Fakultas Ushuluddin dan Studi Agama
Universitas Islam Negeri Imam Bonjol Padang
MAJALAH ILMU PENGETAHUAN DAN PEMIKIRAN KEAGAMAAN TAJDID

Religio Perennis by Frithjof Schuon and Its Relevance to Komaruddin Hidayat's Concept of the Religion of the Future

M. Iqbal*

*Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi
email: kobalarz2000@gmail.com

Abstract *: This article aims to analyze the relevance of Frithjof Schuon's Religio Perennis thought to the concept of future religion developed by Komaruddin Hidayat. The Religio Perennis approach offers the view that all religions have a universal and transcendent core of spiritual truth that transcends symbolic and doctrinal boundaries. This idea is then compared with Komaruddin Hidayat's vision, which emphasizes the importance of renewing religious understanding in the face of globalization, moral crises, and plurality of beliefs. This study uses a qualitative method with a literature review approach to the primary works of both figures. The results of the study show common ground between the two in terms of their emphasis on esoteric spirituality, inclusivity, and the relevance of religion in responding to contemporary humanitarian issues. This article concludes that the Religio Perennis approach can provide a strong philosophical and spiritual framework for the formation of a more dialogical, humanistic, and transformative religious paradigm for the future.*

Keywords: Religio Perennis, Frithjof Schuon, Komaruddin Hidayat, Religion of the Future

INTRODUCTION

Religion is one of the most fundamental realities in the history of human civilization. Ever since humans became aware of their existence and began to reflect on the meaning of life, there has been a drive to seek something beyond themselves—something transcendent and absolute. (Kurup et al. 2022) This existential search gave rise to religious symbols, belief systems, rituals, and moral and social orders that form the foundation of communal life. In society, religion functions not only as a spiritual means to draw closer to the Divine but also as a source of values, norms, and a social ethical framework. (Amallia 2019) However, history shows that religion does not always act as a unifying force. When religion is practiced in a rigid, exclusive, and formalistic manner without spiritual depth,

it often becomes a source of conflict and dehumanization. Fanaticism regarding religious symbols and dogmas frequently leads to polarization, discrimination, and violence in the name of God. (Mujiburrahman 2018)

This situation has become increasingly complex in the contemporary era, as global society faces the reality of deepening pluralism driven by the forces of globalization, technological advancements, and the information explosion. (Setyabudi 2021) Social life is no longer homogeneous but is characterized by a diversity of beliefs, worldviews, and spiritual expressions. This situation creates opportunities for the growth of more open and reflective interfaith dialogue. (Wildan 2020) However, on the other hand, pluralism can also become a point of friction if not managed with an inclusive perspective. The persistence of literal and exclusive interpretations of religious texts remains the primary obstacle to fostering harmony within diversity. (Arimbawa 2020) Therefore, a new paradigm is needed in understanding religion—one capable of exploring spiritual depth and universal human values, while responding to the dynamics of the times in a more esoteric and transformative manner. (M. Baharudin 2014)

One approach that offers a deep and spiritual understanding across religions is the concept of Religio Perennis (the Eternal Religion). This approach is based on the belief that all the world's major religions contain the same core of metaphysical truth, which is transcendent and eternal. From this perspective, differences in symbols, rituals, and doctrines between religions are understood as external expressions of the same inner reality: humanity's relationship with the Absolute or the Supreme Reality. (Z. Taufik 2022, hlm. 36) Religio Perennis does not deny the uniqueness of each religion, but rather acknowledges diversity as a form of spiritual richness that leads to a single transcendental goal. This idea aligns with the principle of tawhid in Islam as depicted in Surah Ar-Rum: 30, which states that true religion is grounded in the divine nature (fitrah) that is inherent in human beings. (RI 2010)

A key figure who developed the idea of Religio Perennis in the 20th century was Frithjof Schuon, a Swiss metaphysical philosopher. (Hamid Nasuhi 2002) In his work, Schuon asserts that metaphysical truth is not bound to the formal structures of religion, but rather lies in the inner (esoteric) aspects that transcend exoteric boundaries. (Farid et al. 2025) He held the view that every religious tradition possesses spiritual validity as long as it is rooted in universal divine principles. Therefore, interfaith unity need not be achieved through the unification of doctrines, but rather through respect for the transcendent truth that animates all religions. (Schuon 1987, hlm. 12) His ideas are particularly relevant in the context of a pluralistic society like Indonesia, which requires a humanistic, inclusive, and spiritual interfaith approach. (Schuon 1993, hlm. 15)

In Indonesia, similar thinking has emerged through the ideas of Komaruddin Hidayat, a contemporary Muslim intellectual who has consistently called for a renewal in religious perspectives. (Haris 2020, hlm. 41) Komaruddin

emphasizes the importance of interpreting religion symbolically and multidimensionally, rather than literally and narrowly. He strongly criticizes legalistic, formalistic, and superficial approaches to religion, and calls for a transformation of spiritual consciousness to address the humanitarian crisis, moral degradation, and ecological destruction. (Khafidhoh 2019) According to him, the religion of the future must be able to awaken inner consciousness, strengthen ethical responsibility, and creatively open spaces for interfaith dialogue. In this regard, Komaruddin's ideas align with the spirit of Religio Perennis, which emphasizes the spiritual essence and universal human values within religious practice. (Komaruddin Hidayat dan Muhamad Wahyuni Nafis 1995, hlm. xxix)

Although they come from different cultural backgrounds and intellectual traditions, Frithjof Schuon and Komaruddin Hidayat share important common ground in their appreciation of the esoteric dimensions of religion, their critique of formalism, and their vision of an inclusive and dialogical approach to religion. Both assert that religion must not become an instrument of power, exclusivism, or a divider of humanity, but rather must be a source of spiritual transformation, peace, and social justice. Unfortunately, to date, no academic study has been found that explicitly compares these two schools of thought in depth. Yet, a philosophical comparison between Schuon's Religio Perennis and Komaruddin Hidayat's vision of the religion of the future is crucial for enriching interfaith theological discourse in Indonesia and for building a paradigm of religiosity that is more responsive to global challenges.

Previous studies on the thought of Frithjof Schuon have been conducted by Theguh Saumantri (Saumantri 2023), Adli Lutfan Fauzi, (Adli Lutfan Fauzi 2023), Ajib Nur Taufik (A. N. Taufik 2022), and others, who emphasize esoteric values and spirituality in fostering interfaith harmony. Meanwhile, the thought of Komaruddin Hidayat has been extensively studied by Fitriyatul Hanifiyah (Hanifiyah 2020), Zulfahnur Adyaksha (Adyaksha 2023), and Mohammad Haris (Haris 2020), who highlight the symbolic and hermeneutic dimensions of religion as well as public ethics. However, no research has yet systematically linked and examined the relevance of both within a single philosophical analytical framework. Therefore, this article offers a novel approach in the form of a comparative study of the thought of Frithjof Schuon and Komaruddin Hidayat regarding religious spirituality, with the aim of formulating a more inclusive, universal, and transformative paradigm of religiosity within the context of a pluralistic and multicultural society such as Indonesia.

The main issues to be analyzed in this paper include: (1) how Frithjof Schuon's concept of Religio Perennis explains the transcendental unity of religions, (2) how Komaruddin Hidayat's perspective on the future direction of religiosity and spirituality in modern society, and (3) the relevance and common ground between these two lines of thought in shaping a paradigm of religiosity

that is responsive to Indonesia's diverse reality. Thus, this study is expected to contribute to the development of a more dialogical, humanistic, and contextual religious discourse amidst the challenges of the times.

