

Manifestation of *Wahdatul adyan* in Ibn Arabi's Perspective as a Basis of Religious Moderation in Indonesia

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Abstract

Indonesia's profound religious, ethnic, and cultural diversity necessitates a robust framework for religious moderation to maintain national unity. However, public misunderstanding persists, particularly the erroneous equation of moderation with the claim that "all religions are the same." This study reinterprets the Sufi concept of *Wahdatul Adyan* (unity of religions) as developed in Ibn Arabi's thought (*Futuh al-Makkiyyah* and *Tarjuman al-Asywaq*) to provide a more precise foundation for religious moderation. Using a qualitative document study approach and systematic literature review, this research analyzes Ibn Arabi's original texts and contemporary Indonesian discourse on religious moderation. The findings reveal that the popular understanding of *Wahdatul Adyan* as "religious unification" is a misinterpretation. Instead, the concept signifies the "unification of shared values across religions"—emphasizing common ethical principles such as compassion, justice, and respect for human dignity, without erasing theological differences. Consequently, religious moderation is reframed not as syncretism but as a collaborative effort to identify convergent moral values that foster interfaith harmony. This study contributes to the global discourse on religious moderation by offering a conceptually grounded, value-based alternative to both exclusivist and relativist approaches, with practical implications for multicultural societies, particularly in Southeast Asia.

Keragaman agama, etnis, dan budaya Indonesia yang mendalam membutuhkan kerangka kerja yang kuat untuk moderasi beragama guna menjaga persatuan nasional. Namun, kesalahpahaman publik masih berlanjut, khususnya penyamaan yang keliru antara moderasi dengan klaim bahwa "semua agama sama." Studi ini menafsirkan kembali konsep Sufi Wahdatul Adyan (kesatuan agama) sebagaimana dikembangkan dalam pemikiran Ibn Arabi (Futuh al-Makkiyyah dan Tarjuman al-Asywaq) untuk memberikan landasan yang lebih tepat bagi moderasi beragama. Dengan menggunakan pendekatan studi

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dokumen kualitatif dan tinjauan pustaka sistematis, penelitian ini menganalisis teks asli Ibn Arabi dan wacana kontemporer Indonesia tentang moderasi beragama. Temuan menunjukkan bahwa pemahaman populer tentang Wahdatul Adyan sebagai "penyatuan agama" adalah salah tafsir. Sebaliknya, konsep tersebut menandakan "penyatuan nilai-nilai bersama lintas agama"—menekankan prinsip-prinsip etika umum seperti kasih sayang, keadilan, dan penghormatan terhadap martabat manusia, tanpa menghapus perbedaan teologis. Oleh karena itu, moderasi beragama dipandang ulang bukan sebagai sinkretisme, melainkan sebagai upaya kolaboratif untuk mengidentifikasi nilai-nilai moral yang konvergen yang mendorong harmoni antaragama. Studi ini berkontribusi pada wacana global tentang moderasi beragama dengan menawarkan alternatif berbasis nilai dan berlandaskan konsep terhadap pendekatan eksklusif dan relativis, dengan implikasi praktis bagi masyarakat multikultural, khususnya di Asia Tenggara.

Keywords: Wahdatul Adyan; Ibn Arabi; Religious Moderation; Interfaith Harmony; Pluralistic Society

Introduction

Indonesia is one of the most religiously diverse countries in the world, home to six officially recognized religions and diverse ethnicities, cultures, and languages. The first principle of Pancasila, "Belief in One Almighty God," constitutionally guarantees the right of every citizen to practice their religion freely and without coercion.¹ This situation shows the importance of the existence of values that need to be emphasized in creating a harmonious religious community through religious moderation. Religious moderation emerged as a concept that seeks to bring peace to multi-faith communities. The term "moderation" emphasizes the moderate attitude expected of all religious communities in their attitudes and social interactions amidst differences. At its core, religion always teaches us to be kind to one another, and more than that, it teaches us to be kind to all creatures on this earth.² Religious moderation is not about confirming that all religions are the same, or in a more extreme expression, namely that God is actually One only with different names in each religion. The risk is that when there is a misunderstanding or confusion in human understanding, there will be more social conflict between religions, which is actually not the value of the teachings of religion itself.

¹ Faturohman Faturohman, Afi Nurul Febriyanti, and Jihan Hidayah, "Kebebasan Beragama Sebagai Bagian Dari Hak Asasi Manusia," *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora* 1, no. 3 (2024): 312–23, <https://doi.org/10.62383/aliansi.v1i3.229>.

² Teresia Noiman Derung et al., "Fungsi Agama terhadap Perilaku Sosial Masyarakat," *In Theos: Jurnal Pendidikan Dan Theologi* 2, no. 11 (2022), <https://doi.org/10.56393/intheos.v2i11.1279>.

