



## THE DIMENSIONS OF ISLAMIC PHILOSOPHY IN OBSERVING RELIGIOUS MODERATION

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### ABSTRACT

One of the problems that happens regarding religious moderation is that many people do not claim a particular religion, whether or not religious moderation only applies to individuals or groups who have a religion. The role of Islamic Philosophy seems to be urged to solve the problem. To explore the variety of Islamic philosophical thoughts led this article to discuss the thoughts of Suhrawardi, the founder of Isyraqi philosophy. This article aimed to analyze the concept of Isyraqi philosophy related to the esoteric concept of religious pluralism and its relationship to human tolerance in the discourse of religious moderation. This research applied a literature review, collecting information sourced from books and journal articles, especially about Suhrawardi's thoughts as the primary source and relevant studies as the secondary source. The results of the research showed that; (1) Allah SWT is the main source for the creation of knowledge, religions and beliefs (2) Isyraqi philosophy acknowledges the esoteric nature of pluralism as the basis of ethical concepts (3) Tolerance is based on the awareness to decline every single fanaticism towards reality. Thus, because of the implications of the philosophical thinking above, religious moderation should cover all levels of society, both the believers and non-believers.

### ABSTRAK

Pada faktanya masih banyak masyarakat yang tidak mengklaim agama tertentu, disinilah masalah moderasi beragama, apakah moderasi beragama hanya berlaku untuk seseorang atau kalangan yang memiliki agama? Peran Filsafat Islam seakan didesak untuk menjawab pertanyaan tersebut. Menelusuri ragam pemikiran Filsafat Islam mengantarkan artikel ini untuk mendiskusikan pemikiran Suhrawardi, sosok pencetus Filsafat Isyraqi. Artikel ini bertujuan menganalisis konsep Filsafat Isyraqi terkait konsep esoteris pluralisme agama dan kaitannya dengan toleransi umat manusia dalam wacana moderasi beragama. Proses penelitian ini menggunakan tinjauan pustaka, pengumpulan informasi bersumber dari buku maupun artikel jurnal, terutama tentang pemikiran Suhrawardi sebagai sumber primer dan yang relevan dengan tema-tema terkait sebagai sumber sekunder. Hasil dari penelitian ini menunjukkan bahwa; (1) Allah Swt merupakan sumber utama atas terciptanya ilmu, agama-agama dan keyakinan (2) Filsafat Isyraqi mengakui hakikat esoteris pluralis sebagai dasar konsep etika (3) Toleransi didasari dengan kesadaran menolak fanatisme tunggal terhadap realitas. Dengan demikian sebagaimana implikasi pemikiran filsafat di atas maka selayaknya Moderasi Beragama harus mencakup seluruh lapisan masyarakat baik bagi penganut agama maupun tidak (penganut kepercayaan).

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## Introduction

The main source of all teachings comes from God, containing original, absolute and universal values. In Indonesia, people have the right to embrace their religion and beliefs<sup>1</sup> so that differences in religion and belief arise, but Indonesia has 'adhesive' so that people live in harmony, namely the existence of four pillars of national and state life.<sup>2</sup> Based on the reality of diversity of religions and beliefs, it shows an epistemological understanding of religion. Unfortunately, this understanding only starts from the perspective of the dominant groups and tends to ignore the minority groups. It is related to the principle of religious moderation which shows that the definition of religion is aligned with Presidential Regulation (PNPS) No. 1/<sup>3</sup> Also, it becomes a dilemma when the government campaigned for religious moderation.<sup>4</sup> Behaviorally, groups of believers as good humans and citizens have implemented the values of religious moderation from the government's perspective. However, in terms of formal legality, referring to the PNPS Law, this means that believers are not recognized as citizens who have religions.<sup>5</sup>

As far as the observations analyzed by researchers, there is a previous author's point of view who studied a similar theme, namely: M. Kholid Ismatulloh who focused on the typology of membership of True Science adherents' beliefs regarding harmony used as an indicator of religious moderation.<sup>6</sup> Derry Ahmad Rizal explained the impact of religious harmony and tolerance on social welfare.<sup>7</sup> Engkus Ruswana discussed the importance of harmony and tolerance from the perspective of believers to reflect in today's life where intolerant attitudes and radical extremist thinking are widespread.<sup>8</sup> Teguh Sumantri discussed the urgency of religious philosophy in constructing moderate thinking, so that this can have implications for

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<sup>1</sup> UU, "Sistem Pendidikan Nasional No. 20/2003" (n.d.).

