How to Cite:

Selamat, K. (2021). The relevance of sufistic reasoning to religious modernization: values of religious harmonization in wahdatal-adyan sufism. *Linguistics and Culture Review*, 5(S3), 365-380. https://doi.org/10.37028/lingcure.v5nS3.1534

The Relevance of Sufistic Reasoning to Religious Modernization: Values of Religious Harmonization in Wahdatal-Adyan Sufism

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Abstract---Conflicts *vis-a-vis* religious pluralism most often emerge in the face of Indonesian Islam. Religion is polarized into a practicalpolitical dimension. Religious issues are raised for the interests of individuals or power-driven groups. The notion concerning the defense of God becomes a utopian notion. Faith is then oriented towards religion as an institution but not towards God. Hence, the followers of other religions or groups having different beliefs are not regarded as God's worshipers. Coping with the aforesaid case, the government is continuously echoing the strategy of religious moderation. However, to a few points, such an effort is not yet effective. Furthermore, how is the relevance of Wahdat al-Adyan Sufistic reasoning as a foundation of religious moderation? This study used a critical analysis approach to the concept of wahdatul adyan proposed by Ibn 'Arabi. The researcher sought to contextualize it with the historical development of Islam in Indonesia. The findings demonstrated an important point that Sufistic reasoning as the foundation of religious moderation historically has relevance to Indonesian Islam.

Keywords---Ibn Arabi, religious moderation, religious pluralism, sufism, wahdatul adyan.

Introduction

The indication of national disunity can be witnessed transparently. Conflicts in Ambon, Papua, and Poso occurred like fire in the husk, and such conflicts can explode at any time albeit managing to be overcome at many times (Magnis-Suseno, 2012). Not only have such conflicts taken many lives, but they have also destroyed hundreds of places of worship (both mosques and churches) (Salamah, 2011). The most recent one which can be witnessed is the violence and religious conflict in Myanmar. The Rohingya's Muslim community (Mutaqin, 2018), was driven away from their own country because of the conflicts affiliated with religion and race. This condition is such irony of the dynamics of religious harmony in the

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world's pendulum in the 21st century nowadays. In the context of Indonesia, the cases leading public spaces to be so rowdy (e.g. continual actions to depend on Islam, expressions of hatred, the emergence of neo-conservatism groups van (Bruinessen, 2011), in controlling public opinions, and the phenomena of suicide bombing), more or less are the accumulation of Indonesian people's mistakes in understanding religion (read: Islam) which is laden with universal teachings.

Various religious polemics above occur because the functions of religions are made diverted to particular interests and tend to ignore the aspect of faith, so the existence of religions seems incapable of being a harmonious space among the existing diversities. In the Indonesian context, the presence of various religions should have led people not to blame one another. However, religions that teach peace are often legitimized as the media to annoy, be hostile to, and destroy the followers of a different faith (Mu'ti, 2019). A variety of interreligious conflicts has been a public secret. In such a condition, the teachings of a religion are likely made a justifying instrument for the followers to commit hostility and murders towards those of other religions (Agung, 2017). This phenomenon is indeed against the essence of religious teachings *perse* which always teaches love and peace. Indonesian people are plural societies that embrace diverse religions. Besides, ethnic and racial diversities are the potential factors that contribute to the situations of religious conflicts.

Religious problems nowadays are also confirmed by Nur Kolis in her study, in that the relationship among religious people today seems to deny a holistic spirit of humanity, and divert to a sectarian spirit which tends to be dogmatic. In other words, the existence of faith is only grounded in the symbols but not in the substance of religions. Hence, the idea of defending God becomes a utopian idea in the name of interests and power (Kolis, 2017). This condition is also compounded by the rise of religious leaders who mistakenly use their religious understanding for practical-pragmatic matters. In this position, religious understanding has lost its sanctity and has changed into interest-based understanding. To put it simply, when religious understanding has mingled with power-driven interests, religions will be exploited as the mere modes of interests, and this depiction has been out of the initial missions of religion sperse. The defense of God has been a naive notion that ends up being utopian. The strength of dogmatic narration then permeates into the power, imagination, and emotional awareness of the believers. Eventually, faith is oriented towards religious institutions but not its values and concentrated on doctrines and schools of thoughts which plausibly emerge on account of interest-based conflicts and different interpretations of fanatical religious followers' vis-a-vis God and His words in the holy book (Suroso et al., 2021; Saputra et al., 2021).

