



Fiqh Humanism in Interfaith Relations: Sufistic Expressions of *Shalawat Wahidiya* in Indonesia

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DOI: <https://doi.org/10.21154/justicia.v23i1.10264>

Received: May 1, 2025

Revised: Dec 26, 2025

Accepted: Feb 5, 2026

Abstract: This study examines how fiqh humanism can be operationalised as a lived legal-ethical framework through the Sufistic practices of *Shalawat Wahidiya* in Indonesia. The research addresses the question of how Islamic legal objectives (*maqāsid al-sharīa*) are translated into concrete interfaith engagement and social ethics in a plural religious context. Positioning itself within *maqāsid*-oriented jurisprudence and contemporary Sufism studies, the article argues that Islamic law does not need to be limited to normative abstraction or legal formalism, but it can function as an ethical system verified through social practice. Methodologically, the study employs a convergent mixed-methods design, integrating a survey of 382 respondents with participant observation, in-depth interviews in Jombang, East Java and document analysis. Quantitative data map patterns of inclusivity, interfaith attitudes, and community sustainability, while qualitative findings explain how these patterns are ethically internalised and institutionally organised. The findings demonstrate that *Wahidiya* operates as a living *maqāsid* system, where collective *dhikr*, ritual openness, and consultative governance foster emotional security, interfaith comfort, and social cohesion without weakening Islamic commitment. The study contributes theoretically by advancing fiqh humanism as an empirically verifiable framework and provides a model that can be used to analyse Islamic legal and spiritual practices in diverse societies.

Keywords: fiqh humanism; *shalawat wahidiya*; interfaith relations.

Abstrak: Artikel ini mengkaji bagaimana fiqh humanisme dapat dioperasionalkan sebagai kerangka etika-hukum yang hidup melalui praktik sufistik Sholawat Wahidiyah di Indonesia. Penelitian ini berangkat dari pertanyaan tentang bagaimana tujuan-tujuan hukum Islam (*maqāsid al-syari'ah*) diterjemahkan ke

dalam praktik etika sosial dan relasi lintas agama dalam konteks masyarakat religius yang plural. Dengan menempatkan diri dalam perspektif fiqh berbasis maqāṣid dan kajian sufisme kontemporer, artikel ini berargumen bahwa hukum Islam tidak harus berhenti pada tataran normatif atau formalisme legal, tetapi dapat berfungsi sebagai sistem etika yang terverifikasi melalui praktik sosial. Secara metodologis, penelitian ini menggunakan desain mixed methods konvergen dengan mengintegrasikan survei terhadap 382 responden, observasi partisipatif, wawancara mendalam di Jombang, Jawa Timur dan analisis dokumen. Data kuantitatif memetakan tingkat inklusivitas, sikap terhadap partisipasi lintas agama, dan keberlanjutan jamaah, sementara data kualitatif menjelaskan proses internalisasi etika dan mekanisme institusionalnya. Hasil penelitian menunjukkan bahwa Wahidiyah berfungsi sebagai sistem maqāṣid yang hidup, di mana dhikr kolektif, keterbukaan ritual, dan musyawarah kelembagaan membentuk kenyamanan lintas iman, keamanan emosional, dan kohesi sosial tanpa mengurangi komitmen keislaman. Studi ini memperkuat fiqh humanisme sebagai kerangka teoritis-empiris dan menawarkan model analisis yang dapat direplikasi dalam kajian hukum Islam dan spiritualitas di masyarakat plural.

Kata Kunci: fikih humanisme; sholawat wahidiyah; relasi lintas agama.



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Introduction

Interfaith relations in Indonesia represent a vital dimension of the nation's social and cultural fabric, with direct implications for social cohesion and national harmony.¹ As the country with the world's largest Muslim population, Indonesia faces the ongoing challenge of maintaining harmony among its religious diversity. Within Islamic ethical discourse, the principle of *rahmatan lil 'alamin* serves as a normative ideal, framing Islam as a source of mercy, justice, and compassion for all humanity.² Despite its moral centrality,

¹ Franklin Hutabarat, "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society," *European Journal of Theology and Philosophy* 3, no. 6 (November 2023): 6, <https://doi.org/10.24018/theology.2023.3.6.125>. In the political context, see the study Daniel Peterson, "Religious Pluralism in Indonesia: Threats and Opportunities for Democracy Ed. by Chiara Formichi (Review)," *Sojourn: Journal of Social Issues in Southeast Asia* 38, no. 3 (2023): 478–81. Anisa Eka Putri Kusmayani, "Youth Interfaith Dialogue in Everyday Citizenship in Indonesia: Bridging Religious Diversity and Citizenship Challenges," *Focus* 4, no. 2 (2023): 2, <https://doi.org/10.26593/focus.v4i2.7375>.

² Hossein Samani, Mohammad Parsanasab, and Nicolas Baumard, "The Historical Psychology of Romantic Love in Persia in the Very Long Run (900 - 1920)," *Current Research in Ecological and Social Psychology* 9 (January 2025): 100233, <https://doi.org/10.1016/j.cresp.2025.100233>. See, Asyharul Muala, *Fikih Humanis: Meneguhkan Keragaman, Membela Kesenjangan dan Kemanusiaan*, by Noorhaidi Hasan and Maufur (Eds), March 21, 2023, <https://doi.org/10.1163/22134379-17901004>. See, Leonard

however, the translation of this principle into concrete interreligious interaction remains contested, particularly in contexts where Islamic law is interpreted through rigid or exclusionary frameworks.

One conceptual perspective that offers a constructive response to this tension is *fiqh humanism*. *Fiqh humanism* shifts the focus of Islamic law from just rules and obligations to prioritising human dignity, social welfare (*maṣlaḥah*), and ethical responsibility as key goals of *maqāṣid al-sharīa*. In plural social settings, this approach enables Islamic legal reasoning to engage meaningfully with difference and coexistence while remaining normatively grounded.³ Yet, despite its theoretical relevance, *fiqh humanism* has rarely been employed as an analytical framework in empirical studies of lived religious practice.⁴

Studies on Indonesian Islam often highlight how local Islamic practices adapt to and are shaped by their social context, especially in Sufi traditions. Martin van Bruinessen notes that the resilience of Indonesian Islam lies in its capacity to balance orthodoxy with cultural flexibility, especially through *ṭarīqah*-based movements that integrate spirituality into everyday social life.⁵ Similarly, Carl Ernst highlights Sufism's potential to soften rigid religious boundaries by prioritising inner transformation, experiential devotion, and spiritual aesthetics over doctrinal demarcation.⁶ Annemarie Schimmel further observes that Sufi spirituality often generates a universal moral vocabulary, facilitating encounters across formal religious boundaries and fostering a

Chrysostomos Epafras, ed., *Interfaith Dialogues in Indonesia and beyond: Ten Years of ICRS Studies (2007 -2017)* (Geneva, Switzerland: Globethics.net, 2017).

³ Djayadi Hanan et al., "Bridging Peace and Interfaith Dialogue through Religion Twenty (R20) Forum in Indonesia 2022," *Religió Jurnal Studi Agama-Agama* 14, no. 1 (March 2024): 1, <https://doi.org/10.15642/religio.v14i1.2579>.

⁴ Sukron Ma'mun et al., "Religious Moderation within Indonesian Diaspora in Australia's Secular Society," *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 1 (May 2025): 153–72, <https://doi.org/10.21154/altahrir.v25i1.10176>.

⁵ Martin van Bruinessen, ed., *Conservative turn: Islam Indonesia dalam ancaman fundamentalisme* (Bandung: Mizan, 2014), 43. In the context of Sufism, see another study by Bruinesse in Martin van Bruinessen and Julia Day Howell, *Sufism and the Modern in Islam*, Library of Modern Middle East Studies 67 (London: I. B. Tauris, 2007), 21. Other studies, Martin van Bruinessen, NU ; *Tradisi, Relasi-Relasi Kuasa, Pencarian Wacana Baru* (LKis Yogyakarta bekerjasama dengan Pustaka Pelajar, 1994), 54.

