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### Islamic Education and Value Analysis of Religious Moderation in Jalaluddin Rumi's Sufi Order

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#### Abstract

This study aimed to investigate and analyze Jalaluddin Rumi's teachings on religious moderation and Islamic education within his Sufi tradition. A qualitative method was utilized in this study, including library study, field observations, and interviews with individuals involved in Islamic education at *Pesantren*. The findings revealed that Jalaluddin Rumi did not explicitly discuss the concept of religious moderation. Instead, he devoted his life to propagating Sufi values and attitudes closely aligned with Islamic beliefs, mystical knowledge (*marifat*), and sharia as elements of religious moderation. The values of religious moderation conveyed in Rumi's works include compassion (*rahmat*), humility (*tawadhu*), excellence (*ihsan*), forgiveness, mutual respect, tolerance, and peace. This study, conducted at Pesantren Raudhatul Mutta'alam in Lamongan, illustrated the significant relevance of Jalaluddin Rumi's Sufi teachings to advancing Islamic education and promoting religious moderation in Indonesia.

**Keywords:** *Islamic Religious Education, Religious Moderation, Sufi Order.*

#### Abstrak

Penelitian ini bertujuan untuk mengetahui dan menganalisis ajaran Jalaluddin Rumi tentang moderasi beragama dan pendidikan Islam dalam tradisi sufinya. Metode kualitatif yang digunakan dalam penelitian ini meliputi studi pustaka, observasi lapangan, dan wawancara dengan individu yang terlibat dalam pendidikan Islam di Pesantren. Temuan menunjukkan bahwa Jalaluddin Rumi tidak secara eksplisit membahas konsep moderasi beragama. Sebaliknya, ia mengabdikan hidupnya untuk menyebarkan nilai-nilai dan sikap sufi yang selaras dengan keyakinan Islam, ilmu mistik (*marifat*), dan syariah sebagai elemen moderasi beragama. Nilai-nilai moderasi beragama yang disampaikan dalam karya-karya Rumi antara lain kasih sayang (*rahmat*), kerendahan hati (*tawaduk*), keunggulan (*ihsan*), memaafkan, saling menghormati, toleransi, dan perdamaian. Penelitian yang dilakukan di Pesantren Raudhatul Mutta'alam di Lamongan ini menggambarkan relevansi signifikan ajaran sufi Jalaluddin Rumi dalam memajukan pendidikan Islam dan mendorong moderasi beragama di Indonesia.

**Kata kunci:** Moderasi Beragama, Pendidikan Agama Islam, Tarekat Tasawuf.

## Introduction

Jalaluddin Rumi's ideas are well-known in Indonesia for their literary thoughts, particularly those involving love and devotion (Inayah, 2022). His work is widely recognized, especially among young people who often discuss themes of romance and the romantic aspects of life (Zaedin, 2017). The distinctiveness of Rumi's work lies in his choice of words, featuring well-crafted and meaningful sentences, which motivates many young people to delve deeper into his literature. However, there are still many young individuals who can understand how Rumi's profound thoughts explore the essence of love and affection in daily life.

Rumi taught that love is a means to attain God and true happiness (Andriyani, 2017; Djamaluddin, 2015). Through the concept of "mahabbah," he explained that humans can experience God's love through love for one another (Safiro & Hambali, 2023). Rumi asserted that love is a way to unite the human soul with God's soul (Subagyo, 1994). Ironically, many people today do not experience true love, leading to hatred, anger, and even hostility among individuals. Moreover, even those who claim to share the same faith often harbor thoughts of undermining others due to differences in opinion and understanding. It has become a catalyst for division within the nation. The situation is increasingly concerning as literature and journalistic data indicate that Muslims in Indonesia are facing a crisis of radicalism and ideology (Ali, 2022; Nurdin & Naqqiyah, 2019; Nurhidin, 2023). Extremist mass movements, ideological manipulation, and other paradoxes have prompted Muslims to seek their true identity (Wahid, 2009). Therefore, the internalization of moderate concepts has become crucial. Rumi's thoughts include a concept of religious moderation, or *wasathiyah*, connected to conscience and the path of Sufism.

Lukman Hakim Saifuddin asserted that Indonesia requires a concept of moderation to combat extreme and excessive religious doctrines (RI, 2012). Thus, it is essential to teach and disseminate the understanding of moderation to the Indonesian Muslim generation (Bisri et al., 2023) so that each individual grasps how to be moderate and humane without undermining or antagonizing others through anarchic behavior. One effective approach is to understand Rumi's Sufistic thoughts through his works.

Rumi's teachings of Sufism are well-known in Indonesia, notably through the Maulawiyah Order (Krisgianto et al., 2022). Although the name might be unfamiliar, the order that follows Rumi's teachings has become a reference for Sufism studies in Indonesia, primarily through Rumi's ecstasy model known as 'Sema' (Subagyo, 1994). The tangible

influence of the 'Sema' Sufism is evident in the practices and adaptations of the Naqshbandiyah Haqqani Order (Gazali, 2015).