The importance of following religion's teachings lies in its purpose, which is to provide solutions for human life, preventing people from being in chaos and providing them with a foundation of values. Indonesia itself is a country that provides religious freedom for all its citizens. The first principle of Pancasila, "Belief in the One and Only God," establishes the principle that all people living in this country have the right to practice their religion without coercion and purely from within themselves.³ However, the question is, when people know that Indonesia allows for differences, allowing individuals to believe in a religion according to their own beliefs, why do inter-religious conflicts still occur frequently? This has become a global issue that has become a hot topic again following the various anarchic incidents by certain religious groups against other religious groups in Indonesia.⁴

Many factors contribute to this phenomenon, but the most common is that Indonesians don't yet fully understand the meaning of "togetherness in diversity" as a manifestation of the values contained in Pancasila. Religion also fundamentally calls on its adherents to respect differences and to honor each other.⁵ Not the other way around. Diversity, which should be beautiful, like "many flowers in a beautiful garden," is instead forced into "there can only be one flower in a garden."

Much literature has previously discussed the factors that trigger religious conflict in Indonesia, including a lack of public understanding of the ways of thinking, acting, and behaving as taught by their religion. This lack of understanding is not remedied by asking questions or seeking information. On the other hand, conflicts that are actually non-religious are then packaged by certain individuals as religious issues, which then voice calls or provokes the public to hate and attack them.⁶

Using the same narrative, it is stated that many issues that are not actually religious are then framed as religious issues, resulting in conflicts of interest by certain individuals or groups. Opinion manipulation, in this case, is a mistake

³ Faturahman, Febriyanti, and Hidayah, "Kebebasan Beragama Sebagai Bagian Dari Hak Asasi Manusia."

⁴ Yulia Isfahani, Amanda Dwi Pebriliani, and Ratu Shaly Maritza, "Analisis Konflik Sosial dan Agama di Tolikara: Pendekatan Multidimensional dalam Implementasi Pancasila dan Penyelesaian Konflik," *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora* 2, no. 2 (2025): 1–13, <https://journal.forikami.com/index.php/nusantara/article/view/819>.

⁵ Khansadhia Afifah Wardana, "Kebebasan Beragama Sebagai Hak Asasi Manusia Di Indonesia: Pertentangan Universalisme dan Relativisme Budaya," *Jurnal Hukum Progresif* 10, no. 1 (2022): 63–75, <https://doi.org/10.14710/jhp.10.1.63-75>.

⁶ Ahmad Saepudin and Deni Miharja, "Resolusi Konflik Antar Umat Beragama," *Jurnal Perspektif* 6, no. 2 (2022): 182–200, <https://doi.org/10.15575/jp.v6i2.181>.

that can lead to conflict within religious communities.⁷ This is also possible due to sociological factors, where domination over diversity is certain to exist, where there will be one entity that places itself above the others and then starts attacking (not in the true sense) the others, this is certain to happen if seen from a state perspective.⁸

From this, it can be understood that the primary problem in the existence of religious conflict is "lack of understanding." Tolerance is often touted by many religious leaders, but when this lack of understanding persists, tolerance will not be fully effective.⁹

Religious moderation in this research will be discussed much more openly because it is examined through a concept found in Sufism. This concept will bring new meaning to the literature on religious moderation in Indonesia, emphasizing that within diversity, there is a beauty that can unite those differences. Fundamentally, Sufism is not merely an old science unable to address current issues, but has been a paradigm in Islamic thought from ancient times to the present day. Love and compassion are its core teachings, which are components in fostering a harmonious life with others.¹⁰

Ibn Arabi introduced a new concept of moderation, where diversity no longer seems alienating and an opportunity for blaming. Instead, this concept provides an understanding that even within diversity, there must be something unifying, something that can unite all these differences. This is the fundamental question this research seeks to answer: how can the concept of *Wahdatul adyan* serve as a basis for religious moderation in Indonesia? While numerous studies on similar topics have been conducted, this research will delve deeper into the concept of *Wahdatul adyan*, defined as the unification of religions, to *Wahdatul adyan*, defined as uniting diversity within shared values and feelings. In the context of the above issues, this article attempts to fill this gap. It argues that a careful rereading of Ibn 'Arabi's primary texts reveals a conception of religious

⁷ Lukman Ismail et al., "Meretas Jalan Damai; Pandangan Terhadap Penyelesaian Konflik Antar Agama," *AKSILOGI: Jurnal Pendidikan dan Ilmu Sosial* 4, no. 2 (n.d.): 83–90, <https://doi.org/10.xxxxx/xxxxx>.

⁸ Erry Nurdianzah et al., "Pancasila as State Ideology and Pillar of Religious Harmony in Indonesian Society," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 13, no. 2 (2024): 129–42, <https://doi.org/doi.org/10.35878/islamicreview.v13.i2.1201>.

⁹ Mulyanto Abdullah Khoir and Muhammad Isa Anshory, "Toleransi dan Prinsip-prinsip Hubungan Antarumat Beragama dalam Perspektif Dakwah Islam," *Pawarta: Journal of Communication and Da'wah* 1, no. 2 (2023): 55–81, <https://doi.org/10.54090/pawarta.302>.

