

## Promoting Social Harmony Through Neo-Sufism-Based Religious Inclusivity

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**Abstract:** *Diversity is proof of God's power that must be accepted by all of creation. However, diversity becomes the embryo of division because of differences in vision, mission, and even beliefs, due to the absence of a common thread connecting one to another. Added to this is a textual understanding of religion that gives rise to religious fanaticism and exclusivism. This paper aims to find solutions to realize the harmonization of diversity in society through religious inclusiveness based on neo-Sufism. The research method used is a literature study with data collection techniques based on documents (articles, books, religious texts, electronic media) that support this theme, and data analysis techniques using induction and interpretation. The results show that with the neo-Sufism approach, a person's religious inclusion does not only stop at the mind (knowledge) but also reaches the heart (feelings), so that tolerance, empathy, compassion, mutual assistance, and social solidarity arise sincerely, selflessly, and without any interests. This inclusive attitude will not change when situations and conditions change. This means that neo-Sufism-based religious inclusiveness educates people to respect others (even if they are different) with sincere attention and compassion after going through Sufi spiritual processes and stages. This model can be practiced in real life when living side by side in diversity, in interfaith dialogue, working in heterogeneous places (religion, ethnicity, etc.), and also for government officials who are indeed servants of the people universally. This can be a recommendation to policymakers and community leaders to educate the public to be more moderate (inclusive) in their religious practices by making Sufi values a model in the midst of a diverse society.*

**Keywords:** *Harmonization; Diversity; Inclusivity; Religion; Neo-Sufism*

### Introduction

The diversity that exists in human life is truly a form of sunnatullah that cannot be changed. With the existence of this diversity, it actually educates and opens the eyes of the human heart that this world is full of colors that are the basis for being able to appreciate, accept, protect, unite, and love each other. Diversity is not a gap for society to conflict, break up, be hostile, and the like.

In fact (reality), the existing diversity actually causes social, political and even religious conflicts (Hanafi, 2018), which are indeed caused by inappropriate religious concepts, the influence of certain ideologies, lack of reference sources, immaturity in

attitudes, and egoism (Fitriani, 2020; K, 2015). This is reinforced by Noer's study that conflicts about diversity are influenced by internal and external factors, which can cause division and prolonged hostility that is not good for the sovereignty of a nation and the survival of society universally (Noer, 2019).

As long as religion is only understood from one side (textual), the way to "make peace" with diversity will never be found. Diversity can be accepted by all parties when the understanding of religion is contextual. A contextual understanding of religion can lead humans to a wise, balanced, open (inclusive), tolerant, and proportional soul. They see from various perspectives, slow to blame and being open minded, religious texts are studied in an integrated way and from many perspectives, thus producing wise conclusions. Thus, when seeing the phenomenon of "diversity" it is responded to wisely, with an open mind and full of appreciation to knit harmony, togetherness in building a better civilization of life.

Religious fanaticism, radicalism, Wahhabism and other extreme movements educate people to have exclusive souls (Khoirunnissa & Syahidin, 2023) which ultimately gives birth to an intolerant attitude, feeling the most correct, purification of religion, to the phenomenon of identity politics (Mulia, 2019; Nurish, 2019). Such a religious conception can never unite diversity, because in reality they focus on their own egos, which if examined further they are "trapped" in pseudo-spiritual piety, even though their duties are not only as "servants of Allah" but also "His *Khalifah*", among the duties of Allah's *Khalifah* is how this worldly life can run well, develop, progress together, be peaceful, and work together. This means that a religion that is understood textually and rigidly will not provide solutions to socio-religious problems, it will actually give birth to social and even political conflicts which ultimately make peace difficult to achieve.

Neo-Sufism was introduced by Fazlur Rahman, who was actually inspired by early scholars such as Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah with their type of Sufism integrated with Sharia law. Neo-Sufism places greater emphasis on the reconstruction of social morality in society, asserting that delving into the Sufi life does not mean abandoning the world, becoming apathetic, or being exclusive (Hasibuan, 2013). This is reinforced by Muvid's (2020) study that Sufism has a social impact on society, known as contemporary Sufism, not only spiritual, meaning that Sufism provides spiritual education which in turn improves character, and with this improved character, humans are able to humanize other humans. Fauzi (2025) states that Neo-Sufism was born as a response to socio-political-economic issues that require relevance between spiritual and social aspects, not separating the two.

