

Islamic Moderation Education in the Concepts of *Wahdat al-Wujud* and *Wahdat asy-Syuhud*

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Abstract:

The teachings of Sufism an essential role in balancing human life. Sufism can practically be driving forces to provide peace, coolness, and friendliness to create religious and social harmony. This study aims to explain the values of religious moderation education reflected in the concepts of wahdat al-Wujud and wahdat asy-Syuhud. This study used qualitative methodology with a literature approach. The primary sources are taken from two books: wahdat al-Wujud 'Inda Ibn Arabi by Abdul Karim Ibn Abdul Jalil and Ibn al-Faridh wa al-Hubb al-Ilahi by Muhammad Mustafa Hilmi, while the secondary ones are references taken from journals, books, and other writings that explain Islamic moderation, philosophical Sufism, and educational values. The results showed that the concept of monotheism carried by Ibn Arabi's wahdat al-Wujud and Ibn al-Faridh's wahdat asy-Syuhud, in the context of the issues of religious moderation, does not only discuss a single divinity, but it also offers five ideas: (1) equality of relationship between people, (2) human rights, (3) tolerance in religious plurality, (4) harmony in religious life, and (5) values of Islamic moderation Education. These values are very important to be implemented into the practice of teaching and learning.

Keywords: Education, Islamic Moderation, *Wahdat al-Wujud*, *Wahdat asy-Syuhud*

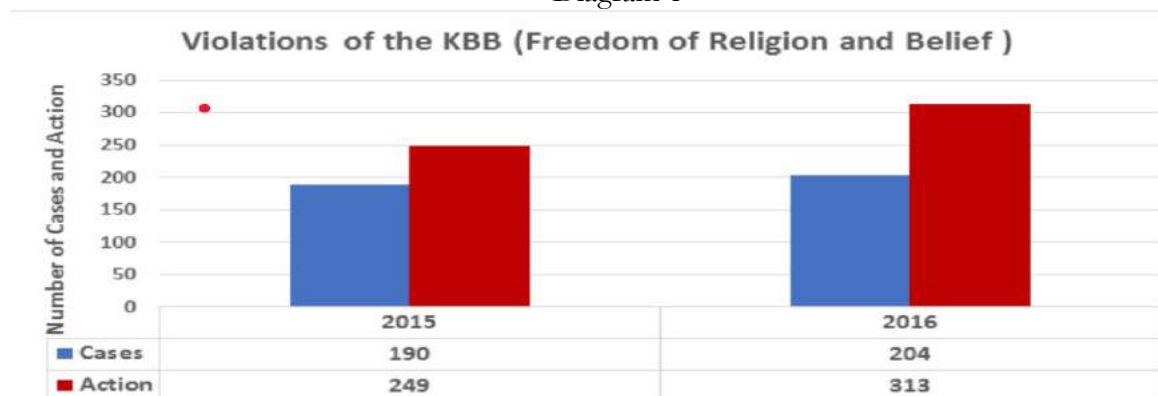
INTRODUCTION

Diversity is *sunnatullah* and an axiomatic (indisputable) reality in the social life (Yusuf et al. 2020). In the Qur'an, various verses can be found about the existence of plurality from the start of the solar system, flora and fauna, geography, and even humans in their different lives, both physical and non-physical. All of that increasingly shows that diversity is a fact of heterogeneity in social life.

The same thing also happens in the lives of Indonesian people with ethnic, cultural, and religious diversity, which makes it a very plural country. These differences sometimes trigger conflicts between people, including the diversity of religions. Data presentation surfaced about Indonesia, which is multicultural, has experienced various events that

involve differences in beliefs and groups. Religious symbols cause this as legitimacy to the actions taken (Tang, Hasbullah, and Sudirman 2018). Acts of violence in the name of religion as in the annual report of the Wahid Institute stated that in 2016 the number of violations increased by seven percent. In 2015, there were 190 cases with 249 violations, while this year, there were 204 cases with 313 acts of violations of the KBB (freedom of religion and belief) (Riany et al. 2019)

Diagram 1



When the data on the above violence case is traced theologically, differences in religious beliefs will be found. The series of events is alarming the harmony in religious, national, and state life because it has committed crimes against human values. At this point, religion does not seem to be a driving force against the ideals of an order that is *rahmatan lil alamin*. Religion is also no longer an entity that can provide peace, coolness, and friendliness to create religious and social harmony (Al-Saud and Zarea 2018).

Such conditions have invited many academics to find solutions. Some offer to overcome it fundamentally, namely by returning to the teachings of the Qur'an and al-Hadith. Some offer to take the value of the teachings of Sufism, which aims to foster human relations with God and the surrounding community (Umar and Woodward 2020). We might wonder, why is Sufism? The answer is none other because Sufism plays a role in balancing human life because of physical and spiritual balance that can guarantee happiness in this world and the hereafter. In other words, besides the Qur'an and hadith, which are references to Islamic values, the teachings of Sufism through the concepts of *wahdat al-Wujud* and *wahdat asy-Syubud* in philosophical Sufism thinking can also be used as a reference in religious moderation education. Both of these concepts are the ultimate experiences that were achieved by Ibn Arabi and Ibn al-Faridh in their spiritual journey (Koca 2020).