⁶ Carl W. Ernst, *Sufism: An Introduction to the Mystical Tradition of Islam*, 2nd ed (Boston: Shambhala, 2017), 11. Another study of the context of Ernst's thinking with Schimmel in Annemarie Schimmel and Carl W. Ernst, *Mystical Dimensions of Islam*, 35th anniversary edition (Chapel Hill: University of North Carolina Press, 2011), 32.

shared sense of humanity. While previous studies on Sufism have explored its role in Qur'anic interpretation, cultural expression, and political narratives, they have largely neglected engagement with Islamic legal theory or *maqāṣid*-based reasoning.⁷ Within this broader intellectual landscape, *Shalawat Wahidiya*⁸ offers a particularly compelling case. *Wahidiya*, a Sufistic movement focusing on collective dhikr and *mujāhadah*, is characterised by openness, no force, and lacks formal membership or loyalty rituals. Its central invocation, “Yā Sayyidī Yā Rasūlallāh,” functions not as a marker of theological exclusivity but as an expression of love, humility, and ethical orientation⁹. This orientation shapes *Wahidiya* gatherings into spiritual spaces that are socially accessible and emotionally inclusive, even for people from different religious backgrounds.

Empirical observations indicate that *Wahidiya dhikr* practices are attended not only by committed adherents but also by non-*Wahidiya* participants and, in certain contexts, by non-Muslims.¹⁰ Participants frequently describe these gatherings as peaceful, familial, and free from ideological

⁷ Moh Nor Ichwan et al., “Sufism And Quranic Interpretation: Bridging Spirituality, Culture, and Political Discourse in Muslim Societies,” *Ulumuna* 28, no. 2 (December 2024): 655–80, <https://doi.org/10.20414/ujis.v28i2.1082>.

⁸ *Shalawat Wahidiya* is a community that recites a series of shalawat and prayers as a means of approaching Allah SWT by emphasizing awareness of His oneness (*al-Wāḥid*) and strengthening spiritual ties with the Prophet Muhammad SAW. This community was founded and pioneered by K.H. Abdul Madjid Ma'ruf (died 1989), a scholar and spiritual leader from Kedunglo, Kediri City, East Java, in 1959. Its compilation and practice began with his spiritual experiences (*mujahadah* and *riyadhah*), which were then formulated into a series of shalawat and prayers known as *Shalawat Wahidiya*. Since its inception, *Shalawat Wahidiya* has been developed as a practice of dhikr and shalawat aimed at fostering awareness of tawhid, purification of the soul, and character building, and has spread through *mujahadah* activities in various regions of Indonesia.

⁹ Regarding the concept of *dhikr*, the *wahidiya* leaders gave a statement that they did not explicitly mention the word Prophet Muhammad SAW or in other dimensions of belief because of the request for help and respect for the messenger of Allah SWT in accordance with their respective beliefs. The interview was conducted on 11 January 2025 at the DPP PSW with the head of the organisational and coaching fields. See also study Yuni Pangestutiani and Muhamad Ali Anwar, “Spiritual Soul Of People Practice Shalawat Wahidiyah,” *ICOLEESS: International Conference on Language, Education, Economic and Social Science* 1, no. 1 (December 2019): 1.

¹⁰ The author's observation of this practice was carried out in the *Mujahadah Kubro Wahidiya* event at the Central Leadership Council of *Shalawat Wahidiya* Broadcasters on 09 January 2025. See also, Siti Miftakhul Jannah, “Etika Sosial Pengamal Sholawat Wahidiyah,” *Spiritualita* 5, no. 1 (June 2021): 42–66, <https://doi.org/10.30762/spiritualita.v5i1.299>. In the context of humanity, see the study Syafril Wicaksono and M. Koirul Hadi Al Asy Ari, “Religion and Human Rights: Wahidiyah Phenomenon and Local Religious Traditions in Kediri,” *Al-Bustan: Jurnal Studi Islam Dan Sosial Keagamaan* 1, no. 2 (December 2024): 131–51, <https://doi.org/10.2024/fkwysz19>.

pressure. *Wahidiya* gatherings aren't about converting people, but rather spaces where spirituality and socialising come together, focusing on shared moral values. These features suggest that *Wahidiya* should be understood not only as a devotional practice but also as a medium of ethical social engagement. This interpretation resonates with Julia D. Howell's analysis of contemporary Sufism in Indonesia, which underscores the capacity of open and socially engaged sufistic movements to bridge religious and cultural divides in plural societies.¹¹ *Wahidiyah* reflects this pattern through its emphasis on ethical principles such as *yu'tī kulla dhī haqqin haqqah* (fulfilling all kinds of obligations that are his duties and responsibilities) and *taqdīm al-ahamm fa al-ahamm* (putting more important matters before important matters), which guide practitioners in prioritising human welfare, social responsibility, and contextual moral judgment¹². These principles align closely with *maqāsid*-oriented legal reasoning and point toward a lived form of Islamic legal ethics.

Despite the growing body of literature on Sufism and interfaith relations in Indonesia, a significant research gap remains.¹³ Existing studies on *Wahidiya* have largely focused on ritual structure, historical development, organisational dynamics, or its negotiation of accusations of religious deviation.¹⁴ These studies highlight inclusivity and interfaith engagement as cultural or social phenomena, but don't often explore them as practices grounded in Islamic legal and ethical thinking, and rarely use *fiqh* humanism as a framework.

¹¹ Bruinessen and Howell, *Sufism and the Modern in Islam*, 33. See also, Martin van Bruinessen, *Kitab kuning, pesantren, dan tarekat: tradisi-tradisi Islam di Indonesia*, Cet. 1 (Bandung: Mizan, 1995), 65.

¹² Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah*, Cet. 1 (Yogyakarta: LKiS: Distribusi, LKiS Pelangi Aksara, 2008), 43; Arif Muzayin Shofwan, "Dakwah Sufistik Kh. Abdoel Madjid Ma'roef Melalui Tarekat Wahidiyah Mystical Da'wah of KH Abdoel Madjid Ma'roef Through Wahidiyah Sufism," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 3, no. 1 (August 31, 2017): 91–104, <https://doi.org/10.18784/smart.v3i1.450>.

¹³ Meir Hatina, "Ulema, Ethnicity, and Nationalism in the Arab Middle East: A Revised Perspective," *Journal of the Royal Asiatic Society*, January 6, 2026, 1–19, <https://doi.org/10.1017/S1356186325101235>; Ahmad Faizal Basri, "Psychopsychic Practice of Shalawat Al-Husainiyah at Jama'ah Al-Khidmah," *Putih: Jurnal Pengetahuan Tentang Ilmu dan Hikmah* 10, no. 2 (September 2025): 20–44, [https://doi.org/10.51498/putih.2025.10\(2\).20-44](https://doi.org/10.51498/putih.2025.10(2).20-44).

¹⁴ Moh Zahid, "Islam Wahidiyah (Ajaran dan Pengamalan Shalawât Wahidiyah Dalam Mainstream Islam Masyarakat Madura)," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 7, no. 2 (2012): 2, <https://doi.org/10.19105/al-lhkam.v7i2.336>; Saipul Rachmat Hamdani and Muhamad Illiyin Bahar Amik, "Implementasi Kegiatan Sholawat Wahidiyah Sebagai Pendidikan Akhlak Di Kampung Lg. Banjarejo – Kalimantan Timur," *Journal of Islamic Studies & Social Science* 1, no. 1 (June 2024): 43–52, <https://doi.org/10.64019/jisss.v1i1.7>.

This gap carries particular significance in the context of Indonesia's plural society. Without a fiqh-based humanistic perspective, tolerance and openness risk are interpreted only as pragmatic social strategies, which are detached from Islamic legal normativity.¹⁵ When seeing through the lens of *maqāsid al-sharia*, this perspective misses that interfaith engagement can be a valid expression of Islamic law. Therefore, addressing this gap is essential not only for the study of Sufism but also for broader debates on the role of Islamic law in multicultural and multireligious contexts.

This study responds to the gap through three main contributions. First, it introduces fiqh humanism as a central analytical framework for interpreting Wahidiya's Sufistic practices, situating inclusivity and interfaith openness within the normative logic of Islamic legal ethics¹⁶. Second, methodologically, it employs a mixed-methods approach that integrates quantitative survey data from 382 respondents with qualitative observations and in-depth interviews, providing empirical grounding for claims that have often remained speculative.¹⁷ Third, substantively, the study demonstrates that Wahidiya's dhikr practices function as a living model of interfaith-oriented fiqh humanism, in which openness toward non-Muslim participation is ethically structured, socially enacted, and normatively justified through maqāsid-based reasoning.