The implications of this Neo-Sufism concept or model place greater emphasis on balanced, progressive, responsive, and proactive religious moderation in addressing humanitarian issues while remaining active in supplication to Allah SWT (Mubarok, 2022). It synergizes social-moral aspects (B.R, 2023), as in the thinking of Buya Hamka with his modern Sufism that emphasizes human elements in addition to transcendental ones (Rahim & Bachtiar, 2023) with the aim of achieving balance in human life (Sarr, 2019).

Therefore, an integrative, open, wise, balanced, and tolerant concept of religion is needed to knit together a harmonious diversity. This concept of religion is called religious inclusivity. Religious inclusivity is a moderate understanding of religion, able to balance spiritual, moral and social elements, and appreciate differences universally and understand their responsibilities as creations (B & Aliyah, 2020). Through this concept, it is hoped that society can be more mature in viewing or seeing the diversity that exists, appreciate it more and be able to unite in the life of the nation and state to jointly build a better civilization.

The concept of religious inclusivity will invite people to be more mature in seeing diversity and be wise in responding to it. A mature attitude is shown by tolerance and

prioritizing maintaining unity to jointly build a civilization for mutual progress that will also return to each of them, namely welfare, prosperity, peace, tranquility, and justice. This kind of atmosphere must be maintained and prioritized, not egoism of the ideology adopted and fanaticism of the chosen belief which can actually distort relationships between each other whose impact can affect the quality of life of society universally.

However, religious inclusivity should not be rigid, focusing only on formal actions. Religious inclusivity must reach the hearts of the people, so that when carrying out social actions it is truly from the heart without any ulterior motives. In this context, the heart determines whether someone is sincere or not, the heart must be controlled and decorated with values of goodness, therefore in order for humans to have a pure heart they must do spiritual practice. Spiritual practice is in the discipline of Sufism, which specifically discusses the issue of the heart to how the heart can be pure (Wijaya, 2022). From the purity of the heart, goodness is born, including tolerance in it. Purity of heart in the framework of Sufism does not make someone feel holy (exclusive), on the contrary, he feels despicable so that he continues to do good and draws closer to Allah, and looks at creatures with eyes of compassion without the slightest gap to hurt or disturb. Therefore, purity of heart that gives birth to a balance between physical and spiritual interests is manifested in the design of neo-Sufism (Hannan & E, 2019).

The Neo-sufism-based religious inclusivity model has spiritual processes such as self-purification (*tazkiyah an-nafs*), self-evaluation (*muhasabah an-nafs*), and spiritual training (*ridhayah an-nafs*) as well as perseverance of the soul or sincerity in the path of Allah (*mujahadah an-nafs*) (Fathan et al., 2025; Hartati, 2018; Rohman & Rosadi, 2022). *Tazkiyah an-Nafs* is a process of cleansing the soul from various impurities (Aisyah et al., 2025). The process of *muhasabah an-nafs* is an effort to introspect oneself to identify all shortcomings, negligence, and commitment to improve (Muslimah et al., 2023). Then, the process of spiritual training (*riyadhah an-nafs*) is an effort to educate the soul to be closer to Allah through worship and remembrance (*zikr*) (Julaeha et al., 2021). Finally, *mujahadah an-nafs* is an effort to persevere against *hawanafsu*, *syahwat*, and *amarah*, which can distance oneself from Allah SWT (Isni, 2023). The methodology of spiritual cleansing in Neo-Sufism is a stage and process to educate the spirit to be pure, which has an impact on good behavior (*akhlak*). In this context, Sufism pays attention to inner improvement in order to know Allah (Triana et al., 2023). By drawing close to and knowing Him, one can be inspired by His names and attributes, especially His compassion for all creatures.