Many discussions on the thinking of these figures have been examined about religious pluralism. Among them is the research conducted by Armia entitled: "Unity of religions and perennial wisdom in the perspective of Sufism" (Armia 2013). In this study, Armia discusses that if religion is traced at the core of religious teachings, a similar message will be found: the realization of peace, goodness, and happiness for humans. No religion teaches violence and barbarity. The situation further strengthens that from a theological perspective, religion needs the creation of prosperity in human life. So every human being has the same obligation: to realize peace in social life. At the same time, Research Karomi's research concluded that the Sufis had given legitimacy to the understanding of religious pluralism, especially the concept provided by Ibn Arabi, namely the unity of being (Karomi

2014). In contrast to Khalil, Muzakir concluded that humans in the Sufi perspective are a unit of beings under God's auspices (Muzakir 2012).

While issues about religious moderation education concerning the concepts of *wahdat al-Wujud* and *wahdat as-Syuhud* have been discussed by many previous studies, among them is a study conducted by Hashim (2018) entitled "Sufism and the Internalization of Religious Moderation in Facing the Nation's Problems." This article shows the connection between the concept of religious moderation and the idea of transformative Sufism in Indonesia. According to Hashim, in Islamic teachings, there is an element of Sufism that is a very significant part of the existence of transformative Islam. In the context of Indonesianness, Sufism is very significantly used as a tool to make society have a *Pancasila* character. Implementing Pancasila values in the perspective of Sufism is expected to form commendable characters in Indonesia's social, national, and state livelihoods. With the Sufi tradition, people can develop the values and content of Sufism in shaping the *Pancasila* characters of the nation.

The above research is also strengthened by Mubarok's article (2022) entitled "The Concept of Neo Sufism in the Development of Religious Moderation in Indonesia." In his research, Mubarok found a connection between the concept of Neo-Sufism and religious moderation in Indonesia. The spiritual piety of every Muslim is not only oriented towards achieving individual holiness but also social piety that can adapt to the diverse understandings of religion but still run harmoniously. Neo-Sufism as a form of discursive Islamic tradition has an inclusive role in Indonesia's practice of religion and nationality.

Likewise, the research conducted by Anshori et al. (2021) entitled "Contribution of Sufism to the development of moderate Islam in Nusantara." This research also saw that the development of moderate Islam in Nusantara could not be separated from the century-long contribution of Sufism, which has created fundamental structures for harmonizing religious lives in Nusantara. Sufism, which emphasizes notions of noble virtues and morality (*al-akhlâq al-karîmah*), has contributed significantly to the making of religious harmony in Indonesia.

In contrast to the three studies above, Sutrisno's research raises the issue of religious moderation in its actualization in educational institutions. According to Sutrisno, To implement religious moderation in a multicultural society, what needs to be done is to make educational institutions the basis of the laboratory of religious moderation and take a socio-religious approach to religion and state. The schoolroom is a land for sowing the idea of nationality, instilling the values of multiculturalism, bringing religious messages more peacefully, and spreading the love for humanity. This manifests itself in a curriculum oriented towards religious moderation.

Some of the above studies have similarities and also differences with this article. The similarity can be seen in the issue discussed: both raise the contribution of Sufism in developing the concept and implementing religious moderation education. However, this article is more detailed in exploring the ideas of *wahdat al-Wujud* and *wahdat asy-Syuhud* concerning the issue of religious moderation education. Through monotheism (*Tawhid*) carried by Ibn Arabi and Ibn al-Faridh, the values of religious moderation will be further strengthened by the idea of equality of relationship and justice between people, human rights, tolerance in religious plurality, and harmony in spiritual life. These values are becoming increasingly important to be implemented in curriculum design, planning, and evaluation of learning in Islamic Educational Institutions. This is where the importance of this article is.

In this study, the authors are interested in explaining the values of religious moderation education contained in the concepts of Ibn Arabi's *wahdat al-Wujud* and Ibn al-Faridh's *wahdat asy-Syuhud*. And describe the implementation of these Sufistic values into the development of religious moderation education in Islamic educational institutions. This study is essential because, theoretically, this study is expected to enrich the treasury of Islamic knowledge related to the values of Islamic education and religious tolerance. Besides, these two concepts can be practically used to learn the values of religious moderation education in Indonesian Islamic educational institutions.

This study used qualitative methodology with a literature approach, referring to written data or materials related to the topic of the discussion being raised (Davis and Walters 2011). Since this study explored "Islamic Moderation Education in The Concept of *wahdat al-Wujud* and *wahdat asy-Syuhud*," primary sources used to consist of literature directly related to the focus of research, the concepts of *wahdat al-Wujud* and *wahdat asy-Syuhud* taken from *wahdat al-Wujud 'Inda Ibn Arabi* by Abdul Karim Ibn Abdul Jalil (2004) and *Ibn al-Faridh wa al-Hubb al-Ilabi* by Muhammad Mustafa Hilmi (2010). At the same time, the secondary sources are standard references taken from journals, books, and other writings that explain Islamic moderation, Sufism, educational values (Creswell 2013). As much as possible, data is attempted to be obtained from primary sources, but it does not rule out data retrieval from secondary sources. The data collection techniques that the writer uses are documentation techniques. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge. The documentation technique is a method of data collection carried out by finding data on research variables from various kinds of documentation such as notes, transcripts, books, newspapers, magazines, and journals. The analytical method writer used is content analysis. Methodologically, this analysis tries to offer epistemological assumptions about understanding that dwell on text analysis and emphasize the surrounding context and its contextualization in different periods. Throught content analysis on any such text, the text is coded, or broken down into manageable types on a variety of levels--word, word sense, phrase, sentence, or theme—and then examined using one of content analysis' basic methods: conceptual analysis or relational analysis (Prasad, 2016).

