&ots=TzscmJY2z&sig=xghAo-AY43-KhBl1QGyiNx\\_\\_ugM&redir\\_esc=y#v=onepage&q=syekh+yusuf+al-makassari&f=false](https://books.google.co.id/books?hl=id&lr=&id=mhReDwAAQBAJ&oi=fnd&pg=PR1&dq=syekh+yusuf+al-makassari&ots=TzscmJY2z&sig=xghAo-AY43-KhBl1QGyiNx__ugM&redir_esc=y#v=onepage&q=syekh+yusuf+al-makassari&f=false).

Nurdin, Fauziah. "Moderasi Beragama Menurut Al-Qur'an Dan Hadist." *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59. <https://doi.org/10.22373/jim.v18i1.10525>.

Rahayu, Endang Sri. "Islam Sempurna Dalam Konsep Syariat, Tarekat Dan Hakikat." *Emanasi : Jurnal Ilmu Keislaman Dan Sosial* 3, no. 1 (April 1, 2020): 125-33.  
<https://adpiks.or.id/ojs/index.php/emanasi/article/view/23>.

Ridwansyah, Muh, Mukhsin Mukhsin, Kamaruddin Kamaruddin, Aryandi Sudika, and Muhammad Anwar. "Nilai-Nilai Pendidikan Dalam Sejarah Kebudayaan Islam Di Kerajaan Gowa." *Jurnal AlQiyam* 2, no. 2 (December 28, 2021): 203-8.  
<https://doi.org/10.33648/ALQIYAM.V2I2.183>.

Rizky, Muhammad Rifqal Kaylafayza, Mohammad Faizin, Sita Rahmasari, and Wahyu Adi Saputra. "Konsep Pendidikan Islam Dalam Perspektif Ibnu Sina." *TA'LIMUNA* 13, no. 2 (2023): 61-69. <https://doi.org/10.22373/jid.v13i2.476>.

Rohim, Baharuddin. "Pemikiran K.H. Ahmad Dahlan Dalam Moderasi Beragama Di Kauman Tahun 1912-1923 M." *Al-Manar: Jurnal Komunikasi Dan Pendidikan Islam* 11, no. 1 (2022).  
<https://doi.org/https://doi.org/10.36668/jal.v11i1.375>.

Rosyadi, I. "Syekh Muhammad Yusuf Al-Makassari: Sosok Seorang Ulama, Mursyid Tarekat, Dan Pejuang Nusantara Yang Fenomenal." *Al Qalam: Jurnal Kependidikan Dan Keislaman* 8, no. 2 (2020).

Sadzali, Ahmad. "Hubungan Agama Dan Negara Di Indonesia: Polemik Dan Implikasinya Dalam Pembentukan Dan Perubahan Konstitusi." *Undang: Jurnal Hukum* 3, no. 2 (2020): 341-75. <https://doi.org/10.22437/ujh.3.2.341-375>.

Solehah, Devi Umi, Putra Daulay, and Zaini Dahlan. "Konsep Pemikiran Tasawuf Falsafi (Ittihad, Hulul Dan Wihdatul Wujud)." *Islam & Contemporary Issues* 1, no. 2 (September 12, 2021): 1-8. <https://doi.org/10.57251/ICI.V1I2.53>.

Sugiyono, D. *Metode Penelitian Kuantitatif, Kualitatif, Dan Tindakan*, 2013.

Suhaeni, Suhaeni. "Sikap Toleransi Beragama Dan Keterbukaan Dalam Membangun Kepribadian Akhlak Mulia (Sebuah Tinjauan Sosiologis)." *Islamika : Jurnal Agama, Pendidikan Dan Sosial Budaya* 14, no. 2 (January 16, 2021).  
<https://doi.org/10.33592/ISLAMIKA.V14I2.1086>.

Sulistio, Dody, Dody Sulistio, and Edi Kurniawan. "Persinggungan Tasawuf Dan Hadis Di



Negeri Bawah Angin Pada Abad Ke-17 : Telaah Shurū ṭ Al- ‘ Ārif Al-Mu ḥ Aqqiq Karya Syaikh Yusuf Al-Makassari” 22, no. 1 (n.d.): 224-44.

Trisna Sanjaya, Oky, Lukman Hakim, Magister Studi Islam, Fakultas Agama Islam, and Universitas Muhammadiyah Jakarta. “Pendidikan Moderasi Beragama: Studi Pemikiran Yusuf Al-Makassari.” *Prosiding Seminar Nasional Penelitian LPPM UMJ 2021*, no. 0 (October 28, 2021). <https://jurnal.umj.ac.id/index.php/semnaslit/article/view/15417>.

Wekke, Ismail Suardi, Shabir, Achmad. “Moderasi Dakwah Syekh Yusuf Al-Makassari.” <http://dx.doi.org/10.31219/osf.io/qy3xk>

Yusuf, A. Muri. *Metode Penelitian Kuantitatif, Kualitatif, Dan Penelitian Gabungan*. Jakarta: Kencana, Penerbit, 2017.

Yusuf, Syekh al-Makassari. *Tuhfat AlMursalah. Handlist of Arabic Manuscripts Oleh C. Snouck Horgronye*, n.d.