

Islamic Moderation Education

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by Ilman Nafia

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

Ilman Nafia & Septi Gumindari*

IAIN Syekh Nurjati Cirebon, West Java, Indonesia

ilmannafia@syekhnurjati.ac.id & septigumindari@syekhnurjati.ac.id,

*corresponding author

Abstract

The teachings of Sufism play an important role in balancing human life. Sufism can practically be driving force to provide peace, coolness, and friendliness for the creation of religious 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

Keywords

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

التربية الإسلامية الوسطية في مفاهيم وحدة الوجود ووحدة الشهود

سيفتي كومييا نداري و علماً نافعاً

ملخص البحث

تلعب تعاليم الصوفية دوراً هاماً في تحقيق التوازن في حياة الإنسان. من الناحية العملية. يمكن أن تكون الصوفية قوة دافعة لتوفير السلام والهدوء والود لخلق التناغم الاجتماعي الديني. تهدف هذه الدراسة إلى شرح قيم التربية الوسطية الدينية المنعكسة في مفهومي وحدة الوجود ووحدة الشهود. استخدمت هذه الدراسة المنهجية النوعية مع نهج الأدب. المصادر الأولية مأخوذة من كتابين وهما وحدة الوجود عند ابن عربي لعبد الكريم بن عبد الجليل وابن الفريد والحب الإلهي لمحمد مصطفى حلمي، وأما المصادر الثانوية فهي مراجع مأخوذة من المجالات العلمية و الكتب و الكتابات التي تشرح الوسطية الإسلامية والتصوف الفلسفي والقيم التربوية. وأظهرت النتائج أن مفهوم التوحيد الذي حملته وحدة الوجود لابن عربي ووحدة الشهود لابن الفريد في سياق قضايا الوسطية الدينية لا يناقش إلهًا واحدًا فحسب ، بل يقدم أيضًا خمسة أفكار. : (1) المساواة في العلاقة بين الناس، (2) حقوق الإنسان ، (3) التسامح في التعددية الدينية، (4) الانسجام في الحياة الدينية، (5) قيم التربية الإسلامية الوسطية.

الكلمات المفتاحية

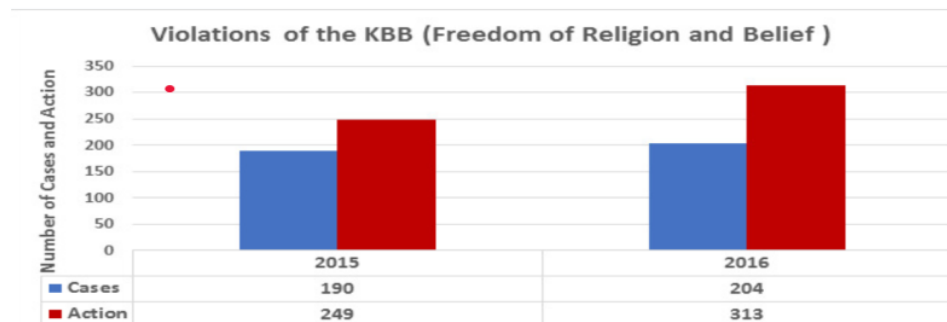
التربية - الوسطية الإسلامية - وحدة الوجود - وحدة الشهود

1. Introduction

Diversity is *sunnatullah* and an axiomatic (indisputable) reality in 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 various lives, both physical and non-physical. This 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 in fact multicultural has experienced various events that involve differences in beliefs and groups. This is caused by the use of religious symbols as legitimacy to the actions taken (Tang et al., 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, there will be found differences in understanding of religious beliefs. The series of events is very disturbing the harmony in religious, national and state life because it has entered into 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 alamīn*. Religion is also no longer an entity that can provide peace, coolness, and friendliness for the creation of religious social harmony.

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Such conditions have invited many academics to find solutions. Some offer to overcome it in a fundamental way, 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 & 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-Syuhud* in philosophical Sufism thinking can also be used as a reference in religious moderation education. Both of these concepts are the ultimate experiences that have been achieved by Ibn Arabi and Ibn al-Faridh in their spiritual journey (Koca, 2020).