DISCUSSION

This is the central part of the article, which includes: data description and analysis from the research discussion. Data analysis process such as the statistical calculation and hypothesis test is not necessary to be presented. Only the results of study and validation of hypotheses should be reported. Tables and graphics can be used to clarify research findings. Tables and graphs should be annotated or discussed.

Wahdat al-Wujud

Wahdat al-Wujud was always associated with Ibn Arabi because he was considered the founder. But the doctrine had been taught by some Sufis long before Ibn Arabi. While Ibn Arabi himself never used the term *wahdat al-Wujud*. He is considered the founder of *wahdat al-Wujud* because his teachings contain a theory of *wahdat al-Wujud* (Nazar, Hassan, and Rehman 2021).

The book of *Wahdat al-Wujud 'inda Ibn Arabi* explained, that *wahdat al-Wujud* is the belief that there is only one wujud, namely Allah, there is no eternal *wujud* other than His

(Karim, 2004). Furthermore, it explained that all that is visible by human vision other than His wujud is nil, and only the illusion arises because of their minds' imperfections. In other languages, the understanding of *wahdat al-Wujud* is that there is only the One Being. Everything in nature is a manifestation of the One. The One Being is Allah Ta'ala. The One covers all existing phenomena and is a resource of the reason that radiates the entire universe. In this context, He is called by *al-Hakikat al-Mubammadiyah*. The One is the source of the cosmos that governs the universe, so He is called by the Universal Soul. The One shows his actions in each (micro) *wujud* in the universe, so He is called the Universal Body (Akbar 2016).

Daiber referred to the book *Falsafat al-Akblaq fi al-Islam* and explained that *wahdat al-Wujud* is an idea about "*la manjuda illa al-Wujud al-Wahid*," which means: "There is no *manjud* except a one *wujud* (ie Allah's Wujud)," and "indeed the One is several *ta'ayyunat* " (Daiber 1996) However, it should be noted that the number does not mean to make Him say in the Essence of the being, as the whole number of humans does not mean that human nature is numeric. In the concept of *wahdat al-Wujud*, the *nasut* on *Hulul* was replaced by Ibn al Arabi, becoming *Khalq*, while *labut* was changed to *haqq*. Between *Khalq* and *haq* are 2 (two) parts for each thing. The outside is called *Khalq* while the inside is called *haqq* (Alsamaani 2017).

Khalq and *haqq* are the equation of *al-ardh* and *al-Jauhar*, and synonyms of *al-Dhahir* and *al-Bathin*. In other words, each has two parts or aspects: the outside aspect is *al-Ardh* and *Khalq* which embodies the nature of necessity, while the inner aspect is the distance and *haqq*, which has the heart of Deity (Karim 2004).

A philosopher named Parmenides said, "Surely there is One, and many do not exist (Robbiano, 2006). Parmenides revealed that: The truth is that the creatures of this world were created, and the shape of God very much determined their form. As for the tangible other than God will not have a form if God does not exist. Allah truly has a basic form. What is created, only has a build up to the state outside of himself, namely God (Shaikh 2012).

Afifi (1989) in his writings on "A Mystical Philosophy of Muhyi al-Din Ibn Arabi," explained, that according to Ibn Arabi, the initial existence was called *haqq*. *Haqq* is the substance of all symptoms. The next is *Khalq*. *Khalq* is a symptom that manifests that substance. This is as expressed by Ibn Arabi: "If you see Him with him, ultimately that unity does not exist." While Plotinus argued, that God Almighty is everywhere and not anywhere. In this regard, Ibn Arabi appreciated the idea of Plotinus, but the two had differences. For Plotinus, the 'One' is everywhere as a cause, while for Ibn Arabi, the 'One' is everywhere as a substance and not anywhere as a general substance (Buana 2017).

Wahdat asy-Syuhud

Wahdat asy-Syuhud is a concept founded by Ibn al-Faridh (576 H./1181 M.). Al-Faridh is a poet of Sufi Arabic nation with his poetry characterized by Sufism and Philosophy. He is a follower of *wahdat al-Wujud*, a practitioner and developer of Sufism to present the concept of *wahdat asy-Syuhud* (Affifi, 1989).

Ibn al-Faridh wrote poems that contained his love for Allah. His love for God is by the hadith Qudsi, namely "*Kuntu kanzan makhfiyyan, fa abbabtu 'an u'rofa, fa khalaqtu al-Khalq fa bibi 'arafuni*." For Ibn Faridh, love is truly the origin of life; it is eternal and not solely in the interests of the world, but from the beginning of time until it ends (Hilmi 2010).

Ibn al-Faridh said that Sufism is not only a practice of worship to get closer to Allah or to know God, but Sufism is knowledge, charity, and *ma'rifah* to Allah. Ibn al-Faridh also

explained that Sufism was based on easy and Ilham, and through *riyadhab* and *mujabadah* to God in earnest (Hilmi, 2010). Furthermore, Ibn al-Faridh also emphasized that the peak of Sufism is *mukasyafah* and *musyaadah*. I am practicing worship well and sincerely because God Almighty, avoiding behavior that Allah forbids, fasting, visiting and worshipping at night, doing *dhikr/ wirid* to Allah, *wara'*, always *qona'ah*, accepting what Allah has given to him, and *zuhud* life. All those activities are the maqamat that Ibn al-Faridh lived in sequence (Faridi and Tadayyon 2013).