The research was conducted primarily in Jombang, East Java, the historical and organisational centre of the Wahidiya movement, which regularly hosts large-scale *mujāhadah* (struggle) gatherings which are attended by participants from different social and religious backgrounds.¹⁸ Quantitative data were collected through a structured survey measuring

¹⁵ Khamami Zada, *Salawah Wahidiyah in The Frame of Thareeqat in Indonesian Archipelago: Resistance in the Face of Perverse Fatwas in Tasikmalaya*, 2017, <https://repository.uinjkt.ac.id/dspace/handle/123456789/49376>.

¹⁶ Zhuo Job Chen and Nima Ghorbani, "Islamic Mysticism and Transliminality: Factor and Network Analysis in Iranian Muslim Students," *Social Sciences & Humanities Open* 10 (January 2024): 100979, <https://doi.org/10.1016/j.ssaho.2024.100979>; Jaleddin Fanaei Eshkevari, "International Relations from the Perspective of Islamic Mysticism," *Social Sciences & Humanities Open* 12 (January 2025): 102157, <https://doi.org/10.1016/j.ssaho.2025.102157>; Zahid, "Islam Wahidiyah (Ajaran dan Pengamalan Shalawât Wahidiyah Dalam Mainstream Islam Masyarakat Madura)."

¹⁷ Arif Zamhari, *Rituals of Islamic Spirituality: A Study of Majlis Dhikr Groups in East Java*, Islam in Southeast Asia (Acton, A.C.T: ANU E Press, 2010), 43.

¹⁸ John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, Third edition (Thousand Oaks, California: SAGE, 2018).56,lihat juga,Charles Teddlie and Abbas Tashakkori, *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences*, Nachdr. (Los Angeles: SAGE Publ, 2010).

inclusivity, attitudes toward non-Muslim participation, and perceptions of *jamaah* (follower) growth as operational indicators of *maqāsid*-oriented *fiqh* humanism.¹⁹ These findings were complemented by qualitative data derived from participant observation, in-depth interviews, and document analysis focusing on ritual openness, interfaith interaction, and ethical narratives within *Wahidiya* practice.²⁰ This study combines the data to analyse *Wahidiya* as a practical *maqāsid* system, blending Sufistic practices and humanist Islamic thinking in daily life.²¹

Integrates Islamic Legal Theory: Sufistic Spirituality, and Interfaith Social Practice

This study is grounded in a theoretical framework that integrates Islamic legal theory, Sufistic spirituality, and interfaith social practice through the concept of *fiqh* humanism, articulated within a *maqāsid*-based systems approach. This framework views *fiqh* as an ethical-legal project focused on human well-being, moral accountability, and the realisation of the higher objectives of Islamic law (*maqāsid al-sharīa*), rather than just following fixed rules.²² In this sense, law is understood not only as a normative command, but also as a purposive system whose legitimacy is verified through its ethical and social outcomes.

The conceptual foundation of this framework draws from the classical *maqāsid* tradition, particularly which is systematized by Abū Ishāq al-Shāṭibī. In *al-Muwāfaqāt*, al-Shāṭibī argued that legal rulings derive their normative authority from their capacity to realise public interest (*maṣlahah*) and prevent harm (*mafsadah*), rather than from textual compliance alone.²³ Law, in this classical conception, is inherently goal-oriented and must be evaluated in relation to human interests. This teleological orientation provides the initial

¹⁹ John W. Creswell et al., *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth edition (Los Angeles London New Delhi Singapore Washington DC Melbourne: SAGE, 2018), 76.

²⁰ Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014), 43.

²¹ Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, Fourth edition (Thousand Oaks, California: SAGE Publications, Inc, 2015), 32; Lexy J Moeleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 1989), 32.

²² Siti Khadijah Ab Manan et al., "Maqasid Approach In Measuring Quality Of Life (QoL)," *Journal of Fatwa Management and Research* 26, no. 2 (October 2021): 35–49, <https://doi.org/10.33102/jfatwa.vol26no2.399>.

²³ Ibrahim ibn Musa Al-Syatibi, *Al-Muwafaqat Fi Usul al-Shari'ah* (Beirut: Dar al-Ma'rifah, 2004), 76.

basis for understanding fiqh as an ethical enterprise rather than a purely formal legal structure.

Building upon this foundation, modern maqāṣid theorists have expanded the scope of maqāṣid reasoning to address contemporary social realities. Muḥammad al-Ṭāhir Ibn ‘Āshūr expanded the maqāṣid beyond ritual preservation to encompass human dignity, freedom, and social order as essential objectives of Islamic law.²⁴ His insistence that Islamic law must remain responsive to changing social contexts provides a critical theoretical bridge between classical jurisprudence and contemporary issues such as interfaith relations and social coexistence.²⁵ Within this perspective, interreligious engagement is no longer treated as marginal to legal reasoning, but as a legitimate site where Islamic legal ethics are enacted and tested.

The integration of Jasser Auda’s maqāṣid-based systems theory represents a central theoretical advance of this study.²⁶ Auda reconceptualises *maqāṣid al-sharī’a* as a dynamic, open, and multidimensional system rather than a static list of legal objectives. His framework emphasises six key features—openness, multidimensionality, interrelatedness, purposefulness, cognitive grounding, and outcomes-based evaluation—which together allow Islamic law to be assessed through its practical effectiveness, ethical coherence, and social impact. Within this systems perspective, maqāṣid functions not only as normative ideals but also as operational criteria that guide legal reasoning in complex and plural social environments.

Adopting Auda’s approach enables this study to conceptualise fiqh humanism as a living legal–ethical system. Interfaith relations, emotional security, and social harmony are understood as concrete manifestations of *maṣlaḥah* that can be empirically observed and normatively evaluated. Therefore, inclusivity and openness toward religious difference are not interpreted as pragmatic compromises or theological concessions, but as

²⁴ Muḥammad al-Ṭāhir Ibn Ashur, *Maqasid Al-Shariah al-Islamiyyah* (Beirut: Dar al-Nafaes, 2006), 97.

²⁵ Muhammad, Muhammad, and Muhammad Ansori. 2026. “Tadarruj: The Construction of a Nine-Level Framework for Qur’anic Exegesis Studies As a Comprehensive Pedagogical Model at Barokatul Walidain Islamic Boarding School”. *Islamika* 8 (1), 289-319. <https://doi.org/10.36088/islamika.v8i1.6030>.

²⁶ Jasser Auda, *Maqāṣid Al-Sharī’ah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008), 43; Toguan Rambe, Kasron Nasution, and Siti Khodijah Matondang, “The Concept of Human Rights in the Maqasid Al-Shariah Perspective,” *Al-Qanun: Jurnal Kajian Sosial dan Hukum Islam* 7, no. 1 (January 2026): 1–10, <https://doi.org/10.58836/al-qanun.v7i1.27254>.

maqāṣid-oriented responses when they serve the protection of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), and social stability.²⁷ At the same time, this framework avoids ethical relativism by anchoring social openness firmly within maqāṣid-based legal reasoning.

Sufistic spirituality becomes the central position in this theoretical construction as the main mechanism to internalise and realise fiqh humanism in this approach. Classical and contemporary scholars of Sufism have emphasised its ethical and humanising dimensions. Annemarie Schimmel highlights that Sufistic spirituality cultivates a universal moral language grounded in love, humility, and compassion, enabling ethical encounters that transcend rigid religious boundaries.²⁸ Carl W. Ernst similarly argues that Sufism prioritises inner transformation and experiential devotion over doctrinal demarcation, thereby softening exclusivist tendencies and fostering ethical sensitivity in social relations.²⁹

In this study, Sufistic praxis is understood not only as a departure from Islamic law, but also as a form of lived jurisprudence in which *maqāṣid*-oriented ethics are enacted through spiritual discipline. Practices emphasising ḥuḍūr (conscious presence), *tadallul* (humility), *tazallum* (self-restraint), and ethics function as mechanisms of moral internalisation. Through these practices, abstract legal-ethical principles are translated into embodied dispositions that form everyday interactions, including attitudes toward religious difference. Sufism thus operates as an ethical bridge between normative legal ideals and concrete social behaviour, fulfilling Auda’s emphasis on cognitive grounding and outcome-based verification.