Rumi's concept of *wasathiyah* is reflected in his Sufism through the path of *Mahabbah*, or the concept of love (Ghozi, 2022). His teachings on love have the power to embrace people from diverse backgrounds, uniting individuals with different perspectives. Rumi, a towering figure in Islam, also attracts followers from other religions. His concept of love bridges distances and fosters closeness. Perhaps Rumi embodies love—his values of *wasathiyah*, manifesting as love and compassion, are inherent in Jalaluddin Rumi.

Rumi's thoughts on *wasathiyah* are evident in his life. Many people elevate their intellect to the point of losing balance and not knowing how to return. In contrast, others glorify their hearts without the intellect, remaining trapped within their emotions. Rumi balanced these two extremes, harmonizing intellectual intelligence with spiritual depth. This balance is reflected in his deeply contemplative works. Rumi articulates compassion, balance, and tolerance principles in his books, like *Mathnawi*, *Diwan at-Tabriz*, and *Fihi Ma Fihi* (Kilicheva & Klicheva, 2022). These teachings can serve as valuable examples in developing the concept of moderation in Indonesia.

The relevance of Rumi's Sufi moderation in the development of Islamic education in Indonesia is depicted through his emphasis on compassion and tolerance (Nafisah, 2022), which indirectly contributes to more inclusive religious education and promotes interfaith dialogue. Some Islamic educational institutions in Indonesia have begun integrating these values into their curricula to teach messages of peace and interfaith harmony. Moreover, understanding Rumi's Sufi moderation can lead to more humane and character-oriented teaching practices, where concepts of compassion and kindness in Sufism can be incorporated into character education in Islamic schools. It helps students develop strong moral and ethical values in their daily lives. In addition, Rumi's Sufi ideas also support a holistic educational approach, focusing not only on intellectual aspects but also on spiritual and emotional dimensions. It enables students to understand their religion and how to apply it daily.

Furthermore, Sufism and Islamic moderation encourage critical and reflective thinking, helping students and the Muslim community in Indonesia to be more open to diverse perspectives and alternative thoughts in religion and society. Finally, Rumi's Sufi thought imbues a sense of compassion and respect that integrates with Indonesia's local

culture. That can result in a more acculturated and contextually relevant Islamic education, making students feel more connected to their religious and cultural values.

## Methods

This study was qualitative because it was conducted in natural settings (Sugiyono, 2018). This approach ensures that the processes observed occur naturally in typical conditions without manipulation, emphasizing authentic descriptions. The study was conducted at a Sufi-inspired educational institution, where the teaching practices reflect Sufi education (*tasawuf*) in everyday life. Therefore, the researchers explored Sufi values in depth, particularly those of Jalaluddin Rumi, within the educational practices at Pesantren Raudlatul Muta'allimin Lamongan.

The data sources in this study included persons, documents, and places (Ulfatin, 2015). The personal data were categorized into key informants and supporting informants. The researchers gathered the document data from various literature sources, including books and previous studies relevant to the research topic, and deemed them accurate. According to Lofland, the primary data sources in qualitative research are words and actions, while other sources, such as documents, are considered supplementary (Moleong, 2014).

The data for this study were collected through documentation, interviews, and continuous observation. The data were subsequently analyzed using Creswell's technique (Creswell, 2015): 1) Managing and preparing the data for analysis, which includes copying documents, scanning materials, writing field notes, and categorizing and comparing data according to their sources; 2) Reading through all the data to develop a general understanding of the available information and to and to contemplate its overall meaning; 3) Conducting a detailed analysis by coding the data. That involves organizing information into written segments before use. The researchers then combine the codes and create new ones based on the information gathered during the analysis, ensuring that the codes match the study material; 4) Applying the coding process to describe the setting. In this phase, the researchers create codes to depict all relevant information, which is then analyzed. These topics are used as headings in the study's results section; 5) Demonstrating how these descriptions and themes will be presented in the qualitative narrative/report. This narrative approach may involve discussing the chronology of events, specific topics, or relationships among topics; dan 6) Interpreting the data helps the researchers articulate the essence of the ideas. This

interpretation may involve comparing the study findings with information from the literature or theoretical frameworks to derive meaning.

## **Results and Discussion**

### **Biography of Jalaluddin Rumi**

Jalaluddin Rumi, whose full name was Jalaluddin Muhammad ibn Muhammad ibn Husain Bahauddin ibn Ahmad al-Khatibi, is widely known as Jalaluddin ar-Rumi (Rumi, 2018). This nickname "Rumi" was attributed to him because he spent a significant part of his life in Konya, Turkey, which was once part of the Eastern Roman Empire (called "ar-Rum" by the Arabs). Rumi was born on 6 Rab'al-Awal 604 AH (30 September 1207 AD) in Balkh, a region now in Afghanistan (Djamaluddin, 2015). Rumi was a descendant of Ali bin Abi Talib, the fourth Caliph, from his mother's lineage. His father, Muhammad, also known as Bahauddin Walad, was a prominent scholar and teacher in their homeland (Andriyani, 2017).