Seriousness to always carry out worship and perform mental concentration regularly, making Ibn al-Faridh's love for God more stable and more in control of all the recesses of his heart so that he can feel the vibrations of God's light, then he feels, and he sees only one, that is only Allah Almighty. Those mystical series are called *wahdat asy-Syuhud*. The concept of *wahdat asy-Syuhud* is one form of Sufism worship that Ibn Faridh initiated. *Wahdat asy-Syuhud* is included in the idea of philosophical Sufism (Hilmi, 2010).

Wahdat asy-Syuhud was initially an expression of Ibn al-Faridh's heartfelt and profound towards Allah until his love gained *syauq* (longing for revenge). A deep experience grew, namely insanity in the grooves (intimate) to his God. To further explain the above study, *al-Falsalah al-Qusyairiyah* showed the statements of Sufi people: "Lovers are a condition to get drunk (crazy) in love, if it has not been like that, the love is not truly (imperfect)." In different words, the depth of love-longing for Allah makes Sufis drunk in love, until it becomes *wahdat asy-Syuhud*, that is, all that is seen is the face of God (Hadarah 2019).

As for unity, in the view of Ibn Al-Faridh, it is not the union of two forms, but it is a union with the meaning that what is known or witnessed is only one, namely the Being of God Almighty. The multi-compound, which was initially seen to become lost. As a result, everything seems to be unity because it has been able to "bring" Allah into his heart (himself) through *tajalli* (Hamdie 2019).

Musthafa Hilmi (n.d), in addressing the above explanation, stated that *tajalli*, according to Ibn al-Faridh, consists of two parts: First, *tajalli* is seen with *zhabir*, looking at the One to the various. Second, *tajalli* with inner glasses, looking at a variety of things to the One. In other words, it can also be spelled out small or micro and large or macro. Using the macro cosmos can "see" the microcosmos and vice versa. From the explanations, it is thought that because of his attractive *fana'* of loving into the beloved, he is dissolved in oneness and not feeling, nor witnessing (*syuhud*) anything but Allah Almighty (Al-Mufti, 2019).

In his literary compilation, *al-Diwan*, it has been explained that Ibn al-Faridh had described the phases of the *fana'* concretely. The first stage of *fana'* was to see God clearly and be sure of everything he saw. Not only that, he knew only Allah in all his views in any direction. This condition made Ibn al-Faridh believe in one feeling with the one he loved. When he realizes about his *fana'*, his fan remains in the soul, and his genuine appreciation is the Beloved, Allah (Iman 2015).

Ibn al-Faridh states that through *fana'*, he feels to be united with Allah, and there is true love in his heart. Indeed, *fana'* is not melting the form of his body, but the essence of *fana'* is the beginning of awareness, desire, and a sense of self-response. Likewise, unification in God is like opening the veil. As a result the Essence of the Almighty comes in the eyes of his heart (Al-Mufti, 2019).

From the above explanation, it is clear that the study of what *asy-Syuhud* is not the same as the study of the doctrine of *al-Hulul* because the concept of *wahdat asy-Syuhud* is a

unification of the essence of someone who is merged into the heart of Allah Almighty. However, all forms will become *fana'* because of sincerity and observation. So, as a result, what is seen is only the Essence of Allah and is therefore called *wahdat asy-Syuhud*, not *wahdat al-Wujud*. More specifically, Ibn al-Faridh explained that to those he had met with true divine love, verily *wahdat asy-Syuhud* can be obtained in a conscious condition and can also be in a state of intoxication (*sakr*). *Wahdat asy-Syuhud* means the oneness of witness, Allah's oneness, and the oneness of the form seen in the witness of conscience (Buana 2017).

Based on the concept of *wahdat al-Wujud* and *wahdat asy-Syuhud*, it can be analyzed that Allah wants to see Himself outside of Himself, so He created the universe in this world. This is by the words of the Prophet Muhammad. "*Kuntu kanzan makhfiyan faabbabtu an u'rafa fa khalagtu al-khalqa fa bibi 'arafuuni*". It can be understood that the natural form in the world is a mirror of God. When God wants to watch Himself, God sees over nature, to all things in nature. Because in everything there is divine nature, God watches Himself. Based on this explanation comes the understanding of unity. Indeed, the existence of the natural world seems to be many, but true nature is only one. It is illustrated as someone who wants to see himself in various glass mirrors around him. In each mirror, a person sees himself; in the mirror, it seems a lot, but he is only one (Faridi and Tadayyon 2013).

The above explanation reinforces the understanding that the real form belongs only to God and that the form of God very much determines created form. What is created does not have a form. Only God has an actual form. Therefore, there is one form, which is the form of God. The form that is not God's form is the shadow form (Faridi and Tadayyon 2013).

In the concept of *wahdat ash-Syuhud*, the oneness of Allah is witnessed by the inner eyes of men who can bring themselves into God or after the disappearance of the wall that limits the eyes of the heart with God (Hilmi, n.d). Thus, the impact of the inner eye's vision is that stability in the oneness of God increases to the highest level. Witnessing oneness to God means recognizing the only actual existence or form is Allah, who is seen by the human eye when it takes the form of *kasyaf* (Fuadi 2013).

When God is present in the witness of the inner man, then his presence will disappear in the empirical realm. This is like the arrival of sunlight on bright daylight, making the loss of starlight from a person's eyes. Panorama of the beauty of the existence of God makes it able to absorb all the attention of the hearts of people who see it with their eyes.

