

VALUES OF RELIGIOUS MODERATION IN ANSOR YOUTH MOVEMENT IN PEKALONGAN DISTRICT

Aris Priyanto

IAIN Pekalongan

aris.priyanto@iainpekalongan.ac.id

ABSTRAK

Moderasi beragama menjadi salah satu bagian terpenting dalam Gerakan Pemuda (GP) Ansor. GP Ansor selalu mengajarkan tentang *tawasuth, tawazun, ta'adul* dan *tasamuh* sebagai landasan dalam gerakan organisasi kepemudaan dan keagamaan ini. Keempat hal tersebut menjadi salah satu pondasi kebangsaan bagi para kader GP Ansor untuk senantiasa menjaga perbedaan antara pemeluk agama demi menjaga kedaulatan Negara Kesatuan Republik Indonesia (NKRI). Penelitian ini termasuk penelitian kualitatif yang berusaha menjelaskan tentang praktek moderasi beragama yang terjadi pada kader GP Ansor di Kabupaten Pekalongan dengan memakai metode *metasintesis*. Metode ini mengidentifikasi, mengevaluasi dan menginterpretasikan terhadap perilaku moderasi beragama yang terjadi pada kader GP Ansor. Melalui metode tersebut ditemukan tentang berbagai nilai-nilai moderasi beragama dalam hal; (1) Kesadaran beragama secara moderat, (2) Sikap toleransi antar pemeluk agama, (3) Pentingnya rasa cinta tanah air (4) Pemahaman beragama secara *kaffah* (sempurna).

Kata kunci: Nilai-nilai moderasi beragama, Ansor

ABSTRACT

Religious moderation is one of the most important parts of the Ansor Youth Movement (GP Ansor). GP Ansor always teaches about tawasuth, tawazun, ta'adul and tasamuh as foundation in youth and religious organization movement. These four things are national foundations for the GP Ansor's cadres to care and maintain differences among religions in order to protect the sovereignty of the Unitary State Republic of Indonesia (NKRI). This research is a qualitative research which attempts to explain the practice of religious moderation that occurs in GP Ansor's cadres in Pekalongan Regency by using the metasynthesis method. This method identifies, evaluates and interprets religious moderation behavior that occurs in GP Ansor cadres. Through this method, various values of religious moderation were found in terms; (1) Moderate religious awareness, (2) Tolerance among religions, (3) The importance of love for the country (4) Kaffah (perfect) understanding of religion.

Keywords: Values of religious moderation, Ansor

INTRODUCTION

The Ansor Youth Movement or commonly known as GP Ansor is a youth and religious organization that has cadres scattered throughout Indonesia and even throughout the world. The cadres of GP Ansor come from various backgrounds They are from alumnus of Islamic Boarding Schools, academics, political practitioners, entrepreneurs, laborers, and so on. This organization was born in Banyuwangi on April 24, 1934. The role and contribution of GP Ansor for this nation has been numerous and cannot be doubted. Many cadres are always loyal, ready and sincere to protect the sovereignty and integrity of the Republic of Indonesia with all their power and efforts. GP Ansor was born through the existence of a basic spirit of nationalism, struggle, epics of heroism and a liberation. GP Ansor since the beginning of its birth has had religious spirit, spirit of nationalism, populism, and youth pioneering post-oath of youth (Nu.or.id, 2021).

The presence of youth organization is one of the youth organizations that tries to stem the

modern religious context which cannot be denied. Modern society is very fanatical, intolerant, and exclusive to be the cause of the birth of religious radicalism. Moreover, the phenomenon of life in Indonesia is always associated by religious radicalism, which is getting stronger now at the level of action and understanding of religious issues. Often in the community, there are acts of violence committed by a group of people who always act in the name of religion (Dwijayanto, 2019). It makes GP Ansor try to instill the values of religious moderation in the community. According to GP Ansor, religious moderation includes the moderate attitude of cadres in responding to various problems, even the characteristics of Islam in responding to all problems. GP Ansor's view on moderation is an important side in the effort to identify and fight radicalism movements that are developing in society (Ahmad Subakir, 2020).

The moderate attitude carried out by GP Ansor cannot be separated from the existence of Indonesian Islam which always provides alternatives to various problems

related to radicalism through dialogue and world peace. Indonesian Islam is expected to become a rahmatal lil 'alamin Islam that always supports the creation of a society that is advanced, peaceful, just, safe, sovereign and prosperous (Mahfud et al., 2018). It has led GP Ansor instill a moderate attitude always prioritizing the values of religious moderation so that all levels of society can enter into it. Of course this is what makes the existence of GP Ansor in maintaining Islamic brotherhood and world peace increasingly favored by the people.