Anchored in the above-mentioned religious phenomena, many scholars from both western and eastern scholars have engaged in discussions and studies for the sake of finding one right solution. Among the proposed solutions is the concept of pluralism. As part of liberal theology, pluralism-based religious understanding offers interreligious tolerance. Nonetheless, this understanding spawns new problems for religions because it contains the conception of truth relativism (Luków, 2018; Eisenlohr, 2011). With such understanding, each religion may not claim that it is the only truth because all religions are true. In so doing, the

proponents of religious pluralism expect that none of the religions claims the owner of the ultimate truth because religions are essentially the integrated result of various humans' feelings and practices of religiosity. Therefore, every religion in the world has God's truth. Many religionists do not agree with this understanding and regard it as a new religion that aims to unite all religions (Armayanto, 2014).

On the other hand, as a solution to religiosity, many Muslim figures offer the Sufism concept as one of the solutions. Among them, the study conducted by Asep Usman Ismail concluded that Sufism is a reliable spiritual concept in establishing humans and humanist civilization. The existence of humans with *Rabbani* and civil characteristics has an essence that humans have to be close to their God and be responsible for the realization of social order by upholding laws with justice as well as being in favor of humanist values (Ismail, 2015). An article concerning Sufism in association with religious moderation is also found in the study undertaken by Ilham Masykuri Hamdi. Ilham revealed that the term Sufism is identical to a religious esoteric approach. Through the esoteric approach, the unity of religions or pluralism is very possible to achieve because all religions are to meet God in the end. In Islam, this esoteric aspect is known from the discussions of Sufism figures or Sufis that have many concepts of unity (*alwahdat*) such as *Wahdat al-Wujud*, *Wahdat al-Syuhud*, *Wahdat al-Ummah*, and *Wahdatal-Adyan* (Hamdie, 2019).

Wahdat al-adyan (the unity of religions) is originated from spiritual thoughts and experiences of famous Sufis such as Husin Mansur al-Hallaj (922 AD), Yahya ibn Habash Suhrawardi (1191 AD), Ibn 'Arabi (1240 AD), Abd al-Karim al-Jilly (1424 AD), and other Sufism figures. Through the concept of wahdat al-adyan, they strive to propose a very fundamental thought concerning the relations of religions likewise the results of studies conducted by previous researchers. Drawing upon the above phenomena, the researcher will present various Sufis' thoughts such as al-Hallaj and Ibn 'Arabivis-a-vis wahdat al-adyan about religious moderation. It is considered that al-Hallaj's and Ibn 'Arabi's Sufistic thoughts as regards wahdat al-adyan offer a moderate notion that is humanist and universal in the context of religious relations and contains moral messages that are directly related to harmony-related matters in socio-religious life especially in the context Indonesia.

This study uses a qualitative approach with descriptive data garnered from al-Hallaj's and Ibn 'Arabi's texts as the central orientation of the present study and also from other written works that seek to interpret and scrutinize the two figures' thoughts. By employing a phenomenological method, the researcher strives to conduct a critical analysis of those thoughts and contextualize those thoughts in association with the conditions of global development to answer the thoughts' relevance as the basis of solutions in Sufisticmoderation strategies (Ganzach et al., 2013; Kézdy et al., 2011).

The epistemology of Wahdat al-Adyan's sufistic reasoning

Insofar as interreligious dialogues still exist, the issue about the common ground of religions (Kolis, 2017), will always become an unforgettable part. In such dialogues, the most frequently discussed fundamental theme is the concept of religious pluralism. In contemporary discourses in Indonesia, "pluralism" has

been a popular term in addressing diversity. It is interesting since the term "pluralism" has various meanings. The rejection of pluralism has been getting very strict since MUI (Indonesian Ulema Council) (Habibi, 2020), issued a fatwa concerning the prohibition of pluralism, liberalism, and secularism. Such a fatwa should not be an indicator to reduce the interest in studying pluralism. In this sense, the ethos recognizing and facing diversity in a civilized way in the context of a nation-state must continue as a conceptual contestation of the term "pluralism" along with its meaning-making. However, because this fatwa is specifically positioned in "theological meaning" (Bagir, 2011), it is then viewed less clearly by those of either pro- or anti-pluralism.

