# Prosiding Internasional

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# Attitude Instrument Based Development Moderation Hadith and *Wahdatul Adyan* Concept of Educational Institutions In Indonesia

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## ABSTRACT

Measurement of moderation attitudes derived from the source of the hadith and the concept of Sufism Wahdatul Adyan has never been done even though therein lies its superiority. It is hoped that changes in moderation will not stop at the moral knowing aspect but will continue on moral loving and moral doing. This instrument is appropriate for students in both formal and non-formal educational institutions. This instrument can be used to conduct early detection of potential moderation attitudes among students. The quantitative method is used to test the validation of the instrument. The result of this instrument test is that students have a pretty good moral knowing potential about moderation. However, through in-depth interviews, it was found that various factors cause why moral loving and moral doing are quite difficult for students to do. This finding contributes to the development of the next instrument, namely in the realm of moral loving and moral doing through the analysis of Wahdatul adyan's tasawuf concept analysis.

**Keywords**: Instrument, Moderation, Sufisme, Wahdatul Adyan

## INTRODUCTION

The education situation in Indonesia has been marked by recent conflicts. During 2010-2014, there were 21,689 cases of violence that occurred in educational institutions. Students and teachers have been victims of various forms of violence.[1] Forms of radicalism in education are not just arise as violence, but it also can be manifested in the form of speech and attitudes. These are potentially producing violence that is not suitable with educational norms. The attitudes that has potential to
arise another violence,will have implications for the emergence of situations and school conditions that are not pleasant for students while they do their study.[2]

Violence in education is often used as an excuse to foster discipline in children.[3] The violence that occurs is often committed either by the teacher to their students or between the students. Not only the physical violence (beaten and mistreated), but also psychological violence, like emotional violence committed by insulting, harassing or saying words that hurt their feelings, hurt their self- esteem and reduce their self-confidence that make children feel insulted and helpless. This kind of violence has been a strategy to controlling and discoursing to the students and others, and also to show that the right way to avoid violence or punishment is only by obediently, submit and obey the regulations.

Violence and conflicts that occur in schools will threaten the decline of human dignity due to fading of humanity. Egoism, selfishness, individualism, apathy, low levels of empathy, excessive fanaticism towards certain groups, and extremist mindsets are thought to be the root of conflict in society.[4] Therefore, an attitude of moderation as an attitude that invites people to be in the "middle path" is needed.

Moderate attitude requires a person to always be in a flexible condition when facing certain problems, especially those that require high heart-control. The aspect of the heart that functions as emotional control, where the heart has the ability to give empathy and this can only be obtained through a soft heart. Apart from being directly exemplified by the Prophet's attitude in the *hadist*, Sufism also teaches how to organize the heart. The Sufism perspective which examines everything in essence, directs a person to look at something that is not only on the surface but also to minimize the negative values. On the basis of this research will be analyzed from the perspective of Sufism through the concept of *Wahdatul Adyan*.

Indonesian society is known as a religious community on the one hand have a good diversity of potential because they generally make religion as the foundation of life. Within this religious framework, the

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[1] Heldie Bramantha, "Analisis Fenomena Perilaku Bullying di Kalangan Peserta Didik," *Journal of Chemical Information and Modeling* 53, no. 9 (2019): 1689–99, https://doi.org/10.1017/CBO9781107415324.004.
[2] Muhammad Saekan Muchith, "Radikalisme Dalam Dunia Pendidikan," *Addin* 10, no. 1 (2016): 163, https://doi.org/10.21043/addin.v10i1.1133.
[3] Nur Cholifa Maulut Diyah dan Ali Imron, "Kekerasan dalam Pendidikan (Studi Fenomenologi Perilaku Kekerasan Di Panti Rehabilitasi Sosial Anak)," *Paradigma* 4, no. 3 (2016): 1–12.
[4] Rusmayani, "Penanaman Nilai-Nilai Moderasi Islam Bagi Siswa di Sekolah Umum," *Proceedings of Annual Conference for Muslim Scholars*, no. Series 2 (2018): 786–95, http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/180; Kemenag Agama RI, *Tanya Jawab Moderasi Beragama* (Jakarta Pusat: Badan Litbang dan Diklat Kementerian Agama RI, 2019); Bidang Kehidupan Keagamaan Balai Litbang Agama Makassar, Paham dan Sikap Keagamaan Mahasiswa Muslim di Kawasan Timur Indonesia (2010).