¹⁰ Miftakhur Rohman and Muhammad Hafidz Mahardika Arjuna, "Memaknai Tasawuf Sebagai Paradigma Pemikiran Islam Klasik dan Modern," *Zanijyah: Jurnal Pemikiran Islam* 10, no. 2 (2024): 174–90, <https://doi.org/10.31332/zjpi.v10i2.9517>.

unity that is fundamentally different from the notion of pluralistic equality. In Ibn 'Arabi's cosmology, the diversity of religious forms is not a problem to be dismissed by declaring all religions equal; rather, it is an expression of the infinite diversity of divine manifestations in the human heart and mind. Each individual receives and expresses divine reality according to their own capacities and inner orientations.¹¹

Thus, unity is not a unity of religious entities, but rather a unity of human values that underlies all religious traditions if understood correctly, namely freedom of belief, compassion for others, and the equal dignity of every human being before God. It is this reinterpretation, from *wahdatul adyan* as "unification of religions" to "unification of the values contained in religion", that this research wishes to propose as a more adequate and productive basis for religious moderation in Indonesia. Theoretically, clarification is needed regarding what Ibn Arabi actually meant by unity in religious diversity, and how this meaning has been distorted in both Western Orientalist readings and academic studies of Indonesia. Practically, an explanation is needed regarding how this reinterpreted concept can be operationalized, not merely as an abstract idea, but as a framework that shapes the values, attitudes, and social practices that enable Indonesians from diverse religious backgrounds to live together in a harmonious civil life.

Method

This study employs a qualitative research design grounded in philosophical hermeneutics. This methodological choice is driven by the epistemological consideration that the meaning of *wahdatul adyan* in Ibn Arabi's thought and its potential reuse as a basis for religious moderation are fundamentally matters of interpretation. Therefore, the primary objective of this study is to explore the meaning of the text as it emerged within a specific historical, spiritual, and linguistic context and to assess the conditions under which these meanings became distorted during their transmission into contemporary Indonesian academic discourse.

The primary sources of this research are two works by Ibn Arabi: *Futubat al-Makkiyyah* and *Diwan Tarjuman al-Asywaq*. This is supported by secondary sources selected through a systematic literature search in various academic databases, including Google Scholar, Publish or Perish, Scopus (Elsevier), and others. Keywords used include *wahdatul adyan*, *wahdatul wujud*, Ibn Arabi, religious

¹¹ Henry Corbin, *Imajinasi Kreatif Sufisme Ibn 'Arabi*, trans. Moch Khozin and Suhadi (Princeton University Press, Princeton, N.J.; Yogyakarta: LKiS Yogyakarta, 2002), 254–67.

moderation, both separately and in combination. Inclusion criteria for secondary sources were: (a) direct engagement with Ibn Arabi's primary texts or specifically discussing the concept of *wahdatul adyan*; (b) contribution to the discourse on religious moderation in Indonesia or to the reception of Ibn Arabi's thoughts in Western studies; and (c) availability in academically credible publications. Sources were excluded if they only mentioned the concept of *wahdatul adyan* in passing without in-depth analysis. Classical commentaries by scholars such as Abdul Baqi' Miftah and analyses by Western scholars such as Henry Corbin and William Chittick are given particular weight as authoritative interpretive frameworks, given their direct engagement with Arabic sources.

The analysis procedure is carried out through three interrelated stages. The first stage is a contextual reconstruction in which each quotation from Ibn Arabi's primary text that forms the basis of the concept of *wahdatul adyan* is reread in its textual context, taking into account the quotation's structural position within the work, the discourse to which Ibn Arabi responds, and the technical vocabulary used to convey its meaning. The second stage is an intertextual confrontation in which the results of this contextual reading are tested against Ibn Arabi's statements elsewhere in his work, particularly in *Futubat al-Makijyah*, where his views on the relationship between religion, divine manifestation, and human diversity are more explicitly explained philosophically. The third stage is a critical reception analysis. The findings of the previous two stages are dialogued with existing studies, both in Indonesia and in the West, to reformulate a reading that is more textually relevant and conceptually more productive for the purposes of this research.

Result and Discussion

Understanding *Wahdatul adyan* in Indonesian Discourse

Wahdatul adyan is a new concept that emerged several years ago, based on the results of an in-depth study of the concept of religious tolerance which was deliberately viewed from a Sufism perspective. This concept is often associated with two main figures, namely Mansur Al Hallaj and Ibn Arabi, who were famous for their *Hulul* and *Wahdatul* forms.¹²

Linguistically, *Wahdatul adyan* is a combination of the words "Wahdah," meaning "unity," derived from the root word *Wahid/Ahad*, meaning "one," and "Adyan," meaning "religions," which is the plural form of the root word

¹² Nur Kolis, "Meretas Perbedaan Teologis dengan Ajaran Tasawuf *Wahdatul adyan*," *Proceeding: International Conference on Islamic Studies (ICIS) LAIN Ponorogo*, 2019, 301–22, <https://doi.org/10.21154/.v1i0.21>.

Ad-Din, meaning "religion." This word has since been translated into various languages from various perspectives, some exclusive and some inclusive. *Wahdatul adyan* is a concept that emphasizes the understanding that all religions are equal, manifestations of one God, differing only in their origins and histories. Despite these differences, all religions ultimately belong to God, all calling to one God and ultimately discovering the same essence. This is associated with the sentence of Ibn Arabi who said "My heart has been opened to accept all forms (of religion)..."¹³

In another study, it was stated that *Wahdatul adyan* is a form of manifestation of Ibn Arabi's concept of *wahdatul wujud* by emphasizing that whatever the religion, whatever is worshipped, in essence what is worshipped is the same God, even though the way of worship and worship is different, it can be seen as an expression of love for God that arises from different people, different situations and different times.¹⁴

