

Inclusive soteriology of Aswaja theology: An analysis of Jauharah al-Tawhid and its implications for intra-religious dialogue

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Abstract:

This study aims to extract the inclusive soteriological formulation of Aswaja from the text Jauharah al-Tawhid and the tradition of syarh, assess its implications for the design of intra-Islamic dialogue, and develop operational tools in the form of SOPs, checklists, rubrics, and facilitation protocols that are publicly accountable. The study uses a two-track qualitative approach. The text track is carried out through a close hermeneutic reading of ibarat-syarh by mapping *usul/furu* and the status of *dalil* (qat'i/zanni). The application track involves interviews and FGDs with facilitators, kiai, and community activists. Data were analyzed using Reflexive Thematic Analysis, supplemented by source-method-researcher triangulation, member-checking, audit trail, and a Delphi-based consensus test. The research findings formulate five principles of Aswaja's inclusive soteriology: firmness in proposals (qathi), openness in *furu* (zanni), rejection of *takfir* (contempt) against sinners, *tawaqquf* (religious tolerance) in the face of inconclusive evidence, and recognition of the *udhr bil-jahl* (the evil-doer) and ahl al-fatrah (the people of fatrah) as soteriological variables. These principles are mapped into dialogue SOPs in the form of issue classification, freezing of *khilafiyat* (the wrong-doer), reason-giving procedures, *tawaqquf* (the wrong-doer), restorative language, the *udhr bil-jahl* protocol, and official clarification channels. The findings can be applied in the Religious Moderation program, the framework for Islamic intra-faith dialogue, the design of community-based conflict prevention policies, curriculum development in Islamic universities, and mediator training. These results are useful for Islamic boarding schools (pesantren), government institutions, interfaith organizations, and community facilitators in promoting tolerance and reducing sectarian tensions. This research introduces a two-track Delphi-based model that weaves classical texts into a community policy framework, as an example of "hermeneutics that yields policy." Its contribution lies in combining normative theology with

practical instruments of facilitation, offering transferable design principles for building tolerance and religious dialogue in a structured manner.

Keywords: Inclusive soteriology, aswaja, jauharah al-tawhid, religious moderation, intra-community dialogue.

INTRODUCTION

The *Ahlussunnah wal Jama'ah* (Aswaja) tradition, which encapsulates the jurisprudence of the four schools of thought, the creed of Ash'ari-Maturidi, and the Sufism of Junaydi-Ghazali, forms the foundation of Islam in Indonesia. Within this framework, salvation (soteriology) is understood as the interconnectedness of faith, deeds, and morals, not merely a formal identity. Indicators of salvation are realized through social morality felt in communal life. Therefore, Aswaja offers a theological language that affirms differences as legitimate as long as they maintain monotheism and the etiquette of disputes, thus forming an inclusive orientation within the Muslim community. The focus of this research emphasises intra-ummah dynamics, namely, how different organisations, schools of thought, and tendencies are managed fairly. The primary text referenced is Ibrahim al-Laqani's *Jauharah al-Tawhid*, along with classical and modern commentary, which demonstrates its relevance in building the concept of inclusive soteriology. The term soteriology itself is understood as the theological doctrine of salvation, as contained in the Quranic tradition and Islamic theology (Khalil, 2007).

The soteriology of Aswaja affirms the limits of monotheism while emphasizing the vastness of God's mercy. Salvation rests on faith and good deeds according to one's ability. This tradition discusses ahl al-fatrah (the people of knowledge) and errors due to ignorance, and through the Maturidiyyah perspective on the role of reason, emphasizes inclusive Divine justice. This discourse serves as the basis for addressing intra-community differences, particularly in fiqh (jurisprudence) and worship practices (Zhussipbek & Satershinov, 2019). The soteriology of Aswaja emphasizes that differences in the realm of *furū'* and *ijtihad* (reasoning) are not grounds for hasty judgment. The principle of *tawaqquf* (religious reasoning) is applied when the evidence is inconclusive, so intra-community discussion forums are designed to defer personal verdicts and provide space for clarification. Furthermore, restorative language is encouraged so that differences are understood as methodological variations, not threats to faith. This approach also encourages transparent reasoning, in which the evidence, methods of interpretation, and objectives of the Shari'a are systematically explained. Thus, Aswaja soteriology is not merely a theological norm, but rather an operational guideline for maintaining social cohesion, respecting the plurality of jurisprudence, and maintaining divine justice in intra-community interactions.

Social identities, local politics, and media networks in Indonesia are influenced by religious diversity, including Nahdlatul Ulama (NU), Muhammadiyah, Salafis, and Sufi orders. Since 2016, indicators of intra-faith intolerance and polarization have increased, impacting internal Muslim relations. Mietzner and Muhtadi note the discrepancy between the rhetoric of tolerance from elites in large organizations and societal attitudes toward different groups. This situation emphasizes the importance of an inclusive soteriology based on the Aswaja text so that moderation has theological legitimacy, not just a slogan. Since 2019, the government has promoted Religious Moderation in the 2020–2024 National Medium-Term Development Plan (RPJMN), which requires an authoritative basis such as *Jauharah al-Tawhid* as a common intra-faith language (Kemenag, 2019). This text-based approach allows for clear ethical and methodological standards for intra-faith dialogue. By referring to *Jauharah al-Tawhid*, *hid* and *syarh* related, discussion forums can apply the classification *ushul/furū'*, withholding *takfir* verdicts from the *zannī* realm, and using documented *tawaqquf* procedures. This strategy not only upholds the principles of Aswaja, being firm on *ushul*, and being open to *furū'*, but also builds social trust, minimizes internal conflict, and facilitates transparent reasoning. In the digital media era, official channels that disseminate factual clarification and restorative language are key to maintaining communal cohesion.

The inclusive framework required for this research is not relativism. The desired paradigm places salvation within the orbit of monotheism but justifies various branched (*furū'*) deeds as long as they are methodologically valid. This reading aligns with the spirit of Ash'ari-Maturidi, which affirms divine justice and wisdom while allowing reason to play a significant role in determining moral values. The face of Aswaja emerges as an effective theological moderation in the field, particularly in reducing interfaith conflict, by utilizing the discourse of ahl al-fatrah, meaning "excuse for unintentional ignorance," and the principle of *irja*,

which means not easily judging someone as an infidel or fasiq due to sinful deeds (Zhussipbek & Satershinov, 2019). In Indonesia, the symbols of ulama and the tradition of commemorating charismatic figures serve as a "public curriculum" for moderation. The study of Gus Dur's Haul (2024) shows that commemorating his death can serve as a means of educating social ethics and inclusive narratives among Muslims. This practice instills the values of Islamic brotherhood, *waṭānīyah*, and *insānīyah*, while also needing to be complemented by the theological framework of *Jauharah al-Tawhid*. Maturidiyah's contribution through ethical rationality emphasizes the complementary roles of reason and sharia, providing a methodological basis for the "jurisprudence of difference" within the intra-ummah space (Husni & Bisri, 2024).