Baha' al-Din Walad was a respected scholar and pious individual known for his eloquence and prominence as a master teacher. A Sunni scholar, he adhered strictly to orthodox views and harbored anti-rationalist inclinations. He opposed the rationalist philosophers of his era and regularly criticized the Sultan's political policies.

In approximately 616/1219, Baha' al-Din discreetly departed from the declining city of Balkh to undertake the Hajj pilgrimage to Mecca, accompanied by his family and a small group of friends, fully aware that he might not return. Their first stop was Nishapur, where they encountered the renowned poet Farid al-Din Attar, who presented Baha' al-Din with a copy of his work "Asar Nameh" (The Book of Mysteries). Attar predicted that Baha al-Din's son would one day set the world ablaze with divine love (Chittick, 2000).

From Nishapur, they journeyed to Baghdad. During their three-day stay, Baha' al-Din encountered numerous significant events, such as predicting the fall of the Abbasid dynasty, receiving a visit from the Caliph, and witnessing the death of the esteemed Abu Hafs as-Suhrawardi, renowned for his work "Awarif al-Ma'arif" (The Spiritual Disciplines). After Baghdad, Baha' al-Din led his family to Hijaz and then to Sham, where they resided for some time.

Following Bahauddin Walad's death, Jalaluddin Rumi assumed his father's role in educating students. Well-grounded in his father's teachings, Rumi swiftly gained a prominent position among the students during their travels. Badruddin Kaharnasy, an Amir

of the Seljuk dynasty, generously constructed a madrasa for Rumi and provided substantial financial support for its operation. This institution became Madrasah Khadawan-Dakar (Hudavenginar) (Djamaluddin, 2015).

Under the guidance of Burhan al-Din, Rumi pursued his education in Aleppo, a city renowned for its academic institutions founded by Sultan Malaikuzzahir. In Aleppo, he studied at Madrasah Halawiyah and received further instruction from Kamal al-Din bin Al-Azhim. He later relocated to Damascus, where he resided at Madrasah Maqdisiyah and engaged in enriching discussions with esteemed scholars such as Muhyi al-Din Ibn Arabi, Sa'ad al-Din al-Hamawi, Utsman al-Rumi, Awhad Al-Din Al-Kirami, and Sadr Al-Din Al-Qunyawi.

### **Teachings and Thoughts of Sufi Jalaluddin Rumi**

Jalaluddin Rumi's teachings on Sufism are deeply intertwined with Islamic beliefs (*akidah*), mystical knowledge (*marifat*), and religious law (*sharia*). This foundation was laid during his childhood through the comprehensive education he received from his father, Bahauddin Walid. Initially, his understanding of *akidah* was purely action-based, but as he matured and studied under various scholars, this understanding evolved into a more structured legal framework or sharia. Additionally, Rumi taught his students a range of subjects he mastered, including Quranic exegesis (*tafsir*), Arabic language, Islamic jurisprudence (*fiqh*), theology (*ushuluddin*), hadith, and more. His teaching method was unique, employing highly aesthetic poetry and prose to convey his lessons (Chittick, 2000).

Jalaluddin Rumi adhered to a philosophical Sufism, striving to blend mystical and rational visions. He believed that nothing in the world existed except Allah, asserting that everything in existence is a manifestation of Allah, without implying that Allah resides on a throne. This concept aligns with other Sufi scholars' views on themes such as *hulul* (divine indwelling), *al-wujud* (existence), *insan kamil* (the perfect human), and *wujud mutlak* (absolute existence) (Shah, 1999). Rumi articulated his Sufi thoughts in his work, the "mathnawi," where he emphasized that Sufism is not a fearsome discipline. Instead, through Sufism, individuals gain a deeper understanding of their essence, others, and ultimately, their Creator.

### **Sufi Islamic Moderation in the Thought of Jalaluddin Rumi**

To understand an individual's thoughts, one can examine their life directly. However, if the person is no longer living, their written works provide insight into their ideas, as these creations reflect the author's essence (Ahmadi, 2015). Each stroke of the pen, every verse of poetry, and each artistic creation unveils the artist's identity and thoughts. Through their writings, art, or other creative works, we uncover glimpses of their innermost feelings and ideas that may have been challenging to articulate during their lifetime (Schimmel, 2008). Each word and artistic expression serve as an unvoiced depiction of the author's essence, allowing us to engage with their presence despite their physical absence.

Thus, poetry, stories, paintings, and other artworks become pathways that lead us through the eternal corridors of someone's mind. Each work is a clue, a hidden message that allows us to sense the artist's presence. Therefore, when someone departs, their creations remain alive, leaving an indelible footprint that allows us to continue journeying, reading, and interpreting someone's inner journey through the lens of their artistry.