Islamic Moderation Education in *Wahdat al-Wujud* and *Wahdat asy-Syuhud*

The word "moderate" in Arabic is known as *al-Wasathiyah*. This word is recorded in QS. al-Baqarah [2]: 143. The word *al-Wasath* means most perfect. The hadith also mentions that the best problem is the one in the middle (*awsatuba*). While in Islamic thought, the meaning of the word "moderate" is to promote tolerance in diversity and openness to accept diversity (inclusivism), both in terms of diversity in schools and religious beliefs. The meaning of the difference here does not prevent cooperation with humanitarian principles. In religious fundamentalism, religious moderation can avoid disharmony in religious relations, so it is necessary to develop a moderate way of religion, an inclusive way of Islam, or an open religious attitude, called an attitude of religious moderation. Moderation means moderate, opposite to extreme, or excessive in dealing with differences and diversity (Dawing 2017).

In solving problems, moderate Muslim behavior tries to make a compromise approach and is always in the middle in dealing with religious and other differences. Moderate Muslims will always put forward the attitude of tolerance and mutual respect by continuing to believe the truth of the beliefs of each religion so that all can accept decisions with a cool head without engaging in anarchist action (Dawing 2017).

In the context of religious harmony in Indonesia, moderation is the middle way during religious diversity. Moderation is a culture of the Indonesian Archipelago that goes hand in hand and does not negate another between religion and local wisdom. It does not contradict one another but seek a tolerant solution. To realize moderation, an inclusive attitude must be avoided. According to Shihab, the concept of inclusive Islam is limited to recognizing the community's diversity but also must be actualized in the form of active involvement in this reality (Nopriansyah 2017). The inclusivism taught in Islam provides space for diverse thought, understanding, and Islamic perception.

In this understanding, truth exists in one group and others, including religious groups. This understanding starts from a belief that basically all religions carry the doctrine of salvation. The difference between one religion under a prophet from generation to generation is only the Shari'a (Nopriansyah, 2017). So it is clear that religious moderation is closely related to maintaining togetherness by having an attitude of 'tolerance,' an ancestral inheritance that teaches humans to understand one another in differences.

The manifestation of the concept of monotheism (*Tauhid*) in the study of philosophical Sufism is *la maumjud bi haqqin Illa Allah* (nothing exists except Allah). Allah is the only one that exists and must exist (*wajib al-Wujud*). Allah exists independently, while others besides Himself are only possible (*mumkin al-Wujud*) because their existence depends on others. This concept is the basis for the idea of *wahdat al-Wujud*, which was introduced by Ibn Arabi, that the essence of reality is only Allah, while the others are the only reflection of Him (God's mirror). This shows that life is a single universal system of God that arranges and organizes it in harmony. This concept has implications for the demand that life runs systemically with one another must be complementary. Damage to one thing will damage the other, and vice versa, and the goodness of something will improve the other.

In the complexity of religious problems that arise today, the concept of monotheism (*Tauhid*) carried by Ibn Arabi and Ibn al-Faridh, when elaborated in the context of religious moderation, is not only questioning a single divinity, but its meaning is more than that, namely with the concept of a single god then all humans are the same. Therefore, the concept of *Tauhid* is also the idea of equality of relationship and justice between people, human rights, tolerance in religious plurality, harmony in spiritual life, and values of Islamic moderation Education.

Equality of Relationship and Justice between People

The logical continuation of belief in the oneness of Allah through the ideas of *wahdat al-Wujud* and *wahdat asy-Syuhud* is the understanding of human equality. The sentence "*Laa Ilaha Illa Allah* (There is no God but Allah SWT)" means that all humans are equal. They are creatures. Humans are not gods to other humans. The king/president is not a god to the people. Men are not gods to women. The rich are not gods for the poor. Employers are not God for employees and so on. All humans have an equal position. Therefore, *Tauhid's* teachings about divinity have implications for equality and justice between people.

The first view that underlies human relations in the opinion of *Tauhid* is that humans come from the same people (al-Baqarah: 213). This verse of the Qur'an explains that humans have the same position and the same cosmic responsibilities. However, Islam acknowledges the ontological reality without compromising the importance of human pluralism behind the idea of human unification. Humanity is one but many at the same time. It is being one in diversity. This is revealed in the next verse. "Oh, people! We made you a man and a woman. We made you different races and people so you can get to know each other (al-Hujurat: 43).

The Quranic verse above recognizes that humans existentially in difference. However, the difference, whether in color, race, gender, ethnicity, nationality, language, or religion, is not to be sharpened or contested, but to *lita'aarafu* (as a process of learning to understand, recognize the character, personality, know rights, and obligation) so that each person stands as a subject and as a whole person. According to the Qur'an, life in togetherness is not a vehicle for strong worship and predation of the weak but a medium for the growth of values and self-identity. It is precisely through communication in the nuances of diversity. Humans have the opportunity and possibility to enrich and build themselves and their souls.

Islam puts human dignity in an equal position for all. Without equality, humans' cosmic functions and responsibilities will be disrupted and subject to abuse. God teaches humans to strengthen their human dignity. They are encouraged to establish brotherly relations and communication with each other. The nature of this relationship is based on humanitarian commitments, not because of more worldly tendencies. That is because the Qur'an strictly prohibits relations between humans hierarchically. This kind of relationship will lead to harmful excesses for humanity.

The first excess, such a relationship will give birth to dwarf souls, namely the behavior of robots which only obeys orders by ignoring the sensitivity of conscience and reasoning power. God has mandated human rights have become an attribute of humanity that distinguishes from other creatures to be actualized through humanitarian work, finally denied themselves.