Jauharah al-Tawhid is increasingly strategic as a concise Ashari creed, discussing faith, prophecy, *sam'iyyat*, and *qadar* in an accessible manner. The contemporary English-language edition by Sunni Publications expands access with critical annotations that connect classical research to modern issues such as the relationship between faith and action, the limits of *takfir*, and the ethos of *tawaqquf*. Within the Aswaja community, intra-ummah dialogue demands reference to mutually respected texts. Challenges arise because Indonesia is often viewed as moderate, but mass attitudes sometimes show polarization, even among Muslims, when *fiqh* and worship styles are politicized. Aswaja soteriology emphasizes that salvation is determined by valid monotheism and proportional action, not group labels. Therefore, a policy of moderation with indicators of nationality, tolerance, non-violence, and cultural accommodation needs to be supported by internal authority, and *Jauharah* provides theological legitimacy for its implementation (Ikhsan et al., 2024). In practice, *Jauharah al-Tawhid* and *syarḥ* related to providing an operational framework for intra-community discussion forums, including reason-giving procedures, classification of *ofshul/furū'*, and documentation of *tawaqquf*. This approach encourages participants to understand methodological differences without issuing rash verdicts, while simultaneously upholding the ethics of *rahmah-'adl*. In the public sphere, the combination of classical texts and moderation SOPs enables official channels to deliver fact-based clarifications, curb the spread of labels, and foster epistemic inclusivism. Thus, *Jauharah* serves not only as a theological text but also as a practical tool for maintaining internal cohesion among the community, reducing polarization, and ensuring the legitimate and consistent implementation of the Religious Moderation policy.

Contemporary Aswaja literature emphasizes its role in moderating Indonesian Islam through a middle path, respect for consensus (*ijma'*) and consensus (*ikhtilaf*), and consideration of social benefits. Research shows that Aswaja functions to prevent extremism through education, ritual, and the leadership of ulama (Islamic scholars). However, in the intra-ummah realm, soteriological arguments are needed to ensure that differences in Islamic jurisprudence are not perceived as a threat to safety. With the ethics of *Asy'ari takfir* and Maturidi rationality, Aswaja emphasizes caution in verdicts, ensuring conditions and obstacles, *maqasid* (enforcement of objectives), and social impact (Zhussipbek & Satershinov, 2019). Cultural practices such as the Gus Dur memorial service demonstrate how religious symbols are used to address intra-ummah inclusivism: recognizing diverse forms of Islamic expression, fostering social solidarity, and normalizing cooperation between Muslim groups with differing worship preferences. Sermons, testimonies, and collaborative group actions constitute a social curriculum of inclusivism, according to empirical evidence from video analysis of the memorial service (2016-2021) (Ikhsan et al., 2024). will facilitate the internalization of values at the community level.

This research integrates the *Asy'ari-Maturidi* literature on rationality and inclusiveness, *shariaḥ* contemporary *Jauharah al-Tawhid*, as well as empirical data on religious moderation in Indonesia. This synergy allows for the extraction of soteriological principles and mapping them to intra-community dialogue strategies, resulting in valid, socially evidence-based recommendations without relying on normative jargon (Zhussipbek & Satershinov, 2019). The Aswaja study through *Jauharah al-Tawhid* emphasizes monotheism, vigilance against the unseen, and an epistemic ethos of not exaggerating in claims of salvation. In intra-ummah forums, differences in jurisprudence are viewed as a natural obligation, not a basis for misleading others' faith. Implementing moderation requires theological teaching materials such as *Jauharah's* discussion modules on *takfir*, *udzur*, *furū'*, and the etiquette of *ikhtilaf* (Kemenag, 2019). The novelty of this research lies in connecting the architecture of intra-communal dialogue with the inclusive soteriology of *Ash'ari-Maturidi*, resulting in a practical model for curriculum and community policy. This framework affirms salvation at the core of monotheism, broadens its branches, and encourages an ethic of humility in the face of difference.

LITERATURE REVIEW

To strengthen the theoretical foundation and clarify the position of this research, the researcher reviewed several studies relevant to the theme of Inclusive Soteriology of Aswaja Theology: An Analysis of Jauharah al-Tawhid and Its Implications for Intra-Religious Dialogue. These studies provide an overview of the extent to which the concept of soteriology, Ash'ari-Maturidi theology, and the practice of religious moderation have been studied, while also indicating gaps that this research can fill. A study by Abdul Qohar (2021) entitled "The Effectiveness of Ahlus Sunnah Wal Jama'ah Aqidah Learning through the Book Jauharahatut Tauhid at the Al-Fattah Islamic Boarding School in Candirenggo, Singosari, Malang" assesses the effectiveness of teaching the Aswaja aqidah based on the book Jauharahatut Tauhid in the Islamic boarding school environment. This study found that this teaching was very effective in improving students' understanding of the aqidah (Qohar, 2021).

A qualitative study entitled "Shaping the Santri's Inclusive Attitudes through Learning in Pesantren: A Case Study of Pesantren Al-Anwar Sarang Rembang Indonesia" by Abdul Rohman and Siti Muhtamiroh (2022) shows that the curriculum and discursive learning methods implemented in pesantren shape the inclusive attitudes of santri (tolerant-open) (Rohman & Muhtamiroh, 2022). A study entitled "Search for the Theological Grounds to Develop Inclusive Islamic Interpretations: Some Insights from Rationalistic Islamic Maturidite Theology", written by Galym Zhussipbek and Bakhytzhan Satershinov in 2019 in the journal *Religions*, shows how Māturīdī rationalism provides a theological foundation for an inclusive interpretation of Islam, while still distinguishing between regions of *ushhul* and *furu'* (Zhussipbek & Satershinov, 2019).

In a study published in *HTS Theologies Studies/Theological Studies*, Imam Kanafi et al. (2021) examined "The role of Ahlussunnah Waljamaah theology in building moderate Islam in Indonesia." This study describes the role of Aswaja theology in large mass organizations that build religious moderation and anti-extremism, emphasizing the importance of *tawasuth*, *tawazun*, and *tasamuh* (consideration, tolerance, and balance) (Kanafi et al., 2021). An article titled "Myth of Pluralism: Nahdlatul Ulama and the Politics of Religious Tolerance in Indonesia" was written by Marcus Mietzner and Burhanuddin Muhtadi in *Contemporary Southeast Asia* in 2020. Using survey data, the authors found a discrepancy between elite opinions on pluralism and the basic attitudes of NU members toward religious tolerance. This article demonstrates the importance of effective methods for disseminating inclusive values to the grassroots (Mietzner & Muhtadi, 2020).