Neo-Sufism focuses on creating balance in religion, so that there is a good relationship between religious ritual practices and social interactions. Both are human duties and responsibilities, so there should be no dominance between the two. Neo-Sufism was chosen to be an approach or design in forming religious inclusivity, thus the title was born. Religious inclusivity based on neo-Sufism can not only educate people to be open-minded, but also enable them to appreciate why they must be open-minded, be able to capture the essence of diversity, and be able to absorb the meaning of working together in life. Religious inclusivity based on neo-Sufism educates the spiritual to be sensitive to existing conditions, and be proactive towards social issues without considering the differences that exist (Mubarok, 2022). Thus, religious inclusivity based on neo-Sufism can be an alternative in efforts to weave harmony between diversity in society.

## Methods

This research is a library research, namely a review and study of various books, literature, notes and reports that are related to the problem: the topic being solved (Arikunto, 2022). The data sources are obtained from documentation, references and related articles, especially documentation on the diversity of society amidst differences. The data collection techniques are obtained from documentation, namely data collection sourced from documents or notes in the form of books, journals, articles, images or electronics that are available in order to obtain various information related to the object of research (Nazir, 2005). The analysis technique uses an inductive approach (Zed, 2004) and interpretation (Bungin, 2001) so that later it can describe the flow of discussion related to how the diversity of society is formed harmoniously through religious inclusivity based on neo-Sufism.

The data collection technique used Google Scholar to collect various documents on Neo-Sufism and religious moderation, including books, religious texts, scholarly articles, online newspapers, and other relevant documents. Among the documents used in this research is: [https://scholar.google.com/scholar?hl=id&as\\_sdt=0%2C5&q=Neo+sufisme+dan+moderasi+beragama&btnG=](https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=Neo+sufisme+dan+moderasi+beragama&btnG=).

The data was then analyzed using induction and interpretation techniques to reach accurate conclusions and findings regarding the Neo-Sufism-based model of religious inclusivity. This model serves as an alternative path to developing the concept of religious moderation, equipping society with a wise concept of religion, far from fanaticism and radicalism, which can divide diversity in Indonesia.

## Results and Discussion

### A. Neo-Sufism's Contribution to Religious Inclusivity

The idea of religious inclusivity based on neo-Sufism as an effort to knit harmony of diversity based on the attitude of *tawazun* (balance; moderate). Religious inclusivity through the concept of neo-Sufism can provide color; its own style for society, considering that in the world of Sufism there is a process of purifying the soul through *Dzhikr*, *Mujahadah*, *Riyadah*, *Munajah*, meditation, fasting, contemplation, and other good deeds (Muvid, 2022). The process of *Tazkiyah An-Nafs* is a step to control the heart so that it is pure, and always on the path of Allah, when the heart (*Qalb*) can be controlled well then it can control lust, so that the condition of the heart; soul can be stable. This condition is what leads a person to religious inclusivity. The diversity that exists is not seen from its lust (which drives someone to do bad things to others, be intolerant, conflicted and the like), but he sees with a pure heart so that he can act maturely, tolerantly, wisely; wise, and compassionate, because in truth they (who are diverse) are not free from Allah's destiny (Islamy, 2023). Loving them is the same as doing good to the creator (Allah), doing bad to them (because they are different) is the same as denying Allah.

From the verse above, it can be a basis that Allah Himself commands Muslims to continue to do good to non-Muslims as long as they can live side by side peacefully and not disturb. The verse actually educates us to be moderately religious (inclusive) so that we can see the differences that exist wisely. However, there must be a design (approach) to direct society to have an inclusive attitude in religion. The design or approach in question is Sufism in the framework of neo-Sufism or may be known as *Wasathiyah Sufism*. Neo-Sufism as a Sufism design that encourages a balance between worldly and hereafter interests, divine and human elements, doing good to Allah and also doing good to humans. Neo-Sufism eliminates the concept of religion that is exclusive, static, fanatical, and extreme.

Sufism is actually a scientific discipline in Islam that is dynamic and based on progress and compassion. A fatal mistake is accusing Sufism as a scientific discipline that tells Muslims to be static, abandon the world, and be anti-social, fanatical, and dominant in Islamic affairs. Through this neo-Sufism design, we want to emphasize that Sufism has a flexible and dynamic character in accordance with Islam itself (B.R, 2023).