The second excess, hierarchical and vertical relations, will only strengthen the "pyramid of humanity" in feudalism, capitalism, socialism, anarchism, and authoritarianism, which rewards human beings based on their social status. The concrete manifestation of this relationship pattern is the expansion of the "pyramid of human victims" in oppression, ill-treatment, discriminatory acts, sexual harassment, undercover poverty, and other forms of denial of human rights.

The pattern of relationships idealized by Islam is a relationship not based on hierarchical and vertical relationships between people because Islam sees all humans as belonging to the same species and having the same position. This view requires a caste-free social system, fair law, justice that applies to all, proportional treatment, the availability of free socio-cultural space, the opportunity to find an honest livelihood, and respect for the achievements and efforts of every citizen. However, in contrast to the character of the above isms, the appreciation of Islam for humans is not based on material physical measurements but on the quality of piety symbolized by the success in achieving the rank of purity or spiritual achievement.

Human Rights

Undoubtedly, the fundamental values of implementing human rights are found in the concepts of *wahdat al-Wujud* and *wahdat asy-Syubud*. The image of *Tauhid* in the idea of *wahdat al-Wujud* and *wahdat asy-Syubud* shows the existence of God's sovereignty and the existence of humans as caliphs and managers of nature. God's sovereignty means that no human can limit human beings except Allah. He is the Highest, the source of everything in the sky and on earth. No human being is superior to other humans except based on his piety. Humans reflect God, endowed with a set of facilities as a caliph, leader on earth. In embodying its caliphate, humans must manage the world wisely so that clean and prosperous earth can be realized.

The word "human rights" in Islamic teaching cannot be found directly in the Qur'an or Hadith. Still, the word "rights" is expressed around 287 times in various forms, the meaning of which also varies, such as truth, authority, property, and the power to do something that must be protected by law and by the rights of others.

The term "rights" means truth in al-Baqarah: 174, "That truth is from your Lord, so you should never be among those who doubt." Rights are a truth that comes from God given to humankind that must be believed without the slightest doubt.

Besides, rights also mean something of an essential nature that has been carried since humans were born and are always protected by God. According to the Qur'an, humans have a vital position on earth. They are given more privileges and glory than other creatures. Humans are given the authority to live on it within the time that Allah has determined, even humans are given the mandate to manage the resources that exist on earth, organize and lead life by the laws of Allah.

Therefore, human rights in the ideas of *wahdat al-Wujud* and *wahdat asy-Syubud* are humanitarian treasures based on strong normative and philosophical values derived from the Qur'an and Hadith. This then becomes the basis that every human being has fundamental human rights carried by every human being from birth. On the contrary, everyone has primary responsibilities, namely recognizing the fundamental rights of others while respecting them.

Tolerance in Religious Plurality

The ideas of *wahdat al-Wujud* and *wahdat asy-Syubud* through the concept of *Tauhid* also show a strong correlation with the issue of tolerance in religious plurality. Undoubtedly, faith in humans is a gift and will of God. Humans have no right to force faith in themselves and others. This is as explained in QS al-Baqarah: 256. Religion must be based on willingness and sincerity without coercion. Everyone has the freedom to choose a religion based on their beliefs. Islam forbids anyone to believe in others because God wants everyone to feel peaceful. While coercion causes, the soul to be not peaceful. Even the prophet only has to invite and give warnings without pressure (Q.S. Yunus: 99-100). Excessive force or overreach will only harm oneself and others. Everyone and the government must respect the rights of others in determining the choice of belief.

Furthermore, the teachings of Islam guide for Muslims to respect differences and appreciate the principles of diversity (QS. Al-Hujurat: 13 and QS. Ar-Rum: 22). The diversity of differences in language and color of human skin must be accepted as a positive reality which is one of the signs of God's power. Therefore, Muslims are encouraged to make a difference as a starting point to compete for good. Second, look for the same view (*kalimatun sawa'*) of these differences (Saifurrahman 2016).

The concepts of *wahdat al-Wujud* and *wahdat asy-Syubud* give a perspective that only Allah is the source of the truth. A person's faith and disbelief are the wills of God, so in people's lives, freedom of choice of religion is the central pillar. This has been practiced by prophets who have never forced anyone to convert to Islam. The mechanism of accountability to God is in the human's choice. The Prophet carried out the good religious freedom practices in Medina, namely the Medina charter.

Harmony in Religious Life

Any religion has the same purpose and goal: to create peace and happiness for all human beings. It is proven that there is nothing in the teachings of any religion that emphasizes followers are acting harshly, violently, and even cruelly to fellow creatures, especially humans. As one of the few major religions in the world, Islam includes a religion that emphasizes compassion for fellow humans or other creatures of God, both animals, and plants. Islam strictly forbids persecution or removing the souls of other creatures without a transparent and accountable reason. QS al-Maidah confirms this: 32, "Whoever kills a human being, not because that person (kills) another person, or not because of causing earth damage, it is as if he has killed a whole human. In other words, whoever saves the lives of one person is as if he saved the lives of all.

Harmony between religious communities is also a guideline of Islamic teachings reflected in the concept of *wahdat al-Wujud* and *wahdat asy-Syubud*. Through the idea of *Tauhid*, Muslims are taught to have the same perspective (*kalimatun sawa'*) and believe that the recognition and respect for the existence of other religions do not mean recognizing the truth of the teachings of that religion. Besides that, the tolerance that Islam wants to build is an attitude of respect between adherents of different religions without confusing the creed (QS. Al-Imran: 43). Islam's respect for other religions is also emphasized in another verse of the Qur'an, al-Hajj: 40, that religions other than Islam must also get the same respect from the Muslim community because religious tolerance will be manifested in social life when there is mutual respect, especially for each other's religious beliefs, including, in this case, respect for places of worship and religious symbols that they consider sacred.