Therefore, it is of importance to pay close attention to the debate on this matter, which is to some extent limited as a semantic issue and at some other point is associated with the perception of how to understand religion as a social force in the public space. This case needs to be emphasized because in Indonesia today, the study of pluralism is merely more concerned with theological issues of religious beliefs (Azra & Hudson, 2008). The discourse of pluralism should be brought into being more oriented towards addressing religious potential issues in public spaces as a social force. This point can be deployed as a tool to unite all elements of the nation naturally laden with diversities. Without studying in such a way, pluralism will only be anchored in the struggle for meaning-making which is ultimately trapped in semantic debates that never end.

It is different from *Wahdat al-adyan* which is regarded by some Sufis as the solution to today's religiosity. Historically, *Wahdat al-adyan* was teaching originated and developed from Sufism's tradition in the era of Islamic revival from the Middle East to Europe that was in the early 11th century. It was long before the religious pluralism concept that rose and grew up in the tradition of western philosophy and in some churches' conciliation in Europe in the early 20th century which was brought by Christian scholars and theologians such as John Hick (1922-2012 CE), Ernst Troeltsch (1865-1923 CE), William E. Hocking (1873-1966 CE), Arnold Toynbee (1889 -1975 CE), and Grover Cleveland (1837-1908 CE). The teaching of *Wahdat al-Adyan* was an alternative proposed by Sufis in the discourse of religions' common ground. Of several Sufis who taught this concept, the two most popular figures were al-Hallaj (858-922 CE) and Ibn 'Arabi (1165-1240 CE) (Masrūḥīn, 2015).

Wahdatul al-adyan is a notion developed by Hallaj further systematized by Ibn 'Arabi. This notion is directly related to the thoughts of $Hul\hat{u}l$ and $N\hat{u}r$ Muhammad. In al-Hallaj's thought, $N\hat{u}r$ Muhammad is interpreted as an ancient light passing through from one prophet to another and continuing to imams (Islamic ulema) / Islamic guardians, becoming the chains of ordination (genealogy). In other words, Nur Muhammad is interpreted as the path of guidance of all prophets, imams, and Islamic guardians. This view leads to the concept that the religions brought by the prophets are principally the same. This view is also implied in $Hul\hat{u}l$'s theory elucidating that all prophets are the emanations of beings, so as a result the religions brought by the prophets are originated from and will return to the only one primary source because they emanate from the light of the One, namely Allah. Allah has made $N\hat{u}r$ Muhammad to be transmitted

to the universe (Usman, 2002). Thus, Nûr Muhammad becomes logos, an intermediary for the universe.

The "emanation of being" in this sense is a person's spiritual experience so that he is close to Allah, and then Allah chooses, occupies, and incarnates to him. Al-Hallaj built that concept with the foundation of $l\hat{a}h\hat{u}t$, derived from the word $il\hat{a}h$ which means God, which is interpreted as a divine nature. Meanwhile, $N\hat{a}s\hat{u}t$, derived from the word $n\hat{a}s$ which means man, is referred to human nature (Kolis, 2017). Based on the notion constructed by al-Hallaj, the Prophet Muhammad (peace be upon him) had two essences. The first was the essence of qadimah called nur al-azaliy that already existed before the creation of the universe. Nur Azaliy later became the source of knowledge and 'Irfan as well as the starting point of the emergence of prophets and Allah's guardians. The second was haditsan which was the existence of Muhammad (peace be upon him) in his new being as a human entrusted as a prophet, God's messenger, and the leader of the end-time people (Lazuardi, 2019).

Meanwhile, the regeneration of prophets and Allah's delegated messengers became the basis of al-Hallaj's notion in developing his thoughts in respect of wahdat al-adyan, the unity of religions that occurred because of the unity of the prophets. The reason for this prophetic interrelationship by al-'aql al-awwal was Nur Muhammad. Nur Muhammad is not translated as a creature but as the traits affiliated to Allah that are not owned by humans. If Allah's traits have already existed in humans so that their humane characteristics lose, they are then called insan kamil. The Sufistic concept of Wahdat al-Adyan initiated by al-Hallaj is a consequence of self-awareness of God's "presence" in every place. It is because a religion embraced by someone indirectly is "not the result of his/her own choice." In his poem,al-Hallaj even wrote "I think of religions seriously and then come to the conclusion that it has many branches. So, do not ever persuade someone to a religion because it will impede the attainment of a solid goal. But, invite him to see the origin or source of all the glory and meanings, and then he will understand" (Cohen-Zada & Elder, 2018; Bergamaschi, 2013).