<sup>2</sup> Ibrahim Madkur, *Fi Al-Falsafah Al-Islâmiah Manhaj Wa Taṭbiqih* (Jakarta: PT. Grafindo Persada Pers, 1993), 1067.

<sup>3</sup> Mahmud Arif, *Pendidikan Islam Transformatif* (Yogyakarta: PT. LKiS Pelangi Nusantara, 2010).

<sup>4</sup> Seno Sigit, "Sisi Diskriminatif Gerakan Moderasi Beragama," 2022, <https://www.kompas.id/baca/opini/2022/08/07/sisi-diskriminatif-gerakan-moderasi-beragama>.

<sup>5</sup> Masduki Duryat, *Paradigma Pendidikan Islam* (Bandung: Alfabeta, n.d.), 182.

<sup>6</sup> M K Ismatulloh, "The Existence of Ilmu Sejati People in Religious Moderation," *Empirisma: Jurnal Pemikiran Dan ...* 31, no. 1 (2022): 92–104, <https://doi.org/https://doi.org/10.30762/empirisma.v31i1.443>.

<sup>7</sup> Derry Ahmad Rizal and Ahmad Kharis, "Kerukunan Dan Toleransi Antar Umat Beragama Dalam Mewujudkan Kesejahteraan Sosial," *Komunitas: Jurnal Pengembangan Masyarakat Islam* 13, no. 1 (2022): 34–52.

<sup>8</sup> Engkus Ruswana, "Life Harmony in Diversity of Religious Faith : Believe's Perspective," *Masyarakat Budaya* 24, no. 3 (2022): 345–60, <https://doi.org/10.55981/jmb.1806>.



the practice of religious moderation,<sup>9</sup> and Us'an analyzed that Islamic philosophy is an ideal principle to be used as a basic foundation in implementing religious moderation.<sup>10</sup>

Based on the explanation of previous research above, the author did not find a detailed explanation of the position and role of believers in the implementation of religious tolerance in the discourse on religious moderation. Therefore, as a complement to previous research, this paper will analyze in depth the position and role of believers' beliefs in religious tolerance from complex perspective in terms of Isyraqi philosophical epistemology through Suhrawardi's pluralist esoteric concept and its connection to the issue of religious moderation in the thought of religious tolerance according to Al Ghazali.

The epistemology of Isyraqi philosophy tries to bring together the Burhani and Irfani schools, so that it can function the role of human reason and intuition in the ideal position. Regarding the history of Suhrawardi's thought, peripatetic epistemology was a model of thinking that was very popular at that time. However, for Suhrawardi, the peripatetic thinking model still had weaknesses, so he issued an idea which was very important to involve mystical unity in thinking, because not everything can be reached through the thinking process because human reason has limitations.<sup>11</sup> On the other hand, Suhrawardi's Isyraqi philosophy can be used as the basis of ethical philosophy. It can be characterized through his views on the basic concepts of reality by classifying light (*Nur*), border (*Barzakh*) and darkness (*Zulm*).<sup>12</sup> This conception of Isyraqi philosophical epistemological and ontological thinking can be used as a basis with the aim of humanizing humans, especially within the framework of religious tolerance.

In Indonesia, differences of opinion and choice are inevitable. Therefore, the freedom to choose religion and belief is regulated in Articles 28E (2), 28I (2) and 29 (2) of the 1945 Constitution and its derivatives.<sup>13</sup> Even though Indonesian people are free to choose, there are several ethics in expressing it. Freedom is a modern political and ethical concept that prioritizes

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<sup>9</sup> Theguh Saumantri, "Konstruksi Nilai-Nilai Moderasi Beragama Dalam Perspektif Filsafat Agama," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (2022): 164–80, <https://doi.org/http://dx.doi.org/10.22373/substantia.v24i2.14854>.

<sup>10</sup> Usan Usan and Betty Mauli Rosa Bustam, "Filsafat Islam Sebagai Asas Moderasi Beragama Di Indonesia," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 8, no. 1 (2022): 102, <https://doi.org/10.24235/jy.v8i1.9413>.

<sup>11</sup> Mohammad Muslih, "Konstruksi Epistemologi Dalam Filsafat Illuminasi Suhrawardi," *Al-Tahrir* 12, no. 2 (2012): 299–318.