Many of the 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 level of religious teachings, a similar message will be found, namely the realization of peace, goodness and happiness for humans. There is no religion that teaches violence and barbarity. The situation further strengthens that in theological perspective religion needs the creation of prosperity in human life. So every human being has the same obligation, which is realizing peace in social life. While Research Kholil Karomi produced a conclusion, that the Sufis have given legitimacy to the understanding of religious pluralism, especially the concept given by Ibn Arabi, namely the unity of being (Karomi, 2014). In contrast to kholil, Muzakir produced a conclusion that humans in Sufi perspectives as a unit of beings who are under the auspices of God (Muzakir, 2012).

In this study, writers are interested in explaining the values of religious moderation education contained in the concepts of Ibn Arabi's *Wahdat al-Wujūd* and Ibn al-Faridh's *Wahdat asy-Syuhud*. This study is important because theoretically, this study is expected to be able to enrich the treasury of Islamic knowledge related to the values of Islamic education and religious tolerance. Besides these two concepts can be used as a medium for learning the values of religious moderation education in Indonesian society.

This study used qualitative methodology with a literature approach, a study referring to written data or materials related to the topic of the discussion being raised (Davis & Walters, 2011). Since this study explored "Islamic Moderation Education in The Concept of *al-Wujud Wahdat* 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-Ilahi* by Muhammad Mustafa Hilmi (2010). While the secondary sources are common 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 the retrieval of data 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, both in the form of 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 not only dwell on text analysis but also emphasize the surrounding context and its contextualization in different periods. To conduct a 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).

2. Research Finding

This is the main part of the article, which includes: data description, analysis from the research discussion. Data analysis process such as the statistical calculation and hypothesis test is not necessary to be presented. Only the result of analysis and hypothesis tests should be reported. Table and graphics can be used to clarify the research result. Tables and graphics must be given commentary or discussed.

2.1. *Wahdat al-Wujud*

Wahdat al-Wujud was always associated with Ibn Arabi, because he was considered the founder. But the doctrine has been taught by some Sufis long before Ibn Arabi. While Ibn

Arabi himself never used the term *wahdat al-Wujud*. He is considered to be the founder of *wahdat al-Wujud* because his teachings contain a theory of ideas about *wahdat al-Wujud* (Nazar et al., 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, the book also explained: all that is visible by human vision other than His wujud is nil, and only the illusion that arises because of the imperfections of their minds. In other languages, the understanding of *wahdat al-Wujud* is actually that there is only the One Being, everything in nature is a manifestation of the One. That One Being is Allah Ta'ala. The One covers all phenomena that exist and is a resource of the reason that radiates the entire universe. In this context, He is called by *al-Hakikat al-Muhammadiyah*. That One is the source of the cosmos that governs the universe, so He is called by the Universal Soul. That One shows his actions in each of the (micro) wujud in the universe, so He is called the Universal Body (Akbar, 2016).

Daiber referred to the book *Falsafat al-Akhlak fi al-Islam* and explained that *wahdat al-Wujud* is an idea about "*la maujud illa al-Wujud al-Wahid*" which means: "There is no maujud except a one wujud (ie Allah's Wujud)", and "indeed the One is a number of *ta'ayyinat* " (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 fact, in the concept of *wahdat al-Wujud*, the *nasut* on *Hulul* was replaced by Ibn al Arabi becoming *khalq*, while *lahut* 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).

As for *khalq* and *haqq* is the equation of *al-ardh* and *al-Jauhar*, and synonyms of *al-Dhahir* and *al-Bathin*. In other words, each of which 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 nature of Deity (Karim, 2004).

A philosopher named Permanides said that "Surely there is One, and many do not exist (Robbiano, 2006). Permanides also revealed that: The truth is that the creatures of this world were created and their form is very much determined by the shape of God. As for the tangible other than God will not have a form, if God does not exist. Allah truly has an essential form.

As for what is created only has a form up to the form outside of himself namely God (Shaikh, 2012).

¹³ Affifi (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 that: "If you see Him with him, ultimately that unity does not exist". While Plotinus argued, 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).

2.2. *Wahdat asy-Syuhud*

Wahdat asy-Syuhud is a concept founded by Ibn al-Faridh (576 H./1181 M.). Al-Faridh is a poet and also 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 so that he can present the concept of *wahdat asy-Syuhud* (Affifi, 1989).

