

## Actualization of Moderate Islam in Sufism: Philosophy, Fahrurddin Faiz's View

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### ABSTRACT

*The development of religious moderation is influenced by philosophical tasawuf, which gives a new face to science. This study aims to explain Fahrurddin Faiz's preaching in the actualization of moderate Islam. The focus of this research examines how the actualization of moderate Islam in the philosophical tasawuf of Fahrurddin Faiz's view uses the method of library research (library research) a qualitative with discourse analysis. The findings in this study are that prior to the existence of philosophical tasawuf, tasawuf was still pure and had not been touched by philosophical teachings. so that in the end there was philosophical tasawuf where tasawuf was also influenced by philosophy, one proof of this is the existence of moderate tasawuf. And other findings that in Fahrurddin Faiz's preaching regarding moderate Islam have several characteristics, including: tawazun (proportional), tawassut (middle), i'tidal (fair), tasamuh (tolerant), and i'tishad (simple). There is a strong connection with moderate tasawuf which means inter-religious tolerance that grows through the application of these characteristics. Fahrurddin Faiz likens a tolerant person to the sea, because the sea is wide open, accepting anything. The sea is a symbol of relaxation, relief, and breadth.*

**Keywords:** *Moderate, Tasawuf, Tolerant*

### INTRODUCTION

The concept of religious moderation seems to have a top-bottom cycle, where scholars, politicians, and academics offer the concept of religious moderation that is considered mature enough to be socialized and realized by global humans. Social life without any consideration delves deeper into people's knowledge of the concept of religious moderation (Latifa et al., 2022). The religion of Islam teaches its followers to be moderate who position themselves in the middle, not fanatical in acting and thinking. In this case, Islam teaches the importance of balancing oneself by not being too excessive, not standing on one side that gives rise to bigotry so that it is in the extreme pole of both understanding and practice (Solichin, 2018). Moderatism in Islam also provides lessons on universality, solidarity, tolerance, and peace. Muslims are seen as people who respect each other because of moderatism, it is proven that

Muslims love peace, tolerance and non-violence (Solichin, 2018).

Tengku Muhammad Hasbi Ash-Shiddiqiey interprets ummatan wasathan as the best and fairest chosen people, a balanced (moderate) people, excluding people who live excessively in religion (extreme) and excluding people who are too deprived. in fulfilling their religious obligations (Fauzan et al., 2022). M. Quraish Shihab menjelaskan bahwa ummatan wasathan adalah umat Islam yang moderat dan teladan (tengah). Posisi tengah yang berarti tidak kiri dan tidak kanan. Posisi tengah membuat seseorang terlihat oleh siapa saja dari sudut yang berbeda (Fauzan et al., 2022). Not only did Islamic figures allude to moderation, but Hume, one of the Western historians, consistently opposed any kind of religious or political fanaticism (Wolloch, 2022). On the eve of the English Civil War “*The fanatical spirit, let loose, confounded all regard to ease, safety, interest; and dissolved every moral and civil obligation.*” It was thus

*raised as a matter of discussion on the historical influence of religion and religious institutions in History of England* popularly, a work by Hume who in his political approach was quite conservative, displayed generally positive views of Stuart. But Hume also strongly criticized the religious intolerance that had exacerbated English and Scottish political factions throughout the seventeenth century (Wolloch, 2022).

Religious moderation is also a contemporary field in several places, one of which is on Madura Island, as has been researched by Mohammad Jailani and Suyadi about Madurese people's acceptance of religious learning and values (Jailani & Suyadi, 2023). Apart from that, various understandings of experts in interpreting religious moderation and moderation both from Sufism, philosophy, history. Where some of the research that has been done most of them focus on discussing great scholars and are popular among researchers both from undergraduate scholars one, two and three and professors. While the novelty of this article is in discussing Indonesian philosophers who have an important role in the field of Islamic philosophy. Many works have been written and delivered by him through the mass media. With that foundation, researchers took the figure of Fahrudin Faiz in this article.