RESEARCH METHODS

This study employs a qualitative method using a literature review approach. (Rozi 2017, hlm. 65) Data were collected from books, scholarly articles, and digital media such as YouTube that discuss the ideas of Frithjof Schuon and Komaruddin Hidayat. The approach used is historical-factual, which involves tracing and deeply understanding the thoughts of both figures and seeking their relevance to the current context. (Zubair 1990, hlm. 61) Data sources consist of the original works of both figures as primary sources, as well as writings by other researchers as secondary sources. The data is analyzed in three ways: first, by examining the historical continuity of the two figures' thought; second, by describing and analyzing the content of their thought; and third, by interpreting the deeper meaning of their works. (Zubair 1990, hlm. 54) The aim is to understand the relationship between the concept of Religio Perennis and the concept of the future of religion in a broader and more relevant context.

RESEARCH RESULTS and DISCUSSION

A. An Intellectual Portrait of Frithjof Schuon and Komaruddin Hidayat

1. An Intellectual Portrait of Frithjof Schuon

Frithjof Schuon was one of the most prominent thinkers in the perennial philosophy tradition of the 20th century. Born on June 18, 1907, in Basel, Switzerland, Schuon grew up in a family with a background in the arts and religion. (Hamid Nasuhi 2002, hlm. 231) His father was a professional violinist from Southern Germany who loved literature and the inner life, while his mother came from an Alsatian family that brought with it a wealth of French culture. Schuon's childhood, spent in Basel and Mulhouse, brought him into contact with two major European traditions: German and French. This blend broadened his cultural horizons while shaping his spiritual and aesthetic sensibilities from an early age. (Fathimah Albatul Abidatunillah 2018) After losing his father, Schuon moved to Mulhouse, a multicultural region that further enriched his sociocultural and linguistic background. He became fluent in German and French, and began reading classical literature from both the East and the West, such as the Upanishads, the Bhagavad Gita, *One Thousand and One Nights*, Plato's dialogues, and the works of Meister Eckhart. His interest in spirituality that transcended dogmatic formalities grew strong, especially after he became acquainted with the thought of René Guénon, a leading figure in perennial philosophy who later became his spiritual and intellectual mentor. (Kania 2014)

The socio-political situation in Europe following World War I and II deepened his awareness of the existential crisis facing modern humanity. According to Schuon, the modern world has been severed from its metaphysical roots and has fallen into secularism, materialism, and shallow rationalism. He viewed this crisis not merely as a social issue, but as a serious metaphysical crisis: humanity's disconnection from the divine center. This idea became the primary basis for his critique of modernity in his metaphysical and spiritual works. (Hamid Nasuhi 2002, hlm. 232) Schuon's spiritual journey reached a pivotal point in 1932 when he traveled to North Africa and met in person with Shaykh Ahmad al-'Alawi, a great Sufi from Algeria. Through this encounter, he is believed to have embraced Islam and received the spiritual name Isa Nuruddin Ahmad al-Shadili al-Darquwi al-'Alawi al-Maryami, which reflects his affiliation with several major Sufi orders. (Moch. Mukhlison 2015, hlm. 64) He then continued his journey to India and Egypt, where he met René Guénon in Cairo. In their letters, Guénon referred to Schuon as "our eminent collaborator" and "my dear brother," affirming the close intellectual and spiritual bond between them. (A. N. Taufik 2022, hlm. 46)

Schuon's education was largely acquired through non-formal channels. Although he was once enrolled as a student in France, there are no specific records regarding the universities he attended or the degrees he earned. He was a disciplined self-taught scholar, displaying extraordinary perseverance in exploring the spiritual heritage of various traditions. He learned Arabic informally through the mosque community in Paris, while he studied traditional Eastern and Western literature from original sources. He was fluent in German, French, Arabic, English, and several other Eastern languages, which gave him direct access to classical and esoteric texts. (A. N. Taufik 2022, hlm. 46) Schuon's intellectual development was shaped not only by his reading but also by direct spiritual experiences with great figures. He viewed education as a process of inner transformation, not merely the transmission of knowledge. Encounters with and guidance from spiritual figures such as Shaykh Ahmad al-'Alawi became a turning point in the formation of his comprehensive and transcendent vision of life. (Moch. Mukhlison 2015, hlm. 75)

Schuon began his career as a textile designer in Paris. However, despite his secular profession, he continued to devote time to deepening his understanding of spirituality and philosophy. He completed his mandatory military service and was even taken prisoner of war by the Germans. After the war ended, he settled in Lausanne, Switzerland, with his wife, a painter. There, he established a spiritual community open to truth-seekers from all corners of the world. His home became a space for

discussion that brought together intellectuals and spiritualists across traditions. (Nurhidayanti 2019, hlm. 53) In his Sufi activities, Schuon joined the Shadhiliyah-Darqawiyah order and led its branches in Europe and America. He was widely known not only as an author but also as a spiritual leader who personally guided his disciples. His spiritual experience was further enriched through deep interactions with Native American communities, particularly the Sioux and Crow tribes. He was honored as an honorary member by them and regarded as a spiritual kin. This relationship reflected his inclusive approach to traditional wisdom from diverse cultures. (Syamsuri 1999, hlm. 101)

Schuon's method of thinking is metaphysical, symbolic, and intuitive. He rejects the positivist and relativist approaches that dominate modern philosophy. Instead, he emphasizes intellectual intuition (intellection) as the highest means of understanding transcendent reality. For Schuon, the esoteric aspect of a religion is more important than its exoteric aspect. Religion, according to him, is not merely a formal system of doctrines, but a path to the one God, albeit through different forms. (Moch. Mukhlison 2015, hlm. 76) He integrated elements from Islamic Sufism, Hindu Vedanta, Neoplatonism, Christian mysticism, and Buddhist spirituality. Symbolism and aesthetics held an important place in his framework of thought. He views traditional art as an expression of divine wisdom that leads humanity to an awareness of the Absolute. Schuon's dense, aphoristic, and symbolic writing style is designed to stir the spiritual intuition of his readers, not merely discursive logic. (Farid et al. 2025, hlm. 148)

As a writer, Schuon was highly productive. He wrote more than twenty books and over a thousand short essays and letters to his students(Fathimah Albatul Abidatunillah 2018, hlm. 23) Some of his major works include The Transcendent Unity of Religions (1953), Understanding Islam (1963), Dimensions of Islam (1969), Logic and Transcendence (1975), Islam and the Perennial Philosophy (1976), Roots of the Human Condition (1997), and The Transfiguration of Man (1995). Additionally, works such as Traces of Being, Light on the Ancient Worlds, Consequences Resulting from the Mystery of Subjectivity, and Stations of Wisdom demonstrate a metaphysical and reflective depth in interpreting spiritual reality.