In this context, the real contribution of Neo-Sufism in shaping religious inclusiveness is to change or reconstruct the paradigm to be more open, moderate, and humanistic. This is important in order to foster a wise, tolerant, and compassionate attitude towards others, even if they are different.

## **B. Spiritual Dimensions in Promoting Tolerance**

Religious inclusivity cannot be automatically formed in a person, but must go through a process involving stages, training, education, acquiring knowledge, understanding and developing good habits. Neo-Sufism as an approach used in the process of forming religious inclusivity, which has specific strategies and stages. Neo-Sufism was historically popularized by Fazlur Rahman who aimed to open a moderate religious paradigm through spiritual development and social solidarity that runs in a balanced manner (Sakdullah, 2020). This is an elaboration of the concept of Islam, a religion of mercy which not only focuses on Islamic brotherhood, but also *Basyariyah (Insaniyah)*, *Wathaniyah*, *Imaniyah*, and *Wasathiyah* brotherhood (Fuadi, 2022).

In responding to diversity, it cannot be done with a textual understanding of religion, one school of thought, or with a certain ideology so that one conclusion can emerge that can "hit" all aspects. In religion there are some aspects called historical, normative, substantive, cultural, intuitive, essence, and so on which are implied in the texts (Basyir, 2018). This means that religion cannot be discussed from one side only, but many sides depending on the context and the problem, so that religion's attitude is dynamic and flexible. Especially when discussing the issue of diversity, plurality which includes religion, culture, race, ethnicity, language, skin color, physical, clan and etc.

Therefore, the discussion of diversity in Islam is the initial topic that the author will discuss later, because society needs to know and understand how Islam views diversity itself. Diversity should not be understood as a disaster or an obstacle to unity, but instead it is proof of the Power of Allah who is able to create colorful and beautiful things. Diversity is not the will of creatures, but the absolute will of Allah, so that anyone who claims to believe and trust in Him, then he is obliged to accept and all of His creations, even though they have different religions.

The above dimensions confirm that social aspects are an extension of religious people. Religious people do not only focus on building spiritual closeness, but also social closeness (Dalle & Tobroni, 2025). Therefore, physical and spiritual aspects become one in fostering good relationships with God and other beings.

## **C. Practical Applications in Diverse Societies**

Diversity that is understood deeply can lead humans to an inclusive religious model, which can be in dialogue, tolerant and open to all existing differences. Moreover, it is then designed with moderate Sufi values (neo-Sufism) so that tolerance, dialogue and affection that are carried out do not come from the outside (physical aspect) but also from the inside (heart)(Nasri & Tabibuddin, 2023). As an example of the illustration below:





**Figure 1: An example of togetherness amidst diversity.**  
Source: <https://newstempo.github.io>



**Figure 2: Photo of social solidarity between religions.**  
Source: <https://www.antarafoto.com>

From the picture above (Antarafoto.Com, 2024), it is clear that religious inclusivity based on neo-Sufism emphasizes inner sensitivity to be more sensitive to others, empathetic, and proactive in helping social problems in society without thinking twice (Wahyuningsih, 2023). Neo-Sufism focuses more on organizing the heart on how to be sensitive to social, moral and spiritual problems through its spiritual strategies (*zikir*, *riyadah*, *mujahadah*, *munajah*, meditation, contemplation), then through stages (*muhasabah*, *tazkiyah an nafs*, *muraqabah*) the output of which is a pure soul that is sensitive to others, able to control lust, anger, egoism and various other heart diseases, so that what is in his mind is how to do as much good deeds as possible, among the good deeds are respecting others, helping, and loving others, and not feeling the most right; holy (Muvid, 2023).