Ibn al-Faridh made poems that contained his love for Allah. His love for God is in accordance with the hadith qudsi, namely "*Kuntu kanzan makhfiyyan, fa ahbabbtu 'an u'rofa, fa khalaqtu al-khalqa fa bihi '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 *kasyf* and *ilham*, and through *riyadhah* as well as *mujahadah* to God in earnest (Hilmi, 2010). Furthermore, Ibn al-Faridh also emphasized that the peak of Sufism is *mukasyafah* and *musyaadah*. Practicing worship well and sincerely because God Almighty, avoiding behavior that is forbidden by Allah, 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 of those activities are the *maqomat* that Ibn al-Faridh lived in sequence (Faridi & 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 was initiated by Ibn Faridh. *Wahdat asy-Syuhud* is included in the concept of philosophical Sufism (Hilmi, 2010).

Wahdat asy-Syuhud was originally an expression of Ibn al-Faridh's love that was very sincere and profound towards Allah, until his love gained *syauq* (longing for revenge), then 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 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 *zhahir*, 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 some of these 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, in all his views in any direction, he knew only Allah. This condition made Ibn al-Faridh believe in one feeling with the one he loved. When he realizes about his *fana'*, where his fan remains in the soul and his real appreciation is the Beloved, that is Allah (Iman, 2015).

Ibn al-Faridh states that through *fana'*, he feels to be unity with Allah, there is true love and 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 sense of self-response. Likewise, the unification in God is like the opening of 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 *wahdat 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 essence of Allah Almighty, but 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, then verily *wahdat asy-Syuhud* can be obtained in a conscious condition and also can be in a state of intoxication (*sakr*). *Wahdat asy-Syuhud* means the oneness of witness, the oneness of Allah, and also the oneness of the form that is 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 in accordance with the words of the Prophet Muhammad, "Kuntu kanzan makhfiyan faahbantu an u'rafa fa khalaqtu al-khalqa fa bihi '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 the true nature is only one. It is illustrated like someone who wants to see himself in various kinds of glass mirrors placed around him. In each mirror, a person sees himself, in the mirror it seems a lot, but in fact he is only one (Faridi & Tadayyon, 2013).

The above explanation reinforces the understanding that the real form belongs only to God and that the created form is very much determined by the form of God. As for what is created does not have a form, only God has a real form. Therefore, there is one form, which is the form of God. The form which is not the form of God is the shadow form (Faridi & Tadayyon, 2013).

According to the concept of *wahdat ash-Shuhud*, 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 has the meaning that recognizing the only true existence or form is only Allah who is witnessed 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 the eyes of a person. 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.

2.3. 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 best and most perfect. In the hadith, it is also mentioned that the best problem is the one in the middle (*awsatuha*). While in Islamic thought, the meaning of the word "moderate" is to promote tolerance in diversity, openness to accept diversity (inclusivism), both in terms of diversity in schools and in religious beliefs. The meaning of the difference here does not prevent cooperation with humanitarian principles. In the context of religious fundamentalism, religious moderation can be a way of avoiding disharmony in religious relations, so it is necessary to develop a moderate way of religion, or an inclusive way of Islam or an open religious attitude, which is 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 differences, both religious and other differences. Moderate Muslims will always put forward the attitude of tolerance, 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 having to engage in anarchist action (Dawing, 2017).

In the context of religious harmony in Indonesia, moderation is a middle way in the midst of religious diversity. Moderation is a culture of the Indonesian Archipelago that goes hand in hand, and does not negate one another between religion and local wisdom, does not contradict one another but seeks a tolerant solution. To realize moderation, an inclusive attitude must be avoided. According to Shihab that the concept of inclusive Islam is not only

limited to the recognition of the diversity of the community but also must be actualized in the form of active involvement in this reality (Nopriansyah, 2017). The attitude of inclusivism taught in Islam is to provide space for the diversity of thought, understanding, and Islamic perception.

In this understanding, truth is not only in one group but also in other groups, including religious groups. This understanding starts from a belief that basically all religions carry the doctrine of salvation. The difference from one religion under a prophet from generation to generation is only the Shari'a. Nopriansyah, Nurani: Jurnal Kajian Syari'ah Dan Masyarakat. So it is clear that religious moderation is very 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 maujud 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 concept of *wahdat al-Wujud* which was introduced by Ibn Arabi, that the essence of existence is only Allah, while the others are the only reflection from 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 complimentary. Damage to one thing will damage the other thing, 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 religious life, and values of Islamic moderation Education.