Within this integrated framework, *Shalawat Wahidiya* is conceptualised as a living maqāṣid system in which fiqh humanism, Sufistic spirituality, and

²⁷ Jasser Auda, *Introduction to Maqasid Al-Shariah* (London: IIIT, 2008), 23; Abdulazeem Abozaid and Saqib Hafiz Khateeb, “Assessing Universal Basic Income: An Islamic Historical and Maqāṣidī Perspective,” *Journal of King Abdulaziz University: Islamic Economics* 39, no. 1 (January 2026): 21–31, <https://doi.org/10.64064/1658-4244.1069>.

²⁸ Usep Abdul Matin, “Spiritual Healing Practices of Grave Visits in Sufism: Good Conduct,” in *Towards Resilient Societies: The Synergy of Religion, Education, Health, Science, and Technology* (CRC Press, 2025).

²⁹ Carl W. Ernst, *Sufism: An Introduction to the Mystical Tradition of Islam* (Boston ; London: Shambhala, 2011), 105; Ahmad Amir Aziz et al., “Sufism Value and Islamic Work Ethic: Enhancing Organisational Commitment in the Halal Industry,” in *Towards Resilient Societies: The Synergy of Religion, Education, Health, Science, and Technology* (CRC Press, 2025).

social practice converge. Its collective *dhikr* and *mujāhadah* practices are structurally open, which are characterised by the absence of formal membership requirements, bai'at rituals, or ideological screening. This openness reflects a maqāṣid-oriented prioritisation of human dignity and emotional security over the maintenance of institutional boundaries. Ethical principles such as *taqdīm al-ahamm*, *fa al-ahamm* and *yu'tī kulla dhī haqqin haqqah* function as practical tools of moral judgment, enabling practitioners to balance ritual obligations with social responsibility in concrete situations.

By integrating classical maqāṣid theory, Ibn 'Āshūr's ethical expansion, Auda's systems-based framework, and Sufistic ethics into a single analytical construction, this study conceptualises interfaith relations as normatively meaningful expressions of Islamic legal thought rather than as only sociological phenomena. Inclusivity, interfaith comfort, and social cohesion are interpreted as outcomes of an ethically disciplined spiritual system grounded in Islamic legal reasoning.³⁰ This framework provides the conceptual foundation for interpreting the empirical findings of the study and positions *Shalawat Wahidiya* as a model of Islamic legal praxis that remains normatively grounded while engaging constructively with religious plurality in contemporary society.

Sufistic Practice of *Shalawat Wahidiya*

The mixed-methods findings of this study demonstrate that the relationship between fiqh humanism and the Sufistic spirituality of *Shalawat Wahidiya* is not only theoretical, but also is empirically observable in lived religious practice.³¹ Quantitative data indicate consistent patterns of inclusivity, interfaith comfort, and positive perceptions of communal sustainability, while qualitative findings explain how these patterns are produced, experienced, and ethically justified by participants. Together, these findings reveal that *Wahidiya* embodies maqāṣid-oriented ethics through ritual openness, moral self-discipline, and non-coercive social interaction.

³⁰ Ibn Ashur, *Maqasid Al-Shariah al-Islamiyyah*, 65. Muhammad Faiz, "Maqāṣid Al-Qur'ān and Human Development: Reflections on Qur'ānic Objectives and Prophetic Practices," *Maqolat: Journal of Islamic Studies* 3, no. 4 (October 2025): 446–64, <https://doi.org/10.58355/maqolat.v3i4.195>.

³¹ Ernst, *Sufism*, 2nd ed, 76. See also another study by Ernst in Carl W. Ernst, *Words of Ecstasy in Sufism*, SUNY Series in Islam (Albany: State University of New York Press, 1985), 142.

Quantitatively, *Wahidiya* is perceived as a highly inclusive religious practice. Survey results show a high overall mean score for inclusivity ($M = 4.40$), indicating strong agreement that *mujāhadah* gatherings are open to all social groups, free from discrimination, and actively cultivate respect for difference. These statistical tendencies are not only abstract perceptions; they are substantiated by qualitative observations that reveal how inclusivity is structurally embedded in *Wahidiya* ritual design.³² Field research shows *Wahidiya* intentionally avoids formal commitments, exclusive loyalty, and strict authority structures. Participants enter ritual spaces without formal registration, organisational labelling, or symbolic differentiation. ZA, as one senior PSW administrator explained: “There is no bai‘at, no registration, and no ideological test here. Whoever comes is our guest. The goal of dhikr is presence before God, not expanding an organisation.”³³

This qualitative account explains why inclusivity is perceived as a stable and defining feature rather than as an incidental outcome. From the perspective of fiqh humanism, openness reflects a *maqāṣid*-oriented prioritisation of human dignity over institutional boundary maintenance, aligning with the ethical logic of compassion-based jurisprudence.³⁴

Attitudes toward non-Muslim participation further illustrate the convergence between quantitative and qualitative findings. Survey data show a positive overall mean score for interfaith attitudes ($M = 4.22$), with respondents expressing comfort, emotional security, and the belief that non-Muslim presence reflects *rahmatan lil ‘alamin* (blessing for the universe) values. Qualitative narratives clarify how this comfort is generated experientially. Non-Muslim and non-*Wahidiya* participants consistently emphasised the absence of proselytising pressure and identity interrogation. LT, a non-Muslim participant attending *mujāhadah* in Bali, stated, “I came

³² *Dhikr* in *wahidiya* is called *mujahadah*. It is an effort to get closer to Allah SWT through the Prophet Muhammad SAW by reading *Shalawat Wahidiya* accompanied by the ethics of Sufism recommended by the founder of *shalawat wahidiya*.

³³ ZA, PSW administrator, Jombang, *Interview*, 24 January 2025.

³⁴ Akhmad Jazuli Afandi and Muhyidin Muhyidin, “Between Coercion and Compassion: A Comparative Analysis of ‘Amr al-Ma‘rūf Nahy ‘an al-Munkar in Qāḍī ‘Abd al-Jabbār’s Rationalism and Abū Ḥāmid al-Gazālī’s Sufi Ethics,” *Fikri : Jurnal Kajian Agama, Sosial dan Budaya* 10, no. 2 (December 2025): 867–87, <https://doi.org/10.25217/jf.v10i2.6426>.

because the atmosphere felt calm and respectful. No one asked me to change my belief, and no one questioned who I was. I just sat quietly and felt peace.”³⁵

Similarly, HM, a Muslim participant affiliated with another Islamic organisation noted: “Even though *Wahidiya* is not my background, I never felt excluded. There is no labelling here. What matters is sincerity, not identity.”³⁶

These narratives explain the high quantitative scores by showing that interfaith comfort emerges from non-coercive ritual design and ethical humility rather than from formal interfaith discourse. In *maqāṣid* terms, this reflects a lived realisation of *ḥifẓ al-nafs*, where emotional safety and the avoidance of harm are treated as ethical priorities within spiritual practice.