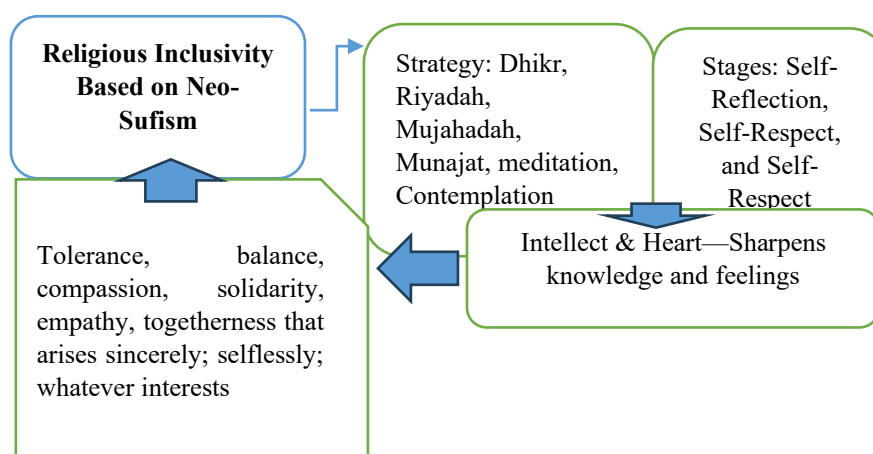
Religious inclusiveness is not only formed from reason that knows and understands the meaning of diversity, but also from a pure heart that is free from the stain of envy, jealousy, arrogance, haughtiness, and the like, so that it respects others more, is easy to love and is gentle in speaking. This is what was taught by the Sufis of the past (Bandar, 2021; Tabassam, 2021). They can love

others because their hearts are clean, as long as the heart is still dirty, a person will find it difficult to do good, tend to feel better than others (B.A.A.Y, 2021). Here, we can understand that comprehending rationality (intellectual) only is insufficient, because it will give rise to superficial activities as a mere formality of honoring differences, but if it is developed to feelings (intuition; *dzaug*) which is located in the heart (spiritual) then it is different, they appreciate differences not just as a formality, but because there is a connection; connection that they are God's creation, God himself still loves them, why don't his people do that? This means that religious inclusivity based on neo-Sufism is truly an attitude; a character that is ingrained in the soul, so that the treatment of others is truly a calling of the soul, sincere, selfless and permanent. Suppose it is limited to respect because of formality. In that case, it can change at any time if the conditions, situations, pressures, or other things, this is because the inner condition has not been controlled optimally.

This is exemplified by the Sufi order, supported by the example set by the mursyid. The Sufi order (*jamiyah ahli Thariqah*) sets a positive example in interacting with others, viewing others, respecting differences, and building social solidarity. As per the research by Damis et al. (2024), adherents of the mu'tabar Sufi order prioritize tolerance in their social relationships by valuing differences. Nafis & Najib (2017) emphasize that the mursyid in this case, KH. Soleh Ngalah Pasuran, is a role model in campaigning for tolerance, especially with followers of other religions, for the sake of social harmony and solidarity. Bashori et al. (2023) in their study also reinforce that Sufi boarding schools have a role and existence in grounding religious moderation as an effort to prevent radicalism. Rodin, et.al (2023) in their research also added that the role of Sufism in Tarekat practices for the younger generation contributes to the formation of their social piety, which is an asset for creating social peace in the community.

Modern Sufi figures in the archipelago also practice the same thing in terms of how Sufi-tarekat values improve social relations without barriers, promoting unity and equality, as exemplified by the movement of Habib Lutfi bin Yahya and the thoughts of KH. Achmad Shiddiq (Muvid et al., 2024; Syaefuddin, 2018). Abah Anom, as the mursyid of the Qadiriyyah wa Naqshabandiyah Suryalaya Tasikmalaya Order, also sets an example of loving the nation and behaving tolerantly towards others (Kanafi, 2022).