In the meantime, Ibn 'Arabi's view pertinent to wahdat al-adyan can be traced from his understanding of wahdat al-wujûd concept, the philosophical basis for understanding God in terms of His relations with nature. God cannot be used except by comparing the opposite traits with Him. The essential being is only one, namely God, al-haqq. Even though His being is only one, God shows Himself in the forms unlimited to nature. IbnArabi's notion is also connected with the concept known as "God of belief" (al-Illâh al-mu'taqad), which is also called "God in belief" (al-Illâh fi al-I'tiqad), or "God created in a belief" (al-Haqq al Makhlûq fi al-i'tiqad). God of belief in this sense is God based on human knowledge, ranging from the concepts, sensing, or perceptions humans have. According to Ibn 'Arabi, Godmeant in such a way is not the God that Ishaq, but that is only theGod humans create through concepts, sensory captures, and perceptions. God in this regard is the god that humans include and put within their beliefs (Werbner, 2010; Kuenzi, 2018; Zohdi, 2017).

"God of belief" as described above can also be called the God created by humans. That means, whoever praises one's creation is likewise praising one's self. Ibn

'Arabi asserted, "God of belief is the creation of one who perceives It. It is his creation. Therefore, praise given to what he believes falls to himself. The owner of such specifically worshiped objects is doubtless stupid because he rejects what others believe about Allah (Noer, 2002). On account of this, in his own belief likewise in other beliefs that he blames on is not the God as He is. The real God cannot be known. This is similar to "knowing the unknowable God." Such a person acknowledges only God based upon his or his group's belief and denies God according to other beliefs. God who shows Himself in all different forms of beliefs is the same (Abdillah, 2019).

Ibn 'Arabi underlined that the correct knowledge of God is the knowledge unseen from particular forms of beliefs or varieties. Therefore, a servant's belief in God is determined and supported by his knowledge capacity. This knowledge capacity is related to particular readiness (al-istîdad al-juz'iy) of each servant as an appearance of universal readiness. God shows Himself to His servant according to the servant's readiness to reach the knowledge about God that is ultimately limited to and based upon his belief resting on the knowledge he achieves. The problem lies in the religious truth or God's treatise that experiences a reduction in its delivery. To anticipate this, Ibn 'Arabi gave explanations regarding the religious truth that had to be enlightened through his teaching about God's commands. Ibn 'Arabi divided God's commands into two points (Darakchi, 2018; Groves et al., 1987). The first is the command of creation which is called divine intention, and the second is the command of obligations that are called divine will.

In his magnum opus (*al-futuhât al-Makkiyah*), Ibn 'Arabi explained the certainty of God's law in both normative and historical ways concerning the diversities of religions. Therein lie eight God's relations with humans that all move in a way of systemic-causa, namely: first, Sharia diversity is caused by the diversity of divine relations; second, the diversity of divine relations in light of circumstance diversity; third, circumstance diversity is on account of the diversity of motions; fourth, the diversity of times is due to the diversity of motions; fifth, the diversity of motions caused by the diversity of directions of divine attention; sixth, the diversity of directions of divine attention is caused by the diversity of objectives; seventh, the diversity of objectives is due to the diversity of God's appearances, and eighth, the diversity of God's appearances is caused by Sharia diversity (*ikhtilâf al-syâr'iy*) (Riyadi, 2007).

The above explanation highlights the concept of wahdat al-adyan which views that the source of religions is one, that is the same God. The forms of religion are only covered. Wahdat al-Adyan is a fair concept because it is very respectful of other religious communities, and because it feels that there is absolutely no distance between one another. This concept interprets pluralism as an effort to understand and respect a difference, but not to make a difference problematic. However, it does not mean that this concept is intended to unite religions (syncretic). This concept even expects that an individual, with any consequence, totally embraces the religion he believes in without frills and negative stereotypes against other religions.