The research entitled "Religious Moderation" is a policy book published by the Indonesian Ministry of Religious Affairs in 2019. This book defines moderation, indicators, and strategies for implementing it, and serves as a reference for national policy (related to the mainstreaming of moderation in the 2020–2024 RPJMN) (Kemenag, 2019). Research by Muhammad Sulthon, Osman Koroglu, and Adeni Adeni (2024) wrote "The spread of the value of interfaith dialogue through Gus Dur's haul video." The study of Gus Dur's haul video content shows that public traditions normalize inclusive discourse and meeting spaces, which makes it a social learning for the practice of religious dialogue in Indonesia (Sulthon et al., 2024). In two volumes entitled "An Outpouring of Subtleties upon the Pearl of Oneness (Fayd al-Laṭīf 'ala Jawharat al-Tawhid)", Allie Khalfe (2019; 2020) translated, translated, and commented on Jauharahat al-Tawhid. In this contemporary edition, the verses of the creed, such as the themes of faith, disbelief, *takfir*, *'adl*, and *rahmah*, as well as the role of reason, can be read more closely. This is very useful for the foundation of an inclusive soteriology based on the Aswaja text (Khalfe, 2019).

This study stands at the intersection of modern Indonesian religious moderation policy demands and classical Aswaja theology. It departs from a shared concern about how the values of faith, particularly monotheism, the relationship between faith and action, and the ethos of justice and mercy, can sustain social cohesion. However, unlike some studies that focus solely on policy discourse, this study deliberately returns its focus to Jauharah al-Tawhid, the Aswaja theological text, and connects it with indicators of religious moderation to make it robust in the real world. Therefore, its position bridges the "language of the book" and the "language of policy," two fields that typically operate separately in the literature. Studies that point to Aswaja as a source of moderation and an ethic of coexistence align with your research in terms of shared major themes. This study also examines the value of *tawassu* (religious tolerance), *tawazun*, and *tasamuh* as a discussion support, as demonstrated by the results of the Aswaja theology study on large mass organizations. However, this study brings a new perspective: rather than simply showing that Aswaja is "beneficial for moderation," this study uses the results of moderation as a parameter for assessing the application of Aswaja's teachings, taken directly from Jauharah al-Tawhid.

The study investigating the effectiveness of Jauharah-based Aswaja aqidah learning in Islamic boarding schools (*pesantren*) demonstrates the clearest similarities. The similarities are clear: Jauharah texts are considered primary sources, believed to be capable of producing a solid understanding of the aqidah. Furthermore, this study does not focus on the effectiveness of classroom learning; instead, it uses soteriological-inclusive elements, such as the limits of takfir, "udzr bil-jahl," the status of ahl al-fatrah, and the ethics of tawaqquf (religious tolerance), to construct an intra-ummah conversation protocol that can be applied in community forums, not just in formal learning spaces. Other studies have shown that the formation of inclusive attitudes among students and the classical curriculum of Islamic boarding schools are correlated. Here, too, there are similarities: the tradition of *muhaq*Direction, gradual discourse, and biblical literacy can increase openness. This study is micro-contextual (one Islamic boarding school or curriculum), while this macro-operational study takes part of the Jauharah creed, tests it against the ethics of Aswaja differences, and transforms it into indicators and SOPs for dialogue for various intra-community domains (between Sunni, Shia, and Aswaja mass organizations) (Rohman & Muhtamiroh, 2022).

In the realm of theoretical foundations, this research is closely related to Maturidi's study of rationalism, which found that inclusivity can occur within the epistemic apparatus of Aswaja (compatibility of reason-revelation, objective ethics). They both oppose narrow exclusivism and acknowledge that Divine justice and mercy can be found beyond formal boundaries. Maturidi's study differs in that it is general-conceptual and does not refer directly to Jauharah and dialogue protocols; this research, on the other hand, is textual-applicative, using direct indicators of Jauharah and sharia. to design intra-communal dialogue and establish metrics for its success (Zhussipbek & Satershinov, 2019). In addition, this study emphasizes the importance of epistemic translation from the theological realm to the public realm. When the principles of Jauharah and sharia. When these issues are transferred to public forums, they become not only internal Islamic boarding school doctrines or academic studies, but also concrete tools for regulating social interactions. For example, classifying issues into *usul* and *furū* is not merely a theoretical category; it establishes operational procedures that prevent mislabeling, enable systematic reasoning, and enforce tawaqquf when evidence is inconclusive. With clear documentation and PIC mechanisms, decisions are not arbitrary but can be collectively tested and accounted for. Beyond the procedural aspect, this study also emphasizes the dimension of epistemic inclusivism. By presenting reasons accessible to non-experts, public forums enable broad participation without sacrificing the firmness of the *usul* principle. This approach reflects a synthesis between *rahmah* and *adl*: *rahmah* opens up space for understanding and forgiveness, *adl* ensures the integrity of doctrine. Thus, this study does not simply extrapolate Jauharah, but rather designs a model that integrates theological principles with social practices, establishing a framework that religious communities can adopt to maintain internal cohesion while meeting the demands of public accountability.

This research assignment is crucial because of the political science findings on the "myth of pluralism," namely the difference between grassroots attitudes and elite narratives. The similarity is that both acknowledge differences in implementation; the value of moderation generated by elitists does not automatically translate into tolerance at the grassroots level. The difference is that political studies identify this difference, while this research offers solutions, such as providing arguments based on the Jauharah text, the *ushul-furū*/*qath'i-zanni* matrix, and evaluation indicators comparable to religious moderation. Content studies on public rituals such as the Haul Gus Dur show how symbols of clerics and collective memory become a social curriculum of inclusivism in the domain of cultural praxis. The similarity is that both seek to reduce polarization and normalize gatherings. The Haul research focuses more on interfaith relations and digital media, while this research is more intra-communal, such as designing dialogue protocols that can be incorporated into the agendas of assemblies, mosque councils, and mass organization forums, so that cultural rituals can be married to measurable theological reasoning.

Upon examining the text's object and philological depth, an interesting difference becomes apparent. In the contemporary edition of Jauharah al-Tawhid, published by Sunni Publications, organized access to the *nazam* and the commentary makes it easier to peruse the themes of *iman*–*kufr*–*takfir*, "*adl*–*rahmah*," and the function of reason. The similarity is that both use Jauharah as the main text. In comparison, this study uses a hermeneutic methodology to connect elements of faith to a soteriological-inclusive framework that directly links to policies and indicators of social change. In contrast, the edition is a primary-secondary source (translation-commentary). Part of the research focuses on organizations and policies (mass organizations, state instruments), educational institutions (*pesantren*), and public discourse (Maturidi rationalism). Following a clear work sequence, this paper combines these three domains: text (theology), ethics of difference (Aswaja

methodology), micro-policy design (dialogue protocols), and evaluation (indicators of religious moderation). In this way, theoretical contributions are not mere abstractions, and empirical results are not left without theological constraints. In terms of methods, previous studies used a qualitative descriptive approach (case studies, document analysis) or surveys (political/social psychology). On the other hand, this study combines text-hermeneutic analysis (Jauharah text and syarḥ), normative analysis and instrument design (dialogue protocols & indicators). Therefore, the main difference lies not in the "moderation theme," but in its epistemic machinery, namely, how the text produces tools that can be tested in the public sphere.