2. An Intellectual Portrait of Komaruddin Hidayat

Komaruddin Hidayat was born on October 18, 1953, in Magelang, Central Java, to a modest family. (Hidayat 2013, hlm. 246) His father, Imam Hidayat, was a veteran freedom fighter who was awarded a

military rank in recognition of his service in the guerrilla war against the Dutch and Japanese colonial powers(M. Hendi Bayu Pratama, Lukman Nul Hakim 2024)His mother, Zubadiyah, passed away when Komaruddin was nine years old, leaving him with deep emotional scars while also marking the beginning of his struggle to navigate life on his own. He grew up in Muntilan, a rural area with a weak economic background and limited access to quality education. (Solikah 2023, hlm. 46) In 1974, Komaruddin took the plunge and moved to Jakarta. He arrived armed with a passion for learning, a network of friends from the Indonesian Islamic Students Association (PII), and the contact of a friend in Jakarta who would provide him with temporary lodging. (Haris 2020, hlm. 43) His journey to Jakarta by night bus marked the beginning of a life-changing transformation. Upon arriving in the capital, Komaruddin stayed for a few nights at a friend's house in the Salemba area, then moved to the MABAD Rempoa Complex in Ciputat, not far from the location of IAIN Syarif Hidayatullah Jakarta (now UIN Jakarta). Coincidentally, the admissions process for new students was underway at that time. The very low exam fee gave him the opportunity to immediately register and take the test. (Hidayat 2019, hlm. 300)

After completing his undergraduate degree, Komaruddin Hidayat pursued graduate studies abroad. In 1985, he had the opportunity to pursue master's and doctoral degrees in Turkey. (Jurnal Komaruddin Hidayat 2024) Initially, he was accepted at Istanbul University; however, since the language of instruction was Turkish, he reconsidered and sought an alternative institution that used English. After consulting with the then-Indonesian Ambassador to Turkey, Marshal Abdulrachim Alamsyah, Komaruddin subsequently applied and was accepted at Middle East Technical University (METU) in Ankara, one of Turkey's top universities that uses English as the language of instruction. At METU, he pursued master's and doctoral programs in philosophy. (Hidayat 2003, hlm. 245) After completing his doctoral studies in 1990, Komaruddin Hidayat returned to Indonesia and became active in academic and intellectual circles. He was invited by Nurcholish Madjid and Utomo Danandjaja to join the Paramadina Foundation, a progressive Islamic think tank dedicated to advancing religious thought that is rational, tolerant, and open to the changing times. (Jurnal Komaruddin Hidayat 2024) At the foundation, Komaruddin served as Executive Director and later as Chairman. His active role at Paramadina further solidified his reputation as an influential public Muslim intellectual in Indonesia. (Solikah 2023, hlm. 48)

His academic career reached its peak when he was appointed to lead the Syarif Hidayatullah State Islamic University (UIN) Jakarta as Rector for two terms, from 2006 to 2010 and from 2010 to 2015. (Hidayat 2003, hlm. 245) Under his leadership, UIN Jakarta underwent significant

transformations, particularly in terms of internationalization, strengthening research, and integrating Islamic studies with modern disciplines. After completing his term at UIN, in 2019 Komaruddin Hidayat was appointed Rector of the Indonesian International Islamic University (UIII) via Presidential Decree No. 37/M of 2019. This appointment marked the state's recognition of his intellectual capacity and leadership in global Islamic higher education. (Adyaksha 2023, hlm. 34) Komaruddin Hidayat is one of Indonesia's contemporary Muslim intellectuals, known for his philosophical, reflective, and humanistic approach to thought. His background in pesantren education has provided him with a strong spiritual foundation, while his studies in Islamic philosophy and his involvement in academia have shaped him into an integrative and transdisciplinary thinker. As a Professor of Philosophy of Religion, he combines a rational-philosophical approach with the depth of Islamic spirituality, making his thought relevant in responding to the dynamics of religious diversity in modern society. .(Haris 2020, hlm. 49)

The consistency of Komaruddin Hidayat's thought is reflected in his diverse body of work, which highlights the philosophy of religion, religious psychology, spirituality, existentialism, and social-religious reflection. His writing style is communicative, reflective, and accessible yet remains rich in philosophical depth. His habit of writing for mainstream media outlets such as Kompas, Seputar Indonesia, and Republika has made him a highly productive contributor. He also served as a member of the Editorial Board of the magazine Ulumul Qur'an (1991), the journal Studia Islamika (1994), and the editorial board of the Encyclopedia of the Islamic World (1995). (Hidayat 2019, hlm. 353) Some of the key works that represent Komaruddin Hidayat's intellectual style and methodology include: Religion of the Future: A Perennialist Philosophical Perspective (1995). Understanding the Language of Religion: A Hermeneutical Study (1996). The Tragedy of King Midas: The Crisis of Religion and the Crisis of Modernity (1998). God Is So Close: Capturing the Hidden Meanings Behind the Command to Worship (2000), and others.

B. Frithjof Schuon's Concept of Religio Perennis

1. The Concept of Religio Perennis

The concept of Religio Perennis, or the eternal religion, in Frithjof Schuon's thought is a metaphysical and spiritual perspective that holds that behind the diversity of historical religions lies an unchanging and

transcendent core of universal truth. Schuon views all the world's major religions, despite their differing outward forms, doctrines, and rites, as fundamentally stemming from the same divine source and containing an identical essence of truth. (Schuon 1987) In his book In Search of the Common Ground of Religions, Schuon explains that:

> *"Religio Perennis is a metaphysical principle that affirms the existence of one absolute truth (the Absolute) and one path to salvation (the Way), which have manifested in various forms of true religion throughout human history. It rejects religious relativism, which holds that all religions are true simply because they are different, but it also criticizes religious exclusivism, which denies the existence of truth outside itself."* (Schuon 1987)

Schuon rejects two extreme approaches to understanding religious diversity: first, religious relativism, which regards all religions as true simply because they are different; and second, religious exclusivism, which denies the existence of truth outside one's own religion. According to Schuon, both fail to see the deepest dimension of religion as a path to the Absolute Reality *(al-Haqq*). Therefore, he offers an esoteric approach that seeks to penetrate the symbolic surface of religion to reach its spiritual core. Religio Perennis is an awareness of the inner and universal dimensions of religion that transcend sectarian, historical, and dogmatic boundaries. (Schuon, n.d., hlm. 3) Epistemologically, Schuon's argument is grounded in intellectual intuition—a form of direct and profound knowledge that relies not only on discursive reason but is also open to spiritual experience and inner revelation. In his view, religious truth cannot be fully grasped by formal logic alone, but must be experienced existentially and contemplatively. Therefore, the esoteric aspect takes precedence over the exoteric, as the former concerns inner transformation and the vertical relationship between humanity and God. (Hamid Nasuhi 2002, hlm. 235)

This view is consistent with Aldous Huxley's ideas in The Perennial Philosophy (1945), which state that the core of all major religions is the teaching regarding the existence of a Transcendent Reality and the necessity of individual spiritual transformation. (Fikri 1999, hlm. 11) Huxley emphasizes that mystical experience is the meeting point of all religious traditions, and that this eternal philosophy is always present in the teachings of mystics and saints across the ages. (Baharudin and Luthfan 2017) Although Schuon places greater emphasis on Eastern metaphysics and Sufism, while Huxley prioritizes a humanistic and empirical approach, both agree that the essence of religion is one. Similarly, Seyyed Hossein Nasr, a leading figure in contemporary perennial philosophy, expands on Schuon's ideas by asserting that the Religio Perennis is a form of sacred knowledge that originates from the

Intellectus—the divine intellect inherent in human beings as a reflection of the Divine Logos. In Knowledge and the Sacred, Nasr asserts that all authentic religions are expressions of a single Divine Truth, and that modernity has distanced humanity from this wisdom by rejecting the sacred dimension of reality. Nasr's perspective reinforces Schuon's position through a cosmological approach and a critique of secularization. (Haramain 2018)

It can thus be concluded that Religio Perennis is not a syncretic idea or a fusion of religious doctrines, but rather an awareness of the one divine dimension that animates and gives life to all sacred traditions. It calls for spiritual openness, intellectual humility, and a cross-boundary understanding of religion as a path toward the Transcendent. In the context of pluralism and contemporary ideological challenges, Religio Perennis offers an inclusive spiritual paradigm without losing sight of the roots of divine truth, and encourages interfaith dialogue grounded in depth, not merely in formal tolerance.