Jalaluddin Rumi can be considered not only a renowned Sufi scholar but also a prominent da'I (preacher) (Suhaeni, 2024), as evidenced by his poetry that serves as the substance of his preaching material, offering guidance, advice, and perspectives to help individuals control their souls and hearts to become better humans. Through these efforts, Rumi's moderation in Islam is prominently displayed. For instance, when emphasizing the value of compassion, Rumi conveyed verses indicating that Allah's compassion is vast towards humanity, prioritizing mercy over wrath.

### **Values of Sufi Islamic Moderation in the Works of Jalaluddin Rumi**

Jalaluddin Rumi's literary works reflect his deep reverence and devotion to God. His teachings on the relationship between individuals and God are profoundly rooted in Sufi Islamic values (Chittick, 2000). His poetry and writings frequently portray the spiritual journey towards absolute truth. Thus, this study aimed to uncover the core intersection of Sufi values and Rumi's advocacy of moderate Islamic principles.

Moderation, in this context, signifies maintaining a balanced stance, avoiding extremes in behavior and actions, and consistently prioritizing kindness and justice in religious practices and societal interactions (Fahrudin et al., 2021).

Through this study, several of Rumi's thoughts oriented towards kindness and fairness in expressing religious missions through his poetry and writings in monumental

works can be uncovered. Some Sufi Islamic moderation values identifiable in Rumi's works include mercy, humility, excellence, forgiving others, mutual relations, tolerance, and peace.

### ***Compassion Value***

The term "*rahmat*" can be defined simply as compassion, yet it encompasses a much broader significance. According to Ibn Faris in *Maqâ'yîs al-Lughah*, "*rahmat*" consists of three components: gentleness, kindness, and mercy. Similarly, al-Ashfihani, as cited in *Mufradât Alfâdzh al-Qur'an*, defines "*rahmat*" as "gentleness that necessitates kindness towards the beloved" and sometimes as simply "gentleness."

Rumi conveys the value of "*rahmat*" in his works through poetic verses such as, "When someone is unable to absorb the compassion of God, how can they lead humanity to the truth?" (Rumi, 2006).

Rumi references a Hadith Qudsi in another verse, stating Allah's mercy precedes His wrath. Rumi writes, "God's mercy comes before His wrath, so that all creatures may feel His compassion" (Rumi, 2006).

In a second poem, Karim Zamani offers an insightful perspective. He suggests that experiencing calamity or disaster does not necessarily imply incurring Allah's wrath. Instead, it may be God's way of demonstrating His compassion, intended to draw His servant closer to Him. This viewpoint encourages us to interpret such events positively instead of hastily attributing them to divine anger.

Rumi substantively conveys that God's compassion is divided into two parts: *Rahmat kulli*, often referred to as specific compassion, manifests the perfection of God's compassion. The second, *rahmat juz'i*, represents a portion of God's compassion bestowed upon the universe and all humanity (Rumi, 2018).

In his *Matsnawi*, Rumi provides several tips to attain *rahmat kulli*, or complete mercy from God, including humility, benevolence, and forgiving others.

### ***Humility Value***

Rumi emphasizes the importance of humility as a way to draw closer to God. Humility (*tawaduk*) means having a humble heart, being free from arrogance, and being willing to serve others selflessly. Through humility, one can shed ego and open oneself to more profound spiritual experiences. He states, "Whoever comes with humility will receive divine light. Humility is the key to the open door".

In many of his poems, Rumi provides compelling illustrations. Arrogance is often symbolized as a stone that nothing can grow from in the desert. Conversely, humility is



symbolized as fertile soil from which blessings and mercy sprout. "Spring cannot make stones fertile. Be soil so that flowers of every hue may grow from you" (Rumi, 2006).

Rumi encourages us not to feel superior to others. He advises us to continue spreading love, even to those who have not done good deeds. The verse compares humility to fertile soil that nurtures everything, including water that grows flowers and plants. Humility also involves treating others respectfully and not considering oneself superior to others. This attitude reflects someone who does not seek to highlight themselves with their qualities. In the book "Fihi Ma Fihi," there is a value of humility in Chapter 3 titled "Die Before You Die," expressed in the quote:

"Maulana Rumi said: It is good for you always to feel incapable and consider yourself incapable even though you are capable, just as when you are truly incapable. This is because there is a greater ability above your ability, and you will always be subject to Allah in any condition" (Rumi, 2018).

Maulana Rumi's statement conveys that even when someone possesses exceptional abilities, it is beneficial for them to perceive themselves as incapable. Despite having the capability, one should humbly lower oneself before Allah, recognizing that all abilities originate from Him.