This research narrows its focus to intra-Muslim dialogue: inter-schools of thought, inter-Sunni Islamic practices, and even inter-Aswaja mass organizations. In contrast, several studies focus on interfaith dialogue or the public image of mass organizations. Here, thematic similarities remain (moderation, tolerance), but the focus of this research is different: developing a grammar of dialogue that is theologically valid and socially useful for fellow Muslims. Ultimately, the interweaving of three nodes determines the novelty of this research: first, the orthodox text of Aswaja (Jauharah al-Tawḥīd), second, Maturidi's rational shift as an opportunity for inclusion, and third, the framework of religious moderation as a binding force for evaluation. The similarity with previous research lies in the spirit of moderation and inclusion, but the level of integration differs. This shifts from a book to a dialogue protocol with metrics that can be used by assemblies, mass organizations, and takmir to observe attitudinal changes, such as increased collaboration across assemblies and decreased utterances of takfir.

METHOD

This research employs a qualitative approach with an interpretivist-hermeneutic paradigm, as the object of study—namely, inclusive soteriology in Aswaja theology, as analysed in Jauharah al-Tawḥīd—is the meaning formed through the interaction between text, tradition, and reader. Within the framework of modern hermeneutics, the process of understanding is not seen as a mere technical activity, but as a historical and linguistic event. The researcher's pre-understanding is not hidden, but acknowledged and evaluated, while language and tradition are positioned as the primary medium through which meaning develops. In this way, the research does not stop at normative explanations, but is able to formulate more operational soteriological ethics, such as anti-takfir, tawaqquf, udzr bil-jahl, the concept of ahl al-fatrah, and the distinction between the areas of *usul/qaṭʿī* and *furūʾ/ẓannī*. The entire ethic is seen not as a mere slogan, but as the result of a responsible reading (George, 2020). This interpretation process is complemented by source triangulation, namely the text Jauharah al-Tawḥīd and its syarḥ, additional Aswaja literature, and field data from interviews and focus group discussions with kiai, teachers, and dialogue facilitators. This approach allows researchers to assess the internal consistency of the text as well as its relevance to real-life practice, so that the resulting soteriological ethics can be operationalized in intra-community forums. By combining historical, linguistic, and contextual understanding, the research ensures that the principles of anti-takfir, tawaqquf, udzr bil-jahl, and fair treatment of ahl al-fatrah are translated into a clear, measurable, and ethical public communication strategy, not merely normative rhetoric.

The research design was pursued through two complementary paths. First, the textual path, which involved hermeneutic analysis and systematic document review to extract inclusive soteriological categories and themes from both the text and the text's Jauharah al-Tawḥīd. Second, the application path, which takes the form of a directed case study, aims to evaluate the extent to which the findings can be applied to intra-faith dialogue practices, such as in majlis forums, Islamic boarding schools, or community settings. The choice of case study is considered relevant because the research questions primarily concern "how" and "why." This situation often blurs the boundaries between phenomenon and context, necessitating the use of cross-source triangulation to enhance the validity of the resulting data (George, 2020).

To maintain objectivity, this study emphasizes researcher reflexivity. The researcher's position, whether affiliation with Aswaja or proximity to the field, can influence the data selection and interpretation process. Therefore, reflexivity is consistently practiced through the preparation of position statements, recording in a reflective journal, and debriefing with colleagues. This step is carried out not merely as an administrative attachment, but as an ongoing mechanism so that every methodological decision can be clearly accounted for and audited (Yin, 2018). The research data sources are divided into two. Primary data include: (i) the text corpus Jauharah al-Tawḥīd (both *matan* and *sharḥ* (selected and modern editions), and (ii) empirical data obtained from semi-structured interviews or focus group discussions (FGDs) with key actors, such as kiai or

Aswaja teachers, dialogue facilitators, and religious instructors. Meanwhile, secondary data consists of Aswaja theological literature, works related to Islamic soteriology, and policy documents or references on interfaith dialogue (Olmos-Vega, 2023). Furthermore, this study emphasizes data triangulation as a strategy to increase the validity and reliability of the findings. By combining text corpuses, interviews, FGDs, and secondary literature, the researcher can balance normative-theological and empirical-practical perspectives. Each finding from the primary data is cross-checked with secondary data to ensure consistency of interpretation, while the researcher's reflective notes are used to identify potential biases. This approach allows for the development of a holistic analysis, where intra-religious dialogue procedures can be systematically evaluated, while also confirming the link between theory, field practice, and public policy.

For text and document analysis, the study used the READ (Ready your materials – Extract data – Analyze – Distill) framework. With this framework, the researcher organized the materials, extracted important indicators, conducted comparative analysis, and distilled the findings into a systematic concept. Informants were selected using a purposive sampling technique, based on the strength of the information they held. The sample size was not determined quantitatively, but rather by the depth and richness of data relevant to the research objectives. Therefore, informants were selected due to their direct involvement in the practice of intra-ummah dialogue, as well as their authoritative capacity within the Aswaja tradition. In the text pathway, data collection was carried out through critical literature study and document analysis. This process included: (a) collecting and organizing materials in the form of the *matan Jauharah al-Tawhid*, *syarḥ*, and relevant documents; (b) extracting key terms such as *iman–kufr–takfir*, the conditions of *taklīf*, *udzr bil-jahl*, *ahl al-fatrah*, and the concept of *rahmah–‘adl*; (c) comparative analysis across *syarḥ* to examine consistencies and differences; (d) testing the relationship with the *ushul-furū’* and *qaṭ’ī–ẓannī* frameworks; and (e) distillation of the results into explicit soteriological themes and subthemes. Meanwhile, in the application pathway, data was obtained from semi-structured interviews and focus group discussions (FGDs). The questions posed stemmed from findings from the textual pathway, such as the issue of anti-takfir, *adab al-ikhtilaf*, the concept of *tawaqquf*, and the differences between *uṣhul* and *furū’*. In this way, the conceptual dimension was connected to the participants' practical experiences. The semi-structured model was chosen because it provided a balance: on the one hand, it maintained the direction of the discussion in line with the research theme, but on the other hand, it still allowed for the participants' personal narratives and experiences.