2. The Dimension of Religio Perennis

The concept of Religio Perennis, as developed by Frithjof Schuon, not only encompasses the metaphysical principle of the unity of divine truth underlying religious diversity, but also includes three main interrelated dimensions that form a complete spiritual structure: the metaphysical dimension, the cosmological dimension, and the spiritual-esoteric dimension. Each of these dimensions plays a crucial role in explaining the relationship between God, the universe, and humanity, and serves as the primary foundation for building a religious understanding that is not exclusive but universal. (Rizal Maulana 2014)

The first dimension is the metaphysical dimension, which constitutes the deepest foundation of Religio Perennis. In this dimension, Schuon emphasizes that at the core of all authentic religions lies the one and infinite Absolute.(Schuon 1987, hlm. 1) The second dimension is the cosmological dimension, which views the universe not only as God's creation, but also as a mirror of spiritual principles and divine symbols. In Religio Perennis, nature or the cosmos is not seen as an inanimate object as understood in the modern scientific paradigm, but as a living entity that radiates sacredness. Schuon strongly criticizes the modernist view that reduces nature to a mechanistic object that can be measured and exploited. (Schuon, n.d., hlm. 6) The third dimension is the spiritual-esoteric dimension, which is the deepest dimension of the Religio Perennis and emphasizes the importance of inner transformation

and direct experience of God. According to Schuon, true salvation is not found merely in adherence to the outward (exoteric) laws of religion, but rather in an inner recognition of God through what he calls "intellectual intuition." This is a form of knowledge born of profound spiritual experience, not merely the result of logical or rational analysis. .(Schuon 1987, hlm. 6)

These three dimensions also provide a framework for critiquing the dogmatism found in various religious and philosophical traditions. In his book, Schuon uses the analogy of a circle to distinguish between dogmatic and speculative understanding. Dogmatic understanding is likened to a single point on a circle that excludes all other points, and is thus exclusive and limited. In contrast, speculative understanding is comprehensive and open, encompassing the entire circle of infinite truth. (Schuon 1987, hlm. 3) Within the framework of Religio Perennis, all religions are essentially reflections of the same truth, differing only in form, symbols, and cultural expressions. Therefore, interfaith differences are not grounds for claims of superiority, but rather a fertile ground for fostering spiritual dialogue and mutual understanding. (Abidin 2018, hlm. 26)Thus, it can be said that the dimensions of Religio Perennis constitute a spiritual perspective that unites three key elements: an understanding of the one God (the metaphysical dimension), the view that the universe is a reflection of divine truth (the cosmological dimension), and the pursuit of direct experience with God through the inner path (the spiritual-esoteric dimension). These three dimensions complement one another and form an open framework of thought—one that is neither narrow-minded nor fanatical—and encourage interfaith dialogue based on mutual respect. Amid today's spiritual crises and religious conflicts, this philosophy offers a path toward a deeper, more inclusive, and more humane understanding of religion.

3. The Form and Substance of Religions

Religious pluralism is an inescapable reality in the modern world. Religion, like culture, now presents itself as an existential choice available to every individual. (Efendi 2020, hlm. 79) In this context, pluralism poses a serious challenge to the world's major religions. Throughout history, the major religions have emerged from pluralistic environments: Islam arose amidst the diversity of religions such as Christianity, Judaism, Zoroastrianism, and Manichaeism; while Buddhist teachings emerged as a response to the diversity and confusion of views within Brahmanism, Jainism, and ancient Indian materialism. (Kuswanjono 2020, hlm. 100)

Religion is seen as shackling people in ritualism or giving rise to fanaticism. (Kristianto 2018, hlm. 10) To address this phenomenon, Frithjof Schuon, through his perennial philosophy approach, asserts that differences between religions do not lie solely in theological truth or error, but rather in the form and manner of their expression of the one and same spiritual substance. He explains that every religion originates from a single divine source but takes different forms according to the spatial, temporal, and collective psychological contexts of the societies that receive them. (Kuswanjono 2020, hlm.101)

As Schuon emphasized:

> *"The phenomena that characterize a particular religion do not prove that it alone is valid and all other religions are not; rather, they are the result of a divine intention to create a spiritual perspective and a path to salvation."*(Schuon 1993, hlm. 25)

This statement suggests that religious differences are not contradictions of truth, but rather differences in expression of the same metaphysical truth. Therefore, an understanding of religion must not stop at doctrinal aspects or external rituals alone, but must penetrate to the metaphysical essence that constitutes the spirit of every spiritual tradition(Nnguinun Naim 2012)This perspective paves the way for an inclusive and transcendent approach to religious diversity, not by relativizing truth, but by acknowledging that a single metaphysical truth can manifest through various different exoteric forms. In other words, the substance of religion is one, while its forms are diverse and contextual. (Peplinski 2019)

Thus, according to Frithjof Schuon, an understanding of the form and substance of religions is an effort to restore religiosity to its metaphysical and spiritual foundations. He encourages humanity to transcend exoteric fanaticism and enter into the universal depths of the esoteric. In the context of a modern world that is pluralistic and rife with ideological conflict, this approach offers a relevant paradigm for fostering harmony among people of different faiths, without denying the uniqueness and richness of each existing spiritual tradition.

4. The Boundaries of Esotericism and the Supernatural Aspects

In understanding the dynamics between esotericism and exotericism in religion, Frithjof Schuon provides a profound philosophical and spiritual foundation. (Hamid Nasuhi 2002, hlm. 237) He demonstrates that the boundary between esotericism and exotericism is not an absolute dichotomy, but rather a hierarchical and functional relationship. (Adli Lutfan Fauzi 2023, hlm. 100) Exotericism, in Schuon's view, functions as a symbolic and normative framework governing external religious life, whereas esotericism is the deepest and most transcendent dimension of

religious teaching, oriented toward the realization of metaphysical truth and union with the Divine.(Kania 2014, hlm. 103)
Frithjof Schuon asserts that:

> *"Exotericism without an esoteric foundation will become rigid, superficial, and dangerous, for 'a religion that rejects these metaphysical and spiritual realities, and then crystallizes into external dogmatism, will inevitably lead to unbelief."*(Schuon 1987, hlm. 10)

This is where the importance of the esoteric boundary as the source of life for exoteric forms lies. Esotericism is the source of spiritual life, while exotericism is the formal and symbolic form required by most of humanity to access divine reality through worship, ethics, and norms. The boundary of esotericism must be understood as a vertical boundary, not a horizontal one. Esotericism cannot be understood solely through ordinary reason or exoteric logic because it touches upon the supernatural and supra-rational realms. (A. N. Taufik 2022, hlm. 51) Schuon's view is in line with the thought of Seyyed Hossein Nasr, a contemporary perennialist philosopher. Nasr asserts that the esoteric dimension of religion is the heart of religion, where the spiritual essence of religion is found in the depths of symbols and rituals that can only be experienced through a contemplative and metaphysical approach. In this context, esotericism cannot be reduced to morality or law, as it deals with hierarchical and transcendent stages of spiritual realization.(Bistara 2020)