It is also stated that *Wahdatul adyan* is a concept that emerged from Al-Hallaj's thoughts. This is based on a poem by Al-Hallaj "I thought deeply about the problems of religions, Then I found one end that has many branches, do not force one religion on someone, because that will lead away from the origin, only one thing can be asked of him: The origin itself must be sought, he who reveals all greatness and all meaning, only then will humans understand it." This understanding is said to lead to the understanding that unity in the religious context is not the unity of the religious entity, but the unity of religious experience. However, later in the same article, this was corrected and then the circulating argument about "Al Hallaj as the Father of Pluralism" was canceled at the end of the article.¹⁵

These understandings are the understandings within the Indonesian discourse, meaning that these understandings are the absorption of understandings that have been formed within the Indonesian horizon, which is a country with religious diversity within it. In a book, it is stated that in fact the view of *Wahdatul adyan* is no longer, and will not be justified from an exoteric

¹³ Fajrur Rahman and Wasil Wasil, "Jalan keluar Konflik Antar Agama: Studi Pemikiran Ibn 'Arabi," *Jurnal Review Pendidikan Dan Pengajaran* 8, no. 1 (2025): 1400–1409, <https://doi.org/10.31004/jrpp.v8i1.40720>.

¹⁴ Arrasyid Arrasyid and Susilawati Susilawati, "Menilik Kembali Titik Temu Agama-Agama Perspektif Ibnu Arabi," *Al-Adyan: Journal of Religious Studies* 3, no. 2 (2022): 107–17, <https://doi.org/10.15548/al-adyan.v3i2.4397>.

¹⁵ Jarman Arrozi and Novita Sari, "Makna Pluralisme Agama dan Relevansinya dalam Tradisi Sufi; Kajian atas Kepribadian Abu Mansur al-Halaj," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 1 (2021): 111–28, <https://doi.org/10.33367/tribakti.v32i1.1279>.

perspective, it can only be interpreted from an esoteric perspective, where Ibn Arabi and Al Hallaj are Islamic esoteric figures known as Sufi/Sufi figures.

In an exoteric sense, religions have varying doctrines and foundations, and it's even possible that they will give rise to different interpretations across people and eras. The concept of *Wahdatul adyan*, introduced, marks a new milestone in the emergence of the concept of religious moderation without disrupting religious worship and belief. Therefore, when it is stated that "the essence is one or originates from one," religion is also likewise: it is merely a manifestation of the existence of that one, which then manifests in different forms according to the nature it manifests.¹⁶ This understanding stems from Ibn Arabi's understanding of the One and Plural God, where the plural form indicates the many names of God, not His essence. God manifests these names indirectly to humans according to their capacities and abilities, so that humans appear to manifest God through their experience of knowing God through these various names. The Apostles appear as perfect vessels capable of containing His many names, unlike humans in general who can only contain one or a few of His names. This is where the expression "God is like this..." was born.¹⁷

As a concept that emerged from the thoughts of many people, not just one individual, the concept of *Wahdatul adyan* is believed to be able to provide an answer to these concerns. Besides being a mindset that must be instilled in the minds of Indonesians, it will also, through its many manifestations, be able to achieve harmony and reconciliation between religious communities in Indonesia.

***Wahdatul adyan* in Ibn Arabi's Cosmology**

The name Ibn Arabi is a nickname for a scholar whose real name is Muhammad ibn Ali ibn Muhammad ibn Ahmad ibn Abdillah Al Hatimi.¹⁸ Having various titles attached to his name, such as Muhyi Addin, Sheikh Al Akbar, Khotm Al Auliya' and so on, he was born on Monday, 17 Ramadhan 560 H or coinciding with July 28 in the year 1165 in the city of Murcia, Andalus

¹⁶ Indo Santalia, *WIHDATUL ADYAN: Membedah Konsep Kesatuan Agama Ibnu 'Arabi* (Makassar: GERAKAN SERIBU BUKU uin alauddin makassar, 2014), 149–55, <https://repositori.uin-alauddin.ac.id/24173/2/BUKU%3B%20WIHDATUL%20ADYAN.pdf>.

¹⁷ Seyyed Hossein Nasr and William C. Chittick, *Islam Intelektual: Teologi, Filsafat Dan Ma'rifat*, trans. Tim Perennial (Depok: Perennial Press, 2001), 135–37.

¹⁸ Abu Bakar Muhyiddin Muhammad ibn Ali ibn Muhammad ibn Ahmad ibn Abdillah Al Hatimi Arabi, *Futuh Al Makkijyah* (Beirut-Libanon: Dar Al Kutub al Ilmiah, 1999), 3.

(now Spain).¹⁹ He has written various works, from the most famous, *Futuh al-Makkiyah* (Theology of the Makkiyah), *Fushus al-Hikam* (Theology of the Hikam), *Diwan Ibn Arabi* (Theology of the Ghoib), *Al-Ta'rifat* (Theology of the Ghoib), *Mawaqif al-Nujum* (Theology of the Ahillah), and others.

