

The Religious Moderation Values in The Book *'Idhatu An-Nāsyi'in* by Syekh Musthofa Gulāyaini Perspective of the Ministry of Religion of the Republic of Indonesia

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Abstract

*Currently, the issue of intolerance is a social symptom that has spread globally, including Indonesia. However, amid diversity and plurality, Indonesia has managed to maintain its unity. Among the factors are the meaning of Bhinneka Tunggal Ika and Pancasila and moderate religious values. This article aims to analyze moderate Islamic values in the book *'Idhatu An-Nāsyi'in* by Sheikh Musthofa Gulayaini from the perspective of religious moderation of the Ministry of Religious Affairs of the Republic of Indonesia. This article is qualitative research using a content analysis method. The primary data analyzed is the book of *'Idhatu An-Nāsyi'in* with the support of secondary data. The findings of this research show that the value of religious moderation contained in the book *'Idhatu An-Nāsyi'in* by Syekh Musthofa Gulayaini from the perspective of the Indonesian Ministry of Religion are: 1) national commitment; 2) obeying the constitution; 3) religion does not teach violence; 4) the benefits of the people; 5) being in the middle, including generosity and courage. The following finding affirms that the way to strengthen people from various social and other obstacles is through a quality educational platform for the realization that a superior generation has a high fighting spirit in realizing prosperity.*

Keywords: *Moderate Islam, Intolerance, Religious Moderation, Education*

INTRODUCTION

One of the phenomena that is spreading is religious intolerance. Religious intolerance is the absence of tolerance in religious behavior. This phenomenon also occurs in Indonesia. As found by Mun'im Sirry, there is an attitude of half-hearted intolerance among Indonesian students.¹ Therefore, the condition of intolerant attitudes among teenagers is very worrying and needs special attention without being underestimated because religious intolerance has the potential to give rise to radicalism and extremism.² Meanwhile, radicalism and extremism are very dangerous for unity because they can cause division and even bloodshed.

Nevertheless, in the Indonesian context, Risa J. Toha stated in her research that Indonesia has maintained national unity despite diversity and plurality in language, ethnicity,

¹ Mun'im Sirry, *Pendidikan Dan Radikalisme: Data Dan Teori Memahami Intoleransi Beragama Di Indonesia* (Daerah Istimewa Yogyakarta: SUKA Press, 2023).

² Bagong Suyanto, Mun'im Sirry, and Rahma Sugihartati, "Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia," *Studies in Conflict and Terrorism* 45, no. 2 (2022): 180–99, <https://doi.org/10.1080/1057610X.2019.1654726>.

culture, and religion.³In Indonesia, there are six official religions adhered to by the people, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Of the six religions, Islam occupies the first position as the dominant religion, with its adherents reaching 88% (220 million people) of the total population of Indonesia. So, Indonesia is said to be the country with the largest Muslim population in the world.

The Indonesian nation is built on the fundamentals of diversity with the motto *Bhinneka Tunggal Ika*.⁴The motto, which means 'diverse but still one,' is located on the symbol of Garuda Pancasila, the five principles or ideology of the state. The Pancasila ideology is believed to be the common thread of unity and the glue of diversity in Indonesian society.

The ideological values of Pancasila include the divine values of humanity, unity, democracy, and justice. Each of these values is contained in the first to fifth principles. Meanwhile, the first to fifth precepts are closely related to divine values. Moreover, divine values are manifested with applied religious values so that religious values are not only a practice of worship but become the foundation of society and even a state.⁵

It cannot be denied that the very complex diversity in Indonesia can be reduced and even united with the motto and ideology of Pancasila and religious values. One of the religious values in Indonesia that can bridge all differences and complexity is the values contained in Islam, which are exceptionally moderate.