There are several learning related to the research entitled "Values of Religious Moderation in the Ansor Youth Movement in Pekalongan Regency" are numerous. First, Arik Dwijayanto's research entitled *"The Role of the Multipurpose Ansor Front (Banser) in Counteracting Religious Radicalism in Indonesia"*. It explains that Banser has a big role to always maintain public order and security, monitor and study various individual or group movements that always spread radical ideas that have been circulating in real life and through social media. So there is needed education and

training on instilling moderate religious values for the nation's young generation (Dwijayanto, 2019).

Second, a research/learning entitled *"Islamic Moderation Movement in Early Detection Perspective: A Study of the Ansor Youth Movement in Kediri City "*. This research explains the existence of GP Ansor, who always performs early detection and fights against radicalism movements in Kediri. This research also explains that GP Ansor is able to make public facilities and crowded places as a medium for spreading the Islamic idea of Ahlussunnah Wal Jama'ah An Nahdliyah. In addition, GP Ansor has become a youth organization that is able to ward off the spread of radicalism with recitation in various modern learning places and periodic studies through the media "Kopi Cengkir".

Third, Nur Syam and Nawawi's research entitled *Islam Nusantara* progressing as the basis for Islamic moderation in Indonesia. They explain the existence of NU and Muhammadiyah in making an extraordinary contribution to the practice and understanding of religion

in Indonesia. NU, through Islamic Nusantara ideas, and Muhammadiyah progressive Islam, present religious practices and understandings by friendly to each other, accommodating to local wisdom, and cooperative with the existence of the state. Moreover, NU succeeded bringing people to understand the relationship between Islamic teachings, NKRI, Pancasila, and Bhinneka Tunggal Ika. Meanwhile, Muhammadiyah succeeded making people put Islam elegantly by progress and development of the era. Nusantara Islam is an Islam that always friendly and actively participates in national and international political problems. It has sensitivity to contemporary issues related to human rights (HAM), caliphate, gender, and becomes a counter-discourse against fundamentalism, terrorism, and radicalism (Nur Syam, 2019).

Fourth, the research entitled "Study of the Implementation of Moderate Islamic Education in Preventing the Threat of Radicalism in Sungai Penuh City". This research contains about the importance to understand the meaning of jihad

correctly. Jihad is not an act which teaches violence in the name of religion. However, jihad is an effort made by someone who is studying and working to fulfill his family, tolerance, accepting, pluralism, and I'tidal, being inclusive, and behaving rationally (Masnur, 2017).

Previous studies have generally made moderation limited to solutions to various issues of radicalism by name of religion. However, in this study, the author tries to explain and provide a new discourse, that religious moderation actually provides values of religious behavior properly, correctly, and kaffah (perfect). The values of religious moderation emerge from the gradual and continuous efforts made by GP Ansor in instilling religious moderation in the community, especially the cadres of GP Ansor.

METHODS

This research is a qualitative research that describes the behavior of religious moderation carried out by GP Ansor cadres in Pekalongan Regency using the metasynthetic method. This method seeks to identify, evaluate and interpret the behavior of religious moderation carried out by

GP Ansor cadres. Some of the data found in the field were collected, identified, studied and analyzed so as to be able to interpret the behavior of religious moderation carried out by GP Ansor cadres in Pekalongan Regency.

DISCUSSION

Moderate Religious Behavior of GP Ansor Cadres in Pekalongan Regency

By nature, humans are creatures that have double dimensions. So that in humans are actually a spiritual and physical dimension that always supports their religious quality (Raharjo, 2012). It is also the basis for the cadres of GP Ansor do their religion in moderation. The behavior of moderate religious will create a life that is safe, peaceful, just, sovereign and prosperous. Because it is a provision for cadres of GP Ansor in creating nuances of Islam is rahmatan lil 'alamin everywhere.

The awareness of the above behavior, including the form of their sensitivity to humanitarian problems and religious issues, cannot be separated from the fact that they are actually creatures who always live socially in an effort to fulfill their

daily life. Through their social life, they will understand that the religious problems that occur in Pekalongan include social problems that require solutions and alternatives. Thus, the various problems that occur in society are appropriate for them to actively participate in providing alternatives and solutions that are able to get them out of their individual shackles.