It can therefore be said that the boundaries of esotericism imply the existence of spiritual levels and structures within religion. The supernatural dimension is not accessible to everyone, but its essence provides the life force for the exoteric dimension. Therefore, rejecting esotericism is tantamount to rejecting the spiritual depth of religion itself. In Schuon's terms, this constitutes a "sin against the Holy Spirit," as it rejects the divine element within the noblest part of the human being—namely, the intellect enlightened by the Divine essence. (Schuon 1987, hlm. 14)

C. Komaruddin Hidayat's Concept of the Religion of the Future

1. Perennial Philosophy and the Future of Religion

In his book Religion of the Future: A Perennial Philosophy Perspective, Komaruddin Hidayat offers an in-depth examination of how religion can remain relevant and vibrant in an ever-changing world. He asserts that the future of religion is not determined solely by the number of adherents or its institutional power, but by the extent to which religion is able to address humanity's spiritual needs and moral challenges.
Komaruddin Hidayat states:

> *""The future of all religions will be shaped by people's autonomy to choose their own path and faith, while taking into account social order*

> *and the rights of others to make their own choices as well."*(Komaruddin Hidayat dan Muhamad Wahyuni Nafis 1995, hlm. 88)

This view is consistent with the philosophy of perennialism, which holds that all religions are different paths leading to the same transcendent truth. (Sahrin 2019, hlm. 5) Therefore, hermeneutical openness is required in understanding sacred texts—that is, by not treating the text as a closed entity, but as a source of wisdom that must be internalized and interpreted contextually.

Komaruddin Hidayat asserts:

> *"What matters is not just what the text says, but how it is internalized and put into practice in life."*(Jahroni 2022)

Komaruddin Hidayat emphasizes that the religion of the future must be able to forge a harmonious relationship with science and socio-cultural developments. A religion that is closed off to the dynamics of the times risks becoming trapped in stagnation and losing its relevance. In this context, perennial philosophy becomes crucial because it provides a solid metaphysical foundation while remaining open to the renewal of religious thought. The religion of the future, according to Komaruddin, is not an exclusive and fanatical religion, but rather one capable of serving as a source of ethical and spiritual inspiration in the dynamic and ever-changing human experience. (Bastaman 2021)

This idea is further elaborated by Komaruddin Hidayat in his book Religion of the Future: A Perennial Philosophy Perspective. He writes:

> *"Religion in the future will be experienced as a vessel, an expression, and a manifestation of humanity's search for the meaning of life through the actualization of its humanity. For certain communities, religion will shed its formal frameworks; or, more accurately, people will create new frameworks and symbols that better align with their choices and level of civilization. The role of sacred texts will undergo a shift. Whereas in the past it served as a source of justification and authority for dogmatically dictating the behavior of the faithful, in the future the sacred text will be positioned as a partner in hermeneutic dialogue. People are increasingly aware that it is they themselves who give meaning to the sequence of letters, words, and sentences in the sacred text; yet the final authority in determining that meaning lies with their own conscience and common sense."*(Komaruddin Hidayat dan Muhamad Wahyuni Nafis 1995, hlm. 133)

Komaruddin's ideas are in line with the thinking of other perennialist philosophers, such as Seyyed Hossein Nasr and Huston Smith. Nasr critically highlights the negative impact of modernity, which causes spiritual damage due to the dominance of scientism and secularism. He calls on humanity to return to sacred knowledge and the transcendental values of traditional revelation. Meanwhile, Komaruddin

also criticizes modernity, but does not simply call for a return to orthodox religious traditions. Instead, he advocates for a spiritual approach that is contextual and adaptive to the times. (Saputra 2022, hlm. 20) On the other hand, Huston Smith highlights the spiritual crisis of modern humanity resulting from the marginalization of the transcendent dimension in religious practice. Smith's view aligns with Komaruddin's thinking, which emphasizes that religion must not be confined to symbols, rituals, and institutions alone, but must serve as a path to the deepest search for meaning in human life. Thus, Komaruddin, Nasr, and Smith all underscore the importance of revitalizing the spiritual core of religion in addressing the challenges of the modern world. (Saputra 2022, hlm. 41)

Thus, Komaruddin Hidayat's thought falls within the tradition of perennialism, yet exhibits distinct characteristics, namely his commitment to social praxis, hermeneutic openness, and moderation in understanding religion. He has successfully bridged the gap between the perennial metaphysical tradition and the contextual needs of Indonesia's pluralistic and dynamic religious communities.

Based on this overall discussion, it can be concluded that perennial philosophy, as developed by Komaruddin Hidayat, offers a relevant approach to shaping the future of religion. This approach emphasizes transcendent spiritual values, moral consciousness, and liberation from various forms of injustice. In an increasingly pluralistic and complex world, the religion of the future is called upon to transcend the boundaries of exclusivism and emerge as a transformative force that addresses human issues in an ethical, reflective, and inclusive manner.

2. From the Particular to the Universal

Every major religion in the world has emerged and developed within distinct contexts of space, time, culture, and language. This diversity has given rise to varied religious expressions, ranging from rituals and symbols to doctrines. Nevertheless, thinkers within the perennial philosophy tradition believe that behind these outward differences lies a single substance of divine truth that is transcendent and universal. (Kuswanjono 2020, hlm. 99) Komaruddin Hidayat asserts that:

> "*Absolute Truth is one and indivisible, but from this One flow various "truths)"*(Komaruddin Hidayat dan Muhamad Wahyuni Nafis 1995, hlm. 6)

This statement implies that although religion manifests itself in various languages, symbols, and rituals, all of these are emanations from the same divine source of light, much like white light that, when passing through a prism, produces a spectrum of different colors. Thus, the particular forms of various religions can be understood as historical, cultural, and linguistic reflections of a single universal spiritual essence. (Ahmad Asroni 2020)Perennial philosophy seeks to raise awareness that particular expressions should not obscure our view of the spiritual

substance that unites all religions. The principle "from particularity to universality" is crucial in building an inclusive and profound interfaith understanding. (Saputra 2022, hlm. 15)

3. Form and Substance in Religion

In a religious context, substance refers to universal spiritual values such as justice, compassion, monotheism, sincerity, and the search for the meaning of life. The form of religion, on the other hand, encompasses rituals, doctrines, symbols, laws, and institutions that are particular and historical in nature. (Adyaksha 2023, hlm. 14) The methodological distinction between form and substance is crucial in the study of religion, so that religious understanding does not get trapped in mere formalities without touching upon its deepest meaning. (Barkatillah 2023) The concept of perennialism in the study of religion, as developed by figures such as Frithjof Schuon, Seyyed Hossein Nasr, and Huston Smith, asserts that although religions have different outward forms, they all contain the same substance, namely a transcendent and universal reality that originates from the Absolute(Harahap 2017, hlm. 182) This line of thought aligns with that of Komaruddin Hidayat, who in his book Religion of the Future: A Perennialist Perspective states:

> *"The essence and mission of religion become relevant when religion takes on a tangible form that is recognizable to humans; furthermore, it is through this form that the essence of religion becomes functional and operational."*(Komaruddin Hidayat dan Muhamad Wahyuni Nafis 1995, hlm. 53)

From this statement, it can be said that religion cannot be understood solely through its rituals or formal aspects, but must also be interpreted from a deeper, substantive perspective. Without form, substance cannot be recognized. However, if form is separated from substance, religion risks stagnation, formalism, and even sectarian conflict. Thus, form and substance in religion must be understood dialectically. Substance has no meaning without form, because form is the medium through which it is conveyed and experienced. However, form divorced from substance becomes nothing more than an empty symbol. An approach that integrates both is essential for building a religious life that is inclusive, mature, and transformative. In the context of a multicultural society, this understanding can serve as a foundation for peaceful coexistence and for building mutually reinforcing interfaith relationships.