One offer to ward off intolerance, radicalism, and extremism is through moderate Islamic values.⁶ Moderate Islam in Arabic is termed *wasathiyah* Islam. *Wasathiyah* itself has a middle meaning. So it can be said that *wasathiyah* Islam is a concept of implementing the teachings of the Islamic religion in a comprehensive and balanced manner relating to rights

³ Risa J. Toha, "Political Competition and Ethnic Riots in Democratic Transition: A Lesson from Indonesia," *British Journal of Political Science* 47, no. 3 (July 1, 2017): 631–51, <https://doi.org/10.1017/S0007123415000423>.

⁴ Chiara Logli, "Bhinneka Tunggal Ika (United in Diversity): Nationalism, Ethnicity, and Religion in Indonesian Higher Education," 2015, <http://hdl.handle.net/10125/50994>.

⁵ F Rohman, AA Munir - An-Nuha: *Jurnal Kajian Islam*, and undefined 2018, "Membangun Kerukunan Umat Beragama Dengan Nilai-Nilai Pluralisme Gus Dur," *Ejournal.Staimadiun. Ac.Id*, accessed December 7, 2023, <http://ejournal.staimadiun.ac.id/index.php/annuha/article/view/234>.

⁶ Ahmad Sodikin and Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 2 (2021): 188–203, <https://doi.org/10.32729/edukasi.v19i2.702>.

and obligations, guidelines and reforms, concepts and practices, which is the goal and intermediary in all aspects of life, such as economics, social, education, even politics.⁷

The concept of moderate Islam essentially existed when the teachings of Islam itself emerged. This is proven by the teachings of Sunnah of the Prophet and his Companions who have implemented moderate or middle values in their life practices. The term *wasathiyah* is also stated in Surah Al-Baqoroh verse 143. In interpreting this verse, the medieval people were just and balanced in their beliefs, thoughts, attitudes, and behavior.⁸

Imam Al-Qurthubi's interpretation explains that the word '*wasathon*' in this verse means '*fair*'.⁹ In this interpretation, something should be something that is in the middle. In this interpretation's view, the middle attitude is universal and covers all aspects of life, including religion, social life, politics, commerce, and other things.

In Islamic history, Islamic religious values were built as the foundation of Madinah, which has a religious plurality. There, there are not only Muslims but there are non-Islamic religions. Nevertheless, the Prophet built the city with moderate values or a middle-of-the-road attitude. This value is normalized in the Medina charter so that the people of Medina comply with it with full responsibility.¹⁰

Moderate Islam, from the perspective of the Ministry of Religion of the Republic of Indonesia, is echoed by the term religious moderation. Religious moderation is the foundation for Indonesian society's perspective in behaving and acting in a middle-of-the-road way, not leaning towards the extreme right or left.¹¹ Moreover, what must be underlined in the religious moderation perspective of the Indonesian Ministry of Religion is that the diversity in the archipelago is believed to be destiny or gift from God Almighty; it cannot be negotiated or asked for but must be accepted.¹²

From the Islamic Community Guidance (Bimas) perspective, nine values of religious moderation can be implemented to strengthen civil society. Namely: the values of *rahmatiyah*

⁷ Siti Rohmah, "Analisis Materi Islam Wasathiyah Pada Mata Pelajaran Aqidah Akhlak Di Madrasah Aliyah" 04, no. 01 (2022): 39–44

⁸ Kementerian Agama Republik Indonesia, *Qur'an Kemenag*, n.d., <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=143&to=143>.

⁹ محمد بن أحمد الأنصاري القرطبي, *Tafsir Qur'an Imam Qurthubi*, n.d., <https://shamela.ws/book/20855/625>.

¹⁰ Ridwan Rustandi et al., "Analisis Historis Manajemen Dakwah Rosulullah Saw Dalam Piagam Madinah," *Jurnal Tamaddun* 7, no. 2 (December 1, 2019), <https://doi.org/10.24235/TAMADDUN.V7I2.5503>.

¹¹ Kementerian Agama Republik Indonesia, *Moderasi Beragama*, n.d.

¹² Dkk Duryat, *Implementasi Moderasi Beragama Dalam Pendidikan Agama Islam, Paper Knowledge. Toward a Media History of Documents*, 2020.