Ibn Arabi's name is not new in Indonesia. His thought has long been studied in Indonesian scholarship, not only by Muslims but also in interfaith dialogue. As with his studies of metaphysics, Ibn Arabi is considered a figure with unique characteristics and traits in discussing this subject. Regarding how Ibn Arabi defined *al-Wujud al-Muthlaq* that Allah is a being that is not caused by anything, does not depend on anything and His essence is His being, by strengthening the argument "*kaana Allah wa lam yakun ma'ahu syai'un ghairuhu*" or expressed in the simple verse "*lam yalid wa lam yuulad wa lam yakun labuu kufiwan abad*".²⁰

Before returning to this concept, it is important to understand what kind of person Ibn Arabi was. Was he a humanist or not? What were his views on religion? Are there other figures who have described Ibn Arabi as someone who respected differences and diversity? KH. Achmad Asrori explains in his book that humans are actually divided into two categories: thinkers and those who believe in evidence. Each of these two has its own characteristics, and it is not uncommon for them to write books, preach, or convey to the public something they have mastered, something that has become their scientific discipline. Sometimes, people who are knowledgeable and have broad thoughts are rarely accepted by those who are not familiar with them, including Ibn Arabi.²¹

In his book *Al Muntakhobot*, Ahmad Asrori emphasizes that Ibn Arabi, who is believed by all scholars of Sufism (*al-Muhaqqiqin*), was a man of noble character, always prioritizing learning in all matters, and possessing the capability to be trusted in his fatwas and thoughts. His concepts, which are renowned today, are only a fraction of his vast knowledge.²² However, Ibn Arabi's thoughts have also been accepted in the Western world, where his

¹⁹ Muhyiddin Ibn Ali Ibn Arabi, *Diwan tarjuman Al Asymaq* (Beirut-Libanon: Dar El Marefah, 2005), 12.

²⁰ Baiq Dhiya'ul Husna Farhan, "Metafisika Filsafat dan Metafisika Menurut Ibn Arabi," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 17, no. 1 (2025): 104–12, <https://doi.org/10.47435/al-qalam.v17i1.3507>.

²¹ Ahmad Asrori Al Ishaqy, *Al Muntakhobot Fi Robithotil Qolbiyah Wa Shilatir Rubiyyah (Untaian Mutiara Dalam Ikatan Hati dan Jalinan Rohani)*, jilid III, trans. Muhammad Musyafa', Moch. Mustaqim, and Abu Sari (Surabaya: Al Wava Surabaya, 2010), 42.

²² Al Ishaqy, *Al Muntakhobot Fi Robithotil Qolbiyah Wa Shilatir Rubiyyah (Untaian Mutiara Dalam Ikatan Hati dan Jalinan Rohani)*, 43–47.

thoughts have begun to be studied in the study of existentialism and cosmology, such as Henry Corbin, William Chittick, A.J. Arberry and others.²³

The concept of *Wahdatul adyan* is not an original statement that emerged definitively from Ibn Arabi, but rather the result of an in-depth study of his thoughts. Another thought studied is the Sufi cosmology by Ibn Arabi, which states that the entire cosmos is an echo of the various names and attributes of God who originally came from one being, one reality, of which everything else is only a reflection and manifestation. Through the concept of microcosm (small world/human) and macrocosm (big world/universe), Ibn Arabi began to inspire thinkers/academics who thirsted to explore knowledge.²⁴ In addition, the concept of religious pluralism or often expressed refers to the concept of *Wahdatul adyan* or simply as an expression of how Ibn Arabi views religious plurality/religious diversity, it is stated that Ibn Arabi views everything as a manifestation of God, so that what happens is only about "one God many names", diversity occurs only due to differences in humankind in divine relations, about time, movement, attention to purpose. However, when discussing origins, then through this theory it will be known that everything comes from "the One" and everything else is its manifestation.²⁵

Many of these are known through in-depth study of Ibn Arabi's books, including in this research the *Futuh al Makkiah* book. Many articles in the past have discovered the essence of the concept of *Wahdatul adyan*, which is why this concept has begun to be compared to Ibn Arabi. Quotes from Ibn Arabi's words which are mentioned as the basis for *Wahdatul adyan*'s thoughts are contained in a poem in the book *Tarjuman Al Asywaq*²⁶

لقد صار قلبي قابلاً كل صورة * فمرعى لغزلان ودير لرهبان
وبيت لأوثان وكعبة طائف * وألواح تورات ومصحف قرآن
أدين بدين الحب أنا توجهت * ركائبه فالدين ديني وإيماني

This sentence is often interpreted as follows, "my heart has opened to accept all forms, pastures for deer and monks/nuns, for monastics a house for idols and the Kaaba for those who circumambulate, the pages of the Torah and the

²³ Intan Karlina and Gazali Gazali, "Transformasi Konsep Wahdat Al-Wujud Ibn Arabi Dalam Tasawuf Kontemporer Indonesia," *Studia Sosia Religia* 8, no. 2 (2025): 110–17, <https://share.google/5XsarUkjP1eAm8UdG>.

²⁴ Matroni Matroni, Masykur Arif, and Aminudin, "Pemikiran Kosmologi Ibnu Arabi," *Philosophy and Local Wisdom Journal (PHILLOW)* 2, no. 2 (2024): 157–68, <https://ejournal.iaingorontalo.ac.id/index.php/philosophy/article/view/1803/1168>.

²⁵ Syahrul Adam, "kemajemukan Agama Menurut Ibn Al-'Arabi," *Jurnal Theologia* 23, no. 2 (2017): 468–84, <https://doi.org/10.21580/teo.2012.23.2.1679>.