### ***Excellence Value***

Furthermore, *Ihsan*, or excellence, is the act of giving without expecting anything in return. Rumi teaches that selfless acts of kindness are a way to receive the mercy of God. *Ihsan* involves giving others love, attention, and assistance without expecting repayment. "*Ihsan* is the kindness given without expecting a reward, like a sun shining without asking for anything in return." Inspired by the word of God, Rumi firmly believed that showing kindness to others is a prerequisite for the opening of God's mercy and compassion.

God.

Help others so that God may be pleased with you  
And a lake of tranquility shall accompany your soul  
Value everyone around you  
And all envy shall vanish from your mind  
If there is something you need to mourn, cry for the unfortunate  
Because empathy and compassion will soften the soul (Rumi, 2006).

In Rumi's poetry above, there appears to be a connection between (*rahmat*) and *ihsan*. One key is to perform acts of kindness (*Ihsan*), which also involves practicing moderation in social interactions to obtain Allah's mercy.

### ***Forgiveness Value***

The next step towards attaining comprehensive mercy from Allah is for those who possess a sense of mutual forgiveness. Rumi emphasized the importance of forgiving others

to lighten the burden of the heart and draw closer to God. Forgiveness is an act of soul purification that allows the flow of God's mercy into sincere hearts. He writes, "Forgiveness is a sign of the nobility of the soul. In every drop of forgiveness, there is a ripple of infinite divine love."

Rumi explained that forgiving others is the reason for God's forgiveness towards us. When God forgives and blesses someone, it unlocks avenues of goodness for His servants. Because God is the source of all goodness, Rumi's poetic fragment emphasizes the value of mutual forgiveness: "Forgive, and the doors of God's forgiveness will open to you. For God considers retribution with utmost care." (Rumi, 2006).

Rumi emphasized the importance of maintaining positive relationships with others to embody a merciful community. This involves practicing humility, offering assistance without regard to ethnic or religious differences, and cultivating the ability to forgive.

### ***Mutual Relations Value***

One of Rumi's poems that explicitly depicts mutual relations is his poem about creation. According to Rumi, the universe was created out of love. All creatures were created in pairs, and these pairs love each other mutually. By presenting the text of the poem in its original language, we can directly see the diction used by Rumi in depicting the relationship of mutual reciprocity.

The wisdom of God is in His decree and destiny  
He made us lovers of one another  
The entire universe is created by His decree  
Paired and becoming lovers of their pairs  
Like the sky that speaks to the earth  
You and I are like magnets and iron  
If the sky is male, then the earth is female  
Every seed that falls, the earth embraces and nurtures it (Rumi, 2006).

The keywords indicating mutual relationship in the poem are هماد گر عاشاااقان (Ashighan Hamdikar) in the second line and جفت خویش عاشاقان (Ashighan Juft-E Hish) in the fourth line. "Ashighan hamdikar" literally means lovers of one another, while "ashighan juft-e hish" means lovers of their pairs. By examining their lexical meanings, we can grasp the concept of mutual love in the poem. This is further emphasized when these phrases are juxtaposed with the preceding words, reinforcing the idea of loving each other reciprocally.

Cultivating mutual love is necessary to embody moderation (*wasathiyah*). That includes loving all creatures, fellow human beings, fellow believers, diverse groups, one's partner, and various other forms of love (Erlangga et al., 2024).

The essence of education lies in fostering meaningful and harmonious interactions rooted in mutual understanding, allowing both parties to learn from each other. Essentially, education is about learning. Humans who continue to learn become agents of change, advancing civilization because they possess reason and the will to overcome challenges and unpleasant situations. Daily societal phenomena are often marked by violence and crime, both directly and through various forms of communication media.

The media serves as a public platform where diverse information is presented to society, encompassing both enriching and entertaining content and harmful and threatening material, both domestically and internationally. It raises concerns about why some individuals or groups antagonize others, fail to acknowledge them as fellow human beings and struggle to accept criticism from others. Essentially, these issues complicate interpersonal relationships when people come together.

### ***Tolerance Value***

Rumi's poetry often transcends national and religious boundaries, emphasizing humanistic messages. The principle of tolerance can be found in his works. For instance, in the sixth volume of the Matsnawi, verse 4528, Rumi states, "Whatever makes you comfortable, that is how others want to be treated." Similarly, in the same volume, verse 1569, he questions, "If there is something you do not like, why impose it on your brother?"

Rumi poetically compares our mistreatment of others to a thorn in the body. We may often disregard its presence until we are pricked by it, realizing its impact only when we experience the pain firsthand.

Imagine if each of your bad behaviors were thorns,  
Repeatedly trodden upon by your feet until your body is hurt  
You grow weary of your actions, time and again  
Yet you remain indifferent, or perhaps you disregard  
If you forget the wounds caused by your unworthy traits  
Certainly, you will always recall the pain you once experienced (Rumi, 2006).

Karim Zamani, in his explanation of the above verses, mentions that Rumi's perspective is inspired by a letter from Sayyidina Ali r.a. to his son, as recorded in the book *Najd al-Balaghah*, "O my son, make yourself a measure between yourself and others. Love for others what you love for yourself. Do not do to others what you dislike done to yourself. Do not be unjust as you dislike injustice; do good as you would like others to do unto you".