Relationship between sufistic reasoning and Indonesian Islam

In the long history of Islam spread in Nusantara, the Sufi theory was an idea favored by several intellectual figures such as S.Q. Fatimi, Syed Muhammad Naquib al-Attas, A.H. John, and Azyumardi Azra because it defeated two other theories, namely the theories of trade and economic motives. Those figures' conceptions accentuated that the processes of Islamization in Nusantara were the Sufis' success in establishing integrative dialogues between local cultures and Islamic doctrine. Compared to the other two theories, the Sufi theory could be more logically accepted because of the huge diversity in Nusantara. In the meantime, the motive of trade was certainly not central to the spread of Islam but to the advantage of trading. It was at some point similar to the theory of political power which gave rise to local communities' resistance and would greatly eliminate local heritage. However, this also did not deny the existence of trading activities carried out by Sufis, but this was not a predominant cause.

When explaining the entry of Islam in Indonesia, Marrison mentioned evidence that those who Islamized the people in Nusantara came from South India, known as Mu'tabar (Malabat), undertaken by Mubaligs (Islamic preachers) with the title called alfakir. Such title was reminiscent of the title given to a Sufi who left aside any of the world's matters and chose to live for the Islamic religion. Anchored in this theory, further theories then spawned and sought to answer the question of whether the entry of Islam in Indonesia had Sufistic nuance (Ghaffar, 2015). Hill's theory stated that based on the history of the Pasai kings compiled in the 14th century Islam in Nusantara was nuanced by Sufism. This data was supported by Malay's history whose source was also originated from Pasai kings' history. This was also corroborated by Bech's theory stating that in Malay's historical texts it was explained about the Sultan of Malacca's interest in Sufism, wherein an Ulema named Maulana Abu Iskhak at one time came to give the Sultan a gift in the form of a book entitled DurrulMandhum (arranged pearls). The Sultan repeatedly sent envoys to meet the Sultan of Aceh to consult about Sufism (Mulyati, 2004).

The above theory also confirms the historical identity of the Nusantara community in that Sufistic tendency was more easily accepted as a model of diversity because it was more flexible and open when dealing with the people's locality. This opinion is in line with Micheal Laffan's study showing that Sufis' pearls of wisdom were more easily accepted and adopted by local authorities. According to Sauqi Futaqi, in dealing with people who incipiently knew Islam, Sufistic characters tended to understand when the local people found it difficult to directly and entirely accept Islamic teachings rather than judging the right and wrong. Sufis tended to direct, guide, and educate the people instead of giving judgments (Futagi, 2018). If contrasted with the current conditions that re-spawn rejections of differences even in the aspect of Sharia within one' religion, it calls for the rejuvenation of Sufistic notion by resting upon the historical development of Islam's spread in Nusantara. Al-Atta also said that Sufistic reasoning is more effective in dialoguing Islam with society's characteristics that are diverse such as those of Nusantara (Naquib, 1993). In Indonesia particularly, the entry of Islam was not similar to that of the Middle East regions occurring by war and defeating the other group, but Islam peacefully entered Indonesia. Such a positive historical

root can at least be a strong guideline in facing the surge of ripples from all kinds of intra-religious and interreligious differences.

Those theories make clear the historical legitimacy of Nusantara's community that the Sufistic inclination was more easily accepted as a model of religiosity because it was more flexible and open when dealing with the people's locality. As also revealed in the study conducted by Michael Laffan, Sufis' pearls of wisdom were more easily accepted and adopted by local authorities. This became a characteristic in which in dealing with people who incipiently knew Islam, Sufistic characters tended to understand when the local people found it difficult to directly and entirely accept Islamic teachings rather than judging the right and wrong. Sufis tended to direct, guide, and educate the people instead of giving judgments.

Religious moderation

Precisely, at the beginning of the 20th century, religions were ever predicted to become extinct along with the advancement of science and technology (Norris & Inglehart, 2011). However, that prediction is wrong and not even proven. The existence of religions has a very important role in humans' lives. As of today's problem, religions are only understood literally so that the appearances of religions seem radical and intolerant, whereas religions sociologically have a unifying role for the same religious community. This unifying function usually fades or weakens when religious lives involve different elements of belief. According to Hendro puspito, religion has a function to foster fraternity, especially within internal religious communities. Nevertheless, similar to coin sides, religion in social reality has a dual role between integrative and disintegrative functions, depending on the context of internal or external relations of religious communities (Affandi, 2012).