(the value of compassion), insanियah (the value of humanity), 'adliyah (being fair), mubindah (reciprocity), mashlahah (benefit), mu'ahadah wathaniyah (national ties), dusturiyah (obeying applicable state laws), tasamuiyah (the value of tolerance) and 'urfiyah (respect for cultural values or traditions).¹³

Apart from the Indonesian Ministry of Religion, one of the efforts in education to create moderate values in religion to avoid attitudes of intolerance is the empowerment of moderate Islamic values. Among this empowerment are the moderate Islamic values in the book *'Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulayaini. This book is one of the curriculum references taught in Islamic boarding schools and Islamic boarding school-based formal education institutions.

In the book, Sheikh Musthofa Gulayaini says that a middle attitude must be implemented in any aspect of life because moderation is the way to salvation.¹⁴ He emphasized that if excellence is desired, then the way to obtain it is with a moderate attitude, while a moderate attitude can be found and implemented in thoughts, goals, food, drink, clothing, and even gifts. He reminded us that there are two sides to every aspect, both ends of which have despicable values, so to obtain salvation, there is a middle attitude.¹⁵

In previous literature, the analysis of the book *'Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulaya was carried out by Rafita Utari, but the focus of the research was on analyzing embedded character values. The discovery of character values in the book *'Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulayaini is the values of patience, courage, sincerity, nationalism, religion, simplicity, mutual help, trust, and self-confidence.¹⁶

Rustandi carried out further research about the book *'Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulayaini. In his findings, it was said that the nationalist values contained in the book have a good role in increasing the spirit of love for the country so that PAI learning based on the book *'Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulayaini can become a reference for educational institutions for implementation.¹⁷

¹³ Tim Penyusun Ditjen BIMAS Islam, *Moderasi Bergama Perspektif Bimas Islam*, ed. Dedi Slamet Riyadi, 3rd ed. (Jakarta Pusat: Sekretariat Ditjen Bimas Islam Kementerian Agama, 2022), www.bimasislam.kemenag.go.id.

¹⁴ عظة الناشئين: كتاب أخلاق وأداب واجتماع (بيروت، 1913)، الشيخ مصطفى الغلاييني.

¹⁵ الغلاييني.

¹⁶ R Utari, "Penanaman Nilai-Nilai Karakter Pada Remaja Studi Analisis Kitab 'Izāh an-Nāsyī'īn Karya Syaikh Muṣṭafa Al-Gulāyainī," 2021, [http://repository.uin-suska.ac.id/46476/%0Ahttp://repository.uin-suska.ac.id/46476/2/GABUNGAN RAFITA UTARI OK.pdf](http://repository.uin-suska.ac.id/46476/%0Ahttp://repository.uin-suska.ac.id/46476/2/GABUNGAN%20RAFITA%20UTARI%20OK.pdf).

¹⁷ Nasrudin, "Metode Pendidikan Nasionalisme Dalam Kitab 'Izāh At," *Digilib.Uin-Suka.ac.id*, 2008, <https://digilib.uin-suka.ac.id/id/document/3702>.

Based on the differences between the focus of the two studies and the importance of preventing intolerant attitudes, this research focuses on the value of religious moderation from the perspective of the Indonesian Ministry of Religion contained in the book *Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulayaini. Moreover, what is more, Sheikh Musthofa Gulayaini's view on preserving and conveying moderate Islamic values is fascinating to research so that it becomes an insight into integrity in the practice of Islam rahmatan lil 'alamin.

RESEARCH METHODS

This research uses a qualitative approach with content analysis. Content analysis analyzes data to reveal, understand, and draw valid meaning, content, and inferences from literature.¹⁸ Meanwhile, the data processed and produced is descriptive in the form of scientific explanations related to the meaning extracted from the data source.¹⁹ The primary data source in this research is the book *Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulayaini. Meanwhile, secondary data sources were obtained from scientific journals, theses, and books on religious moderation and perspectives issued by the Indonesian Ministry of Religion.