<sup>12</sup> Anwar Ma'rufi, "Illuminasi Suhrawardi Al- Maqul Sebagai Basis Ontologi Filsafat Etika," *An-Nawa: Jurnal Studi Islam* 03, no. 02 (2021): 54–66, <https://doi.org/https://doi.org/10.37758/annawa.v3i2.343>.

<sup>13</sup> Febri Handayani, "Konsep Kebebasan Beragama Menurut UUD Tahun 1945 Serta Kaitannya Dengan HAM," *Toleransi* 1, no. 2 (2009): 218–31.



basic values and the highest respect for human values. This concept will have an impact on moral demand regarding how humans should behave in maintaining their relationships with fellow creatures of God. The moral demand is also found at the core of all religions. This is because all religions teach the importance of appreciating and respecting humans without discrimination.

Moral demands like this are needed, with the aim of protecting people, vulnerable groups or minorities who are weak or weakened (*al-mustad'afin*) from arbitrary and unfair actions that usually come from dominant groups in power. Suhrawardi's thoughts are always interesting to discuss: First, regarding the integration between Burhani and Irfani. Second, his ideas regarding the esoteric concept of pluralism are quite relevant to the current socio-religious conditions in Indonesia, where the balance values in religion and the attitude of mutual recognition towards God's fellow creatures have become significant to make human tolerance.

The current qualitative research used a literature review approach, where data was taken from several papers in scientific journals, books, and mainstream media. The sources in this research applied Suhrawardi's thoughts as the primary reference and other studies related to the current study as the secondary reference.<sup>14</sup> Then, after the data was collected, the data was analyzed using descriptive analytics. Descriptive research involved systematic representation to interpret the meaning in Suhrawardi and al-Ghazali's thoughts for later analysis. Meanwhile, the results of this analysis will be drawn into a conclusion in the main discussion.<sup>15</sup>

## Result

### Understanding Self-Advocacy

Suhrawardi's thought about the concept of God, which he called *Nur al-Anwar*, was originally adopted and developed from the thoughts of al-Farabi and Ibn Sina regarding the theory of emanation. The most basic difference in the concepts of al-Farabi and Ibn Sina is that the emanation process is limited to the tenth mind, whereas according to Suhrawardi, Light or *Nur al-Anwar* sent light down to *Nur al-Aqrab*, then continued to infinity<sup>16</sup> as seen in the following chart:

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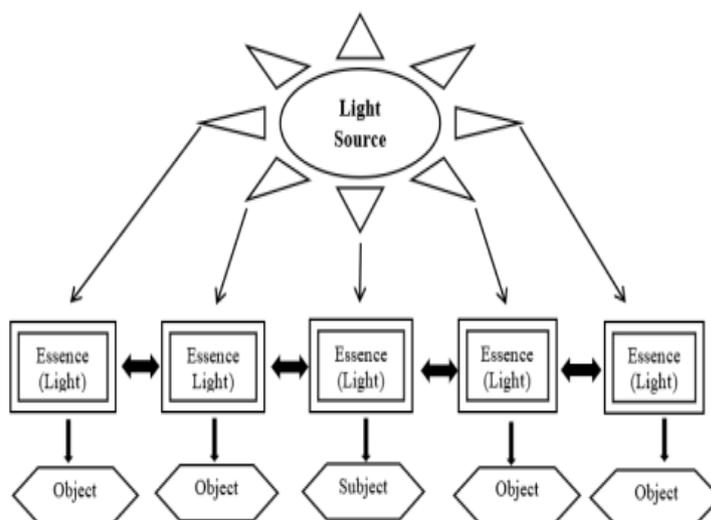
<sup>14</sup> Kementerian Agama RI, "Al Quran," 2022, <https://quran.kemenag.go.id/>.

<sup>15</sup> Rahim Arifin, "Emanasi Plotinus," accessed January 24, 2023, [https://www.academia.edu/44900080/EMANASI\\_PLOTINUS](https://www.academia.edu/44900080/EMANASI_PLOTINUS).