The above neo-Sufism-based religious inclusivity can give birth to harmony of diversity in society, harmony that is based on inner cleanliness so that an attitude is truly sincere in appreciating without any ulterior motives or interests (Triana et al., 2023). Then, such a religious model is also able to stem religious fanaticism that only understands religion to an extent, not reaching the essence of religion, which focuses on building personal piety that is anti-difference, where this becomes the embryo of division between individuals in society and the emergence of discrimination, even though according to Islamic teachings division and discrimination are not recommended (Acim, 2018; Fuadi, 2022). Therefore, religious inclusivity based on neo-Sufism seeks to increase the power of unity and social equality. Finally, religious inclusivity based on neo-Sufism has an impact; implications for the formation of a more moderate, balanced, proactive and noble character of spiritual, social and moral society. This can be described through the following scheme:



**Figure 3: Scheme of Religious Inclusivity Based on Neo-Sufism.**  
**Source: Researcher Processing**

Actualization of Neo-sufism values in forming religious inclusivity in heterogeneous societies as the flow in figure 3 above, provides information on how inclusiveness in religion, but the fragrance of its actualization process is based on neo-Sufism. So that the orientation towards the stage of entering the thinking about *muhasabah*, *tazkiyat al-Nafs*, to *muraqabah*.

In the concept of Neo-Sufism, these three stages are a process of spiritual education to become a pious person. *Muhasabah* emphasizes self-introspection so that one does not easily blame others and does not feel that one is the most holy and righteous (La'aly et al., 2024). Then, *tazkiyah an-nafs* is a step of meditation, reflection by remembering Allah more often, avoiding negative behaviors including intolerance and radicalism in order to create good, harmonious, and united social activities (Nasrudin, 2023). Next, *muraqabah* is the stage of awareness that one's self and all one's activities are under the supervision of Allah Swt (Sirojuddin & Sabilillah, 2025), so that this becomes a spiritual strategy for the soul to be more alert and careful in its actions, thereby avoiding immoral and sinful acts that could incur Allah's wrath. Through these three spiritual processes, one can achieve spiritual purity. Purity of the soul is the primary capital in implementing religious teachings in a moderate manner.

In practice, self-reflection (*muhasabah*) is a process of self-evaluation by internalizing and reflecting on various mistakes, oversights, and negative actions that fall short of obedience. These are then replaced and balanced with commendable behavior (patience, tolerance, compassion, and so on) and a commitment to refrain from easily judging others, criticizing them, and feeling superior to others. This process can soften the heart to be more accepting, listening, and humanizing towards others (Husna & Wasik, 2021).

The practice of *Tazkiyah an-Nafs* is accompanied by *dhikr*, *riyadah*, *tafakkur*, *mujahadah*, and *munajat*. The feeling of regret in his heart to always return to the path to Allah Swt needs to be the main registration for humans in pursuing the path to true Sufism (Muslimah et al., 2023). In another sense, it is repentance. So the potential for making mistakes, sins, and even negligence has a very small percentage, because of the *muhasabah* process. So that, those who do it will get a wisdom. The wisdom is through the process of *tazkiyat an-nafs* or self-purification. This phase is where a servant confesses his mistakes. Both mistakes that have been made against Allah Swt as his servant, such as having



committed small to large sins, or other deeds. So that, the activity of *tazkiyat an-Nafs* is an alternative activity in obtaining the secret of wisdom in his life.

In the end, *Muraqabah* works as a form of fortress against himself so that negative actions do not happen again to be done (Maulana, 2025). As an example of the existence of lust and so on, as a trigger or motor of all evil behavior, then *muraqabah* is the fortress. Humans will try to continue to hold back to understand that everything they do remains under the protection of Allah Swt (Hasan & Mujahidin, 2023). *Muraqabah* is a self-commitment to always act according to God's teachings, including loving all creatures without favoritism with a gaze full of grace. *Muraqabah* becomes a feeling within oneself to fill each day with goodness and nobility, in this case it can become self-control so as not to be reckless, angry, and easily trapped by the incitement of lust which often makes humans covered in sin (conflict, verbal abuse, antipathy, and so on).

So in practice, the three methods cannot be done empty-handed. In other words, only contemplating, acknowledging and doing good, when not accompanied by *dhikr*, contemplation, *mujahadah*, *riyadah*, and meditation. Because these accompanying activities are the means of human formulation to gain wisdom, and to sharpen the human heart and mind to be more perspective in discovering the essence of *ma'rifatullah*.