In the context of Indonesia, diversities extend not only to the matters of customs or cultures, arts, languages, and races but also to the issue of religions. Even though the majority of Indonesia's population embraces Islam, several other religions and beliefs are adhered to such as Christianity, Catholicism, Hinduism, Buddhism, and Confucius (Hasan, 2016). This significant difference, if not properly managed, will result in tremendous chaos. Therefore, religious moderation is necessary for every Indonesian society. In the meantime, in terms of terminology, Yusuf al-Qaradhawi said that wasatiyyah (moderation) is often identical to tawazun (balance), which is an effort to take a stand between two sides that do not incline to a side or edge having the opposite so that there is no domination on one side and denial of the other. For instance, the depictions of two opposing sides can be between materialism and spiritualism, individualism and socialism, idealism and realism, and others. A moderate attitude exists in the middle between the two opposing sides, so a moderate person must be clever in dealing with a problem by giving a balanced portion, without burdening one of them (Al-Salabi, 2001). It is also in line with Muhamadul Bakir and Khatijah Othman saying that the term wasat means compromise, choosing the middle way, and the middle position in the circle (Bakir, & Othman, 2017).

In line with Yusuf al-Qaradawi, Masdar Hilmy also revealed that the word moderation is often identical to the words tawassut (moderation), al-qist (justice), al-tawazun (justice), al-i'tidal (harmony), and tasamuh (tolerance). These are the words used by Muslims to indicate moderate Islam without violence (Hilmy, 2013). Hashim further accentuated that moderation cannot be separated from two other keywords, namely balance, and justice. Moderate does not mean that we compromise with the basic principles (ushuliyah) of the religious teachings we believe for the sake of being tolerant of other religions' followers, but moderate means confidence, right balancing, and justice (Kamali, 2015). Without balance and justice, the call for religious moderation will be ineffective. Thus, moderate means that, of the two, each one must not be extreme in one's respective perspective. Both must approach and find common ground. Given that the emphasized point of moderation is more on the aspect of attitude, the form of moderation can also differ from one place to another because those who cope with and the problems faced are not the same between one country and another. In countries with a Muslim majority, the attitudes of moderation at least include recognition of other parties' presences, ownership of tolerance, respect for differences in opinions, and not forcing the will by force. This is based on the Qur'anic verses, to mention a few, respect for diversity and willingness to interact (Surah al-Hudaat: 13), religious expressions with wisdom and courtesy (Surah al-Nahl: 125), and the principle of ease according to ability (QS al-Baqarah: 185, al-Baqarah: 286 and Surah al-Taghâbun: 16) (Sutrisno, 2019).

Those basic criteria can be used to characterize moderate Muslims in the countries with Muslim minorities as well although, in the application, differences are still found especially related to the relationship between religion and the state. In the countries with a Muslim minority, for instance, America, John Esposito, and Karen Armstrong, as stated by Muqtadir Khan, described moderate Muslims as those who express Islam kindly and are willing to coexist peacefully with the followers of other religions, and they are comfortable with democracy and the separation between politics and religion (Abdillah, 2019).

Religious moderation must be understood as a balanced religious attitude between the practices of one's religion (exclusive) and the respect for religious practices of others having different faiths (inclusive). Balance or the common ground in religious practices will undoubtedly prevent us from excessive extremism, fanaticism, and revolutionary attitude in religious life. As indicated earlier, religious moderation is a solution to the presence of two extreme poles in religion, an ultraconservative or one-side right extreme pole and liberal or the-other-side left extreme pole. In Islam, the conception and implementation of religious moderation are the main concepts in shaping Muslims' personality and character. This concept adheres to the concept of *ummatan wasathan*. The vision of religious moderation is an offer of an ideal paradigm and conception. Because religious moderation is not merely limited to discourse and paradigms, moderation can be embodied in the form of movement (Faiqah & Pransiska, 2018).