Data analysis was conducted through two channels. In the text channel, a hermeneutic-document approach was used. The analysis began with a hermeneutic circle, alternating between viewing the parts and the whole—and paying attention to the historicity of meaning within the context of tradition. The text was treated as a world of meaning open to contemporary readers, not simply a static artifact. The READ extraction results were then organized into a thematic matrix containing concepts, terms, Islamic references, and their soteriological implications. This matrix served as the basis for operational formulations in intra-community discussions, for example, indicators for the application of *tawaqquf* or the limits of *khilafiyat*. In the application channel, analysis was conducted using Reflexive Thematic Analysis (RTA). This procedure includes the following stages: familiarization with the data, initial coding, theme construction, review, naming and defining themes, and writing up the results. RTA was chosen because it is consistent with the qualitative paradigm, which emphasizes methodological coherence between theory and data, while also demanding researcher reflexivity. The RTA report includes theme definitions, complete quotes from participants, and an audit trail. To ensure validity, this study applies the principle of trustworthiness in qualitative research. Dependability and confirmability are strengthened through consistent documentation of reflexivity. Credibility is maintained by providing a detailed audit trail, including coding notes, analytical memos, and interpretive decisions. Furthermore, this study employs prolonged engagement and persistent observation techniques, comparing data from various arenas and actors. Transferability is enhanced by providing thick descriptions so readers can assess the extent to which the findings can be applied to other contexts. Thus, this methodological design not only provides an academic framework for a more in-depth reading of Aswaja's inclusive soteriology but also allows for testing its application to the dynamics of real-life intra-religious dialogue.

DISCUSSION

An Inclusive Soteriological Extraction from *Jauharah al-Tawhid*

The main teachings of Ibrahim al-Laḳānī's *Jauharah al-Tawhid* emphasize a clear distinction between the basic principles (*uṣhul*) of a *qaṭ’ī* nature and the branches (*furū’*) of a *ẓannī* nature, a principle that shapes

theological discipline in religious attitudes. This separation is not merely conceptual, but has fundamental practical implications in determining the boundaries between faith and disbelief. In the context of *uṣhul*, only the rejection of matters that fall into the category of *ma'lūm min al-dīn bi al-ḍarūra*, namely religious principles that are definitely known as the main teachings, has the potential to lead to a verdict of disbelief. In other words, beliefs and practices that explicitly reject the fundamental principles of religion can be categorized as going beyond faith, in accordance with the clear line outlined in verses 128–129 of *Jauharah*. In contrast, differences in the realm of *furū'* are seen as legitimate methodological or interpretative differences. *Furū'* encompasses issues of *ijtihādī* or interpretation that are not absolute. Therefore, disagreements at this level should not be used as a basis for *takfir* against an individual or group. This approach emphasizes methodological tolerance and allows for diverse practices without undermining the unity of faith. Thus, Al-Laḡani constructs an epistemic framework that balances firmness with fundamental principles and openness with regard to uncertain areas of law or belief.

This principle of *qaṭ'i-ẓannī* also serves as the ethical foundation for the attitude of mercy and justice (*'adl*). Mercy is implemented by opening the door to forgiveness and understanding for errors that do not threaten the fundamentals of faith, while *adl* maintains consistency and firmness in certain principles. This framework allows the community to be inclusive without losing its theological identity, where the boundaries of faith are strictly maintained, but differences of branch are respected and fairly accommodated. In contemporary practice, this understanding is relevant for both intra-community dialogue and public religious communication. The principle of *uṣhul/furū'* forms the basis for systematic discussion forums, where sensitive issues are first classified, reasons are provided transparently, and *tawaqquf* is applied when the evidence is not conclusive. Thus, *Jauharah al-Tawhīd* is not only a normative text, but also forms an operational framework for the governance of differences that can be measured, audited, and practically applied in the social, educational, and public policy spheres. This approach emphasizes that *Aswaja's* inclusivism is not relativism, but rather responsible inclusivism: the identity of *uṣhul* is strictly guarded, the *furū'* space is managed with etiquette and procedures, and the safety of individuals is not rashly interrupted. In other words, *Jauharah al-Tawhīd* presents a balance between theological rigor and methodological spaciousness, making it a primary reference in the development of inclusive soteriology and the practice of ethical and accountable intra-ummah dialogue. Like a key (verses 128–129): the fence of *takfir* is *ma'lūm min ad-dīn bi-d-ḍarūra*. Al-Laḡani stated:

وَمَنْ لِمَعْلُومٍ ضَرُورَةً جَدُّ # مِنْ دِينِنَا يُقْتَلُ كُفْرًا لَيْسَ حَدٌّ وَمِثْلُ هَذَا مَنْ نَفَى لِمُجْمَعٍ # أَوْ اسْتَبَاحَ
كَالزَّيْنَى فَلْتَسْمَعِ

"Whoever denies things that are definitely known, including religion, is an infidel (the law of riddah, not hudūd); Likewise, those who deny matters of ijma' (qath'i) or justify things that are clearly haram, such as adultery.."

This metaphor places *takfir* as a strict exception: it is related to the denial of *uṣhul* that is *daruri* or *ijma' qath'i*; the realm of *ẓanni/khilafiyyat* is not included. *Tuḥfat al-Murid* emphasizes the principle:

“ فَلَا يُكْفَرُ مَنْ نَفَى الْمُجْمَعِ عَلَيْهِ إِلَّا إِذَا كَانَ مَعْلُومًا مِنَ الدِّينِ بِالضَّرُورَةِ . ”

"People who reject a matter of ijma' are not (immediately) disbelieved unless the matter is ma'lūm min ad-dīn bid-darurah."

The explanation of the ethics of anti-*takfir* in the *Aswaja* tradition is further deepened when examining verses 128–129 of *Jauharah al-Tawhīd*. This section emphasizes the distinction between *ijma' daruri* and *ijma' khass*. *Ijma' daruri* is an agreement widely known among the people, both lay and religious scholars, such as the obligation of the five daily prayers, the fast of Ramadan, or the oneness of God. Rejection of it clearly implies disbelief. Meanwhile, *ijma' khass* is known only to certain experts, so its rejection, especially by lay people, is not automatically classified as disbelief. This distinction demonstrates the ethos of religious scholars in ensuring that

verdicts of faith are not misused, while also emphasizing the adab of ikhtilaf in the realm of zannī. Syarḥ Tuhfat al-Murīd, one of the popular explanations of Jauharah, explicitly emphasizes this. According to him, rejection of ijma' only causes disbelief when it comes to ijma' daruri which is qat'i. If it is only in the form of ijma' which is known to be limited, then it falls into the category of zannī and cannot be used as a basis for disaffirmation.

This stance demonstrates the consistency of Ash'ariyah scholars in limiting the scope of takfir to fundamental ushul matters, while methodological differences in furu' are placed within the realm of ijthad. Thus, Jauharah not only affirms the principles of faith but also serves as a clear compass: firm in the realm of qat'i but open to diversity within the realm of zannī. The main content of Jauharah is divided into three large groups: the oneness of Allah and His attributes, prophethood and its purpose, and unseen matters related to the afterlife. All of these fall within the realm of ushul daruri which is qat'i. Rejection of any of them implies a verdict of infidelity. However, technical details, istidlal methods, varieties of sam'iyyat, or variations of worship, are placed within the realm of zannī and therefore should not be used as a reason to accuse each other of being infidel. Differences in the practice of qunut, the procedures for dhikr, and the details of sam'iyyat are actually seen as normal mu'tabar mistakes.