The combination of approaches highlights how *Wahidiya* develops moral self-control through Sufi spiritual practices. While quantitative data capture perceptions of tolerance and inclusivity, they do not directly measure the moral processes underlying these attitudes. Qualitative findings fill this gap by revealing the central role of Sufistic ethical concepts such as *ḥuḍūr*, *tadallul*, and *adab*. Participants repeatedly described how these values shape their self-understanding and social conduct. As one adult female *jamaah* (follower) explained: “*Hudur* means being fully aware that God and the Prophet are present. *Tadallul* reminds us that we are nothing without God. That is why we cannot look down on others.”³⁷

This ethical orientation explains why *Wahidiya*'s inclusivity is not framed as theological relativism, but as disciplined humility. In the language of *fiqh* humanism, moral responsibility is directed inward before it is projected outward, reflecting a compassionate rather than coercive model of Islamic ethics. In a sociological context, the integration of mixed methods is evident in the findings related to *ḥifẓ al-Nafs*, where the acceptance of one group within another can be a social concern. While survey data suggest broad acceptance of diversity and reflective attitudes, qualitative evidence shows that *Wahidiya* institutionalises rational engagement through dialogical forums such as *Sarasehan* (discussion) and *Musyawahar Kubro* (grand meeting). These spaces allow for critique, discussion, and collective evaluation of religious practice,

³⁵ LT, non-Muslim participant, *Interview*, 22 January 2025

³⁶ HM, non-Wahidiyah Muslim participant, *Interview*, 21 January 2025

³⁷ NK, adult female *Jamaah*, *Interview*, 21 January 2025

which prevents the absolutisation of spiritual authority. ZA, a PSW cadre, illustrated this reasoning through a commonly cited example: “If someone is drowning and the time for prayer comes, we save the person first. That is not neglecting prayer; it is protecting life, which is more important.”³⁸

This narrative demonstrates how *maqāṣid*-based reasoning is actively employed in everyday moral judgment, reinforcing the interpretation of Wahidiyah as a living form of fiqh humanism rather than a purely devotional movement. Perceptions of jamaah growth further illustrate methodological complementarity. Quantitative data indicate positive perceptions of growth ($M = 4.19$), but the slightly lower score for ritual solemnity ($M = 3.98$) signals reflective concern rather than resistance. Qualitative findings explain this ambivalence as ethical awareness: participants expressed that openness must be accompanied by greater self-discipline to preserve spiritual depth. This demonstrates that moderate quantitative scores reflect normative negotiation, not methodological inconsistency.³⁹

Combining quantitative patterns and qualitative stories supports the idea that *Shalawat Wahidiya* is a living system of *maqāṣid*. Inclusivity is empirically observable and structurally embedded; interfaith engagement is experienced as emotionally safe and ethically grounded; and social cohesion emerges as a by-product of spiritual discipline rather than as an external agenda.⁴⁰ Through this convergence, fiqh humanism operates not as an abstract legal doctrine but as a normative-ethical mechanism that evaluates religious practice through its tangible impact on human dignity, emotional security, and social harmony.

Fiqh Humanism and *Maqāṣid al-Sharīa* in the Practice of Life

Fiqh humanism in contemporary Islamic thought has increasingly been articulated as an effort to reorient Islamic law toward its ethical purposes

³⁸ AM, PSW cadre, *Interview*, 24 January 2025

³⁹ Ruhan Sanusi, *Kuliah Wahidiyah* (Jombang: DPP PSW Jombang, 2021), h. 54; Huda, *Tasawuf Kultural*, 143; Moh Zahid, “Islam Wahidiyah (Ajaran dan Pengamalan Shalawât Wahidiyah Dalam Mainstream Islam Masyarakat Madura),” *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 7, no. 2 (2012): 383–400, <https://doi.org/10.19105/al-lhkam.v7i2.336>. A comparison of Sharia and Sufism studies, See Moh Ulumuddin, “Syariah Dan Tasawuf Lokal: Studi Tentang Perdebatan Legalitas Wahidiyah,” *At-Tahdzib: Jurnal Studi Islam Dan Muamalah* 1, no. 1 (2013): 1–22.

⁴⁰ Dhikr in wahidiya is called *mujahadah*. It is an effort to get closer to Allah SWT through the Prophet Muhammad SAW by reading *Shalawat Wahidiya* accompanied by the ethics of Sufism recommended by the founder of *Shalawat Wahidiya*.

rather than its formalistic expressions.⁴¹ Drawing on *maqāṣid al-sharīa*, this approach emphasises justice, compassion, and public interest (*maṣlahah*) as the primary criteria for evaluating religious practice.⁴² Recent scholarship has further argued that *maqāṣid*-oriented reasoning allows Islamic law to respond constructively to plural social realities by prioritising human dignity and social harmony over rigid boundary maintenance.⁴³ The mixed-methods findings of this study indicate that *Shalawat Wahidiya* operationalises these *maqāṣid* not at the level of abstract discourse, but through lived and embodied religious practice.

About *ḥifẓ al-dīn* (the protection of religion), quantitative data show strong agreement that *Wahidiya* rituals strengthen spiritual meaning without coercion. This perception aligns with broader findings in contemporary Islamic ethics, which suggest that non-coercive religious environments are more effective in sustaining long-term religious commitment than rigid enforcement mechanisms.⁴⁴ Qualitative interviews clarify how this dynamic operates in practice. The presence of non-*Wahidiya* and non-Muslim participants does not weaken religious meaning, but reframes *da'wah* as ethical exemplification rather than conversion-oriented pressure. One PSW administrator explained: “We believe faith grows through awareness, not pressure. If people feel respected, their relationship with God becomes deeper.”⁴⁵

⁴¹ Ibn Ashur, *Maqasid Al-Shariah al-Islamiyyah*, 58; Auda, *Maqāṣid Al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*; Saifullah Saifullah, “Ijtihad Dalam Hukum Nikah Beda Agama: Studi Perbandingan Tafsir Al-Manar Dan Fiqh Lintas Agama,” *Al-Syakhsyiyah: Journal of Law and Family Studies* 5, no. 1 (May 2023): 1–1, <https://doi.org/10.21154/syakhsyiyah.v5i1.6104>.

⁴² Nilna Fauza, “Negotiating the Sacred and the Profane: Paradigm Shifts in the Tarekat Shiddiqiyah toward Economic Empowerment in Jombang, Indonesia,” *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 2 (October 2025): 285–304, <https://doi.org/10.21154/altahrir.v25i2.11024>; Syarif Syarif, Saifuddin Herlambang, and Abdel Kadir Naffati, “Fiqh and Sufistic Tafsir of the Quranic Verses on Interreligious Interaction in Indonesia,” *Al-Hayat: Journal of Islamic Education* 6, no. 2 (December 2022): 515–34, <https://doi.org/10.35723/ajie.v6i2.451>.

⁴³ M. H. Kamali, *Maqāṣid Al-Sharī'ah Made Simple* (2008), 32; Fanaei Eshkevari, “International Relations from the Perspective of Islamic Mysticism.”

⁴⁴ Akhmad Jazuli Afandi and Muhyidin Muhyidin, “Between Coercion and Compassion: A Comparative Analysis of ‘Amr al-Ma’rūf Nahy ‘an al-Munkar in Qāḍī ‘Abd al-Jabbār’s Rationalism and Abū Hāmid al-Gazālī’s Sufi Ethics,” *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 10, no. 2 (December 2025): 867–87, <https://doi.org/10.25217/jf.v10i2.6426>; Afandi and Ningsih, “The Implementation of the Humanistic Learning Model in the Learning of Islamic Religious Education in Junior High School,” *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 5, no. 2 (2023): 130–45.

⁴⁵ ZA, PSW administrator, Jombang, Interview, 25 January 2025

This experiential orientation resonates with studies on Sufism and Qur'anic interpretation that emphasise sincerity, inner transformation, and moral attraction as key mechanisms of religious continuity.⁴⁶

The realisation of *hifz al-nafs* (the protection of life) emerges clearly through the integration of quantitative and qualitative findings. Survey results show positive attitudes toward interfaith participation (overall mean = 4.22), indicating that respondents associate *Wahidiya* gatherings with emotional safety and comfort. Qualitative narratives explain this statistical tendency by highlighting calmness, nonviolence, and psychological security as recurring experiential themes. These findings are consistent with psychological and sociological studies of Islamic mysticism, which demonstrate that Sufistic practices can cultivate emotional regulation and empathy, thus reducing social tension and hostility.⁴⁷ In this sense, emotional security functions as a concrete realisation of *hifz al-nafs*, through spiritual discipline rather than legal sanction.