4. Dialogical Interfaith Relations and the Challenges of Pluralism

In a modern, pluralistic society, religiosity can no longer be understood as a singular, closed expression. Rather, it demands openness and the ability to engage in dialogue with diverse social and spiritual realities. (Kristianto 2018, hlm. 119) Within the framework of perennial

philosophy, religious pluralism is viewed not as a threat, but as a historical manifestation of transcendent truth. The plurality of religions in the world is not a form of deviation, but a linguistic and cultural expression of the same divine essence, which Komaruddin Hidayat terms the "esoteric substance of religion."

In his book The Religion of the Future: A Perennial Philosophy Perspective, Komaruddin Hidayat asserts that:

> *"Esotericism, which is inherently universal and therefore highly open, necessitates the plurality of religious existence".*(Komaruddin Hidayat dan Muhamad Wahyuni Nafis 1995, hlm. 69)

In this regard, it can be said that plurality in religious forms and languages is not a mistake, but rather part of the dynamic manifestation of divine truth, which is not limited to a single culture or community. However, he also notes that, on an exoteric level, religious diversity tends to foster exclusivism—that is, the tendency to negate the faith of others in order to strengthen one's own faith. From the perspective of perennial philosophy, interfaith dialogue should not stop at a phenomenological approach that merely understands other religions superficially. Rather, such dialogue must proceed to the level of esoteric experience—that is, the experience of uniting oneself with the Divine. Komaruddin states that dialogue does not merely stop at identifying common structures across religions, but goes further to personally experience religiousness in the form of self-unification with God, connected through true knowledge and the surge of love. Thus, dialogue becomes not only a means of interfaith understanding but also a spiritual path leading to the depths of each individual's faith. (Jahroni 2022)

Thus, religious pluralism should not be met with fear or denial, but rather as an opportunity to deepen one's faith and enrich humanity's spirituality. Dialogical pluralism, as conceived in perennial philosophy and enriched by the thought of Komaruddin Hidayat, John Hick, Hans Küng, and Seyyed Hossein Nasr, is not merely a diplomatic strategy, but an ethical and spiritual calling. It is a mature form of religiosity—one that is alive, dynamic, open to enlightenment, and deeply rooted in love, knowledge, and respect for fellow human beings. Only through the spirit of dialogue and openness can religion remain relevant and function as a liberating force—not a shackle—in building a peaceful and civilized global civilization.

D. The Relevance of Frithjof Schuon's Concept of Religio Perennis to Komaruddin Hidayat's Vision of the Religion of the Future

The concept of Religio Perennis developed by Frithjof Schuon offers a solid metaphysical and spiritual foundation for the development of a future religious paradigm that is more inclusive, transformative, and humanistic.

This idea is rooted in the belief that there is a single, eternal universal truth underlying the diversity of forms and expressions of formal religions. (Saumantri 2023, hlm. 39)This perspective shares significant common ground with the thought of Komaruddin Hidayat, who emphasizes the urgency of re-actualizing religious understanding to ensure it remains relevant in the face of ever-changing societal dynamics. In this regard, the two complement each other: Schuon provides a philosophical and spiritual foundation regarding the importance of a transcendent approach to religion, while Komaruddin offers practical and contextual strategies suited to the current socio-cultural realities of religious communities. Therefore, the relevance of the thought of Frithjof Schuon and Komaruddin Hidayat in the context of the future of religion can be outlined through several key aspects, namely as follows:

1. Universal Truths in Religion

   The concept of universal truth is a cornerstone of Religio Perennis. Frithjof Schuon believed that although the world's major religions differ in their outward forms—whether in doctrine, symbols, or rituals—they all stem from the same source of truth: transcendent metaphysical reality. (Schuon, n.d., hlm. 4) Schuon asserts that the differences between religions are not substantial, but merely formal and historical. Therefore, he rejects claims of exclusive truth, which are the source of conflict among religious communities. This concept provides an inclusive theological framework and positions religions as legitimate paths toward the one divine truth. (Schuon 1993, hlm. 99)

   In his various works, Komaruddin Hidayat also asserts that true religion is one that is capable of guiding humans toward a higher spiritual consciousness and moral responsibility toward others. He believes that the religion of the future must focus on universal values of truth that reflect God's loving, just, and wise nature. In this regard, religion is no longer understood merely as a group identity, but as a path to shaping a more humane character and civilization(Komaruddin Hidayat dan Muhamad Wahyuni Nafis 1995, hlm. 54) Thus, Komaruddin's thought aligns with Schuon's ideas regarding the essentialization of religion.

   Both figures also believe that a literal understanding of religious texts must be transcended through hermeneutic and symbolic approaches so that the universal messages within religion can be grasped in depth. In the context of Religio Perennis, the symbolic approach is key to accessing the inner dimension of religion that unites all religious traditions. (Schuon, n.d., hlm. 3) Komaruddin also emphasizes the importance of understanding religion contextually and symbolically so as not to become trapped in narrow dogma. This

indicates an epistemological convergence in their perspectives on religious truth. (Adyaksha 2023, hlm. 53)

Sharing a common view regarding the existence of a metaphysical truth that underlies all religions, both Schuon and Komaruddin open the door to interfaith dialogue that is not defensive, but rather reflective and cooperative. Both seek to avoid theological polarization, which often triggers conflict, and instead choose to emphasize shared values capable of strengthening relations among people of different faiths. This line of thought is highly relevant in the context of today's increasingly pluralistic global society.

2. Diversity and Interfaith Dialogue

In Religio Perennis, Frithjof Schuon explicitly states that religious pluralism is a valid and undeniable reality. He rejects the view that regards other religions as heretical, replacing it with the view that every religion is an expression of the same metaphysical truth. (Suhermanto Ja'far 2015, hlm. 194) From this perspective, religious differences do not constitute a barrier to dialogue but rather a spiritual richness to be celebrated. This view aligns with the principle of pluralism, which acknowledges diversity in religious expression while upholding unity in values. (Moch. Mukhlison 2015, hlm. 99)

Komaruddin Hidayat also views diversity as an inevitability in human life. In the context of Indonesia's religious, cultural, and ethnic diversity, he emphasizes the importance of fostering interfaith dialogue as a means of strengthening social cohesion. (Bastaman 2021) For him, dialogue is not merely an intellectual endeavor but also a form of spiritual practice reflecting religious maturity. Komaruddin criticizes religious exclusivism, which actually hinders harmony and narrows the very meaning of religious pluralism itself. (Haris 2020, hlm. 76)

Both Schuon and Komaruddin recognize that religious diversity can be a source of violence if not properly managed. Therefore, both offer spiritual and theological approaches that create space for mutual understanding rather than mutual attack. Through his concept of Religio Perennis, Schuon offers a metaphysical framework for positively understanding other religions, while Komaruddin, through his hermeneutical and ethical approaches, offers a contextual path for constructively responding to religious pluralism. In their view, interfaith dialogue is not merely an exchange of information or passive tolerance, but a profound process of discovering spiritual common ground that can strengthen human solidarity. Schuon emphasizes that transcendental unity among religions can only be achieved if each

party is willing to open itself to the deepest meaning of its own teachings and those of other traditions. Komaruddin states that true dialogue occurs when religion is not used as a political tool or an exclusive identity, but rather as a moral inspiration to improve the world.