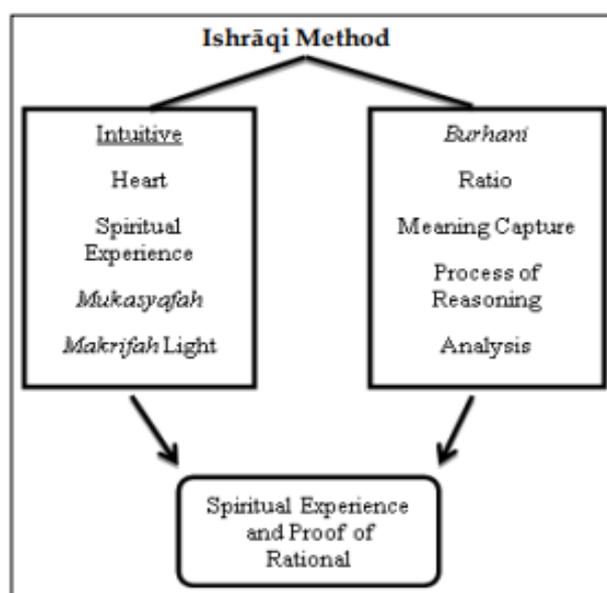
<sup>16</sup> Lucky Damara Yusuf, "Model Epistemologi Teosofi Suhrawardi Al Maqtul Dalam Iluminasi" 4, no. 2 (2021), <https://doi.org/https://doi.org/10.33853/istighna.v4i2.134>.



Isyraqi Knowledge Presence Scheme



Furthermore, in Suhrawardi's view, to get the spark of the light, truth can be divided into two parts; *Husuli* is empirical observation or maximizing sensory functions and *Huduri* is through spiritual observation. Beginning with the two objects of knowledge, *mukasyafah* (revelation) and *isyraqi* (brightness) will arise because they get a spark of light coming from the owner of the highest Light, namely *Nur al-Anwar*. Suhrawardi as a Sufi and a philosopher was able to bring together the two methods of seeking truth, as explained in the following chart:<sup>17</sup>



<sup>17</sup> Ridhatullah Assya'bani and Ghulam Falach, "The Philosophy of Illumination: Esotericism in Shihāb Ad-Dīn Suhrawardī's Sufism," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 1 (2022), <https://doi.org/10.14421/esensia.v22i2.2398>.



Suhrawardi explained the conditions for someone to receive a Light spark of a truth from *Nur al-Anwar* is that the person has entered into the divine realm; awareness, comfort and inner peace, obtained from rational–transcendental–spiritual or intuition.<sup>18</sup>

Peace and calmness can be explained into some levels of *Syahadat*, as an implementation of expressing love for *Nur al-Anwar*:

- a) The first thing which is done is the nature of faith in God Almighty (*Nur al-Anwar*)
- b) *La hua illa Hua*, meaning that only God (Anwar) has the right to be called as the owner of Light above the light. It is a proof of the cause of all existing lights (the radiance of *Nur al-Anwar*)
- c) *La anta illa Anta*. It turns out that at such a time there is *syuhud* (unity), thereby opening a dialogue between humans and God.
- d) *La Ana illa Ana*, meaning that at this level the only person who has personality or *syakhsyiyah* (absoluteness) is *Nur al-Anwar*, whereas (*Ana*) humans have melted away from their consciousness;
- e) *Kullu syaihalikun illa wajhahu*. Apart from Allah, it has dissolved within him and the only one who remains eternal is *Nur al-Anwar*, -because humans are mortal *fi' Allah-*, then he/she enters the divine realm so that he is eternal with Allah swt.<sup>19</sup>

This is a philosophical analysis related to the legitimacy, logic, and reality of the mystical union between self and God, between servant and God. The validity of this unitary experience has been claimed by many Sufis, including Abu Yazid al-Bistami, al-Hallaj, and Suhrawardi himself.<sup>20</sup> However, Suhrawardi also understood that the reality of diversity in religion and belief does exist. Therefore, Suhrawardi recognized that reality is a homogeneous continuum (one, homogenous continuum) interrupted only by “more or less” or “levels of existence”. God is all existence and vice versa. In this case, Suhrawardi’s thought is clearly seen as the esoteric-pluralism.<sup>21</sup> This idea was confirmed by Schuon who believed that religion is a study of discourse that is relative and dichotomous. It means that faith in God depends on the level of

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<sup>18</sup> Bambang Irawan, “Intuisi Sebagai Sumber Pengetahuan: Tinjauan Terhadap Pandangan Filosof Islam,” *Jurnal THEOLOGIA* 25, no. 1 (2016): 159–88, <https://doi.org/10.21580/teo.2014.25.1.342>.

<sup>19</sup> Rusdin Ahmad, “Konsep Isyraqy Dan Hakekat Tuhan (Studi Atas Pemikiran Al-Suhrawardi Al-Maqtul),” *Jurnal Hunafa* 3, no. 4 (2006): 389–400.