The cadres are expected to be role models (examples) for all elements of society to practicing religious teachings in a moderately manner. In Latin, moderation comes from the word moderation, which means moderation (not excessive and not deficient). Moderation means self-control (from being very excessive and feeling insufficient). Whereas in Arabic, moderation is known as the word wasath or wasathiyah, which has the equivalent meaning of the words tawasuth (being in the middle), i'tidal (fair), and tawazun (balanced). People who apply the wasathiyah principle are called wasiths. Wasathiyah in Arabic means "the best choice". Moderation includes a person's attitude and actions in taking a middle ground when faced with various extreme

choices (Fitriyana et al., 2020). The existence of this meaning cannot be separated from the fact that moderation in Islam is expected to be able to answer various problems in religion and global civilization. Wasathiyah Islamiyah always tries to appreciate every element of insaniyyah (humanity), rabbaniyyah (divinity), combining maddiyyah (materialism) and ruhiyyah (spiritualism), combining revelation (revelation), and reason (reason), between individual masalahah (al-fardiyyah) and masalahah ammah (al-jamāiyyah) (Rahayu & Lesmana, 2019).

Religious moderation is the symbol and motto of GP Ansor's moderation in carrying out Islamic teaching and serving this nation. This moderate attitude is manifested in the tasamuh attitude that is often carried out by GP Ansor cadres when followers of other religions practice worship and commemorate religious holidays other than Islam. This sense of tolerance (tasamuh) has made GP Ansor increasingly exist in the midst of society. Even with fellow Muslims who have different beliefs and schools of thought, GP Ansor is very

tolerant. This is evidenced by the freedom to practice Islamic teaching in accordance with the faith and schools of thought that are followed.

GP Ansor always acts fairly, upright and puts everything in its place as a form of their ta'adul in understanding religious moderation. This potential is also suitable with the existence of a mediocre and impartial attitude (tawasuth) towards one group /group for personal/group interests. In addition, GP Ansor is always balanced and in tune (tawazun) in matters of the world and the hereafter, between private and public interests, between the interests of his or her group and non-group. So that religious moderation for Ansor cadres is a necessity that they must realize in social and national life for the creation of unity and integrity of the Republic of Indonesia.

Universal Tolerance of GP Ansor Cadres in Pekalongan Regency

Tolerance is an option that must be implemented by the cadres of GP Ansor in Pekalongan district. The existence of tolerance becomes a moderate standard which is expected to provide more or less acceptable value. Tolerance is initially seen as a

deviation that must be made. However, in its development, tolerance becomes a deviation that can be justified (Rahayu & Lesmana, 2019). Although tolerance means it, the tolerance of GP Ansor's cadres is expected not only to be limited to religious issues, but tolerance in all fields including in the fields of science, humanity, education and health.

The role of the Ansor GP cadres must really be able to make the students of NU and Ansor proud through their activeness in organizing. So that the cadres' pride in Ansor and NU does not one-sidedly applaud the students (Sholahuddin, 2021). So they must be able to totally contribute their thoughts, energy, time and everything they have to serve in Ansor. The totality of the cadres in serving their idols can be seen from their various activities in activities that are Ansoran or in the form of social activities. Activities of an Ansoran nature are usually associated with several departments in the Ansor GP. Some of the departments Ansor GP include; department of religion and ideology, department of advocacy and community empowerment,

department of education development and regeneration, department of economic empowerment, department of information, science and technology and strategic studies, department of the environment, and department of sports and culture (Fahmi, 2021).

The department of religion and ideology in GP Ansor has the responsibility of developing the operational concept of the Ahlussunnah wal jama'ah ideology in the social, political and economic dimensions. This department also maintains cooperation with religious and ideological groups that develop in society. Meanwhile, the advocacy and community empowerment department is tasked with formulating modules and community assistance, carrying out advocacy and community assistance programs, carrying out social analysis studies and public policies, building outward and inward networks with elements of youth, community organizations, political parties, and government in the framework of defending the interests of society.

The potential of GP Ansor cadres are also inseparable from the

existence of the education and regeneration department which always formulates organizational concepts and rules as the elaboration of PD/PRT, in accordance with the demands of organizational development. It creates a draft for the management's working mechanism in drafting various provisions of the organization, administration, attributes, etc, to be disseminated at the sub-branch, sub-branch and branch levels. Through this department, data on the potential of the GP Ansor organization in Pekalongan Regency can be traced. This department in conducting education and regeneration always compiles training and regeneration modules and coordinates with cadres resource development institutions through leadership, organizational and management training, advocacy and other training and training (Hadi Sofwan, 2021).