This research is to raise how Fahrudin Faiz's philosophical Sufism views on the actualization of moderate Islam. This study intends to examine Fahrudin Faiz's da'wah in the actualization of moderate Islam with philosophical Sufism views conveyed either through da'wah directly or indirectly. In this case, researchers hope to be able to find and provide related answers Fahrudin Faiz's views in conveying the message of da'wah to students and the general public. Then that's how this article needs to be delivered. This study aims to describe Fahrudin Faiz's views regarding moderate Islam in philosophical Sufism,

Fahrudin Faiz as one of the Muslim figures in Indonesia where he has contributed a lot in the world of education, contributed to the development of philosophy in Indonesia, religious life and the state and the realization of harmony of the Indonesian nation.

## **METHOD**

This research uses a method with a literature review (library research). Library research is research that takes data from journals, books and others that have a relationship with the study which can be raised as primary data in this study. The goal is to be used as an accurate reference. This paper is presented in the form of describing findings from primary data, describing the focus of research in journals and books and other data sources. Then the type of research in this study is qualitative type. Analysis in this study uses discourse analysis, collecting data by analyzing and reviewing several journals and books and looking deeper into data sources and information that have been collected that are considered relevant to this study.

## **RESULTS AND DISCUSSION**

### **1. Character Biography**

Fahrudin Faiz is a philosopher born in Mojokerto, East Java who has earned his doctoral degree from the Department of Islamic Studies at Sunan Kalijaga UIN Yogyakarta in 2014. During his time as a student, he was an active student in studying philosophy at strata 1. Studied from S1 to S3 at his beloved alma mater at UIN Sunan Kalijaga Yogyakarta (Faiz, 2020).

It is undeniable that Fahrudin Faiz, a philosopher who was born on August 16, 1975, has received many awards from all over the world, including: recipient of Short-Course on Research-Management, NTU Singapore (2006) and Short-Course on Islamic-Philosophy, ICIS (International center for

Islamic Studies), Qom, Iran (2007). He is also still active in lectures and studies, especially on philosophy.

She is also an author, as for some of her published works: Tafsir of the Qur'an: Between Text-Context and Contextualization, New Interpretations of Islamic Studies in the Multicultural Era, Human Transfiguration (translation), Women in World Religions (translation), Kahlil Gibran's Philosophy of Love, The Philosopher's Faith in God (translation), I ask then I exist. Handbook of Broken Hearts, Treatises of Broken Hearts, Philosophers and Humans, Before Philosophy, Reinterpretation of Sunan Kalijaga, The World of Love Philosophy by Kahlil Gibran; and several other books (Faiz, 2020).

## **2. Sufism Islamic Philosophy**

The spread of Islam in the archipelago cannot be separated from the role of Ulama', one of the motives is Sufism, so important is Sufism in the spread of Islam that Sufism is always interesting to discuss until now (Rehna Ginting & Nadia, 2021). But besides that, there is also philosophical Sufism in an effort to know or understand God in a rational way or through philosophy. The main characteristic of philosophical Sufism is the fusion of rationality and Sufism. The development of philosophical Sufism began in the 6th and 7th centuries Hijri. There are several prominent Sufi figures in Indonesia who prefer philosophical Sufism, in Sumatra philosophical Sufism was spread by Hamzah al Fansuri, Syamsuddin al-Sumatrani and Abd al-Ra'uf al-Singkili. While Sheikh Siti Jenar spread it in Java, Sheikh Siti Jenar isulama'which popularized Sufism Falsafi. The figures and teachings of philosophical Sufism are: Ibn Arabi with the concept of Wahdah Al-Wujud and Abu Yazid Al-Bustami with the concept of Fana and Baqo, Al-Hallaj with the concept of Hulul, Suhrawardi with the concept of enlightenment (Rehna Ginting & Nadia, 2021).