Data collection techniques are carried out using documentation techniques. Documentation techniques are techniques for obtaining data through several documents.²⁰ Meanwhile, the analysis technique, as mentioned, is content analysis. So, the content analysis in this research takes the form of analyzing the book *Idhatu An-Nāsyī'in* by Sheikh Musthofa Gulayaini to obtain the meaning contained in the book, especially those related to religious moderation from the perspective of the Indonesian Ministry of Religion.

RESULTS AND DISCUSSION

Sheikh Musthofa Gulayaini and the Book *Idhatunashi'in*

The book *Idhatu An-Nāsyī'in* is the intellectual work of Sheikh Musthofa Gulayaini, a scholar from Beirut, Lebanon. His full name is Musthafa bin Muhammad Salim al-Ghalayaini. He was born in 1303 H/1808 AD. Before he studied in Egypt, Al-Azhar Cairo,

¹⁸ Iwan Hermawan, *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif Dan Mixed Method)* (Hidayatul Quran, 2019).

¹⁹ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D* (Alfabeta, 2013).

²⁰ Utari, "Penanaman Nilai-Nilai Karakter Pada Remaja Studi Analisis Kitab 'Izah An-Nāsyī'in Karya Syaikh Muṣṭafa Al-Gulāyainī."

he studied with Sheikh *Muḥyid al-Khayyāṭ* (1310 AH) and Sheikh Abdul Basith al-Fakhruri (1323 AH).²¹ Apart from being known as a scholar of international caliber, he is a writer, linguist, politician, writer, journalist, and poet.²²

The book *Idbatu An-Nāsyi'in* originated when he actively wrote advice and words of wisdom aimed at the younger generation through the al-Mufid newspaper under the guidance of Sheikh Fayyad.²³ Moreover, over time, he received many requests to publish this work due to the emergence of excellent reader attention. Then, he was determined to disseminate this advice in book form so that it could become a motivation and enlightenment for future generations.

In opening the book, Sheikh Musthofa Gulayaini stated that *Idbatu An-Nāsyi'in* is advice full of wisdom in a language style full of literature to guide the younger generation to overcome social problems and negative influences of the times.²⁴ He invited the younger generation to stick to this advice because this book can become a stronghold for young people and a valuable saving in old age.²⁵

As stated above, the book *Idbatu An-Nāsyi'in* contains advice based on themes. Forty-two themes explain the motivation for good deeds and warnings against evil deeds, which are potential among young people. Thematic motivations for doing good include the themes of patience, sincerity, nobility, religion, civilization, nationality, independence, will, simplicity, generosity, carrying out obligations, helping each other, trying, hope, courage and trust, and believing in oneself. Meanwhile, warnings about thematic evil deeds include carelessness, hesitation, waste, hypocrisy, despair, cowardice, and sedition.²⁶

The concentration of the contents of the book *Idbatu An-Nāsyi'in* is rational thinking about Islamic values. He combines a belief that leads to complete religious dogma with attention to potential as a person who can moderately determine things.

Analysis of the Value of Religious Moderation from the Perspective of the Indonesian Ministry of Religion in the Book *Idotunashi'in*

²¹ Khikmatul Latifah, "Nilai-Nilai Pendidikan Kepemimpinan Dalam Perspektif Islam (Analisis Kitab *Idhotun Nasyi'in* Karangan Syaikh Musthafa Al-Ghalayaini)," October 11, 2016. Latifah.

²² Latifah, "Nilai-Nilai Pendidikan Kepemimpinan Dalam Perspektif Islam (Analisis Kitab *Idhotun Nasyi'in* Karangan Syaikh Musthafa Al-Ghalayaini)."

²³ Utari, "Penanaman Nilai-Nilai Karakter Pada Remaja Studi Analisis Kitab *I'zah An-Nāsyi'in* Karya Syaikh Muṣṭafa Al-Gulāyainī."

²⁴ عظة الناشئين: كتاب أخلاق وآداب واجتماع، الغلاييني.

²⁵ الغلاييني.

²⁶ Utari, "Penanaman Nilai-Nilai Karakter Pada Remaja Studi Analisis Kitab *I'zah an-Nāsyi'in* Karya Syaikh Muṣṭafa Al-Gulāyainī."