*Wahdatul Adyan* concept was chosen to be further compiled into an instrument. Being aware of the potential for immoderate attitudes in society, it is very important to realize the need for early detection. Valid and accurate measurements of early detection of immoderate attitudes are needed for society, especially for students who are the forerunners of the nation's generation. The instruments are arranged from the group of hadith of *Adyan Wahdatul* concept. The presence of this instrument is important and can be used for early detection of moderation among students. Furthermore, the educational institution can provide the exact formula of how to implement the values of a moderate proportional education in school institutions.

## *WAHDATUL ADYAN* AND MODERATION IN THE CONTEXT OF *HABLU MINANNAS* RELATIONS

*Wahdatul Adyan* is one of the concepts in Sufism that regulates human relations. *Wahdatul Adyan,* which is defined as "the unity of religions" is often seen as a concept that mixes up various beliefs in religion, but in fact they are not. Ibn 'Arabi in Muzakir[5] explains that the "the unity of religions" that is meant is not at the level of sharia, namely a form of identity with an exoteric dimension. However, it is on an esoteric or spiritual level, where this form plays a role at the level of experiencing personal experience. There is a humanity aspect in the *Wahdatul Adyan* concept as a consequence of the awareness to serve God sincerely and full of love. There are aspects of humanity in the *Wahdatul Adyan* concept as a consequence of the awareness to serve God sincerely and full of love.[6] While Inayat Khan[7] calls it a religion of the heart. When humans are able to get close to God, then humans can make their hearts more alive. Religion built on the foundation of love for God made it possible for believers to also have a sense of God's love for fellow beings. Thus, positive behaviors will emerge such as tolerance or respect and acknowledging the differences between God's creatures solely on the basis of affection or love.

Epistemologically, *Wahdatul Adyan* cannot be separated from the concept of God's relationship with humans. Ibn 'Arabi explains in *al-Futuhat al-Makkiyah* about the relationship between God and humans who move "systemic-causa"[8] consisting of: 1) The diversity of *Shari'a (ikhtilaf al- syara'i)* is caused by the diversity of divine relations. 2) the diversity of divine relations is caused by a variety of circumstances. 3) the variety of circumstances caused by the variety of times. 4) the diversity of times is caused by the diversity of motion. 5) the variety of motion is caused by the different directions of divine attention. 6) the variety of directions of divine attention is caused by the diversity of goals. 7) the diversity of purposes is caused by the variety of appearances of God. and 8) the diversity of the appearance of God is due to the diversity of the *Shari'a*. Thus,the axiological reasoning that can be built is the acquisition of universal values because essentially everything originates from God. In addition, the message of *rahmatan lil 'alamin* can be seen from how God builds relationships with humans and more than that, namely relationships with what they create.

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[5] "Toleransi Beragama dan Mahabbah dalam Perspektif Sufi," *Teologia* 23 (2012): 125–39.
[6] "Jejak-Jejak Pluralisme Agama Dalam Sufisme," *Khazanah: Jurnal Studi Islam dan Humaniora* 17, no. 2 (2019): 263, https://doi.org/10.18592/khazanah.v17i2.3207.
[7] Hazrat Inayat Khan, *The Heart Sufisme*, trans. oleh Andi Haryadi (Bandung: Remaja Rosda Karya, 2002).
[8] Nur Kolis, "WAHDAT AL-ADYAN Moderasi Sufistik atas Pluralitas Agama," *Tajdid Jurnal Pemikiran Keislaman dan Kemanusiaan* 1, no. 2 (2017): 166–80.