Islamic philosophy is heavily influenced by Greek philosophy which can also affect the originality of Islamic philosophy. However, Islamic philosophy was not entirely influenced by Greek philosophy. Islamic philosophers thought that revelation was the source of knowledge which was not in Greek philosophy. Islamic philosophy is a very religious philosophy because it arises from religious and human principles based on spirit. This begins with the affirmation of the Oneness of God which is preceded and encouraged by the rational thinking of theological schools such as the Mu'tazilites who tend to be rational. In Islamic philosophy cannot be separated from the very famous thoughts of Ibn Sina, therefore his thoughts are a sign of the existence of Islamic paripat philosophy or Masya'i philosophy, a syncretic or synthetic philosophy of revelation doctrine, Islam, Aristotelianism, Neoplatonism.

The relics of the book of tafsir written by Al-Qushayri entitled Lata'if al-Tanda deserve special attention in which he wrote by pursuing a clear apologetic agenda of advocating the teachings, values and practice of Sufism (moderate) with a view to demonstrating adherence to the theological teachings taught by the Asharites, whom al-Qushayri regarded as the only "orthodox" (Knysh, 2007, p. 11). In the word moderation that exists in al-Qushayri's assumption of advocacy of teachings can be associated with the practice of Sufism which gives rise to a consistent and parallel attitude towards the progress of theological teachings.

Sufism is a system of life that is in accordance with human nature. People in this world face two fundamental mental illnesses: fearlessness of danger and difficulty in suffering. With regard to these problems, people are looking for ways to overcome them and one of the solutions is Sufism, which can eliminate all fears, worries, problems and suffering. Ibn Rushd argues in Fashal al-

Maqali that philosophical activity is actually the implementation of God's commands in Scripture. Therefore, Ibn Rushd says that philosophy and religion or Sharia are two siblings and therefore it is a great injustice to separate the two. According to Ibn Rushd, there are among religious authorities who are hostile to philosophy because of their ignorance, just as there are among philosophers who are hostile to Sharia because of their ignorance.

Ibn Rushd as a philosopher and jurist who studied Sharia in depth. So that when the light of philosophy illuminates the aqidah, it remains in the soul and remains firmly before the opponent, religion when combined with philosophy. It becomes philosophical when philosophy becomes religious. Because Islamic philosophy arises from the environment in which it lives and cannot be separated from religious and spiritual conditions. Quoted from bright Fahrudin Faiz related to Sufism; *"The world of Sufism is not just up to reason, if only until reason is born like western philosophy but transcends, beyond that it does not use reason, it uses reason but not just reason. The tool is not only reason, intuition (heart whisper) also plays, instinct also plays, instinct also plays, text also plays, nash also plays, so it is more complex, that's what happens in the world of Sufism. If the world of fiqh focuses only on text, if the world of philosophy the focus is mostly reason but on Sufism all Used, that's what makes Sufism a bit complicated when studied"*(Ngaji Filsafat Channel, 2019).

There are several phases in the development of Islamic Sufism. In the first and second centuries of the Hijri, they experienced a period of asceticism (Zuhud), because at that time the term Sufi was still unknown. In this connection, it can be said that Sufism is still very pure and has not been much influenced by philosophical teachings. In this century, among Muslims, society is more focused on

issues related to worship. They don't care about worldly affairs, they dress, eat, drink and live simply. Notable figures at this time include Hasan al-Basri (died 110 AD) and Robi'ah Al-'Adawiyah (died 185 AD)(Miswar, 2019).

The history of philosophical Sufism in general is fraught with ambiguity because there are many specific expressions and terms that can only be understood by those who understand this type of Sufism. The teachings of Sufism philosophy cannot be considered pure philosophy because its teachings and methods are based on feelings (dhauq) and cannot be considered as the language and terminology of philosophy. In the development of Sufism is also in moderation Sufism as a basis that has a fundamental component, a thorough understanding that refers to the Qur'an and Hadith (Y. Purwanto et al., 2023).