Whenever differences ignite conflicts between religions, through QS. alHujurat: 9, Islam invites Muslims to reconcile Disputes. This verse is an order for the Muslim community to create peace in the internal environment of their society. Reconciliation in Islam can be done by giving advice, threats, and legal sanctions. In this process, the peacemaker who reconciles the warring parties must be honest, fair, and eliminate the trauma of war not to cause war at another time.

To create harmony in religious relations, Islamic teachings provide signs so that Muslims do not get caught up in truth claims and feel themselves and their beliefs are the most correct. Verse of the Koran in Saba': 25-26 is one of the verses which contains a prohibition for Muslims to make absolute or claim a truth. Muslims should believe that the facts obtained by humans are relative while the whole truth belongs to God alone. Besides that, Islam also forbids humanity from insulting the beliefs and symbols of other religions. This prohibition does not mean recognizing the nature of their God, but rather an insulting act that does not produce the benefit of religion. Therefore, Q.S al-An'am: 108 teaches Muslims to maintain the sanctity of their religion and create a sense of security and harmonious relations between religious communities.

A fundamental behavior in becoming religious and harmonious is cooperating with other religious communities. Through Q.S al-Mumtahanah: 8-9, Allah does not forbid Muslims to collaborate with other religious communities as long as they do not antagonize, fight, and expel Muslims from their countries. Allah allows Muslims to eat the slaughter of the *Ahl al-Kitab* community and will enable them to marry the women of *Ahl al-Kitab* who maintain their honor. This is as stated in QS al-Maidah: 5, Islam is not enough to just give them religious freedom, then isolate them so that they are exclusive or oppressed, but also provide an atmosphere of social participation, good treatment, and association to them. It aims to ensure that they visit each other, feed and drink each other food so that all community members are under the auspices of compassion and tolerance. The case of marrying women of *Ahl al-Kitab* is a symbol that Islam respects their beliefs.

From the explanation of the teachings of Islam above, it appears that Islam carries a mission to encourage salvation. As the religion with the second-largest adherents after Christianity, Islam teaches about harmony, redemption, and happiness. Islam is a religion of grace (Rahmat), whose scope includes the universe. "And we did not send you (Muhammad) but to (be) mercy for all nature (al-Anbiya: 107).

Values of Islamic Moderation Education

Islamic moderation is a view or attitude that always tries to take the middle position between opposing and excessive attitudes so that one of the two does not dominate in one's mind and attitude (Abdurrohman 2018). However, it is inevitable that human beings, whoever they are, cannot always free themselves from influences and biases from the influence of tradition, mind, family, age, and place. If they are influenced by one of them to the extreme, they will not be able to represent or offer complete moderation in the real world because the only one who can do that is God.

The above view is in line with the values of Islamic moderation contained in the philosophical Sufism of Ibn Arabi and Ibn Faridh. In their second idea, the presence of Islam as a religion is to draw people from extremes and position them in a balanced position. So in Islamic teachings, there are elements of *rabbaniyyah* (divinity) and *Insaniyyah* (humanity), the combination between *Maddiyyah* (materialism) and *ruhyyah* (spiritualism), the combination between revelation and reason, between *maslahah 'ummah* (public goodness) and individual *maslahah* (individual distinction), etc. (Sudarji 2020). As a consequence of Islamic moderation, none of the elements of nature mentioned above are harmed.

Islamic moderation can also be interpreted as a model of thinking and interacting in a balanced manner between two conditions so that following Islamic principles in the faith, worship, and ethics, at least it can be seen its compatibility with considerations in behaving in Islamic ethics, which always refers to the *maqasid al-Syari'ah* and pay attention to *ummahat al-fadail*. More clearly, Islamic moderation can be seen from its actualization in regulating three spaces: *tadbir al-Nafs*, *tadbir al-Manzil*, and *tadbir al-Mudun*. (Hanafi, 2013).

1. Tadbir al-nafs (self-management).

In this form of Islamic moderation, one should think and act by *maqasid al-shari'ah* based on the consideration of the *ummahat al-fadail*—for example, one's attitude in responding to other religious communities. Truth claim in religious beliefs does not need to be debated. Even tend to be forced to believe people of different religions. This will disrupt harmony in religious life, triggering horizontal conflicts. This action is by the

objectives of the *Syari'ah* because it preserves the primary interests (*al-Dharuriyyat*) of humans in maintaining their beliefs (*hifz al-Din*). Also, this action demonstrates the wisdom (*al-Hikmah*) of a person being able to withhold his will not to force others to justify their beliefs. According to Ahmad Najib Burhani, this is where the moderate attitude reaps its relevance so that one's perspective will be more inclusive, tolerant, and humanist as a character possessed by moderates (Burhani 2012).

2. *Tadbir al-Manzil* (family management).

The purpose of *manzil* is limited to the realm of the family and includes organizations and institutions where a group of people shares a common interest. An example of Islamic ethics in this scope is the distribution of inheritance in the family. In determining estate distribution in Indonesia, one can choose between religious, civil, or customary law. Several of these choices exist because it considers the social conditions in Indonesia. For example, the acceptance of customary law is based on the tradition (*'urf*) that already exists in the community and has become necessary. Islamic egalitarianism sees all societies as equal before God so that all customs in the community can be a source of law, not only customs in Arab culture. Fuad said that all customs (*'urf*), as long as they do not conflict with Islamic teachings' principles within certain limits, can be accepted as Islamic law (Fuad 2016). This is clearly in line with the intent of the sharia goal of safeguarding the ownership rights of property (*hifz al-mal*) and also the principle of justice (*al-'adalah*) in considering reasoning and revelation.