Phenomena of religiosity in Indonesia

The phenomena of theological conflicts in Indonesia lately still occur. Those indicate that the management in coping with diversity both culturally and structurally is not going well (Lubis, 2005). Based on the report on religious life in Indonesia released by the UGM Center for Religion and Cross-Culture Studies (CRCS) in 2017, there were several cases such as Baha'i community, Shia, Ahmadiyah, and Gafatar cases. These cases are only within one religion, namely Islam, and not yet addressed other interreligious cases. In tandem with the political struggle in Indonesia, a wave of diversity has even become a special threat. Religious symbols and identities become particular power to support a candidate of either the regional head or the president. As a result, there arises a gap between those who play Islamic symbols and their political opponents, whereas on the other hand are those who do not think of symbols but rather of substance. Such a phenomenon had already emerged in the 2014 political contestation between Jokowi and Probowo, and it was repeated in 2019 with a greater surge of power because a very great identity-Islamic movement was mobilized (Fernandes, 2018). Such political movement had an impact not only on Muslims but also on togetherness in accepting differences from other religions which led to being eroded. Thus, religious sensitivity re-emerged in several political battles.

Not too long after the general election, video footage of Abdul Somad's lecture appeared amid the Muslim community in 2019. In that video footage which was spread and viral, there was an alleged insult to the identity symbol of Christianity, and it was recently revealed that the video was his past lecturing agenda in Riau in the past three years before its spread. Not only Abdul Somad but also a Christian chaplain, Rev. Saefudin was suspected of carrying out an insult to the belief of Islamic religion as released in online news. The aforesaid cases are only a small portrait that had successfully been revealed by the media and became a national issue. It certainly does not rule out the possibility that similar cases can occur on the smallest scale such as around villages, urban villages, and even among neighbors (Gede Budasi & Wayan Suryasa, 2021; Rahmawati et al., 2018). Such sensitivity in religiosity was also triggered by several suicide bombing cases that recently occurred, and coincidently churches became the targets.

The aforementioned cases are not the issues that can merely be solved by the eastern culture alone. The government is needed to directly contribute to assist in managing diversity management to create harmony in religiosity. It is not wrong if the government echoes religious moderation for the sake of returning Indonesia to be moderate from all aspects of the adhered religions and to avoid influences of radicalism and transnational Islamic movements.

Sufistic reasoning as a moderation strategy

For religious people, faith is a fundamental issue. It is fundamental because every religious community must have faith, and it is basic because faith becomes the foundation of religiosity. For believers, religion is upstream of their entire life (Saran, 2014). The essence of faith is so urgent so that it becomes the first step

for everyone who wants to embrace a religion (Majid & Kamal, 2004). Faith becomes the source of motivation for an individual to calmly accept all aspects which become his responsibility in carrying out the orders of the religion he believes in. The faith which is *hanif* (Misrawi, 2010), can be the common ground among religious groups in a peaceful and fully intimate community. In the context of religious education, making interreligious dialogues a fundamental basis of complete understanding for each of the adherents (students) will be the main requirement for fulfilling the creation of social unity nowadays (Baring, 2011).

Religion is not merely positioned as the basis of, but more than that, religion has become the foundation of social cohesion. The creation of life's harmony among the adherents of diverse religions is largely determined by several factors. These include the internal factors of one's religion, historically, and positive views on other people's religions. The presence of dialogues per se will lead to strengthening harmony and mutual understanding. God passed down various religions on earth to save people and their lives from damage (Syaifullah, 2007). Coercion of religious doctrine to others is very contrary to the mission of the religious teachings per se. This can lead to conflicts, human hardship, and damage on earth (Arifin, 1994). People in religiosity are the same wherein they believe in the reality of Being that is transcendental and the most perfect.

This paradigm gives a reference to the religious attitude that must be possessed by religious adherents in the Indonesian archipelago (Munawar & Halim, 2005). Religions originated from God laden with the teachings and fundamental values that become life's guidance for humans apparently cannot be away from the problems of interpretations. Thus, diverse views (Muhaimin, 2003), finally emerge. Interreligious conflicts arising from disunity, violence, anarchism, and even vandalism (destruction) are the truly ironic and worrying facts (Ali, 2003). Without interreligious dialogues, it can be ensured that the "hegemony of faith" will happen. This can cause conflicts of interest in justifying the teachings of each religion. It is certainly very detrimental to interreligious relations in the future.