### **3. Moderate Islam in Fahrudin Faiz's View**

Moderation toward religion is essential as a driver of balancing religious practice with respect for the religious practices of others (Rahayaan et al., 2022). Dunia dakwah terbagi menjadi dua kubu, namely the subtle camp that is still traditional in nature that is laughed at a lot but still hits, and the radical camp that is full of dirty words, insults and even provocations. Moderate Islam exists in the middle to face differences between religions, which always promotes mutual tolerance, mutual respect and still believes in each other's beliefs. Because this has the effect of receiving with a cool head without taking anarchist actions(Widayaningsih & Helmy, 2021).

Moderates and radicals use tools called rhetorical language and strategies to achieve goals as per the sponsor's message. This is certainly very dangerous for the younger generation because most of them actually imitate "fashionable" behavior and most worryingly, some of them actually follow intolerant groups that clearly do not have the spirit of Pancasila (S. Purwanto et al., 2021). Moderates and radicals are the focus of

tolerance which assumes that fundamentalism, whether moderate or radical, is a superficial phenomenon or its political ideology is not worth studying (Moussaili, 1999, p. 2).

One of the Islamic countries that is worried about the existence of these 2 camps is the Malaysian government. The Malaysian government held a conference in 2012 called the International Conference on Global Moderate Movements (ICGMM). The conference was located in Kuala Lumpur, the capital of Malaysia, and was attended by 850 delegates from around 70 countries. During the conference, Malaysian Prime Minister Najib Razak emphasized moderate Islam as an opponent of extremist Islam (Febriansyah & El-Alami, 2021). Apart from the issues that provoke religious people where chaos arises among them that cannot be overcome by anything but peace and mutual respect for fellow human beings. Religious moderation means the correct application of the customs of Muslims. Because on this earth some are too rigidly religious, some are liberal, and Islam is in the middle. Most people today are on the extreme right or left, but Muslims are not. Muslims are not as strict as Jews and Christians are too harsh, but Islam lies in the middle, which is gentle (*latif*). Some scholars certainly have their own assumptions and teachings that cause differences between them. Among the seven values of Shamsuddin's teachings is the Wudhiyyah teaching, which Nur ad-Din Arraniry sees in his book *Hujjat al-Shiddiq lidaf'i al-Zindiq Wuhidiyyah* as a supporter of *tawhid* (al muwahhidah or moderate Shamsuddin or *Jadiyah*). Ada juga ajaran eksistensial yang dianggap Perverse. Al-Burhanfuri is associated with the *Shathhariyya* order, allegedly Shamsuddin is also the same because there is no certainty about it in his writings. Unlike Nuruddin Arraniry who radically treated the Wujudhiyyah teachings of Hamzah Fanshur and Syamsuddin Sumatra, Abdurrauf Singkili did not

necessarily label the adherents of Wujudhiyyah teachings as infidels. (Abduh, 2019, p. 19).

The chaos in the acceptance of these assumptions, does not make Muslims silent with fanaticism. Muslims are required to be neither excessive nor moderate. Do the good that everyone should do, even if in the corridor as much as possible and not too much coercion and much consideration. Moderate Islam has several characteristics, among others: *tawazun* (proportional), *tawassuth* (middle), *i'tidal* (fair), *tasamuh* (tolerant), and *iqtishad* (simple). That is why Islam is known as "*Rahmatan Lil Alamin*", a religion full of peace and mercy in the universe (Farikhah, 2019).