3. *Tadbir al-Mudun* (management of the State),

It's the application of political ethics that has the ultimate goal of giving birth to a peaceful and peaceful state; an example of the application of this ethic is how to maintain the stability and integrity of the State even though it is not in the form of an Islamic State. This condition is in line with Indonesia; although most of its people are Muslim, the State is framed in a system of ethnic and religious diversity.

This attitude is clearly in line with the characteristics of moderate Islam. According to Abou Fadl, moderate Islam views the eternal law of God in the Qur'an as being derived explicitly from specific issues based on the problems of the people in the time of the Prophet, so this decision must be understood in context (Aboe al-Fadl 2003). This specific ruling is not the goal itself but rather a goal to achieve the moral ideals of the Qur'an, such as justice, balance, compassion, equality, virtue, and others. Thus, the ethical message in the Qur'an becomes a consideration in deciding a law considering its socio-historical conditions. This method is a form of Islam in the archipelago that must be strengthened to maintain the values of moderation.

The Implementation of Religious Moderation Education In Islamic Educational Institutions

Islamic religious learning in various educational institutions should not only be oriented toward cognitive theoretical religious issues and more oriented to the teaching of spiritual science academically, but also it must be able to transform cognitive religious knowledge into affective and psychomotor meaningful understanding that needs to be internalized into students and practiced in their real life. Likewise, the values of religious moderation embodied in the concepts of Ibn Arabi and Ibn Faridh's Sufism above are fundamental to be implemented into the practice of learning (Siradj, 2013).

In the context of teaching and learning, religious moderation education with the perspective of *wahdat al-Wujud* and *wahdat asy-Syubud* can be implemented through 4 (four) learning strategy designs as is it initiated by the Working Group on the Implementation of Religious Moderation of the Directorate General of Islamic Education of the Ministry of Religious Affairs (2019) as follows:

They first inserted the moderation charge in each relevant material (insertion). Some of the subject matter or courses already contain an amount of religious moderation. The substance of moderation is already included in the learning curriculum at all levels and types of Islamic education within the Ministry of Religious Affairs. At the same time, its implementation emphasizes how the substance is associated with the spirit of religious moderation and can be applied in everyday life.

Second, optimizing learning approaches can present a way of thinking critically for students, respecting differences, respecting the opinions of others, tolerant, democratic, daring to convey ideas, sportsmanship and responsibility. This type of approach to implementing religious moderation is carried out when transforming its knowledge to its learners in and outside the classroom. For example, utilizing the discussion method or active debate to foster students' critical way of thinking, sportsmanship, respecting the opinions of others, and daring to express opinions rationally; using everyone is a teacher here method to foster an attitude of courage and responsibility for the views expressed by students; using methods jigsaw learning to train the philosophy of responsibility and sportsmanship; and so forth.

Third, organizing specific programs, education, training, and debriefings with a particular theme of religious moderation. In addition, it can also be done by containing explicit materials or subjects on religious moderation. However, the latter can increase the learning load for the students, so it is feared that it will increase the length of time for completion of the study. Under these conditions, religious moderation should not be a separate subject but substantively contained in each issue. Part of the content of religious moderation is precisely hidden agenda or instilled in students subtly without using the term "religious moderation."

Fourth, evaluating the process of planning and implementing learning. Educators make simultaneous observations to evaluate the achievement of the learning process they have carried out with methods that can foster a moderate attitude, for example, active dialogue and response to their words and actions. With this step, educators can measure the extent of students' understanding and practice of religious moderation. If later deficiencies are found, the educator can follow up by internalizing the values of moderation to the students in subsequent processes.

The implementation of the cultivation of religious moderation values above does not have to be contained in the administration of teacher learning (lesson plan). Still, teachers are required to condition the classroom atmosphere and carry out habituation that allows the formation of a culture of moderate thinking in religion, the appearance of character, tolerance, and conveying moral messages to students. The installation of the value of religious moderation to students is a hidden curriculum in the form of habituation, cultivation, and empowerment in everyday life.

CONCLUSION

This research reveals that the concept of monotheism (*tauhid*) carried by Ibn Arabi's *wahdat al-Wujud* and Ibn al-Faridh's *wahdat asy-Syuhud*, in the context of the issues of religious moderation, does not only discuss a single divinity, but it also offers the idea of equality of relationship between people, human rights, tolerance in religious plurality, harmony in spiritual life, and values of Islamic moderation Education.

Islamic teachings put human dignity in the same position for all people. The concept of *Tauhid* in the idea of *wahdat al-Wujud* and *wahdat asy-Syuhud* shows the existence of God's sovereignty and humans as caliphs and creatures. God's sovereignty means that no human can limit human beings except God. The sentence *Laa Ilaha Illa Allah* implies that all humans are equal and have human rights, including the freedom to choose religions according to their beliefs. Human rights and one's choice of a religion must be upheld and not be violated, suppressed, harassed, or carried out by religious violence. Therefore, tolerance for differences is needed to achieve harmony in diversity. To create religious harmony, moderate patterns of thought and behavior are required. Through this study, the treasury of Islamic knowledge related to the values of Islamic education and religious tolerance is expected to enrich. Besides, these two concepts can be used to learn the values of religious moderation education in Indonesian society.

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