3. Spirituality as the Core of Religious Belief

One of the central tenets of Frithjof Schuon's thought in Religio Perennis is his emphasis on the esoteric or spiritual dimension of religion. He holds the view that behind the exoteric aspects—namely, doctrine, law, and ritual—lies a deeper esoteric aspect: direct experience of the Transcendent. (Rizal Maulana 2014, hlm. 200) This aspect is central to authentic religiosity and constitutes the foundation of the unity of all religions. In this context, spirituality is the core of religion, not merely an accessory. Schuon believes that the crisis of religion in the modern era occurs because believers are too attached to outward forms and neglect the inner substance. (Nnguinun Naim 2012, hlm. 9)

Komaruddin Hidayat also places great emphasis on the importance of spirituality in religion. He criticizes the tendency in religious practice to focus solely on legal formalities and symbolism, while losing sight of ethical meaning and spiritual reflection. (Jahroni 2022) In his view, the religion of the future is one that awakens inner consciousness, cultivates a clear mind, and encourages individuals to become agents of social change. Spirituality, in Komaruddin's view, is not merely a vertical relationship with God, but also active engagement in addressing humanitarian issues. (Bastaman 2021)

Both Schuon and Komaruddin agree that spirituality should not be an escape from reality, but must be a force for moral and social transformation. A genuine spiritual experience must influence the way people view and treat one another. Therefore, the religion of the future must place spirituality at its core, rather than treating it as a mere supplement. Without a living spirituality, religion will lose its spirit and its ability to provide meaning.

Thus, the relevance between the thought of Frithjof Schuon and Komaruddin Hidayat lies in their shared views on universal truth, diversity, and spirituality. The two complement each other in constructing a more inclusive and contextual paradigm of religiosity. Religio Perennis provides a metaphysical and universal foundation, while the concept of the religion of the future offers a practical and contextual dimension that is crucial for addressing the challenges of pluralism, identity crises, and spiritual aridity in modern society.

CONCLUSION

Frithjof Schuon's concept of Religio Perennis is a metaphysical perspective that asserts that all the world's major religions share a single essential truth beneath their differing outward forms. Schuon distinguishes between religion in its exoteric form (rituals, laws, dogmas) and its esoteric form (universal inner truths). He criticizes religious exclusivism and asserts that all authentic religions fundamentally stem from the same Source. This concept serves as a sharp critique of religious fanaticism and paves the way for a more spiritual and peaceful interfaith understanding. Komaruddin Hidayat's concept of the religion of the future emphasizes the need for a more rational, contextual, and spiritual approach to religion. Komaruddin believes that religion must not be confined to mere symbols and legalism, but must be capable of serving as a moral and intellectual force that liberates and enlightens humanity. He proposes a future religion that is open to dialogue, science, and respect for cultural and religious pluralism. This idea emerged as a response to the challenges of modern religiosity, such as extremism, identity crises, and radical secularism. The relevance between Frithjof Schuon's concept of Religio Perennis and Komaruddin Hidayat's vision of the religion of the future lies in their shared emphasis on the importance of spirituality as the core of religion and the need to acknowledge diversity as an inevitable reality. Schuon provides a philosophical and metaphysical framework for the essential unity among religions, while Komaruddin offers a practical approach to grounding religious ideas that are more humane and contextual. Both reject narrow views that absolutize a single path to truth and instead advocate for a more inclusive, dialogical, and relevant construction of religion for the future.

BIBLIOGRAPHY

Abidin, Ali Zainal. 2018. "Klaim-Klaim Kebenaran Agama Pandangan Religio Perennis Seyyed Hossein Nasr." UIN Syarif Hidayatullah Jakarta.

Adli Lutfan Fauzi. 2023. "Unity Of Religions Dalam Pandangan Filsafat Perenial Frithjof Schuon." UIN Sunan Kalijaga Yogyakarta.

Adyaksha, Zulfahnur. 2023. "Simbolisme Dalam Beragama Menurut Komaruddin Hidayat." UIN Alauddin Makassar.

Ahmad Asroni. 2020. ""Resolusi Konflik Agama: Perspektif Filsafat Perennial." *Religi: Jurnal Studi Agama-Agama* 16 (1): hlm. 64-78.

Amallia, Siti. 2019. "Hakekat Agama Dalam Perspektif Filsafat Perenial." *Indonesian Journal of Islamic Theology and Philosophy* 1 (1): hlm. 1-18. https://doi.org/10.24042/ijitp.v1i1.3903.

Arimbawa, I Komang Suastika. 2020. "Membangun Kerukunan Melalui Konsep Esoterisme Dalam Teks Tutur Jatiswara (Studi Filsafat Perennial)." *Sanjiwani: Jurnal Filsafat* 10 (2): hlm. 177. https://doi.org/10.25078/sjf.v10i2.1520.

Baharudin, M., and Muhammad Aqil Luthfan. 2017. "The Transcendent Unity Behind the Diversity of Religions and Religiosity in the Perspective of Perennial Philosophy and Its Relevance to the Indonesian Context." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 25 (2): hlm. 325. https://doi.org/10.21580/ws.25.2.2025.

Barkatillah. 2023. "Perenialisme Dalam Perspektif Pendidikan Islam." *Jurnal Al-Risalah* 19 (1): hlm. 47.

Bastaman, Aam. 2021. *"Agama Masa Depan (Professor Berbicara: Komaruddin Hidayat. Membawa Cinta, Ketenangan Dan Kedamaian."* Tayang 10 Agustus.

Bistara, Rahabistara. 2020. "Tariqah Dimensi Esoteris Dalam Islam (Studi Pemikiran Sayyed Hossein Nasr)." *Journal of Islamic Civilization* 2 (2): hlm. 72-79. https://doi.org/10.33086/jic.v2i2.1704.

Efendi. 2020. "Sufism Martin Lings Dan Konstribusinya Terhadap Perenialisme." UIN Syarif Hidayatullah Jakarta.

Farid, Annisa Ghina Savira, Shinta Nurani, and M. Rodinal Khair Khasri. 2025. "Sarong and Peci in Santri Tradition: Frithjof Schuon's Perennial Philosophy Perspective." *Tribakti: Jurnal Pemikiran Keislaman* 36 (1): hlm. 147-164.

Fathimah Albatul Abidatunillah. 2018. "Sembahyang Dalam Agama Hindu, Kristen, Dan Islam Menurut Frithjof Schuon." *Pakistan Research Journal of Management Sciences*. UIN Syarif Hidayatullah Jakarta.

Fikri, M. Ali. 1999. "Mencari Aktualisasi Makna Kontemporer Dan Aksi Perspektif Filsafat Perenial Aldous Huxley." IAIN Sunan Kalijaga

Yogyakarta.

Hamid Nasuhi. 2002. "Frithjof Schuon Dan Filsafat Perenial." *Jurnal Refleksi* Vol. 4 (2): hlm. 231.

Hanifiyah, Fitriyatul. 2020. "Konsep Bahasa Agama: Sebuah Kajian Hermeneutik Dalam Perspektif Komaruddin Hidayat." *AT-TURAS: Jurnal Studi Keislaman* 7 (2): hlm. 179-190. https://doi.org/10.33650/at-turas.v7i2.1250.

Harahap, Jaipuri. 2017. "Sayyed Hossein Nasr Tentang Filsafat Perennial Dan Human Spiritualitas." *Aqlania* 8 (2): hlm. 180. https://doi.org/10.32678/aqlania.v8i02.1026.

Haramain, Muhammad. 2018. "Menimbang Perspektif Perennial Philosophy Dalam Studi Lintas Agama: Potret Pemikiran Sayyed Hossein Nasr Dan Frithjof Schuon.," 1–13.