Man has a benign soul that must be managed, human reason must also be managed, in the sense that it is a reflection of oneself that deserves to be accepted by others, as fellow human beings (Faiz, 2020). References related to religious harmony can also be seen from both sides. Therefore, the human soul and mind must be managed in order to get good for the future. In studying Sufism, Fahrudin Faiz gave a very straightforward explanation regarding the levels of learning Sufism, quoted in his lecture; "According to Shaykh Abdus Somad learning Sufism there are three stages, the first for beginner *muqtadi*, the second for *mutawassith* (middle class), and the third for *vomiting* (the peak of the final class). If you get it, every stage has a book, so the choice of book is important." (Sinou Filsafat Channel, 2020).

The relationship between Sufism and religious moderation is quite intense to be discussed, in the book *al-Muntakhabāt* written by Ahmad Asrori Al-Ishaqi which explains the combination of Sufism and religious moderation makes a new finding in the midst of the development of knowledge science. Asrori never used the term moderate or *wasatiyyah*, let alone *tayyarat al-Islām al-wasatiyyah*, which was used by Yusuf

Qaradawi – an Islamic intellectual from Egypt. But in essence, Asror's religious ideas greatly helped strengthen religious moderation in Indonesia. Through his work, he mediated and changed perceptions of religious moderation. It is not only about Sufism and community, but also about the foundations of Islamic moderation and community in particular (Zakki, 2021).

Fahrudin Faiz saw that moderate Islam was in the middle by describing the right and left sides of the ummah. Which extremity today is the far right and the far left, if with the anatomy of Islamic studies, the extreme right will give birth to terrorists and the extreme left will give birth to people who do not believe in the definite truth, that all truths are formed techniques of holding in special groups with appropriate values (officialiainkediri Channel, 2021). Imposing on a group to hold its teachings either leaning on the right side or on the left side. Therefore, moderation between the two becomes a definite way out. Fahrudin Faiz reiterated that the key to dealing with this tiger is science. The more science the more sophisticated the weapons to shelter from extreme people.

Fahrudin Faiz's discussion of religious moderation comes from the Qur'anic verse surah al-Baqarah verse 143, where the term *wasathiyah* was born from the verse which states that Allah Almighty. It wants Muslims as people who are *muasal dank* has, to be people who have high quality of justice who then uphold justice. Excerpted from his talk; "The lovers are tolerant, what is the symbol? Sea. The sea is accommodating anything, because it is wide, anything can enter, be it beautiful, dirty, everything enters accommodated by the sea. The river will carry anything yo end up in the sea, any flow yo final in the sea. Be tolerant, tolerant is open, accepting anything as the sea. So the sea is a symbol of relaxation, relief, vastness." (Nasihat Daily Channel, 2022).

## CONCLUSION

Sufism is a system of life that is in accordance with human nature. In addition, there is also philosophical Sufism, which is an effort to understand or know God in a rational way or through philosophy. Philosophical Sufism has the main characteristic of a combination of rationality and Sufism. Sufism philosophy began to develop in the 6th and 7th centuries Hijri. Drawing near and knowing God with peace is the goal of religious people, mutual respect for fellow religious people. In Fahrudin Faiz's view of moderate Islam, he raised two sides right and left and tolerance as a mediator between the two. The key in responding to this is science, the more knowledge, the more sophisticated the weapon to shelter from extreme people. Moderate Islam has several characteristics, including: *tawazun* (proportional), *tawassuth* (middle), *i'tidal* (fair), *tasamuh* (tolerant), and *iqtishad* (simple). This is why Islam is called "Rahmatan Lil Alamin", as a religion full of peace and mercy in the universe. Fahrudin Faiz's opinion on religious moderation comes from the Qur'anic verse surah al-baqarah verse 143, where the term *wasathiyah* was born from the verse that states that Allah Almighty. It wants Muslims as people who have a high quality of justice who then uphold justice. Fahrudin Faiz likened a tolerant person to the sea, because the sea is wide open, accepting anything. The sea is a symbol of looseness, relief, and vastness. In this sense, Fahrudin Faiz collaborated moderate Islam with Sufism philosophy which created a tolerant ummah like the sea that accepts everything.

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