2.3.1. 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 human beings are equal. All

humans are creatures. Humans are not God to other humans. The king/President is not God for the people. The husband is not God to the wife. Rich people are not God for poor people. 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 view 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, behind the idea of the unity of humanity, Islam does not diminish the meaning and even acknowledge the existential reality of the plurality of humanity. Humanity is one, at the same time plural. One in diversity in unity. This is as revealed in the following verse: "O people! We created you male and female, We made you various tribes and nations so that you knew each other. Indeed, the noblest of you is you who fear Allah "(al-Hujurat: 43).

The Quranic verse above recognizes that humans are existentially in a difference. However, the difference, whether in color, race, gender, ethnicity, nationality, language, or religion, is not to be sharpened or contested, but to *lita'arafu* (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. Life in togetherness, according to the Qur'an, 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, the cosmic functions and responsibilities of humans 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 in a hierarchically because this kind of relationship will lead to negative 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. Human rights that have been mandated by God, and has 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 the form of feudalism, capitalism, socialism, anarchism, and authoritarianism which rewards human beings based on their social status. The concrete manifestation of this pattern of relationship is the expansion of the "pyramid of human victims" in the form of 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 that is 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, impartial law, justice that applies to all, proportional treatment, the availability of free socio-cultural space, the opportunity to find an open 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 the quality of piety symbolized by the success in achieving the rank of piety or spiritual achievement.

2.3.2. Human Rights

There is no doubt that the basic values of implementing human rights are found in the concepts of *wahdat al-Wujud* and *wahdat asy-Syuhud*. The concept of *Tauhid* in the idea of *wahdat al-Wujud* and *wahdat asy-Syuhud* shows the existence of God's sovereignty and the existence of humans as caliphs and managers of nature. The meaning of God's sovereignty is that no human can limit human beings except Allah. He is the Highest, the source of everything in the sky and on earth. There is no human being who is superior to other humans except based on his piety. Humans as a reflection of God, who is endowed with a set of facilities as a caliph, leader on earth. In embodying its caliphate, humans are required to manage the earth 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, but 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" which means truth can be found 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 mankind that must be believed without the slightest doubt.

Besides rights also mean something of a basic nature that is carried since humans were born and is always protected by God. Humans according to the Qur'an have a very important 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 has been determined by Allah, even humans are given the mandate to manage the resources that exist on earth, organize, and lead life in accordance with the laws of Allah.

Therefore, human rights in the ideas of *wahdat al-Wujud* and *wahdat asy-Syuhud* are humanitarian treasures that are based on strong normative and philosophical values ¹⁶ derived from the Qur'an and Hadith. This then becomes the basis that every human being has basic human rights that are carried by every human being from birth. On the contrary, everyone has basic responsibilities, namely recognizing the basic rights of others while respecting and respecting them.

2.3.3. Tolerance in Religious Plurality

The ideas of *wahdat al-Wujud* and *wahdat asy-Syuhud* through the concept of *Tauhid* also show a strong correlation with the issue of tolerance in religious plurality. There is no doubt that 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 force a belief in others because God wants everyone to feel peaceful. While coercion causes the soul is not peaceful. Even the prophet even only has to invite and give warnings without coercion (Q.S. Yunus: 99-100. Excessive coercion 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 through ²⁵ QS al-Hujurat: 13 and QS ar-Rum: 22 guide for Muslims to respect differences and appreciate the principles of diversity. 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 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-Syuhud* give 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 main pillar. This has been practiced by prophets who have never forced anyone to convert to Islam. Because the mechanism of accountability to God is in the human's choice. The good practices of religious freedom were carried out by the Prophet when he was in Medina. Namely with the Medina charter.

2.3.4. Harmony in Religious Life

Any religion has the same purpose and goal which is to create peace and happiness for all human beings in the world. It is proven that there is nothing in the teachings of any religion that emphasizes followers to act harshly, violently, and even cruelly to fellow-creatures, especially to humans. Islam, as one of the few major religions in the world, includes a religion that emphasizes compassion for fellow humans or other creatures of God, both animals, and plants. Islam itself strictly forbids persecution or removes the souls of other creatures without a clear and accountable reason. This is confirmed by QS al-Maidah: 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. And whoever preserves the life of a human being, it is as if He has preserved the lives of all people.

Harmony between religious communities is also a guideline of Islamic teachings that are reflected in the concept of *wahdat al-Wujud* and *wahdat asy-Syuhud*. Through the concept 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, religious symbols that they consider sacred.