Haris, Mohammad. 2020. "Teologi Pluralis: Studi Atas Pemikiran Keagamaan Komaruddin Hidayat." UIN Syarif Hidayatullah Jakarta.

Hidayat, Komaruddin. 2003. *Wahyu Di Langit, Wahyu Di Bumi, Doktrin Dan Peradaban Islam Di Panggung Sejarah*. Jakarta: Paramadina.

———. 2013. *Profil Penulis" Dalam Life"s Journey: Hidup Produktif Dan Bermakna*. Jakarta: Penerbit Noura Books.

———. 2019. *Agama Untuk Peradaban, Membumikan Etos Agama Dalam Kehidupan*. Jakarta: PT Pustaka Alvabet.

Jahroni, Jajang. 2022. *"Ngobrol Santuy Bersama Prof. Dr. Komaruddin Hidayat."* tayang 23 Mei.

Jurnal Komaruddin Hidayat. 2024. *Jejak-Jejak Kehidupan*. Tayang 4 Februari.

Kania, Dinar Dewi. 2014. "Kajian Kritis Pemikiran Epistemologi Frithjof Schuon (1907–1998)." *Jurnal Tsaqafah* 10 (1): hlm. 85. https://doi.org/10.21111/tsaqafah.v10i1.65.

Khafidhoh. 2019. "Penafsiran Intertekstualitas: Telaah Konsep Hermeneutika Komaruddin Hidayat." *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 14 (01): hlm. 103-117. https://doi.org/10.37680/adabiya.v14i01.121.

Komaruddin Hidayat dan Muhamad Wahyuni Nafis. 1995. *Agama Masa Depan : Perspektif Filsafat Perennial*. Jakarta: Paramadina.

Kristianto, Aris. 2018. "Pluralisme Agama Di Indonesia (Studi Tentang Tipologi Pluralisme Agama Nonindifferent Pada Keputusan Fatwa MUI Nomor 7 Tahun 2005)." UIN Sunan Ampel Surabaya.

Kurup, Taresh, S K Jagath, Yedu Krishnan, and B Indu. 2022. "Meaning and Concept of Religion: An Insight into the Lives of Mahatma Gandhi and APJ Abdul Kalam." *International Journal of Health Sciences* 6 (April): hlm. 4589.

https://doi.org/10.53730/ijhs.v6ns5.10085.

Kuswanjono, Arqom. 2020. "Filsafat Perennial Dan Rekonstruksi Pemahaman Keberagamaan." *Jurnal Filsafat* 1 (1): hlm. 100.

M. Baharudin. 2014. "Filsafat Perenial Sebagai Alternatif Metode Resolusi Konflik Agama Di Indonesia." *Teologia* 25 (1): hlm. 29-64.

M. Hendi Bayu Pratama, Lukman Nul Hakim, Yulian Rama Pri Handiki. 2024. "Konsep Kebahagiaan Komaruddin Hidayat Dan Relevansinya Dengan Tasawuf." *Jurnal Ilmu Sosial, Humaniora Dan Seni* 2 (4): hlm. 716-726.

Moch. Mukhlison. 2015. "Pemikiran Pendidikan Pluralisme Frithjof Schuon (Studi Filsafat Perenial)." UIN Sunan Kalijaga Yogyakarta.

Mujiburrahman, Mujiburrahman. 2018. "Dimensi Agama Dalam Pembangunan Negara (Kajian Transformasi Pendidikan Islam Di Indonesia)." *Jurnal Ilmiah Didaktika* 18 (2): hlm. 189. https://doi.org/10.22373/jid.v18i2.3242.

Nnguinun Naim. 2012. "Kerukunan Antaragama Perspektif Filsafat Perennial Rekonstruksi Pemikiran Frithjof Schuon." *Harmoni: Jurnal Multikultural & Multireligius* 29 (3): hlm. 8. https://doi.org/10.32678/alqalam.v29i3.860.

Nurhidayanti, Atika. 2019. "Kosmologi Dalam Pandangan Frithjof Schuon (As-Syaikh Muhammad Isa Nuruddin Ahmad)." UIN Walisongo Semarang.

Peplinski, Marek. 2019. "The Importance of Religious Diversity for Religious Disagreement. Are the Perspectives of Believer and Philosopher so Different?" *Philosophy of Religion: Analytic Researches* 3 (2): hlm. 60-75. https://doi.org/10.21146/2587-683X-2019-3-2-60-75.

RI, Departemen Agama. 2010. *Al-Quran Dan Terjemahnya*. Bandung: CV Penerbit Dipenogoro.

Rizal Maulana, Abdullah Muslich. 2014. "Kesatuan Transenden Agama-Agama Dalam Perspektif Tasawuf (Kritik Atas Pemikiran Frithjof Schuon)." *Kalimah* 12 (2): hlm. 197. https://doi.org/10.21111/klm.v12i2.236.

Rozi, Syafwan. 2017. *Metodologi Penelitian Agama*. Bukittinggi: LP2M IAIN Bukittinggi.

Sahrin, Abu. 2019. "Agama Dan Filsafat Perennial Perspektif Seyyed Hossein Nasr." *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 1 (1): 1–24.

Saputra, Riki. 2022. *Masa Depan Agama (Gagasan Perennial Huston Smith)*. Padang: UMSB Press.

Saumantri, Theguh. 2023. "Kesatuan Transenden Di Tengah Pluralisme Agama: Sebuah Interpretasi Pemikiran Frithjof Schuon." *Journal of Religion and Social Transformation* 1 (1): hlm. 34-50. https://doi.org/10.24235/gg1n2f07.

Schuon, Frithjof. n.d. "Religio Perennis."

———. 1987. *Mencari Titik Temu Agama-Agama*. Jakarta: Yayasan Obor Indonesia.

———. 1993. *Islam & Filsafat Perenial*. Bandung: Mizan.

Setyabudi, Muhammad Nur Prabowo. 2021. "Toleransi Dan Dinamika Keagamaan Di Indonesia." *Filsafat Indonesia* 4 (1): hlm. 1-13.

Solikah, Sal Sabillah Nikmatus. 2023. "Studi Komparasi Pemikiran Jalaludin Rakhmat Dan Komaruddin Hidayat Tentang Kematian." UIN Sunan Ampel Surabaya.

Suhermanto Ja'far. 2015. "Filsafat Perennial Dan Pluralisme Agama." *Jurnal At-Turas* 2 (2): hlm. 192.

Syamsuri. 1999. "Tradisionalisme Sebagai Kritik Terhadap Modernisme: Studi Pemikiran Frithjof Schoun." *Refleksi: Jurnal Kajian Agama Dan Filsafat* 1 (3): hlm. 99.

Taufik, Ajib Nur. 2022. "Dimensi Esoterisme Pemikiran Pluralisme Keagamaan Abdurrahman Wahid Perspektif Filsafat Perennial Fritjof Schuon." Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Taufik, Zulfan. 2022. *Sufisme Perenial Masyarakat Urban*. Jakarta: Kencana.

Wildan, Muhammad. 2020. "Religious Diversity and The Challenge of Multiculturalism: Contrasting Indonesia and The European Union." *Sunan Kalijaga: International Journal of Islamic Civilization* 3 (2): hlm. 245. https://doi.org/10.14421/skijic.v3i2.1904.

Zubair, Anton Bakker dan Achmad Charris. 1990. *Metodologi Penelitian Filsafat*. Yogyakarta: Kanisius.