GP Ansor is an organization that always invites its cadres to be able to do economic independence. This effort is supported by the department of economic empowerment which is always oriented towards empowering cadres

by starting and managing a unit or business entity for the GP Ansor Branch Manager. This department also always conducts pilot development projects for entrepreneurial cadres who always coordinate with related institutions and agencies for the sake of economic empowerment. In fact, this department always conducts skills training for cadres that lead to increased entrepreneurial skills and ethos. These efforts were made so that the Ansor GP cadres in Pekalongan district truly have economic independence (Prasetyo, 2021).

GP Ansor's movement in building universal tolerance is also facilitated by the existence of an environmental department which always tries to explore the potential resources in the environment. Of Ansor's members this department even participates actively in maintaining, controlling and supervising public policies related to the environment. The existence of this department always creates a conducive situation for the dynamic development of arts and culture and is the hallmark of an art and culture.

Various activities are carried out by the GP Ansor's cadres also documented in the public professionally managed by the information, science and technology department and strategic studies. This strategic study is also related to studies and research related to political, social and economic issues. The role of GP Ansor in guarding this public policy cannot be separated from the closeness of GP Ansor to the community. The community feels facilitated and accompanied by the existence of GP Ansor who always contributes and benefits the community regardless of ethnicity, race, class, religion and social status.

Nationalism Cadre of GP Ansor, Pekalongan Regency

The loves for the homeland of the GP Ansor's cadres are often expressed in the various slogans that always appear in every Ansor activity. Some of these slogans include Pancasila Jaya, NKRI Dead Price, Our Archipelago. The slogan was instilled from an early age in the Ansor GP cadres from the time of cadre to post-cadre. It was done so that the cadres would truly have the spirit of nationalism and love for the

country both in words, actions and in their hearts. This hope is a clear proof that they are truly citizens or people who love their nation.

Nationalism is a particular form of racial equality that a person has reason. He feels one homeland or even because of the similarity in the economy that strives for mutual aspirations. The most important thing in nationalism is the similarity in language and history (Rusli, 2014). The other hand the meaning of nationalism is the basis and foundation for the cadres of GP Ansor to always be loyal to love the nation and this country. The cadres' love for this nation and country must be implanted in the heart and be realized in words and deeds. Moreover, the love for the homeland carried out by cadres is part of faith. Rasulullah SAW once said:

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

"Love for the motherland is part of faith".

The potential for love for the country that grows and develops in the hearts of the cadres will bring out an action and deed which is a manifestation of their faith. The nationalism of the cadres were also

introduced when they attended Basic Leadership Training (PKD) when they were ready to become administrators and leaders in GP Ansor PKD, they were introduced to Love the Fatherland, Defend the Nation, Unity and Unity, NKRI Price Mati, and Unity in Diversity (Pratin Nurdian Safira, 2014). In addition, their spirit of nationalism has also been introduced when they take Basic Training Education (Diklatsar) as a condition to become a member of Banser. The cadres which introduce nationalism are carried out by instilling Pancasila values which are directed at cadres so that they always assume that the interests and safety of the nation and state are more important than the safety and interests of individuals or groups.

The cadres's nationalistic spirit will be more significant for nations and states better than personal and groups. It is proven that they are willing to sacrifice for the sake of the nation and state through their active service in the organization. Thus, the sense of togetherness, desire, respect, loyalty, and love for the country has truly been ingrained in their hearts. The meaning of the nationalism of the

GP Ansor cadres lies in their loyalty to jointly freeing themselves from the ties and domination of social and political power that disturbs the sovereignty of the Republic of Indonesia. Because the meaning of the struggle for nationalism is to break away from previous forms of ties to political and social power such as ethnicity, kings, city states, feudalism, and dynastic kingdoms, which makes them willing to surrender their supreme loyalty to the nation state, which in the end can provide a sense of security, peace, prosperity and safety (Fatkhana, 2018).

In the end, the nationalism of the GP Ansor cadres were more focused on mutual helping each other and cooperate all of humans without expecting rewards and feedback. They will also realize that they cannot make ends meet without a social relationship with the surrounding environment. The spirit of nationalism they have will enable them to become cadres who mobilize, carry, implement and safeguard various social programs (Amin Nur, 2021). That way, the potential of the GP Ansor cadre can be an intermediary for the creation of social

life that always prioritizes the values of nationality, religion, unity and integrity as well as diversity.