Another principle of tolerance found in Rumi's poetry is *hilm*, which emphasizes patience and non-violence when dealing with difficult individuals. In *mathnawi*, Volume 4,

verse 771, Rumi advises his followers and Muslims to maintain patience in facing those who exhibit unpleasant behavior.

This call is not merely rhetoric; Rumi also sets an example through his actions. One day, he encountered two people engaged in a fierce argument, hurling insults at each other. One of them said to the other, "By God, if you insult me, I will retaliate a thousand times."

Rumi approached them and said, "Feel free to direct your insults towards me instead. Even if you say them a thousand times, I will not respond." Upon hearing Rumi's words, the two quarreling individuals felt ashamed and ceased their dispute. If we find ourselves in a position to offer advice, it would be beneficial to heed Rumi's counsel in the *Matsnawi* (Rumi, 2006):

The followers of Moses who came to Pharaoh in his era  
Should speak with politeness and gentleness  
For if water is poured into boiling oil  
The furnace and the pot, both will ignite  
Speaking gently does not imply hiding the truth  
Until he perceives you are justifying his actions.

The spirit of Rumi is inspired by Surah Thaha (20): 43-44. In these two verses, Allah commands Prophet Moses (Musa) to go to Pharaoh because he has transgressed. However, God also reminds Moses to speak to Pharaoh gently. It is truly remarkable that even towards Pharaoh, who openly defied God, violence was not permitted.

Additionally, embracing the concept of diversity or pluralism is also crucial. To sit together as equals, we must sincerely respect and acknowledge all differences in religious beliefs, whether in schools of thought or religions. In many poems, Rumi encourages us to learn to accept these differences.

Mathnawi's volume, verses 2556 and 2557, reads: "There are many hidden stairs in the world, step by step towards His sky. Each group is a ladder, and each path is a way to Him."

Rumi's perspective extends beyond understanding differences; he offers a space that can intersect various schools of thought, even different religions. According to Rumi, the dimension of Sufism can serve as a starting point for understanding the unity among religious entities.

Rumi gives an analogy with light and lamps. Various types of lamps we see have the same essence: light. Like in the poem in *Matsnawi*, volume 3, lines 1255: "The lamps are in different shapes, yet their light is one. When you observe the lamp closely, you will discover its essence." Still in *Matsnawi*, volume 1, lines 678-679, Rumi mentions (Rumi, 2006):

Ten lamps in the same room  
 Each with different shapes and colors  
 If you focus on the light  
 Those lamps are not different  
 Here is also a poem by Rumi that depicts tolerance:  
 I am a servant of the Qur'an throughout my life,  
 And I am the path laid by Muhammad,  
 Chosen as one.  
 If someone misrepresents my words,  
 I will express my displeasure towards those words  
 and those who utter them.

Rumi exhibits a significant tolerance level, a quality not always evident in every Sufi.

However, he frames this tolerance with the following words: "As a guidepost, I firmly stand upon the principles of Shariah, while my other footsteps towards the seventy-two nations."

Therefore, Rumi articulates an exemplary moral foundation that deserves admiration. In his discussions of the Prophet in "Fihi Ma Fihi," he compares himself to the sun and describes those who receive enlightenment from him as candles. This analogy highlights the sun as the light source and beauty for the candles.

### ***Peace Value***

Peace is a fundamental teaching in Islam. The word "Islam" is derived from "salama," which means safety, and "silm" and "salam," which means peace. This highlights that the essence of Islam is inherently about fostering and spreading peace (Asy'ari, 2019). As Rumi conveys the message of peace: "Do not say, 'Everyone is quarreling, why should I speak of peace?' You are not alone; there are thousands. Keep your lantern lit!" (Rumi, 2017)

Shokoveh Akbarzadeh, an Afghan scholar of Rumi, describes the ongoing violence in her country. Growing up amidst the heart of conflict, she understands how security and hope are becoming increasingly elusive in her society. The word "peace" seems like an illusion and a mirage, challenging to realize. However, she chooses not to give up. The verses of Rumi that she has studied for years provide her with a space of hope, encouraging her to remain optimistic and continue to move forward.

A question might arise: "Why are Rumi's poems filled with hope, love, and peace?" Hamid Reza Tavakoli, a young Iranian poet, maps out the social and political turmoil during Rumi's lifetime. The Mongol invasions devastated Rumi's homeland and his childhood memories in Balkh, Khurasan. In his new place of refuge, he experienced muscular sectarian tensions. On top of that, the distant echoes of the Crusades were constantly heard.