²⁶ Arabi, *Divan tarjuman Al Asywaq*, 62.

Qur'an, I am religious with the religion of love, wherever I turn the religion of love is my religion and my faith." It seems that this is the only argument that is often echoed by previous researchers who did not study the original text in discussing the concept of *Wahdatul adyan*. Essentially, when the phrase "la-qad shaara qalbi" is uttered, Arabi affirms "My heart," which textually should be permissible or to be used as an argument "Ibn Arabi said...!" is another matter, but there is no intense force in the statement to say that "Be you" or "make your heart".

Baqi' also explains the meaning of the verse "la-qad shaara qalbi" which is a form of expression of Ibn Arabi's love for God, by linking it with the verse "fattabiunni yuhbibkumullah (Ali Imron 31)", meaning if humans love God, then follow those who love Him. About the truth of the human heart is like a temple in which humans seek and draw closer to God until they worship him. The human heart is like an idol, that's where humans worship. And that through the verse also, Arabi said "falhubb diinii wa iimani" referring to that his belief is to hold fast to a religion founded on the name of love. This is where love plays a role in his view of humans, when Arabi focuses his attention on love, then the humans he sees are no longer seen from their religion, origin, or anything equivalent, but Arabi sees them with love, as if with love he can associate with all humans.²⁷

A previous study strengthens this argument that the interpretation of Ibn Arabi's expression in the phrase "laqad shara..." is a one-sided interpretation that indeed arises from an orientalist understanding. The study cites Mahmud Ghurab's opinion, that what is meant by the religion of love is actually Islam in the sense of a Religion where someone who follows its path will be illuminated by God's love, as if when Ibn Arabi said "love is my religion" it meant "Ibn Arabi has been in Islam, so that God's love is manifested from him to him". In this study, it is firmly explained that in reality all Sufi figures who are said to be carriers of pluralism and consider all religions to be the same, are a deviation of meaning, because basically, they still adhere to the teachings of Islam, but in terms of social life, they are indeed peaceful and harmonious humans in all differences. The simplification of the meaning of "ad-din" is the source of all existing problems. Because basically the meaning of the word is "submission",

²⁷ Abdul Baqi' Miftah, *بحوث حول كتب ومفاهيم الشيخ الأكبر ابن عربي* *Researches on Ibn 'Arabi's works and concepts*, 1st ed. (Lebanon: Dar Al-Kotob Al-Ilmiyah, 2011), 58, <https://ia800608.us.archive.org/29/items/Bouhuth/kitab.pdf>.

which overall, only Islam stipulates "submission" in its religion, as explained by Naquib Alatas.²⁸

This research does not intend to eliminate existing concepts, but to re-form these concepts in new meanings and significance. From these findings, it can be seen that the concept of *Wahdatul adyan*, as outlined in Ibn Arabi's verses, does not indicate or imply that all religions are equal, or that all religions are true, or that "one God has many names," but rather a teaching that emphasizes love in religious life. When humans instill love for others, considering them equal, then with that love, feelings of envy, jealousy, or blame will not arise. What occurs is a togetherness in love, a love for God's creatures who possess God's love and are bestowed with love by God.

Unifying the Values of Religious Life, Not Unifying Their Religions

Manifestation is a complex term used to define how the concept of *Wahdatul adyan* can be applied in real life. A concept will not be useful or have an active impact if it is not subsequently implemented in real life. The concept of *Wahdatul adyan* in several previous studies has only remained a concept without being able to be implemented in the reality of life. With the phrase "unifying the values of religious life, not unifying the religions," it is very important as a reminder and awareness of previous studies, about how a concept called *Wahdatul adyan* can be applied as a life mindset, a fundamental mindset that can be realized in real life. In other words, this study also challenges previous studies on related concepts, regarding the ambiguity that still exists in the research, the theoretical mindset by analyzing sentences according to the original translation without seeking the truth of the context of the expression.²⁹

In this case, the researcher places three main things as value points that can formulate the concept of unification and harmony between people in realizing *wahdatul adyan*, namely:

1. The value of freedom in religion without coercion and worship according to one's beliefs.

In Islam there is a verse in one of the suras of the Qur'an;

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

²⁸ Kholid Karomi, "Penolakan Ibnu Arabi Terhadap Pluralisme Agama," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 1 (2014): 49–65, <https://doi.org/10.21111/klm.v12i1.218>.

²⁹ The phrase containing Ibn Arabi's argument or saying served as the basis for the research. Previous research failed to acknowledge or delve deeper into how the phrase came out of Ibn Arabi's mouth, whether it was a proposition conveyed to the public, or simply a figurative expression or one with a specific meaning. No previous research has addressed this issue, whether it was in response to someone's question or a phrase that emerged in Ibn Arabi's solitude.

A verse meaning "to you your religion, and to me my religion." It is stated in the final verse of Surah Al-Kafirun. However, the context of this verse clearly concerns how the Quraysh infidels offered the Prophet Muhammad and Muslims a chance to take turns in worship. One day, Muslims would worship like the Quraysh infidels, and the other day, the Quraysh would worship according to the Islamic way.