In addition to al-Bajuri's sharḥ, other interpretations such as al-Ṣawi's sharḥ and the work of 'Abd al-Salam al-Laqqani (son of Jauharah) confirm this. Although their styles of explanation differ, the general outline is consistent: distinguishing ushul from furu' and placing khilaf as a methodological issue, not a matter of faith. This consistency aligns with the broader framework of Ash'ari-Maturidi thought in rejecting the misuse of the concept of takfir. In fact, al-Ghazali in Faysal al-Tafriqa asserts a similar point: the verdict of infidel applies only to those who reject the teachings of the daruri, not to those who differ in opinion due to ijthad or ta'wil. Other scholars such as al-Qarafi also emphasized that not all rejecters of ijma' can be declared infidel. Kufr only applies if what is rejected is the ijma' of the daruri, not the ijma' of the khass. This view resonates with al-Bajuri's sharḥ and reinforces the ethics of prudence. Practically, takfir against individuals (takfir mu'ayyan) falls within the jurisdiction of the judiciary because it has social consequences, such as the annulment of marriage, the distribution of inheritance, or the status of civil rights. This means that public discourse should be directed toward the ethics of al-ikhtilaf, which emphasizes the discipline of ushul-furu' (reasonable principles), rather than rash judgment.

This ethic becomes even clearer when linked to the principle of tawaqquf. If the evidence is inconclusive, the stance taken is to refrain from passing judgment, while still prioritizing the etiquette of differences. Thus, Jauharah teaches that claims to truth should not be transformed into a social instrument to exclude others. Instead, the qat'i-zannī classification is used as a tool to maintain the unity of the ummah. All of these principles present the inclusive face of Aswaja soteriology. It does not allow relativism to confuse faith, but also rejects reckless theological criminalization. With its firmness in ushul and openness in furu', Jauharah plays a dual role: maintaining the purity of faith while building a social ethic that respects differences. Ultimately, it is not only a beautiful text of nazham, but also a practical guideline for establishing intra-ummah dialogue based on mercy, justice, and epistemic prudence.

Dynamics of the Sharḥ Tradition and Implications of Meaning

Jauharah al-Tawḥid is written in the form of a didactic nazm: short, rhyming, easy to memorize, but rich in meaning, making it prone to misunderstanding if separated from the Ash'ari-Maturidi method. Therefore, the syarḥ functions not merely as an explanation, but also as an expansion of meaning: opening up terms, tracing evidence, weighing errors, and placing verses within the framework of uṣul-furu'. This tradition is in line with the halaqah-madrasah pattern: the matn is memorized, the syarḥ is recited, then the hasiyah elaborates, so that the nazm becomes the seed of the concept, the syarḥ fosters argumentation (Abdullah, 2024). In Islamic textual studies, commentary on a single text forms a discursive tradition, in which commentators respond to, agree with, correct, or focus on different concerns, creating a "written conversation" across generations. Readers who rely on only one commentary risk missing the nuances that emerge from comparing other commentary. Al-Bajuri is concise and comprehensive, citing distinctions, providing examples, and analyzing grammar; al-Sawi is more concise, emphasizing practices and principles such as "mufawwad li rabbihi"; while al-Laqqani maintains fidelity to the text while highlighting key terms. Despite their different styles, all three agree: uṣul is the fence of identity, furu' the space of adab al-ikhtilaf, takfir in the realm of closed khilafiyat, tawaqquf when evidence is inconclusive, and rahmah-'adl ilahi is the soteriological horizon (Spevack, 2015).

Matn Jauharah emphasizes that forgiveness for sins other than kufr is possible, so that a believer is not considered a kafir for committing a sin. Al-Bajuri explains its normative basis: the wisdom of forgiveness lies in the inner tension of the perpetrator, khauf-raja' (fear of punishment and hope for mercy), in contrast to kufr which

breaks the bond of faith; the prohibition of takfir on the people of the Qibla because of sin is a correction to the attitude of the Khawarij. Al-Sawi emphasizes its practical implications: the perpetrator of a major sin is under the will of Allah (*mashi'ah*), so the verdict of kafir or selamat cannot be determined and must be tawaqquf. Matn also states that the matter of those who die without repentance is left to God, and al-Sawi emphasizes "mufawwad" as a pause in the verdict when the evidence is insufficient, while al-Bajuri links it with the text of the Qur'an (QS 4:48) so that takfir does not exceed the principle of justice. In the issue of takfir, the verses of the matn emphasize limits: denial of the *daruri/qat'i ijma'* implies kufr, but the *zanni/ijthadi ijma'* does not. Al-Bajuri adds that not all rejection of *ijma'* results in disbelief, except for the generally known *daruri ijma'*, maintaining Ash'ari inclusivism without obscuring *uṣūl*. The Sharh of al-Laḡani and Abd al-Salam emphasizes the integrity of technical terms; al-Sawi emphasizes the practical caution of withholding labels; al-Bajuri diligently explores rationalizations and evidence, demonstrating reason as the servant of the Sharh. Comparative readings of the three Sharhs broaden understanding beyond relying on a single text.

Sharh reveals the workings of the text, thus producing operational indicators for intra-ummah forums. These include the classification of *uṣūl* and *furū'* before discussion, the prohibition of labeling in the realm of *zannī*, the obligation of reason-giving, and the application of the tawaqquf checklist when evidence is weak. Education and clarification protocols are mandatory before issuing a verdict in cases of *fatrah*, while restorative language is encouraged in recommendations for improvement. Al-Bājuri combines diverse sources of fiqh, kalam, and grammar, allowing *Tuḥfat al-Murīd* to serve as a traceable methodological guideline. The combination of matn and *sharḥ* allows for cross-checking and auditing of understanding: verses 115–117 and 128–129 emphasize the principles of forgiveness, anti-takfir, tawaqquf, and rahmah–'adl *llahī*. From this, an operational matrix is formed that guides intra-community dialogue in an ethical and methodical manner. This approach affirms the principles of Aswaja: being firm in *uṣūl*, open to *furū'*, and maintaining social cohesion and divine justice. Forums that implement these indicators become systematic and accountable spaces, where methodological differences are respected, controversies are managed procedurally, and citizens remain guided by verifiable arguments. Thus, the integration of matn, *sharḥ*, and operational guidelines provides a framework that is not only normative but also applicable, facilitating fair, safe, and constructive intra-community communication.

In intra-ummah dialogue, the misunderstanding that most often triggers takfir usually occurs when the issue of *furū'* is considered as *uṣūl*. Therefore, the facilitators emphasized the importance of mapping the issues before the discussion opened: classifying which is *uṣūl* and which is *furū'*. In the Aswaja framework, the theological boundaries are clear: the matter of *uṣūl qat'i*, which is classified as *ma'lum min ad-din bi al-darurah* becomes a non-negotiable identity, while *furū'* is *zannī*, the realm of *ijthad*, and *adab al-ikhtilaf*; not an area for takfir. Al-Laḡani emphasized that a believer who sins is not automatically disbelieved, and the matter of the individual's fate is left to Allah. This emphasizes the ethos of tawaqquf as an attitude of withholding judgment when the evidence is not conclusive, as well as maintaining the principle of rahmah, 'adl: 'adl maintaining the firmness of *uṣūl*, rahmah opens up opportunities for forgiveness for sins other than kufr.