This is why creating the condition of religious moderation is of importance. Constructing Sufistic reasoning that refers to al-Hallaj's thoughts refined by Ibn 'Arabi needs to be taken into consideration in addressing the current conditions of religiosity in Indonesia. Up to nowadays, the points of Ibn Arabi's thoughts are still highly relevant to the development of Islam in diverse areas to reduce conflicts stemming from the diversity of religiosity. The advantages of Sufistic Moderation (Kolis, 2017), – the term used by Nur Kholis or Sufistic reasoning to create a moderate condition of Indonesia has a strong historical relationship with the development of Islam in Indonesia. Besides, the character of Indonesia since the entry of Islam up to the present is still a country with a variety of religions, ethnicities, races, nations, and cultures.

There are two functional mechanisms in Indonesian society to reduce a variety of problems. One of them is a cultural mechanism rooted in the shared awareness of the community about reducing conflicts. It is aligned with Zulkifli B. Lubis (Hasan, 2016). It has also been mentioned by Noorhaidi Hasan that there is a cultural mechanism in society in terms of conflict reduction, especially in the context of coping with the dangers of radicalism and terrorism (Hasan, 2018).

Besides a cultural way, there is a structural mechanism created by the government in response to the threat of religious diversities in Indonesia which are increasingly eroded. Not wrong, if the government is echoing the religious moderation movement, but according to the author, the spirit of the moderation movement with Sufistic reasoning seems more appropriate. To illustrate the relationship between Sufistic reasoning of wahdataladyan and religious moderation, the author formulates the following chart to be easily understood.

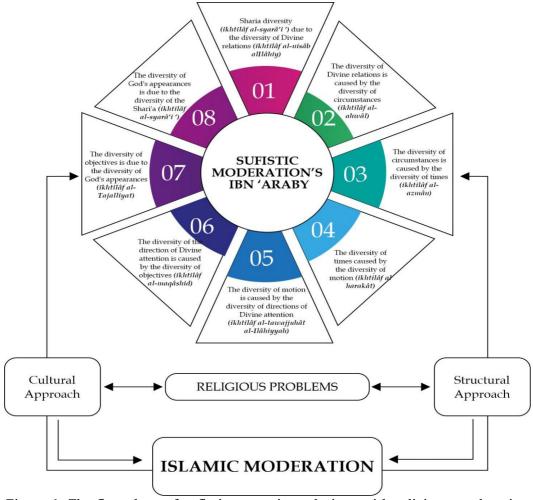


Figure 1. The flow chart of sufistic reasoning relations with religious moderation

Figure 1 shows, religious moderation becomes the main goal. The position of Ibn 'Arabi's Wahdat Al-adyan Sufistic reasoning is contextualized with the current conditions as the basis of movement which can further be translated into a structural approach undertaken by the government through its regulations, and in addition, also through a cultural approach using cultural mechanisms taking place amid the community. This cultural approach runs and takes place naturally amid society without having to be trained. But what needs movement and stimulation is a structural approach from the government in response to the

diversities of religious cases in Indonesia. This approach requires conceptual contributions from developing ideas as the offered concept above.

Conclusion

Problems concerning religious pluralism most often exhibit a tough, straight face of Islam which eventually leads to prolonged conflicts. In the context of Indonesia, religious cases are often polarized into a political-practical dimension resulting in a wider gap of interreligious relations. In this case, religious moderation becomes a domain of solution to such a phenomenon. Sufism is a discipline of religiosity which offers the concept of religious moderation through its wahdlat al-adyan. The religious moderation concept has to be understood as a balanced attitude of religiosity between personal religious practices (exclusive) and respect for the religious practices of others with different faith (inclusive). It aligns with Ibn'Arabi's magnum opus concerning the certainty of God's laws in both normative and historical ways, mainly regarding the diversities of religions. The magnum opus explains eight relations of God and humans that all together move in a way of systemic-causa. The relations extend to Sharia diversity caused by the diversity of divine relations; the diversity of divine relations in light of circumstance diversity; circumstance diversity on account of the diversity of motions; the diversity of times due to the diversity of motions; the diversity of motions caused by the diversity of directions of divine attention; the diversity of directions of divine attention caused by the diversity of objectives; the diversity of objectives due to the diversity of God's appearances; and the diversity of God's appearances caused by Sharia diversity.

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