Wahidiyah practices actually show a strong connection to *hifz al-'aql* (the protection of intellect), contradicting stereotypes that Sufism is detached from rational thinking. While quantitative data indicate broad acceptance of diversity and reflective attitudes, qualitative evidence reveals that *Wahidiyah* institutionalises rational engagement through dialogical forums such as discussion (*Sarasehan*) and grand meeting (*Musyawarah Kubro*). These forums encourage critique, deliberation, and collective ethical reasoning. Similar patterns have been identified in comparative studies of Sufistic pedagogy, which conceptualise *tasawwuf* as an embodied ethical science integrating discipline, reflection, and moral reasoning.⁴⁸ This approach aligns with *maqāṣid*-based thinking, suggesting intellect is strengthened by encouraging thoughtful consideration of differences rather than suppressing them.⁴⁹

The protection of lineage (*hifz al-nasl*) is reflected in the way *Wahidiya* socialises children and adolescents into ethical, religious life. Observational

⁴⁶ Ichwan et al., "Sufism and Quranic Interpretation."

⁴⁷ Chen and Ghorbani, "Islamic Mysticism and Transliminality."; Islombek Mannopov, Boburjon Rajavaliev, and Zuhridin Juraev, "Tasawwuf as Ethical Science: Embodied Pedagogy in the Poetics of Khoja Ahmad Yasawi," *Cogent Arts & Humanities* 12, no. 1 (June 2025): 2521206, <https://doi.org/10.1080/23311983.2025.2521206>.

⁴⁸ Mannopov, Rajavaliev, and Juraev, "Tasawwuf as Ethical Science."

⁴⁹ Jasser Auda, *Introduction to Maqasid Al-Shariah*, 31.

data show that younger participants are included in *mujāhadah* under guided supervision, emphasising manners, emotional restraint, and respect for difference. Rather than isolating youth from plural realities, *Wahidiya* introduces them to diversity through ethical habituation. This finding aligns with broader studies on religious moderation and intergenerational transmission of values in plural societies, which emphasise the role of ethical socialisation over doctrinal rigidity.⁵⁰

Although *Wahidiya* is not organised as an economic movement, elements of *hifẓ al-māl* (the protection of property) are evident in its financial practices. Qualitative observations reveal voluntary and transparent contributions through *infāq* (alms) and *ṣadaqah* (charity), accompanied by communal accountability. These practices resonate with studies on Sufi-inspired community economies, which highlight ethical restraint, trust, and non-exploitative financial relations as integral to spiritual life.⁵¹ The lack of forced fundraising aligns with the *maqāṣid* principle of respecting property rights as part of human dignity. Traditionally, Islamic scholarship separates fiqh and Sufism, in which fiqh focuses on legal rules, and Sufism focuses on inner transformation.⁵² This perceived tension has historically shaped debates on authority and orthodoxy. However, contemporary *maqāṣid*-based scholarship increasingly challenges this dichotomy by evaluating religious practices through their ethical and social outcomes rather than through formal rigidity alone.⁵³ From this perspective, Sufistic practices are neither accepted uncritically nor dismissed categorically, but assessed according to their contribution to compassion, nonviolence, and social cohesion.

The empirical findings of this study position *Shalawat Wahidiya* as a concrete realisation of this synthesis. Its inclusive dhikr practices, openness to non-Muslim participation, and institutionalised collective deliberation demonstrate how Sufistic spirituality can operate within the normative

⁵⁰ Ma'mun et al., "Religious Moderation within Indonesian Diaspora in Australia's Secular Society." ; Hanan et al., "Bridging Peace and Interfaith Dialogue through Religion Twenty (R20) Forum in Indonesia 2022."

⁵¹ Fauza, "Negotiating the Sacred and the Profane."

⁵² Rusdin Muhalling and Mohd Zaidi Daud, "Reinforcement Pattern Religion, Social, and Marriage Law for Resistance Family Baha'i Minority in Indonesia," *Justicia Islamica* 20, no. 1 (June 2023): 1, <https://doi.org/10.21154/justicia.v20i1.5183>.

⁵³ Ibn Ashur, *Maqasid Al-Shariah al-Islamiyyah*, 87; Auda, *Maqāṣid Al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*, 21.

boundaries of Islamic law.⁵⁴ This pattern echoes broader arguments in the study of Islamic mysticism and global ethics, which suggest that spiritual traditions can serve as ethical resources for coexistence in plural societies.⁵⁵ Through maqāṣid-based verification, ethical filtering of ritual practice, and collective ijtihad (*ijtihād jamā'ī*) embodied in a grand meeting (*Musyawarah Kubro*), Wahidiya functions as a living maqāṣid system.⁵⁶ In this system, Islamic law, spirituality, and social reality are integrated into a coherent ethical practice that remains normatively grounded while responding constructively to plural and multicultural contexts.

Wahidiya as a Living Maqāṣid System: A Fiqh Humanism Perspective

Although this study employs the classical five categories of *maqāṣid al-sharī'a*—*ḥifẓ al-dīn*, *al-nafs*, *al-'aql*, *al-nasl*, and *al-māl*—their interpretation follows a contemporary maqāṣid-based systems approach rather than a static legal taxonomy. In particular, the framework draws on Jasser Auda's understanding of maqāṣid as a dynamic, contextual, and human-centred system in which legal objectives are verified through lived outcomes rather than abstract formulation.⁵⁷ The traditional categories are kept as analytical references, but their meanings are reinterpreted in terms of function and experience.

Historically, the ethical orientation of *maqāṣid al-sharī'a* has developed through a long trajectory of Islamic legal thought. Early formulations by

⁵⁴ Zakaria Abdiwali Mohamed, "Sufism and Spiritual Resistance in East Africa: Synthesis of Somali Tradition, Islamic Reform, and Legacy of Shaykh Abdullahi al-Qutbi, 1881–1950," *Cogent Arts & Humanities* 12, no. 1 (December 2025): 2576556, <https://doi.org/10.1080/23311983.2025.2576556>; Maryono Maryono, Dian Nur Anna, and Muhammad Wakhid Musthofa, "One Village, Three Houses of Worship: Exploring the Dynamics of Religious Tolerance in Indonesia," *Jurnal Sosiologi Reflektif* 19, no. 1 (October 2024): 1, <https://doi.org/10.14421/qmhr0v26>.

⁵⁵ Fanaei Eshkevari, "International Relations from the Perspective of Islamic Mysticism." Hatina, "Ulema, Ethnicity, and Nationalism in the Arab Middle East."

⁵⁶ Muhammad Yahdi, Muhammad Rusmin B, and Syakilah Fadliyah, "Ethics, Law, and Educational Democratization: Shaping Islamic Cultural Behavior of Students in Sultan Hasanuddin Islamic Boarding School, Gowa, South Sulawesi," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 3 (September 2025): 1465–90, <https://doi.org/10.22373/sjhk.v9.i3.26413>. Afandi and Muhyidin, "Between Coercion and Compassion," December 2025.

⁵⁷ Auda, *Maqāṣid Al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*, 76.

scholars such as al-Juwaynī,⁵⁸ al-Ghazālī,⁵⁹ and Ibn ‘Abd al-Salām⁶⁰ laid the groundwork for purpose-oriented legal reasoning, which was later systematised by al-Shāṭibī in al-Muwāfaqāt as an epistemic framework centred on public interest (*maṣlaḥah*) and harm prevention.⁶¹ In the modern period, thinkers such as Ibn ‘Āshūr and al-Raysūnī further expanded maqāṣid theory to address social change, dignity, and ethical responsibility.⁶² This study situates Wahidiyah within this trajectory while adopting Auda’s systems approach to account for complexity, multidimensionality, and context.

Viewing from this perspective, *Shalawat Wahidiya* can be conceptualised not only as a Sufi devotional movement but also as a living maqāṣid system that operationalises Islamic legal objectives through embodied spiritual practice. This characterisation becomes clearer when *Wahidiya* is analysed within the framework of fiqh humanism, which prioritises human dignity, justice, and social benefit as the ethical orientation of Islamic law. Fiqh humanism departs from purely textual-formal legalism and emphasises the functional realisation of maqāṣid in concrete human contexts, where religious validity is assessed through the realisation of benefit and the prevention of harm (*taḥqīq al-maṣlaḥah wa dar’ al-mafṣadah*) rather than formal conformity alone.⁶³

Empirically, *Wahidiya* practices do not claim autonomous juridical authority, nor do they introduce new binding legal norms. Instead, they operate within the non-obligatory devotional domain (*nawāfil*), where flexibility and contextual consideration are well recognised in Sunni jurisprudence. This positioning allows *Wahidiya*’s Sufistic expressions to be evaluated ethically rather than dogmatically. In this sense, *Wahidiya* exemplifies fiqh as moral reasoning rather than rule enforcement.