The value of religious moderation contained in the book '*Idotunashi*' in the perspective of the Indonesian ministry, namely:

National Commitment and Complying with State Norms as a Spirit of Nationalism

Nationalism in the book '*Idotunashi*' is when the people or people can advance themselves independently without excessive government intervention.²⁷ The people are the main foundation and source of success of a country. Good and bad government depends on the quality of its people. If a young man can fight, serve, and be severe for the people, then that young man has a true spirit of nationalism. When a developed people are formed, it will have implications for developed countries.²⁸

People who try to damage the country's strongholds and act arbitrarily with their position or property cannot be said to be nationalists.²⁹ He strongly disapproves of traitors to the nation's struggle, people who treason and damage their country, and criminal behavior that causes losses and even decline for the country.

True nationalism is a love of striving for the good of the country and its people and working in its interests. Meanwhile, someone is said to be a genuine nationalist when he is willing to die for the sake of the country and is willing to suffer pain for the good of his people.³⁰ This is stated in his book, as follows:

الوطنيَّة الحقُّ هي حُبُّ إِصْلَاحِ الْوَطَنِ وَالسَّعْيُ فِي خِدْمَتِهِ. وَالْوَطَنِيُّ كُلُّ الْوَطَنِيِّ مَنْ يَمُوتُ لِيُحْيَا وَطَنَهُ وَيَمْرُضُ لِتَصِحَّ أُمَّتُهُ.³¹

He emphasized that every people have an obligation to their country.³² He made an analogy between the people and the state, like children and fathers. A child can only be said to be a true child once he fulfills his obligations as a child to his father. One of the obligations of the people to their country is to protect their country's sovereignty from being undermined by provocateurs and the challenges they face. Moreover, he echoed the concept that "love for one's country is part of faith." Moreover, he strongly

²⁷ عظة الناشئين: كتاب أخلاق وآداب واجتماع، الغلاييني.

²⁸ الغلاييني.

²⁹ الغلاييني.

³⁰ الغلاييني.

³¹ الغلاييني.

³² الغلاييني.

advised and invited his people to mobilize all their strength, both in the form of wealth and intellect, to achieve the common good of the people.

From this meaning, the Book of *Idotunashi'in* by Sheikh Musthofa Gulayaini contains indicators of national commitment and the value of obedience to the state, per the perspective of the Indonesian Ministry of Religion.³³ One of the national indicators in the book is proven by the concept of nationalism, which leads to the complete existence of a country. Meanwhile, his view of disapproval of state dissidents demonstrates the value of obedience to legal norms. Moreover, he emphasized that obedience is not just obeying rules or *dusturiyah* but also how it can revive the people through the spirit of the people's problems.

Religion does not teach violence

Religion, according to Sheikh Musthofa Gulayaini in the book *'Idhatu An-Nāsyi'im*, is a lamp that illuminates the people to achieve progress, while the practice of religion is a guide for all people.³⁴ He analogized religion as a double-edged sword with both sides equally sharp. If someone tries to practice religious values, religion will be a light for facing all difficulties. Meanwhile, if there is someone who claims to be religious but his practices are wrong, or not by religious values, then nature will bring disaster to him and others.³⁵

He emphasized that religion comes from God³⁶ It is strange if someone keeps silent without doing good deeds, while Allah Almighty likes kindness and compassion. Religious teachings are clean, holy, pure, and clear of negative things.³⁷ If something is found in the name of religion, it is easy to condemn someone as a heretic, using religion as a tool or game that causes destruction and division; that is true of his stupidity in misinterpreting the meaning of religion.³⁸

There are two categories of people who pose a threat to the destruction of religion; first, people who think that God's religion must be away from the world and who think that turning away from the world is very useful. However, he would immediately give up his piety if given much money. Moreover, that person is not said to be a true *jihad*.

³³ Islam, *Moderasi Bergama Perspektif Bimas Islam*.

³⁴ عظة الناشئين: كتاب أخلاق وآداب واجتماع، الغلاييني.