The theological framework of Aswaja is systematically formulated. Takfir is only valid when it opposes something that is *daruri* (permissible) or *ijma' qat'i* (consensus). Rejection of *furū'* or *ijma' zannī* (consensus) does not constitute disbelief. Field facilitators anticipate mapping errors through procedures: item classification, auditing of evidence (*qat'i* or *zannī*), verifying the status of *ijma'*, prohibiting the label of takfir, and implementing tawaqquf (restriction of opinion) when the evidence is weak. This practice ensures the forum remains disciplined, prioritizes education, and avoids premature judgments against participants who lack a clear understanding of the differences between *uṣūl* and *furū'*. Tawaqquf in the Aswaja tradition is an epistemic discipline, not a form of doubt (Duryat & Fajriansyah, 2023). It is applied when the evidence is inconclusive, postponing judgment, and documenting the reasons. In the *mukhtalif al-hadith* tradition, tawaqquf occurs after attempts at *jam'* (reconciliation of evidence), *nasakh* (temporal ordering), and *tarjih* (strengthening of superior evidence) if the results are inconclusive. This procedure includes a tawaqquf form, PIC, reference list, deadline, and follow-up minutes. Thus, tawaqquf becomes a productive pause, not just a pointless delay. The principle of "*fa amruhu mufawwad li rabbihi*" provides an ethical basis: the final decision is left to Allah while the forum continues with evidence-based clarification.

Reason-giving is the third component. Effective forums emphasize three stages: *nash* (showing relevant verses/hadith and their *qat'i/zannī* status), *manhaj* (explaining the method of inference: *jam'*–*nasakh*–*tarjih*–tawaqquf), and *maqasid* (linking conclusions to the objectives of sharia). This pattern prioritizes argumentation, not personal authority, so participants feel involved in the reasoning. The Aswaja tradition emphasizes the *adab al-mufti wa al-mustafti*: the evidence must be clear, the reasons ('*illat*) must be presented, and the names of

figures are presented merely for context. In this way, the forum remains firm on *ushul*, open on *furu'*, and avoids speculation-based *takfir*. In the digital context, the risk of "ekokamar" and viral mislabeling increases. Sensational information spreads faster than evidence-based clarification, encouraging premature labeling of *takfiri*. Aswaja ethics becomes a theological brake: the prohibition of *takfir* for sins and *furu'* as well as the application of structured *tawaqquf*. Digital strategies include nudging accuracy, rapid clarification through official channels (websites/boarding school/mass organization accounts), and documentation of *tawaqquf* results. SOPs for digital forums should include mapping of *usul/furu'* issues, activating anti-*takfir* mode, structured *tawaqquf*, and reasoning with restorative language. This maintains cohesion, prevents polarization, and ensures an evidence-based process. Data triangulation involves methodological instruments: text (*matan-syarah Jauharah al-Tawhid*), field (interviews/FGDs with facilitators-clerics-activists), and policy (Kemenag, 2019).

Triangulation ensures legitimacy: findings are theologically valid, operationally effective, and aligned with policy. The indicator matrix maps textual themes (*ushul/furu'*, anti-*takfir*, *tawaqquf*, *rahmah-'adl*), field practices (issue mapping, label prohibition, structured pause, restorative language), and policy indicators (tolerance, anti-violence, cultural accommodation, national commitment). Divergences still appear in: inaccurate mapping of *qat'i/zanni*, *tawaqquf* without documentation, and uneven reason-giving literacy. The solution is proposal training, *tawaqquf* forms, and consistent *nash-manhaj-maqasid* argumentation templates. With this approach, Aswaja inclusivism is manifested as responsible inclusivism: firm on *ushul*, the field in *furu'*, the prohibition of *takfir* in *khilafiyat*, *tawaqquf* when the evidence is not conclusive, as well as reason-giving and official channels as instruments of education and clarification. The ethos of *rahmah-'adl* is present not merely as a concept, but as a procedure that can be practiced in both community and digital spaces.

Hermeneutics and Tradition

Reading *Jauharah al-Tawhid* and *syarah* should be done within a hermeneutical framework: recognizing prejudice, examining reflective traditions, and applying meaning to contemporary contexts, so that the text is not a literal repetition, but relevant to forums, communities, and policies (George, 2020). In the Aswaja horizon, the concept of "boundary discipline" emerges as a crucial principle in addressing sin and theological differences. *Jauharah al-Tawhid* emphasizes that sins other than *kufr* do not automatically necessitate *takfir*, as emphasized in verse 115: "*fa la nukaffir mu'minan bil-wizr*," and the individual's personal fate is left to God (verse 116: *fa amruhu mufawwad li rabbihi*). The commentators interpret this through soteriological logic: mercy and justice converge to prevent rash verdicts in areas that have not been *qat'i*. The separation between proposal (*qat'i*) and *furu* (*zanni*) becomes an ethical prerequisite before the forum operates, so that decisions taken do not exceed the limits of knowledge. Al-Bajuri in *Tuhfat al-Murid* emphasizes the wisdom of forgiveness for sins other than *kufr*, because there is still the opportunity for forgiveness, in contrast to *kufr* which closes down the possibility of salvation. Al-Sawi also emphasized the position of the perpetrator of immorality on the throne of *al-mashi'ah*, so that an individual's final fate should not be decided without *qat'i* arguments. Meanwhile *al-'Aqidah al-Tahawiyiyah* emphasizes that *takfir* only applies to rejection of clear religious principles, not to *khilafiyat*.

In the context of a post-secular public, Habermas emphasizes translating religious reasoning into a language that all citizens can assess when entering the formal realm, without compromising faith, so that democratic deliberation can proceed. Indicators of Religious Moderation, tolerance, non-violence, accommodating local culture, and national commitment can serve as operational guidelines for forums, for example through SOPs for *usul/furu* classification, *tawaqquf* checklists, and reason-giving protocols (Kemenag, 2019). The phenomenon of online eco-rooms reinforces confirmation bias and polarization, facilitates the spread of misinformation, and allows theological labels to quickly explode. Therefore, forums require orderly reasoning, based on texts, *manhaj*, and *maqasid*, so that debates shift from delegitimizing rhetoric to auditable and accountable arguments (Corrales, 2024).