⁵⁸ al-Imam al-Haramain Abul Ma’ali ‘Abdul Malik bin ‘Abdullah bin Yusuf bin Muhammad bin ‘Abdullah al-Naisaburi al-Juwaini, *Al-Burhan Fi Ushul Al-Fiqh* (Bairut: Dar Al-Fikr, 1979), 65.

⁵⁹ al-Ghazālī, *Al-Mustasfā Fi ‘Ilm al-Uṣūl* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993), 143.

⁶⁰ Abu Muhammad ‘Izzuddin Abdul Aziz bin Abdus Salam al-Salami, *Qawā’id Al-Aḥkām Fi Maṣāliḥ al-Anām* (Bairut: Dar al-Ma’rifah, 1990).32

⁶¹ Al-Syatibi, *Al-Muwafaqat Fi Usul al-Shari’ah*, 98; Eva Kepplinger, “The Maqāṣid as a Means for a Contemporary, Ethically Based Muslim Thought: A Comparison of the Views of Ṭāhā ‘Abd al-Raḥmān and Ṭāhā Jābir al-‘Alwānī,” *Religions* 16, no. 8 (August 2025), <https://doi.org/10.3390/rel16081080>.

⁶² Ibn Ashur, *Maqasid Al-Shariah al-Islamiyyah*, 32; Ahmad al-Raysuni, *Nazariyyat Al-Maqasid ‘inda al-Imam al-Shatibi* (Amman: al-Dar al-‘Alamiyyah li al-Kitab al-Islami, 1992), 36.

⁶³ Auda, *Maqāṣid Al-Shari’ah as Philosophy of Islamic Law: A Systems Approach*, 87.

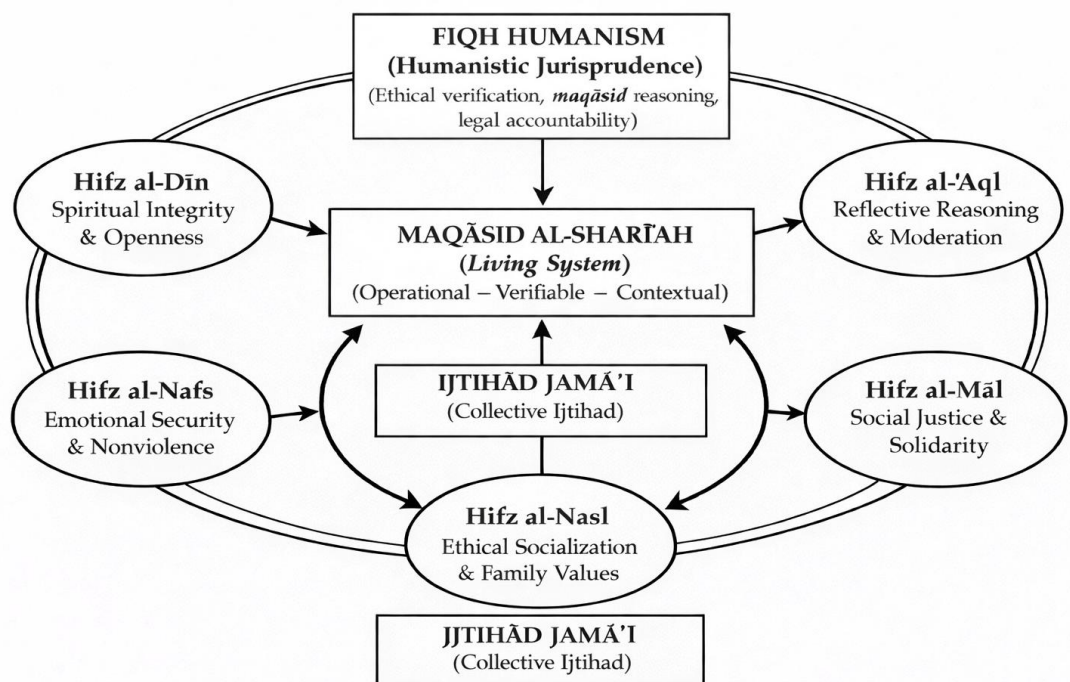
First, openness within Wahidiyah functions as a jurisprudential ethic rather than mere sociological tolerance. From a fiqh humanism perspective, allowing non-Wahidiyah and non-Muslim individuals to attend *mujāhadah* gatherings reflects principles of *ta'āyush* (peaceful coexistence) and *ta'līf al-qulūb* (harmonisation of hearts). Quantitative findings, which indicate high levels of perceived safety and comfort, are reinforced by qualitative interviews describing non-coercive and emotionally secure ritual spaces. This openness supports *ḥifẓ al-nafs* and human dignity (*karāmah al-insān*) without relativising creed, demonstrating maqāṣid-oriented compassion rather than theological dilution. Second, *Wahidiya* illustrates multidimensionality, a core element of Auda's systems theory. Its practices operate simultaneously across spiritual, ethical, and social dimensions: disciplined *dhikr* and *ṣalawāt* shape inner awareness; ethical concepts such as ethics and *tadallul* regulate conduct; and communal practices foster solidarity and interfaith comfort.⁶⁴ Law, ethics, and spirituality do not stand alone, but rather support each other and form an integrated system, not separate fields.

Third, purposefulness and *maṣlaḥah* verification are evident in *Wahidiya*'s measurable outcomes. Mixed-method findings show emotional stability, reduced social tension, and strong communal support networks. These outcomes serve as forms of contextual legal verification (*taḥqīq al-manāṭ al-wāqī'ī*), consistent with classical reasoning on *maṣlaḥah mursalah*, which practices are validated through their beneficial consequences as long as they do not contradict explicit textual injunctions. Fourth, *Musyawarah Kubro* functions as collective *ijtihād*, a collective discussion mechanism that ensures ethical accountability and prevents the absolutisation of spiritual authority. Within a fiqh humanism framework, this institutionalised consultation reflects Sunni jurisprudential commitments to *shūrā* and procedural legitimacy. Therefore, ritual authority is ethical and consultative rather than charismatic or unilateral. Finally, the ethical-legal status of *dhikr* and *Salawāt* in *Wahidiya* remains firmly within accepted Sunni categories of *mubāḥ* or *mustaḥabb*. Their legitimacy is strengthened not only by precedent but by demonstrable maqāṣid

⁶⁴ Jannah, "Etika Sosial Pengamal Sholawat Wahidiyah." See also Muhammad Nur Hasan Amir, "Religiusitas Jama'ah Dzikir Wahidiyah (Studi Kasus Jama'ah Wahidiyah Pusat Kota Kediri)" (undergraduate, IAIN Kediri, 2023), <https://etheses.iainkediri.ac.id/12724/>.

contributions: compassion, self-restraint, emotional security, and social responsibility. From a fiqh humanist perspective, these practices function as ethical–pedagogical instruments rather than mere ritual performances.

Figure 1. Wahidiya as a Living Maqashid System within Fiqh Humanism



Source: Authors, 2025

Figure 1 visualises *Shalawat Wahidiya* as a living *maqāsid al-sharīa* system operating within the framework of fiqh humanism. At the normative level, fiqh humanism functions as an ethical–juridical filter that evaluates religious practice through justice, compassion, and *maqāsid*-based reasoning. The five classical *maqāsid* are reinterpreted functionally as spiritual openness (*hifz al-dīn*), emotional security (*hifz al-nafs*), reflective reasoning (*hifz al-'aql*), ethical socialisation (*hifz al-nasl*), and social justice (*hifz al-māl*). These dimensions interact dynamically rather than hierarchically.

Through a grand meeting (*Musyawarah Kubro*), collective *ijtihad* (*ijtihād jamā'ī*) bridges the gap between ideals and practice, maintaining ritual consistency, ethical responsibility, and legal awareness. This shows how *Wahidiya*'s Sufistic spirituality stays rooted in Islamic law while being flexible,

inclusive, and socially aware.⁶⁵ Overall, the triangulation of quantitative data, ethnographic observation, and interview narratives confirms that inclusivity is empirically observable and ethically grounded; interfaith engagement is experientially safe and normatively justified; and social cohesion emerges as an outcome of spiritual discipline rather than an external agenda. This integration allows fiqh humanism to be examined simultaneously as a legal–ethical framework and as a lived spiritual practice. Methodologically, it offers a replicable model for future mixed-method research on Sufism, Islamic law, and interfaith relations in plural societies.