#### **D. The impact of religious inclusivity based on Neo-Sufism in the social and religious life of the community**

When the sharpness of mind and heart is obtained, then what is felt is how he is able to be at a high level in the degree of nobility of knowledge. So, the higher the knowledge he gets, because of its nobility. Thus, the attitude of respect, tolerance, togetherness, balance, mutual affection, selflessness, all will automatically emerge or in other words, social intelligence.

Some scholars who have reached that level, of course, are seen by the community for their calmness in interacting publicly. Spreading peace, love, is the principle of his life in practicing his message of holiness as a social being. So at the end, the impact of the existence of neo-Sufism is a religious pattern that is needed by society in the midst of the rise of extremism in understanding religion. This is in line with the role and message of KH. Asori in his work, as reviewed by Muhtar (2021), that religious moderation and an open attitude must be the foundation for a better understanding of diversity. The essence is that religion and worldly interests are two things that are never separated. So inclusive religious competence needs to be possessed by the community at this time. They need to be introduced by individuals who have such competence. In the principle of *ta'rif* carried by Islamic boarding schools, when someone understands a science, they need a teacher to teach, introduce and guide them (Hidayat, 2022).

The diversity of society today, is predominantly driven by the majority, there exists a broad spectrum of interpretations and practices of religion (*Kerukunan Umat Beragama*, 2024). This is particularly evident in contemporary contexts where digital media significantly shapes daily life. Information is immediately accessible and absorbed. Some of the impacts of this phenomenon include the fact that many people interpret religion through digital media platforms without any filtering (Fauzi et al., 2024). Consequently, the confirmation and validation of its truth become problematic. Hence, synergy between religious figures, scholars, and the government is necessary to consistently educate the community on the importance of mentorship as a means of religious actualization. Thus, Sufism offers contemporary insights into achieving peace, order, and harmony within diverse societies.

## Conclusion

From the explanation above, it can be concluded that religious inclusivity based on neo-Sufism not only forms a soul that is inclusive of religion physically, but also spiritually. The concept of religious inclusivity is not only understood through reason (intellectual), but is absorbed in the heart; inner self, so that the actions that are born (tolerant, loving, empathetic, and so on) are truly from the heart (sincere) without any interests. To form such a soul; heart must go through various spiritual processes and stages as an effort to cleanse the heart, because towards sincere actions requires a pure heart. The matter of religious inclusivity is not only a matter of understanding and knowing that there are differences, but the process of building feelings and sensitivity that differences are *Sunnatullah* that must be maintained, loved as Allah loves them. Forming sensitivity and tolerance cannot be based on cognitive aspects only, but also based on the inner aspect. So that, it is able to produce a sincere attitude, whatever the conditions and situations, this sincere attitude will not shift (change).

Religious inclusivity based on neo-Sufism emphasizes equality, balance and justice based on a pure heart, so that the existing diversity is seen as a "blessing" not a "disaster", seen as an opportunity to foster togetherness not a gap to give rise to hostility. Religious maturity does not only arise from the knowledge gained, but also from the inner feeling that realizes that all of this is the power of God that must be maintained. Religious inclusivity based on neo-Sufism aims not to make society understand diversity, but to make it aware of that diversity. Awareness is in the heart, thus when society realizes that diversity is the power of God, it will guard it with all its might even if there is no reward for it because it is decorated with the nature of sincerity. Therefore, religious inclusivity based on neo-Sufism can be an alternative in knitting together the harmonization of diversity in society, stemming religious fanaticism, social discrimination, strengthening the power of unity and justice and a model for forming a balance between the spiritual, social, and moral dimensions of society.

These findings have an impact on the social system of society, making it more harmonious and tolerant towards one another. Therefore, recommendations are needed for policymakers and community leaders to socialize an inclusive model of religion based on neo-Sufism so that people can practice religion moderately, based on the values of compassion and sincerity, which embody high social solidarity within the community. This socialization can be upgraded to a learning curriculum in educational institutions by the relevant ministries, namely a curriculum on religious moderation based on neo-Sufism, so that students are provided with provisions for this model from an early age.

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