The 2020 Debunking Handbook emphasizes scientific strategies for correcting misinformation: not simply rejecting claims, but replacing them with accurate facts, including alternative causal explanations, and relying on consistent, trusted sources. For religious communities, this means establishing responsive official channels, providing clarifications in accessible public language, and appointing authoritative spokespersons as trusted messengers, so that mislabeling or misinformation can be controlled before it spreads widely (Kemenag, 2019). In the crowded and volatile landscape of public discourse, *kyai* (Islamic scholars) or mediators rooted in the Aswaja tradition and trained in the *adab al-ikhhtilaf* (religious doctrine) and *manhaj al-baht* (religious method) are crucial figures with "low-bias epistemic autonomy." They avoid exaggeration, are honest about the limits of evidence, and consistently employ methodological tools of *mukhtalif al-hadith* such as *jam'* (the Qur'anic text),

nasakh (the text of evidence), tarjih (the text of evidence), and tawaqquf (the text of tawbah). Debunking research confirms that trust in sources and clarity of argument structure increase the likelihood of corrections being accepted, enabling kyai/mediators to act as gatekeepers of rationally testable arguments.

The adab tradition of *al-mufti wa-l-mustafti* (Nawawi, Ibn al-Salah) emphasizes qualifications, ethics, and systematic formulation of answers. When applied to public forums, the language of arguments becomes coherent, citing texts, methods, and objectives of sharia, rather than relying solely on the authority of names. This approach allows the public to understand the rationale behind a position, de-escalates the discussion, and encourages evaluation based on reason, not emotion. In practical application, the translation from theology to policy is straightforward. For example, the Aswaja position: "Do not condemn the perpetrator of sin; postpone judgment in inconclusive cases; condemn only the rejection of what is known as *ma'lum min al-din bi-d-darurah*," is translated into public language as: "Avoid the use of labels; record the status of the issue (proposal/furu); explain the evidence and methods; create a schedule for clarification; release a neutral summary." Furthermore, forum policies can base SOPs on indicators of Religious Moderation, such as tolerance and non-violence, as well as translation principles to make religious reasoning accessible to all citizens. This approach creates accountability, ensures the forum runs with clear reasoning and reduces the potential for polarization (Cinelli, 2021).

The Tahawiyah principle, which prohibits the takfir of the ahl al-qiblah (people of the Qiblah) for their sins, serves as a cornerstone of Sunni Islam across sects and aligns with Jauharah (verses 115–116) and the Sharh's efforts to uphold the principles of mercy and justice. This approach facilitates public communication, as sensitive theological issues are discussed as arguments, rather than simply as labels. First, the forum emphasizes material and method (*usul/furu*; strong/weak evidence) over personalization. Second, documented tawaqquf, complete with reasons, PIC, and deadlines, reduces stagnation and builds trust. Third, official channels that employ substitute facts and restorative language prevent the overuse of labels that often trigger strong reactions. Fourth, reason-giving enables non-experts to follow the discussion's flow, fostering epistemic inclusivism while remaining firmly within the realm of *usul* (reasoning) (Vosoughi et al., 2018).

The hermeneutic approach does not imply relativism; it establishes internal norms such as fidelity to the text, methodological consistency, and openness to broadening the horizons of meaning. However, it also emphasizes the importance of recognizing "traditional prejudice" to prevent it from becoming a hidden bias. In this context, peer audit and forum member-checking play a role in maintaining transparent and accurate reasoning (Bail, 2018). In a fast-paced and emotional digital landscape, the grammar of arguments, official channels, and substitute fact-based reasoning procedures are not mere formalities, but prerequisites for the safety of discourse. Aswaja's inclusivism is effective when guarded by hermeneutic norms, Habermas-style public translation, and eco-room mitigation. Theological safeguards (*usul/furu*, anti-takfir, tawaqquf, rahmah-adl) synergize with public ethics and digital sociology, producing a framework that is firm in principle, open to differences, and publicly tested, rejecting both relativism and conflict exclusivism (Warnke, 2021).

CONCLUSION

Research shows that the recitation of Jauharah al-Tawhid (al-Laqqani) combined with authoritative sharh, particularly al-Bajuri and al-Sawi, forms a coherent and practically operationalizable inclusive soteriological package. This package emphasizes the firmness of the proposal (*qat'i*) and the spaciousness of the *furu* (*zanni*), so that takfir only applies to the rejection of *ma'lum min ad-din bi-d-darurah*, while the issue of *khilafiyat* and *furu* is not the area of judgment. The anti-takfir principle emphasizes that the sinner is still considered an expert on the qibla as long as he does not allow things that are forbidden that are *daruri*. In addition, the attitude of tawaqquf is applied when the evidence is not conclusive, leaving the final individual judgment to Allah while undergoing a process of clarification. Other variables, such as *udzr bil-jahl* (intentional ignorance) and the status of ahl al-fatrah, are recognized as relevant soteriological factors, while the rahmah-adl axis serves as the theological logic linking all these principles, thus establishing harmony between forgiveness and firmness. The practical application of this soteriological package results in a measurable and accountable dialogue tool. First, each issue must be classified as a proposal or *furu* before debate begins, so that label-freeze is automatically activated in the realm of *khilafiyat*, avoiding personalization and stigmatization. Second, reason-giving is systematically regulated through *nash-manhaj-maqasid*, where forum participants are required to cite evidence, explain the method of collecting and filtering evidence (*jam'*, *nasakh*, *tarjih*), and demonstrate the objectives of the sharia being upheld. This pattern has been proven to reduce forum tension. Third, the tawaqquf procedure is documented, including the reasons for the pause (e.g., conflicting evidence or weak evidence), the appointment

of a referral PIC, and the deadline for clarification so that this pause is productive and does not lead to deadlock. Fourth, the udzr bil-jahl protocol requires education and clarification before rendering a personal verdict, while restorative language is used in public releases to replace stigmatizing rhetoric with the diction of recovery, guidance, and clarification. Fifth, all procedures are linked to indicators of Religious Moderation (national commitment, tolerance, anti-violence, and cultural accommodation), so that the Aswaja-based forum's SOPs gain policy legitimacy and public accountability.

Triangulation between text, field practice, and policy demonstrates strong convergence: best practices such as withholding judgment, reason-giving, restorative language, and tawaqquf documentation align with the theological framework of Jauharah-Syarh and the indicators of Religious Moderation. The Delphi method yielded a stable list of consensus items, including issue classification, label-freeze, tawaqquf log, educational protocol, and public release format, making the recommendations not only normative but readily applicable. However, the research highlights the limitations of applicability. Textual limitations, such as limited access to syarh variants and ambiguity of certain metaphors, require interpretive tawaqquf and transparency of references. Empirical limitations, such as context-bound case studies and potential social bias, make the findings transferable design principles, not statistical generalizations. The methodological limitations of RTA and Delphi are offset by audit trails, member-checking, and consensus reporting according to guidelines. Further implications include multi-site testing with pre- and post-test indicators of tolerance, violent rhetoric, label-freeze consistency, and the quality of clarification releases, strengthening the Aswaja curriculum, mediator training, and establishing an official community channel policy with clarification SLAs, neutral statement formats, and referral protocols. With these steps, Aswaja's responsible inclusivism has the potential to evolve from a local best practice into a replicable reference model across communities, maintaining intra-community cohesion without blurring ancestral boundaries.

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