³⁵ الغلاييني.

³⁶ الغلاييني.

³⁷ الغلاييني.

³⁸ الغلاييني.

The second category is people who advocate and even commit falsehood under the guise of religion, disbelieve in other people, and consider other people heresy and ungodly, as if they are the most religious. However, in reality, they are far from actual religious values.³⁹ He stated

(ضرر الدين من رجلين) و(الثاني) رجل يدعو إلى باطل باسمه ويكفره سواء ويبدعه أو يفسقه لتظن العامة أنه متدين وهو بعيد عن الدين بعد السماء عن الأرض.

"(The threat/damage to religion arises from two kinds of people); the second is the person who advocates falsehood under the guise of religion, infidels other people, considers other people heretical and ungodly, so that other people judge him as a religious person, even though he is far from religion as far as heaven and earth."

From the information in this second category, the main thing is the potential for the emergence of radicalism because it is easy to judge someone as a heretic or infidel, which can have implications for the assumption that their wealth, authority, and even blood are halal.⁴⁰ As al-Imam 'Izzudin bin Abdi Salam emphasized, the Prophet taught a teaching full of love, not violence.⁴¹ The religious values conveyed by Sheikh Musthofa Gulayaini in the book *'Idhatu An-Nāsyi'im* are also very in line with the indicators of religious moderation, namely non-violence, as advocated by the Indonesian Ministry of Religion.⁴²

Public Benefit

The following moderate Islamic values are reflected in the book *'Idhatu An-Nāsyi'im* by Sheikh Musthofa Gulaya for the public's or the people's benefit. The benefit of the people means using all resources, assets, and positions for the benefit of the people, not for personal gain.⁴³ He described the general benefit of the story of the Bedouin people with Caliph Hisham bin Abdul Malik.⁴⁴ The story is listed as follows:

³⁹ الغلابيني.

⁴⁰ Arief Rifkiawan Hamzah, "RADICALISM AND TOLERANCE BASED ON ISLAM NUSANTARA," Jurnal Reflective Sociology 13, No. 1 (February 27, 2019): 29–45, <https://doi.org/10.14421/JSR.V13I1.1305>.

⁴¹ بداية السؤل في تفضيل الرسول (القاهرة: مكتبة القاهرة, 2013), عز الدين بن عبا.

⁴² Islam, *Moderasi Bergama Perspektif Bimas Islam*..

⁴³ Ahmad Shofi Muhyiddin and Alfi Qanita Badi'ati, "Menggagas Dakwah Maqashidi Untuk Kemaslahatan Umat (Pendekatan Maqashid Syari'Ah Dalam Dakwah)," 2020, 182–209, <http://dx.doi.org/10.21043/at-tabsyir.v7i1.7694>.

⁴⁴ عظة الناشئين: كتاب أخلاق وآداب واجتماع, الغلابيني.

“Hi Amirul Mu'minin, we have been in a lean period for three consecutive years. The first year has melted the fat, the second year has kept the flesh, and the third year sucked the bone marrow (meaning for three consecutive years, the people have been in a state of suffering or hit by an economic crisis). Meanwhile, you have excess wealth. If the excess wealth is for Allah, share it with His servants! If it is for many people, why not give it to those who need it?

Moreover, if you have excess wealth, then give it to charity! Indeed, Allah loves those who give charity." Caliph Hisham bin Malik said: "Hey, Bedouins (people from the interior of Arabia), are there any other needs?" The Bedouin answered: "I came to you from a faraway place, hit by a scorching sun and a freezing night, not at all because of personal interests, but for the benefit of the people." Caliph Hisham bin Abdul Malik ordered that property be taken to be distributed among the people, and he ordered that the Bedouins be given property that could be distributed among their tribe.⁴⁵

From this story, Sheikh Musthofa Gulayaini emphasized that the attitude of the Bedouin is commendable; he has a big soul, healthy feelings, and great concern for his people, so this attitude makes him not want to monopolize profits other than for the public interest.⁴⁶