The manifestation of the concept *Wahdatul Adyan* deed lies in how humans maintain his relationship to his fellow human beings on the basis of human values. Because in the *Wahdatul Adyan* concept, it is certain that the awareness of the essence of uniformity is only focused on one goal, God. The competence is built on the premise that it will encourage people to have a balanced attitude (moderate). The principles of justice and balance that exist moderately are inspired by various arguments in the hadith which also regulate relationships between humans.

## RASULULLAH'S BEHAVIOR (HADITH) AS A MODERATED SOURCE AND ROLE MODEL

The characteristic of moderate attitude[9] can be exemplified directly by the Prophet's tolerant behavior through hadith. Some hadith contain elements of fairness and balance the researchers collected to be used as an early detection of the attitude of moderation.

| No. | Dimension | Indicator |
|---|---|---|
| 1 | Basic Principles of Human Relations | There should be no injustice.[10] Placing people according to their place |
|  |  | The Younger respects the Old[11] |
| 2 | Relations with fellow Muslims | Muslims are brothers[12] |
|  |  | Rights of fellow Muslims[13] |
| 3 | Relationships with Neighbors | Must respect neighbors[14] |
|  |  | Must do good to the neighbors[15] |
|  |  | Not hurt the neighbors[16] |
|  |  | Not insult the neighbors[17] |
|  |  | Share food with neighbors[18] |
|  |  | Tolerance with neighbors[19] |
|  |  | The neighbor who deserves the most attention |
|  |  | The best neighbor in Allah's view |

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[9] Musawar et al., "Moderate Islam as a solution to pluralism in the Islamic world: The experience of Indonesia," *Al-Shajarah*, no. Special Issue Sharia hand Law (2019): 1–24.

[10] Abu al-Husain Muslim bin al-Hajjaj al-Qusyairi al-Naisaburi, *Sahih Muslim* (Beirut: Dar al-Fikr, 2003), no. 4674; Abu Isa Muhammad bin Isa al-Tirmidi, *Sunan al-Tirmidi* (Beirut: Dar al-Fikr, 2005), no. 2419; Abu 'Abd Allah Muhammad bin Yazid al-Quzwaini, *Sunan Ibnu Majah* (Beirut: Dar al-Fikr, 2003), no. 4247; Abu Muhammad 'Abd Allah bin 'Abd al-Rahman bin al-Fadl bin Bahram Al-Darimi, *Sunan Al-Darimi* (Beirut: Dar Ibnu Hazm, 2002), no.2669.

[11] Al-Tirmidi, *Sunan al-Tirmidi*.

[12] Muhammad bin Isma'il Al Bukhari, *Sahih Bukhari* (Libanon: Dar al-Fikr, n.d.), no. 6437; al-Naisaburi, *Sahih Muslim*.

[13] Al Bukhari, *Sahih Bukhari*.

[14] Abu Dawud Sulaiman bin al-Asy'as al-Sajastani, *Sunan Abi Dawud* (Beirut: Dar al Kutub al-'Ilmiah, 1996), no. 4484; Al Bukhari, *Sahih Bukhari*; al-Naisaburi, *Sahih Muslim*; al-Tirmidi, *Sunan al-Tirmidi*; al-Quzwaini, *Sunan Ibnu Majah*.

[15] al-Naisaburi, *Sahih Muslim*.

[16] Al Bukhari, *Sahih Bukhari*; al-Naisaburi, *Sahih Muslim*.

[17] Al Bukhari, *Sahih Bukhari*.

[18] al-Naisaburi, *Sahih Muslim*.

[19] Al Bukhari, *Sahih Bukhari*.

| 4 | Relations with Non-Muslims | Respect each other[20] |
| | | May make transactions[21] |
| 5 | If a Dispute Occurs | Reconciling people who are fighting[22] |
| | | Share kindness with others |
| 6 | Appreciating the Poor | 1. We need the poor[23] |
| | | 2. The relationship between the poor and rich is mutually necessary |
| 7 | Easy to Forgive | The great person is someone who can be forgiving |
| | | Rasulullah is a very forgiving person |
| 8 | Speak Good Words | Good speech is alms[24] |
| | | Good speech is adapted to the interlocutor[25] |
| 9 | Social Care | Always want to help others[26] |
| | | Visiting friends and relatives[27] |
| 10 | Things that need to be taken care of | Do not easily disbelieve the Mu'min people[28] |
| | | Do not forget to advise and advise one another[29] |