Whenever there are differences that ignite conflicts between religions, Islam through QS. al-Hujurat: 9 invites Muslims to reconcile Disputes. This verse is an order for the Muslim community to create peace in the internal environment of their society. The way to reconcile 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 so as not to cause war at another time.

For the sake of creating harmony in religious relations, Islamic teachings provide signs so that Muslims do not get caught up in truth claims, 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 truths obtained by humans are relative while the absolute truth belongs to God alone. Besides that, Islam also forbids humanity to insult 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 very important behavior in becoming religious harmonious is to cooperate with other religious communities. Through Q.S al-Mumtahanah: 8-9, Allah does not forbid Muslims to cooperate 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 allow 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 between them visit each other, feed and drink each other food so that all members of the community are under the auspices of compassion and tolerance. In 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 also teaches about harmony, salvation, and happiness for its adherents. 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).

2.3.5. Values of Islamic Moderation Education

Islamic moderation is a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that one of the two attitudes does not dominate in one's mind and attitude (Abdurrohman, 2018). However, it is inevitable, that human beings,

whoever they are, are not always able to free themselves from influences and biases both from the influence of tradition, mind, family, age, and place. If he/she is influenced by one of them to the extreme, then he/she will not be able to represent or offer full 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 to 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 *ruhiyyah* (spiritualism), the combination between revelation and reason, between *maslahah 'ammah* (public goodness) and individual *maslahah* (individual goodness), etc. (Sudarji, 2020). As a consequence of the moderation of Islam as a religion, then 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 in accordance with 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, the form of Islamic moderation can be seen from its actualization in regulating three spaces: *tadbir al-Nafs*, *tadbir al-Manzil*, and *tadbir al-Mudun*. (Hanafi, 2013).

Tadbir al-nafs (self-management). In this form of Islamic moderation, one should be able to think and act in accordance with the *maqasid al-shari'ah* and 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 so that it triggers horizontal conflicts. This action is in accordance with the objectives of the *Syari'ah* because it preserves the primary interests (*al-Dharuriyyat*) of humans in maintaining their beliefs (*hifz al-Din*) and 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 attitude will be more inclusive, tolerant, and humanist as a character possessed by moderates (Burhani, 2012).

Tadbir al-Manzil (family management). The purpose of *manzil* here is not only limited to the scope of the family but also includes organizations and institutions in which there is a collection of people who have a common interest. An example of the application of Islamic ethics in this scope is the distribution of inheritance in the family. In determining the distribution of inheritance in Indonesia, one can choose between three ways: based on religious, civil, or customary law. The existence of several of these choices because it considers the social conditions that exist in Indonesia. For example, the acceptance of customary law is based on the tradition (*'urf*) that already exists in the community that has become a necessity. 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 that exist in Arab society. Fuad said that all customs (*'urf*)¹⁰ as long as they do not conflict with the principles of Islamic teachings, 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.

Tadbir al-Mudun (management of the State), the application of political ethics which 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 the majority of its people are Muslim, the State is framed in a system of ethnic and religious diversity.

⁸ 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 specifically derived from specific issues based on the problems of the people in the time of the Prophet, so this specific 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 goals 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 taking into account its socio-historical conditions. This method is a form of Islam in the archipelago that must be strengthened so that the values of moderation are maintained.

3. Conclusion

This research reveals that the concept of monotheism (*tauhid*) carried by Ibn Arabi's *wahdat al-Wujud*¹⁸ 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 offers also the idea of equality of

relationship between people, human rights, tolerance in religious plurality, harmony in religious life, and values of Islamic moderation Education.

Islamic teachings puts human dignity in an 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. The meaning of God's sovereignty is that no human can limit human beings except God. The sentence *Laa Ilaha illa Allah* contains the meaning that, all humans are equal and have human rights, including the freedom to choose religions that is in accordance with their beliefs. Human rights and one's choice of a religion must be upheld and must not be violated, suppressed, harassed, let alone carried out religious violence. Therefore, tolerance for differences is needed, so that harmony arises in diversity. To create harmony in religious relations, moderate patterns of thought and behavior are needed. Through this study, the treasury of Islamic knowledge related to the values of Islamic education and religious tolerance is expected to be able to enrich. Besides these two concepts can be used as a medium for learning the values of religious moderation education in Indonesian society.

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