Amid a chaotic political situation, Rumi chose to retreat with his verses instead of being dragged into conflicting factions. He raised public awareness in his way. According

to Rumi, true peace must begin within oneself, as stated in the *Matsnawi*, volume 6, verses 51-54:

My inner state is in conflict  
Each aspect transforms into different actions  
While I am still at war with myself  
How can I possibly make peace with others?  
Look at the turmoil within me  
Each part struggling with another  
If you haven't finished the battle within yourself  
Why be preoccupied with fighting others? (Rumi, 2006)

The excerpt above is not intended to make us indifferent to social issues. Instead, Rumi encourages individuals to strengthen their character to build a more prosperous society in the future. According to studies of Rumi's poetry, there are several reasons why people quarrel: greed for power, injustice, and misunderstandings that lead to blind fanaticism. In *Mathnawi*, Rumi frequently highlights these misunderstandings, including the story of four people competing for wine. How does Rumi address these differences? Amir Akrami, a young Iranian writer and thinker, notes that Rumi's vision of peace stems from his inclusive and open religious outlook. Concerning this perspective, Karami makes two important points. First, to engage on equal terms, we must recognize and respect all differences in religious beliefs, including differences in religion and sects. Many of Rumi's poems invite us to embrace diversity (Rumi, 2006).

There are many hidden ladders in the world  
Step by step, ascending to the celestial realms  
Each group is a ladder  
Each way is a path leading to Him

Second, Rumi's perspective does not stop at merely understanding differences. He also offers a space that intersects various sects and even religions. According to Rumi, the dimension of Sufism can serve as a starting point for understanding the unity of religious entities. He emphasizes this by expressing a verse in the *Masnawi*, Volume 3, lines 1255 and 1257: "The lamps are in different shapes, yet their light is one. When you observe the lamp closely, you will discover its essence."

### **The relevance of Jalaluddin Rumi's Sufi Islamic moderation towards the development of Islamic education at Pesantren Raudhatul Mutalaimin in Lamongan**

Islamic Religious Education aims to impart knowledge and convey values, reflecting a holistic approach that extends beyond teaching religious facts to stimulating moral and

spiritual growth in individuals. This principle aligns with Islamic teachings, emphasizing noble values transcending mere cognitive aspects.

It aims to cultivate individuals with noble character, imbued with compassion, fairness, and a robust ethical awareness in their interactions with others (G. Khozi, personal communication, 2024). Thus, the transfer of values in Islamic religious education involves imparting moral and ethical teachings derived from Islamic principles. Similarly, in the cultivation of Sufi values at Pesantren Raudhatul Muttalamimin in Lamongan, these Sufi values are prominently visible in the activities of the *santri*. This initiative is spearheaded by the headmaster, who is deeply rooted in and committed to studying Sufism, a path he pursued during his doctoral studies.

The head of the pesantren, the son-in-law of the kiai overseeing the institution, brings a commendable mission to enhance its quality. This dedication is rooted in his background and his role as an educator at an Islamic state university in Surabaya. His focus on Sufism cultivates Sufi values among *santri* at Pesantren Raudhatul Muttalamimin in Lamongan.

Some of the values contained in Rumi's works can be found in the activities of *santri* at *pesantren*, indicating the high relevance of Sufi values to the development of Islamic education. These values can be depicted in the narrative as follows.

### ***Compassion as a Value of Sufi Islamic Moderation***

The value of compassion as a Sufi Islamic moderating value conveyed by Rumi holds profound significance. We understand that the development of Islamic education is full of compassion and kindness, aimed at the personal development of individuals to strengthen respect for human rights and fundamental freedoms. There is a need for progress in understanding, tolerance, and friendship among nations, races, or religious groups, which will advance the activities of the United Nations in maintaining peace and compassion. The goal of peaceful or compassionate Islamic education should be reflected in all components of education: objectives, curriculum, teaching-learning processes, educators, administrative services, environment, and so on (G. Khozi, personal communication, 2024). Educational goals should humanize individuals; the curriculum should be designed collaboratively with teachers and students; teaching-learning processes should be conducted humanely and enjoyable; educators should be professional, warm, engaging, inspirational, humorous, and enjoyable; services should be fair, humane, and enjoyable, and the environment should be clean, orderly, safe, comfortable, and inspirational.

The researchers argued that God's compassion and divine mercy can be implemented within school environments, mainly through the love and care that teachers show to their students. Teachers' affection for their students should remain consistent, even when they make mistakes or violate school rules. Teachers must impart lessons with compassion and administer discipline kindly, avoiding methods that could harm students' mental well-being. Teaching and disciplining with compassion can soften students' hearts, foster self-awareness, help them acknowledge their mistakes, and prevent future occurrences. This approach creates a nurturing and supportive learning environment where students feel valued and understood.

Compassion among students (peers) is essential for personal development and future Islamic education advancement. For instance, students aiding each other in learning, engaging in discussions, and collaborating to solve academic challenges are paramount. When a student supports another during adversity, visits them when they are unwell, and cooperates in maintaining classroom and school cleanliness, it fosters a spirit of camaraderie and mutual assistance. Rumi's poetry, as mentioned earlier, holds relevance in shaping the personalities of educators and learners alike, contributing significantly to the future evolution of Islamic religious education.