## EDUCATIONAL INSTITUTIONS IN THE ERA OF 5.0: REVITALIZATION OF FUNCTIONS AS THE BASIS FOR STRENGTHENING TOLERANCE VALUES IN INDONESIA

The largest Muslim population in Indonesia in the world is a strong reason for Indonesia to be predicted as a model for the development of moderate Islamic view. Islam in Indonesia can be used as a role model for the implementation of democracy in other Muslim countries, which can coexist harmoniously with adherents of other religions, can accommodate cultural wealth and be compatible with the democratic system.[30] However, after various violent incidents that dragged the name of Islam, the moderate Islam image which has long characterized Indonesian Islam as a tolerant Muslim country began to be questioned or at least questioned. The real action is needed to strengthen the existence of moderate Islam in order to deal with the flow of Islamic understanding that is the opposite, as well as to strengthen moderate Islam as the character of Islam in Indonesia.

The government, especially through the Ministry of Religion, is responding to the increasing

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[20] Al Bukhari; al-Naisaburi, *Sahih Muslim*; al-Tirmidi, *Sunan al-Tirmidi*.
[21] Al Bukhari, *Sahih Bukhari*.
[22] Al Bukhari; al-Naisaburi, *Sahih Muslim*.
[23] Al Bukhari, *Sahih Bukhari*.
[24] Al Bukhari, *Sahih Bukhari*.
[25] al-Naisaburi, *Sahih Muslim*.
[26] Al Bukhari, *Sahih Bukhari*.
[27] al-Naisaburi, *Sahih Muslim*.
[28] Al Bukhari, *Sahih Bukhari*; al-Naisaburi, *Sahih Muslim*; al-Sajastani, *Sunan Abi Dawud*.
[29] Al Bukhari, *Sahih Bukhari*; al-Naisaburi, *Sahih Muslim*; al-Tirmidi, *Sunan al-Tirmidi*; Al-Darimi, *Sunan Al-Darimi*.
[30] Amin Maghfuri, "Countering Conservative-Radical Understanding By Mainstreaming Moderat Islam and the Role of Educational Institution in Indonesia," *International Journal on Islamic Educational Research (SKIJIER)* 3, no. 1 (2019): 84.

understanding of conservative and fundamental Islam by promoting the mainstreaming of moderate Islam. The Ministry of Religion has undertaken several strategies in efforts to strengthen this religious moderation, including the socialization and dissemination of the idea of religious moderation, institutionalizing religious moderation into binding programs and policies, and integrating the perspective of religious moderation into the 2020-2024 national mid-term development plan.

Massive, systematic and institutionally planned efforts must become the basic foundation of mainstreaming the moderate Islam in Indonesia, including through education or educational institutions. Education is one of the determining means for the development or decline of the spread of conservative-radical views. Based on several survey and research results, education or educational institutions are currently one of the comfortable places for the development of conservative-radical views. The tendency for acceptance and consentaneous of conservative- radical views thrives in educational institutions, especially at the high school and university levels. Thus, educational institutions have a central position and a very vital role.

Efforts in mainstreaming moderate Islam have equal opportunities to be developed and disseminated massively in educational institutions. This requires an active role of educational institutions in disseminating understandings and instilling the values of religious moderation. Mainstreaming religious moderation can be started from the most basic stage in education, namely curriculum drafting.[31] The Islamic education curriculum must be filled with contents that promote and reinforce a friendly, open and tolerant attitude. This must be continued in a learning process that involves teachers who are required to have a broad understanding and prioritize moderate principles. This effort requires great attention and support, especially because of the many types of educational institutions and the vast territory of Indonesia. The Ministry of Religion has initiated this step by implementing pesantren curriculum standardization as an effort to mainstream moderate Islam. This must be supported and followed by other educational institutions such as schools, madrasah or universities so that these mainstreaming efforts can run optimally.