Advancing Fiqh Humanism through Lived Maqāṣid Praxis

This study advances the discourse of fiqh humanism by demonstrating that Islamic legal objectives (*maqāṣid al-sharīa*) can be operationalised as lived ethical practices rather than remaining abstract normative ideals or purely textual formulations. By examining *Shalawat Wahidiya* as a contemporary Sufistic movement, this study reveals how fiqh humanism can be applied in daily life and becomes a tangible practice observable in people's religious lives. In this sense, Islamic law is not approached as a mechanism of doctrinal enforcement, but as an ethical framework whose validity is realised through tangible human outcomes.

The findings indicate that fiqh humanism can function as an empirical–legal framework in which religious practices are evaluated based on their contribution to human well-being. Rather than assessing legitimacy only through formal precedent, the *Wahidiya* case demonstrates that practices such as collective dhikr and ṣalawāt—often debated within normative fiqh—can be ethically verified through their capacity to realise concrete maqāṣid outcomes, particularly the protection of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), and human dignity (*karāmah al-insān*). This perspective extends the fiqh humanism from text interpretation to sensitive and outcome-oriented legal reasoning, which is based on real experience.

At the same time, the study contributes to bridging the long-standing dichotomy between fiqh as normative legal reasoning and Sufism as inner spirituality. The findings demonstrate that Sufi practices can serve as effective

⁶⁵ Bruinessen and Howell, *Sufism and the Modern in Islam*, 65; See Huda, *Tasawuf Kultural*, 143.

mechanisms for internalising and verifying *maqāṣid al-sharīa*. In Wahidiyah, spiritual disciplines are not left unchecked or detached from legal consciousness; they are regulated through collective *ijtihād jamā'ī* and evaluated through their ethical and social consequences. This configuration shows that spirituality does not undermine jurisprudential authority, but complements it by translating legal objectives into embodied moral habits. In this model, law provides ethical direction, while Sufism ensures internal commitment and self-discipline.

A key conceptual contribution of this study lies in the formulation of what may be termed a living *maqāṣid* system. Unlike classical *maqāṣid* frameworks that emphasise normative objectives, a living *maqāṣid* system emphasises process, practice, and continuous verification. In such a system, *maqāṣid* are not only declared, but are also constantly negotiated, tested, and refined through social interaction. Wahidiyah exemplifies this dynamic through its openness to plural participation, integration of spiritual, ethical, and social dimensions, and consistent evaluation of ritual practices based on purposefulness (*ghā'iyyah*) and public interest (*maṣlahah*). This conceptual move extends *fiqh* humanism by offering a framework capable of engaging social complexity without sacrificing legal coherence.

The study also highlights the institutional dimension of *fiqh* humanism by showing how ethical accountability can be embedded within spiritual movements. The role of *Musyawah Kubro* illustrates how collective consultation functions as a mechanism of *ijtihād jamā'ī*, ensuring that ritual development and organisational decisions are subject to ethical examination rather than individual charisma. Importantly, this form of governance does not produce independent legal power to decide or an alternative Islamic authority. Instead, it demonstrates how non-state religious movements can maintain internal regulation that remains normatively aligned with Sunni legal principles. In this context, *fiqh* humanism operates through transparency, consultation, and ethical responsibility rather than centralised juridical control.

Finally, this study contributes to broader debates on Islamic legal legitimacy in plural societies. The *Wahidiya* case challenges the assumption that legal precision must be accompanied by social exclusivity. Empirical

findings show that inclusivity and interfaith openness do not weaken religious commitment, but instead foster social trust, emotional security, and ethical self-restraint. Fiqh humanism, as articulated through this lived *maqāṣid* practice, offers a model of Islamic law that is relational, humane, and adaptive. Legal normativity is not preserved by enforcing rigid boundaries, but by guiding ethical coexistence within diversity.

Overall, these findings position *Shalawat Wahidiya* as a concrete example of how fiqh humanism can operate simultaneously as a normative legal-ethical framework and as a lived spiritual practice. In this configuration, jurisprudence is no longer merely about determining *halal-haram*, but functions as a moral compass oriented toward human dignity and social harmony. This integrated perspective not only advances theoretical discussions of fiqh humanism but also offers a replicable analytical model for studying Islamic law, Sufism, and interfaith relations in plural and multicultural contexts.

Conclusion

This study demonstrates that *Shalawat Wahidiya* constitutes an applicable and coherent model of fiqh humanism in practice, in which Islamic legal objectives (*maqāṣid al-sharīa*) are not confined to normative formulation but are realised through spiritual, ethical, and social engagement. By integrating Sufistic devotion with *maqāṣid*-oriented legal reasoning, *Wahidiya* operates as a living *maqāṣid* system that balances doctrinal integrity with inclusivity, compassion, and social responsibility. The *Wahidiya* experience shows that law and spirituality can work together in everyday life, rather than being opposing forces. Empirically, the mixed-method findings reveal that *Wahidiya*'s ritual openness, ethical discipline, and consultative governance foster interfaith comfort, emotional security, and social cohesion without diluting Islamic commitment. Collective *dhikr* and *ṣalawāt* do not function as instruments of exclusivity or identity enforcement, but as ethical-pedagogical practices that cultivate humility, self-restraint, and care for others. The institutional role of *Musyawarah Kubro* (grand meeting) further illustrates how spiritual authority can be regulated through *ijtihād jamā'ī* (collective *ijtihād*), ensuring ethical accountability while remaining firmly embedded within established Sunni law norms.

At the theoretical level, this study advances fiqh humanism by moving it beyond abstract legal discourse toward an empirically verifiable framework grounded in human well-being. It bridges the long-standing divide between fiqh and Sufism by demonstrating that spirituality can serve as a medium for realising legal ethics rather than as an alternative to law. This study shows that the rigour of Islamic law does not have to imply social exclusivity. On the contrary, maqāṣid-oriented legal reasoning, when realised through ethical spirituality, can enhance religious commitment and social trust. Beyond the Indonesian context, the *Wahidiya* case offers a meaningful reference for Muslim societies grappling with religious diversity, polarisation, and the search for humane legal frameworks. When guided by maqāṣid and practised ethically, it shows that Islamic law can be flexible and morally strong enough to engage with diverse societies. This study provides a useful model for looking at how Islamic law and spirituality work in different cultures, showing that maqāṣid-based humanism is still relevant today.

Acknowledgement

The authors would like to express their sincere appreciation to all participants and members of the *Shalawat Wahidiya* community who generously shared their time, experiences, and insights during the fieldwork process. Their openness and cooperation were essential to the completion of this study. The authors also acknowledge the limited use of ChatGPT as a supportive tool during the writing and revision stages, specifically for language refinement and improving clarity and structure. ChatGPT had no role in the collection or analysis of data, the interpretation of findings, or the formulation of conclusions. The authors assume full responsibility for the content, analysis, and interpretations presented in this article.

Disclosure Statement

This article was written by four authors with clearly defined and complementary roles. Bustanul Arifin and Dian Putri Ayu served as the lead authors and were jointly responsible for the research design, fieldwork implementation, and data collection, including surveys, interviews, and participant observations. They also conducted the analysis and interpretation of the empirical findings and took primary responsibility for developing the

conceptual framework and theoretical arguments of the study. Ahmad Insyah Ansori and Muh Misbahuddin served as the internal editors of the manuscript. His role focused on organising the overall structure of the article, ensuring conceptual coherence, maintaining terminological consistency, and refining the academic writing to meet publication standards. Safa Alrumayh acted as the internal reviewer, providing a critical evaluation of the manuscript with particular attention to methodological precision, analytical depth, and the significance of the theoretical contribution. She offered substantive feedback that contributed to strengthening the argumentation and overall quality of the article. All authors participated in the revision process, approved the final version of the manuscript, and took collective responsibility for the scholarly integrity of this work in accordance with their respective roles.

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