#### ***Ihsan as a Value of Sufi Islamic Moderation***

Excellence, or doing good deeds towards others, acts as a catalyst for the opening of God's mercy. Inspired by divine teachings, Rumi firmly believed that practicing excellence toward others is essential for unlocking God's mercy and compassion. Just as mercy and compassion are vital, excellence plays a pivotal role in the ongoing development of Islamic religious education. When teachers demonstrate kindness towards each other, it fosters a harmonious educational environment. Conversely, a lack of excellence within educational institutions can lead to internal conflicts that hinder the progress of Islamic education (G. Ghozi, personal communication, 2024). Therefore, Rumi's poetry on excellence remains profoundly relevant to advancing Islamic religious education.

#### ***Forgiveness as a Value of Sufi Islamic Moderation***

Rumi explained that forgiving others is the reason for God's forgiveness towards us. When God forgives and blesses someone, it unlocks avenues of goodness for His servants. Indeed, God is the source of all goodness.



In Rumi's perspective, to embody a merciful community, it is essential to nurture positive relationships with others through humility, mutual assistance irrespective of ethnic or religious differences, and the practice of forgiveness.

Forgiving others is a virtuous act and is integral to Islamic education. Without mutual forgiveness, conflicts, wars, and divisions can emerge. In cases where there are disputes among teachers, it is essential to promptly forgive one another to prevent more significant conflicts that could hinder the progress of Islamic education. As Rumi's poetry suggests, forgiving others opens the door to God's forgiveness.

### ***Tolerance as a Value of Sufi Islamic Moderation***

In Arabic, tolerance is known as "*tasamuh*," which means consideration or empathy. Terminologically, tolerance refers to the attitude of appreciating and respecting the differences among people. Allah SWT created humans with distinct differences. These differences can become a source of strength when viewed positively. Conversely, they can lead to conflict when perceived negatively.

Many of Rumi's poems convey messages of humanity that transcend national and religious boundaries. This principle of tolerance is evident in several of his works:

**First**, in Matsnawi Book 6, Verse 4528, Rumi states: "Whatever makes you comfortable, others want to be treated the same way." In the same book, Verse 1569, he adds, "If there is something you dislike, why inflict it on your brother?" These lines convey that treating others as you wish to be treated and avoiding causing harm to others will foster a positive environment. Implementing these school principles can prevent conflicts, fights, and disruptions, promoting moral integrity and advancing Islamic education. Even if issues arise, they will be quickly resolved and not escalate.

Rumi likens our harmful actions towards others to thorns embedded in the body in a more eloquent expression. We may ignore their presence, only realizing their impact when those thorns prick us.

Karim Zamani explains that Rumi's views are inspired by a letter from Sayyidina Ali r.a. to his son, found in the book Nahj al-Balaghah. The letter advises, "O my son, make yourself a measure between yourself and others. Love for others what you love for yourself. Do not do to others what you dislike done to yourself. Do not be unjust as you dislike injustice; do good as you would like others to do unto you".

Negative behaviors will rapidly diminish when tolerance is deeply rooted in a school setting. For example, a student will reconsider before causing harm to a peer, whether

through minor actions like gossiping, inciting others, or mocking or through significant actions like physical assault. Even minor misdeeds can sometimes lead to severe consequences. Students will be mindful that harmful actions toward others could eventually backfire on them sooner or later.

Second, a significant principle of tolerance reflected in Rumi's poetry is *hilm* or *modara*, which entails patience and avoiding violence in resolving conflicts. In *Matsnawi* Book 4, Verse 771, Rumi advises his followers and Muslims to be patient with those who act unpleasantly. This concept can be illustrated through the involvement of parents in education. Initially, parents primarily supported their children's education at home by fostering character development, encouraging learning, promoting literacy, and meeting educational needs. However, the government's role has expanded to include parents in school-based education, formalized through Ministry of Education Regulation No. 30 of 2017 on Family Involvement in Educational Implementation. This regulation highlights the strategic importance of family participation in achieving national educational objectives, as stated in Law No. 20 on the National Education System.

## Conclusion

Jalaluddin Rumi's Sufi Islamic teachings do not explicitly mention "moderation" as a term but embody attitudes and values that reflect it. Rumi devoted himself to the Sufi path throughout his life, spreading profound Sufi religious values deeply rooted in Islamic beliefs, mystical knowledge (*marifat*), and Shariah. Raised under the guidance of his father, Bahauddin Walid, Rumi initially viewed creed as mere actions. However, as he matured and acquired religious knowledge from various teachers, creed evolved into law or Shariah. The values of Sufi Islamic moderation in the works of Jalaluddin Rumi include compassion (*rahmat*), humility (*tawaduk*), excellence (*ihsan*), forgiveness of others, mutual relations, tolerance, and peace.

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