Educational institutions are also required to regularly monitor and assist the activities of organizations or channels used as a means of infiltration of conservative understandings, such as Rohis or LDK.[32] Educational institutions need to facilitate individuals who are following the trend of *hijrah* so that they do not fall into a narrow understanding. This is important because based on research conducted by Aziz, *hijrah* actors generally have textual understanding and attitudes in relation to religious issues.

Leaders of educational institutions are also required to participate in the campaign for a moderate understanding of Islam through policies they make. This can be manifested in various forms such as the policy issued by Gadjah Mada University (UGM) by removing the assistance of the Islamic religion which in practice is used by exclusive Islamic groups to disseminate discourse and religious doctrine, or a policy in the form of a deradicalization program in the form of filling important positions with pluralist

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[31] Amin Maghfuri, "Peran Lembaga Pendidikan Dalam Pengarusutamaan Islam Moderat Sebagai Upaya Melawan Paham Konservatif-Radikal," *Tadris: Jurnal Pendidikan Islam* 14, no. 2 (2019): 256, https://doi.org/10.19105/tjpi.
[32] Maghfuri, "Peran Lembaga Pendidikan Dalam Pengarusutamaan Islam Moderat Sebagai Upaya Melawan Paham Konservatif-Radikal."

and moderate figures carried out by University of Indonesia (UI).[33]
At a certain level, institutional policies can be used as a means of imposing sanctions or even revoking an organization's license that violates or is not in accordance with the principles of the Indonesian state.

## IMPLEMENTATION OF *WAHDATUL ADYAN* BASED MODERATION CHARACTER BUILDING IN EDUCATIONAL INSTITUTIONS

The research conducted on 110 respondents showed that the main capital of character building at the Moral knowing level are well owned by the respondents. This is indicated by the score on each indicator which is in the very high category, shown by the average respondent of more than 50%. This means that in the knowledge (cognitive) aspect, the respondents already have a fairly good knowledge of the dimensions of moderate attitudess. Moral knowing is related to moral awareness, knowledge of moral values, outlook, moral reasoning, decision making and self-knowledge. To obtain this competency, moral knowing's values are implemented through the curriculum, school culture, and extracurricular activities. The results of this study also show that applying a moderate attitudess to the extent of moral knowledge is not enough. This needs to be continued until it reaches a moral feeling (moral loving) including conscience, empathy, kindness, self-control and humility[34].[34] Furthermore, it is necessary to continue to the stage of moral action (moral doing) which encourages someone to have a moderate attitudess with ihsan motives and manifest into a personality. At this level of moral loving and moral action, Sufism can take a role through the concept of *Wahdatul Adyan*. The results of the moderate attitudess instrument at the moral knowing level will be developed into the moral feeling and moral action level. In addition, the application of the instrument to heterogeneous respondents will also be carried out to obtain more varied research results.

The respondents' high scores in the moderate attitudess category are not surprising. Although the number of violence and conflict found was also high. This is due to several things, firstly that the implementation of moderate values applied by schools to the regulatory culture in schools, extracurricular activities and the curriculum prepared by the school. In an integrated manner, knowledge of moderate values has been applied. In addition, the competence of teachers[3535], especially teachers of religious education in schools, also affects the inculcation of religious values that uphold human values. Second, the socio-cultural background of the respondents included in the homogeneous category. Being in a relatively similar socio-cultural situation in a certain society allows people to more easily practice moderation (tolerance)[36].[36] This is because, people tend to like what is similar to themselves both in terms of character, habits and even values of life. However, people also need to be encouraged to develop attitudes of moderation in heterogeneous climates because the real challenges of moderation are differences and culturally diverse

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[33] Maghfuri.

[34] Deny Setiawan, "Peran Pendidikan Karakter Dalam Mengembangkan Kecerdasan Moral," *Jurnal Pendidikan Karakter* 3, no. 1 (2013): 53–63, https://doi.org/10.21831/jpk.v0i1.1287.