A study on the interpretation of this verse explains that "some scholars believe that the revelation of Surah Al-Kafirun stemmed from an incident when several prominent Quraysh figures met the Prophet Muhammad and said, 'O Muhammad, worship what we have worshipped, and we will worship what you worship. If this brings goodness, we can do it again.'" Clearly, the Prophet's task was simply to convey the teachings of Islam to his followers. Whether or not this was accepted, it did not oblige Muhammad to accept the invitation to associate partners with God. In response to this interpretation, Qurais Shihab explained that the context isn't about right or wrong, but rather about the prohibition of compulsion in religion. If a group doesn't believe in a particular religion because they already believe in their own faith, then we shouldn't force or coerce each other into accepting its teachings in the form of worship, and that's not the case.³⁰

The same applies to Buddhist teachings. When someone has a difference in belief, what needs to be done is not to force each other or claim whose truth belongs to whom, but both should be able to respect each other, "You must respect each other, follow my teachings, and avoid disputes, do not be like water and oil that are in conflict with each other, but be like milk and water, harmonious and able to live together."³¹

Psalms 133 also enlightens every Christian, and even the Church, to prioritize mutual respect and live in harmony, despite differing doctrines and views, for all churches of God are one body of Christ. Therefore, differing views are not a reason not to live in harmony in brotherhood. It will still be beautiful if we can live together peacefully and always receive God's

³⁰ Indriani Indriani, Liliana Maqna Hilira, and Yuni Khairani, "Makna 'Lakum Dinukum Waliyadin' Dalam Qs. Al-Kafirun Ayat 6: Studi Komparatif Tafsir Ibnu Katsir Dan Tafsir Al-Misbah," *Ibn Abbas: Jurnal Ilmu Al Qur'an & Tafsir* 7, no. 1 (2024): 66–85, <http://dx.doi.org/10.51900/ias.v7i1.22697>.

³¹ The Buddhist Promoting Foundation and (Yayasan Pengembangan Agama Buddha), *THE TEACHING OF BUDDHA (AJARAN SANG BUDDHA)* (Tokyo: BUKKYO DENDO KYOKAI (Society for the Promotion of Buddhism), 2020), 12, <https://share.google/GUYnYP2nLl9n3Q1kZ>.

blessings that continue to pour out forever.³² Hinduism also mentions the concept of *Menyama Braya*, which is defined as social interaction that respects differences in ethnicity, religion, and language. It's not fixed who lives in a region, unless there are differences, and humans must always respect them.³³

2. The value of compassion as a way of life in living in society and the state.

John verses 7-8 explain the command to love one another, for love comes from God. The existence of love serves as the foundation for fostering concern for others. How can people care for one another if they lack mutual love.³⁴ "Your suffering is my suffering and your happiness is my happiness," said Buddha and just like a mother who always loves her child, this energy never disappears for a moment.³⁵ Not to blaspheme, not to hurt, to be restrained in the essentials of the precepts, is the teaching of the buddhas.³⁶

Allah SWT said in Ar-Rum: 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقُرُونَ

"Among the signs (of His greatness) is that He created partners for you from your own (kind) so that you feel at ease with them. He created among you a feeling of love and compassion. Indeed, in that there are indeed signs (of the greatness of Allah) for a people who think." This is confirmed by another verse in surah An Nisa' verse 86 "If you are honored with something, then repay the honor with something better than it, or return the honor (with something similar). Indeed, Allah takes everything into account."

³² Verry Willyam and Priyantoro Widodo, "Memaknai Prinsip Hidup Rukun dalam Persaudaraan sebagai Anugerah dari Allah Prespektif Kitab Mazmur 133," *Sabda: Jurnal Teologi Kristen* 4, no. 1 (2023): 29–42, <https://doi.org/10.55097/sabda.v4i1.74.g69>.

³³ Komang Fatmawati, "Menyama Braya Dalam Pandangan Upanisad," *Japam: Jurnal Pendidikan Agama* 1, no. 1 (2021): 62–67, <https://download.garuda.kemdikbud.go.id/article.php?article=3245073&val=28427&title=Menyama%20Braya%20dalam%20Upanisad>.

³⁴ Andrika Telaumbanua, Naomi Wahyuni Samangilailai, and Windya Permai Br Sirai, "Kajian Teologis: Tentang Konsep Kasih terhadap Sesama dalam Injil 1 Yohanes 4:7-8 dan Relevansinya bagi Umat Kristiani," *Jurnal Magistra* 2, no. 4 (2024): 84–91, <https://doi.org/10.62200/magistra.v2i4.173>.

³⁵ The Buddhist Promoting Foundation and (Yayasan Pengembangan Agama Buddha), *THE TEACHING OF BUDDHA (AJARAN SANG BUDDHA)*, 15.

³⁶ Dhammadhiro Mahâthera, *Dhammapada Pali – Indonesia* (Tangerang: Saoga Theravada Indonesia, 2018), 85, <https://www.sammasayambhu.org/ebook/dhammapada/ebookdhammapada.pdf>.