The totality of the cadres of GP Ansor in Pekalongan Regency to Understanding the Teachings of Islam

Understanding religious teachings properly and correctly will result in kaffah (perfect) religious behavior. Religious behavior that is kaffah (perfect) will form a religious personality and character that can avoid radicalism and intolerance. The GP Ansor cadres have a high awareness of the importance to understanding religious teachings in accordance with the guidelines and rules established by Islamic law. Because religion is basically a person's world experience of deity accompanied by faith and worship. So that religion becomes an expression of the ultimate attitude of the universe, the meaning and purpose of all awareness of everything (Raharjo, 2012).

The religious characteristics of the GP Ansor's cadres are realized in their participation in building religious moderation in the neighborhood where they live. They

always carry out religious teachings out of a sense of servitude to Allah the Almighty and has power over this universe. These actions include the part of their da'wah to introduce the teachings of Islam rahmatan lil 'alamin as well as moderate religious practice. Moreover, the da'wah is taught by Walisongo in the archipelago is da'wah which always carried out slowly and not blindly. It is line with the strategic da'wah theory taught by Al-Ghazali in changing a culture or community tradition that is contrary to Islamic teachings (Huda, 2018).

The culture or tradition of religious behavior that is still far from good and correct character education needs a long time to be able to change it. Because in shaping a community character requires a proper process so that people can understand and implement what they really have to do (Amin Maizun, 2021). Basically, society is a group of people who have a tendency to seek divine values. This divine value cannot be separated from the nature of humans who are spiritual and physical beings. As spiritual beings, humans need something spiritual as a form of effort

to reach their spiritual dimension. Meanwhile, as physical beings, humans need some material in their life. Moreover, humans have a tendency to always do good in accordance with divine values that can lead them to true goodness and perfection (Tamami, 2011).

The religious understanding carried out by GP Ansor's cadres must always provide benefits to people's life. Because GP Ansor's cadres must really be able to bring goodness and happiness to people's life. So that the role of GP Ansor's cadres in building a religious and meaningful society can be realized in Pekalongan Regency. Moreover, the role of the GP Ansor's cadres in the community until now has clearly taken a form. Therefore, the GP Ansor's cadres must have more character to understanding Islamic teachings (Sholahuddin, 2021). Because those who are able to provide intercession for them are the scholars. So they must be serious and earnest in understanding the teachings of Islam.

Noble morals must be deeply ingrained in the hearts of the cadres of

GP Ansor. in 87th anniversary, GP Ansor took the theme "Transformation of the Juang Media". It is certainly different from the previous theme, which was simply "Transformation of Cadres". The transformation of the fighting media means that the cadres of GP Ansor must continue the struggle of the ulama and fighters for the independence of this nation. Because they have fought for this freedom with their soul, body, property and even life. It is fitting for the cadres of GP Ansor in Pekalongan Regency to have a fighting spirit like that of the scholars and fighters of this nation (M. Mukhsinuddin, 2021). However, it needs to be understood that the current struggle is not taking up arms, but together fighting to protect the sovereignty of the Republic of Indonesia, radicalism, intolerance and various understandings that can divide the unity of this country. So, the GP Ansor's cadres must be enthusiastic in preaching to the public about the importance of understanding Islamic teachings correctly and the importance of a nationalist attitude for all Indonesian people.

Regarding this phenomenon, the cadres of GP Anzor in preaching must be flexible and slow so that they are easily accepted by the community. Say something in accordance with the existing reality. When something that happens is true, then say it is true to those who have the right. Conversely, if something that exists is wrong, then say that it is wrong. In addition, the GP Anzor cadres must be able to understand that the nature attached to Muslims is not a reflection of themselves from Muslims (Sabiral Rosyad, 2021). However, it is a reflection of a person acting on behalf of Islam. So Anzor cadres should have good character and corridors. As they must respect and appreciate the practice of religious teachings that occur in society. So it takes the spirit to practice Islamic teachings as it should be, such as when the call to prayer directly to the mosque, and not delaying the time for prayer. When it is implemented, the GP Anzor's cadres will have a religious spirit like their predecessors who always worship properly.

CONCLUSION

The value of religious moderation in GP Anzor is a priority

in realizing the spirit of nationalism of the cadres. Because most of them have a spirit of nationalism accompanied by a good and correct understanding of religion. They always apply moderate behavior in their lives for the sake of creating peace, security, happiness, unity and integrity, and the sovereignty of this nation. So they try to create a peaceful and comfortable atmosphere in the midst of society by always keeping *tawasut*, *tawazun*, *ta'adul* and *tasamuh*, through preaching flexibly and slowly. They cannot be separated from their good and *kaffah* (perfect) understanding of their religion and the spirit of nationalism that has been ingrained in their hearts.

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