[35] Raihani, "A whole-school approach: A proposal for education for tolerance in Indonesia," *Theory and Research in Education* 9, no. 1 (2011): 23–39, https://doi.org/10.1177/1477878510394806; Raihani, "Creating a culture of religious tolerance in an Indonesian school," *South East Asia Research* 22, no. 4 (2014): 541–60, https://doi.org/10.5367/sear.2014.0234.

[36] Ryan Muldoon, Michael Borgida, dan Michael Cuffaro, "The conditions of tolerance," *Politics, Philosophy and Economics* 11, no. 3 (2012): 322–44, https://doi.org/10.1177/1470594X11417115.

societies.

Meanwhile, the results of the interviews with 110 respondents who on average had a high level of moral knowing, it was found that morally loving (moral feeling) they admit that they need high self-control and high empathy, especially when it is addressed to their friends which is not liked. For example, on the "forgive" indicator, respondent R admits that it is not easy forgiving people he doesn't like or people who have hurt him even though he knows that a great person is someone who is big-spirited and easy to forgive. In addition, the statements of the respondents, which are somewhat different from the moral knowing aspect, are on the indicator of "mutual advice and advice". The respondent T even knew the proposition in the Qur'an where the message about advising each other. He said that the difficulty in advising someone to do good is often due to the factor of being afraid of being embarrassed by the people around him. According to him, people would mock him with the phrase "pretending to be holy or too exaggerated". Somewhat different from respondent M, he said that the difficulty in giving advice to his friends was often caused by low self-confident. Meanwhile, on the indicator "if there is a dispute", respondent F said that if there was a dispute among his friends he would prefer to seek safety rather than intervene. Courage to reconcile is not manifested by certain considerations. In addition, 57 respondents responded to the indicator "sharing food with neighbors" with a very high category score. In this indicator, respondent G said that sharing food with neighbors is good but he feels it is his mother's responsibility at home and not hers.

The results of this study also indicate that the human psychological aspect in the form of the heart that is owned by the respondent still needs to be developed. The potential heart or affection of respondents still needs to be developed through more than just cognitive approaches or even external factors of respondents. The perspective of Sufism through *Wahdatul Adyan* explains that turning on the heart is an obligatory matter in order to make a person have high empathy as well as to have love and affection. Rebuilding a healthy relationship between individuals and God is the only way for individuals to have a heart full of love. The relationship between individuals and God from the perspective of Sufism can be reached through achieving *maqamat* which consists of *at-taubah*, *al-shabr*, *al-zuhud*, *al-tawakkal*, *al-mahabbah*, *al-ma'rifah* and *al-ridha*[37].[37] These pathways that need to be applied by schools to revive the hearts of students besides the process of implementing moderate values that are included in school culture, curriculum and extracurricular activities.

The implementation of several paths of *maqamat* is also expected not to be trapped only in dogmatic formalities. However, routines often cause a person to be trapped in the stagnation of thinking that leads to an empty heart. Realizing that the *Ilham* of God can come from any door, Sufism teaches the practice of relating to God in flexible ways. *Dhikr* in any way (contemplating God's creation, chanting or glorify God's name, seeking true knowledge of God, etc.) is the essence of good *maqamat* from the level of repentance to the level of *al-ridha*. This is done so that the human heart is connected to God. In addition, the development of the soul through fasting, prayer, suffering, life stress, pain, failure, sharing and so on also needs to be taken so that the soul is easier to control.

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[37] Harun Nasution, *Falsafat dan Mistisisme dalam Islam* (Jakarta: BUlan Bintang, 1973).

## CONCLUSION

Measurement of moderation attitudes derived from the source of the hadith and the concept of Sufism *Wahdatul Adyan* has never been done even though therein lies its superiority. It is hoped that changes in moderation will not stop at the moral knowing aspect but will continue on moral loving and moral doing. This instrument is appropriate for students in both formal and non-formal educational institutions. This instrument can be used to conduct early detection of potential moderation attitudes among students

## ACKNOWLEDGEMENT

This finding contributes to the development of the next instrument, namely in the realm of moral loving and moral doing through the analysis of *Wahdatul adyan's* tasawuf concept analysis.

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