This shows that the existence of compassion is God's gift to all his creatures. A sense of affection will always exist and should be maintained and preserved by continuing to care for each other and respect each other's differences. The Prophet Muhammad also said: "None of you is a believer until he loves his brother as he loves himself."³⁷

3. The value of equality in social life.

God does not say that men are superior to women. Nor does he say that the elderly are superior to the young. Nor does he say that white is nobler than black. Nor does he say that Arabs are nobler than non-Arabs. In Surah Al-Hujurat 13, Allah said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Not to exalt or compare one another, but to get to know one another, love one another, care for one another, and respect one another. It is even said that this verse was revealed when many of the Jews, Quraysh, and Christians began to boast and claim that the truth belonged to them individually.³⁸

In Genesis 1:26-28, it is clear that God created humans, male and female, not to elevate one over the other, but to create them equally. God blessed both and gave them equal rights and roles in the responsibility of living and governing all of His creation. The New Testament also tells us that Jesus strongly opposed the discrimination that occurred in His time. John 8:2-11 tells of an incident where a woman was dragged to be tried for adultery. However, the Jews only arrested the woman who was caught in adultery but not the man who was caught in adultery. This led Jesus to firmly say, "Let anyone who is without sin be the first to stone her." This is a strong argument that Christianity also rejects discrimination and social inequality.³⁹

In a Javanese philosophy, it is stated that "memayu hayuning bawana" in simple terms means beautifying the beauty of the universe. The universe is

³⁷ Agam Royana and Muhammad Labibuddin, "KONSEP CINTA KEPADA SESAMA MANUSIA DALAM TAFSIR KHAWATHIRI HAWL ALQUR'AN AL-KARIM KARYA SYAIKH MUTAWALLI ASY-SYA'RAWI," *SOPHIST: JURNAL SOSIAL POLITIK KAJIAN ISLAM DAN TAFSIR* 4, no. 2 (2022): 197–224, <https://doi.org/DOI:%252010.20414/sophist.v4i2.67>.

³⁸ Alwi Murad Sofi Hasibuan et al., "Ayat-Ayat Tentang Persamaan," *Edu Society: Jurnal Pendidikan, Ilmu Sosial, dan Pengabdian Kepada Masyarakat* 5, no. 1 (2025): 354–63, <https://share.google/GeTzhFcZglEk64iuE>.

³⁹ Yunardi Kristian Zega, "Perspektif Alkitab Tentang Kesetaraan Gender dan Implikasinya Bagi Pendidikan Agama Kristen," *Didaché: Journal of Christian Education* 2, no. 2 (2021): 160–74, <https://doi.org/DOI:%252010.46445/djce.v2i2.431>.

indeed diverse and full of different entities and has differences, but by helping each other, caring for each other, and considering everything beautiful (according to this philosophy), peace will arise in every soul. In fact, humans are social creatures who definitely need other humans. In Marcus Aurelius' translation, the manifestation of the concept of *memayu hayuning bawana* in a social context is about how humans can consider "every rational creature as their brother in arms, so the instinct to protect is in accordance with human nature."⁴⁰

So where will *Wahdatul adyan* manifest as a working pattern? When it is known that there are similarities in the values mentioned above, and even many other values that serve the same purpose in establishing harmony and interfaith, that is what needs to be unified in terms of beliefs. Let Muslims worship in mosques, let Christians worship in churches, let Hindus worship in temples, let Buddhists worship in monasteries, let Confucians worship in temples, let other religions worship in their respective places, with their respective beliefs, in their own ways. Because it is not that which needs to be unified or considered necessary to be unified and considered the same in the effort to establish religious moderation, but rather the humanitarian values contained in its teachings that need to be unified in the context of embracing *Adyan*, unifying the perception of humanity. All have the right to live with the same dignity, with the same life and opportunities, with equality before the law. Ibn Arabi himself believed that all humans share the same quality, namely, as human beings. Not brown, white, black, Muslim, Christian, and so on, but as human beings with equal human rights. This is a value that cannot be blamed, because it is these global values that, on the contrary, unite the diversity between people.⁴¹

Conclusion

The concept of *Wahdatul adyan* is a concept that emerged from an in-depth study of Ibn Arabi's thought. Although this research uncovered a new fact about the concept's existence, which (perhaps) is not a standard concept that emerged independently from Ibn Arabi, and that the *dalil* (poetic verse) that

⁴⁰ Nur Muhammad Khoiril Umam, "Konsep Memayu Hayuning Bawana Perspektif Marcus Aurelius: Studi Analisis Deskriptif," *AL-AFKAR: Journal for Islamic Studies* 6, no. 2 (2023): 653–64, <https://doi.org/doi:%252010.31943/afkarjournal.v6i3.591>.

⁴¹ Miftakhur Rohman, "Reconstruction Of Global Moral Values Through Anthony Giddens' Structuration Theory in Responding to Ethical Diversity in the Modern Era," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 16, no. 2 (2025): 315–31, <https://doi.org/10.32678/aqlania.v16i2.87>.

serves as its basis also has multiple, unexplored meanings, this concept remains relevant in efforts to realize religious moderation in Indonesia. Through this mindset, when it can be conveyed to all religious communities, when it has been instilled in their hearts, religious moderation and religious tolerance are not impossible to achieve. There will be no more hatred between one another because of the love that exists in every human heart.

In Indonesian discourse, this concept can be applied through two main areas: education and policy. At the very least, in the educational realm, students should understand the importance of religious moderation, which has long been taught in Islamic education. In the policy realm, this relates to the governance system, ensuring impartiality and promoting interfaith harmony through non-discriminatory policies between religious communities.

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