In line with the information above, the value of the benefit or interests of the people is reflected in the book *'Idhatu An-Nāsyi'm* by Sheikh Musthofa Gulaya, which is part of moderate Islamic values and is also very in line with the values of religious moderation.⁴⁷

Balanced or middle attitude

In the book *'Idotunashi'in*, Sheikh Musthofa Gulayaini states that:

الاعتدال هو التوسط في كل شيء

"A middle attitude is a moderate attitude in everything."⁴⁸

From the statement above, he emphasized that a moderate attitude can be implemented in all aspects, including thinking, practicing madhhab, eating, drinking, dressing, and concrete and abstract matters.⁴⁹ He emphasized that when someone behaves moderately, the implication is a priority.⁵⁰ He emphasized:

⁴⁵ الغلاييني.

⁴⁶ الغلاييني.

⁴⁷ Islam, *Moderasi Bergama Perspektif Bimas Islam*.

⁴⁸ عظة الناشئين: كتاب أخلاق وآداب واجتماع، الغلاييني.

⁴⁹ الغلاييني.

⁵⁰ الغلاييني.

فالعقل من ألزم نفسه التوسط في الأمور والاعتدال في أحواله المعاشية والاجتماعية والدينية. فإن الاعتدال هو السلامة وما ضر الأمة إلا ترك الاعتدال.

"A reasonable person is a person who obliges himself to be moderate, simple, and in the middle in all problems, whether economic, social, or religious. Because taking a middle or moderate attitude is the key to safety. Nothing is most dangerous to the Ummah except ignoring or abandoning a moderate attitude."⁵¹

Then, according to view Sheikh Musthofa Gulayaini, an attitude of courage and generosity is part of a moderate attitude.⁵² Because a moderate attitude is a middle attitude between two despicable ends.⁵³ So, a brave attitude is a middle attitude between a reckless attitude and a cowardly attitude. Meanwhile, a generous attitude is a middle attitude between being excessive or wasteful and being stingy.⁵⁴

From this statement, it can be confirmed that he strongly supports and broadcasts a moderate attitude. This moderate attitude has become a common thread, especially amidst the diversity of the archipelago, as stated in the perspective of the Indonesian Ministry of Religion.

CONCLUSION

From the explanation above, the value of religious moderation from the perspective of the Indonesian Ministry of Religion is contained in the book *'Idhatu An-Nāsyi'im* by Sheikh Musthofa Gulayaini, namely: 1) national commitment. The concept of nationalism demonstrates an attitude of national commitment as love for the homeland and readiness to fight for the welfare of the people; 2) compliance with legal norms. His attitude of compliance with legal norms or the constitution is shown by his disapproval of people who disobey the state constitution; 2) religion does not teach violence. He emphasized that two categories of people caused the destruction of the Ummah. These namely people easily disbelieve and condemn other people as heresy and hypocrites who think the world should be abandoned, but when they are offered the world, they give up their piety; 3) prioritize the public or people's benefit. This is confirmed by the story of the great spirit of the Bedouin people who prioritized giving wealth from the caliph for the benefit of many people and 4)

⁵¹ الغلاييني.

⁵² الغلاييني.

⁵³ الغلاييني.

⁵⁴ الغلاييني.

being moderate or in the middle. A middle attitude covers everything; even a brave and generous attitude is part of a moderate attitude.

From the analysis presented, the main point is an effort to maintain the state from social issues in society perspective Gulayaini through providing quality education, which includes the internalization of moderate values. He emphasized that every success must have a precursor or struggle, while the precursor to prosperity lies in the quality of education and teaching for the younger generation.⁵⁵ Therefore, education is a place to give birth to future generations and create an independent country. Through educated youth, the creation of hands (officials) who are honest, tenacious, moderate, and constructed with solid blood for the benefit of the people and the country. Because young people have the opportunity to realize a developed and prosperous country through their dreams and struggles.⁵⁶

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⁵⁵ عظة الناشئين: كتاب أخلاق وآداب واجتماع، الغلاييني.

⁵⁶ الغلاييني.

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