<sup>20</sup> Ahmad Asmuni, *Filsafat Isyraqi Suhrawardi: Kajian Kritis Atas Kesatuan Realitas Wujud, Rajawali Pers* (Depok: PT. Raja Grafindo Persada, 2021).

<sup>21</sup> Muhammad Sabri, “Metafisika Cahaya Suhrawardi,” *Al-Fikr* 14, no. 3 (2010): 420–34, <https://journal.uin-alauddin.ac.id/index.php/alfikr/article/view/2334/2263>.



spiritual experience of the religion follower itself. This understanding was experienced by the majority of Sufis. Furthermore, he also explained that the concept of “religious understanding” in the form of external/expressive doctrine is multidimensional and unlimited, namely involving all religions. God who is worshiped is not only God in Islam, but also other Gods in other religious concepts.<sup>22</sup>

### Pluralist Esoteric Dimensions

The meeting point between religions is a transcendent (sacred) that is metaphysical and goes beyond all forms of outward manifestation of religious ritual (reality). The outward form of religion is nothing but an accident. Meanwhile, the essence of religions is a “higher Essence” that transcends all forms of ritual. The Supreme Being is the meeting point of religions. Therefore, it is not surprising that philosophers mentioned that all forms of religious symbols and rituals can change, but the transcendental will remain forever and will never change due to time and space.<sup>23</sup> The discourse creates a concept of *fanā'* and *baqā'*. This view can be explained that esotericism covers the essence of all existing things, which makes someone wise, because in this position he/she is able to understand hidden mysteries. Meanwhile, exotericists are unable to reach spiritual things because their understanding of divinity is based on religious objects as a form.<sup>24</sup> If Indonesian people’s understanding on religions “deviates” from its respective esoteric factor, it is hoped that there will be harmony and tolerance among people in the socio-cultural level because there is no single religion or belief that inherits and teaches its adherents to take discriminatory actions or even crime.<sup>25</sup>

Esotericism appears to be in line with pluralism seen from a perennialist perspective. To deal with plurality of religions and belief systems, it is not only talking about the form, but also the essence. Also, it is not only limited to the level of phenomena, but also the terms because everything that exists consists of what is outside and what is inside. The existence of various religions has an absolute reality interconnecting each other at the transcendental level of all religions and believers. It implies that by permanent philosophical approach, religion and

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<sup>22</sup> Abdullah Muslich Rizal Maulana, “Kesatuan Transenden Agama-Agama Dalam Perspektif Tasawuf (Kritik Atas Pemikiran Frithjof Schuon),” *Kalimah* 12, no. 2 (2014): 197, <https://doi.org/10.21111/klm.v12i2.236>.

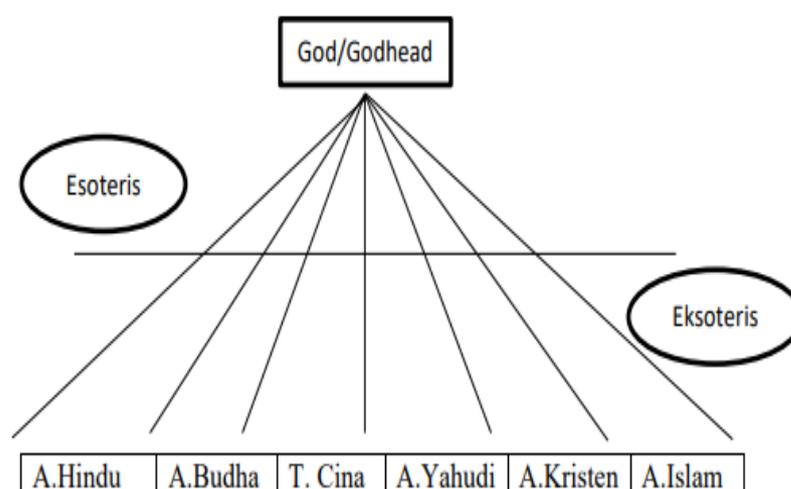
<sup>23</sup> Taufiq Abdullah, *Ensiklopedi Tematis Dunia Islam Pemikiran Dan Peradaban Jilid IV* (Jakarta: PT. Ihtiar Baru Van Hoeve., 2022).

<sup>24</sup> Kunawi Basyir, “Makna Eksoteris Dan Esoteris Agama Dalam Sikap Keberagaman Eksklusif Dan Inklusif,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 8, no. 1 (2018): 218–41.

<sup>25</sup> Al Ghazali, *Misykat Cahaya-Cahaya: Allah Adalah Cahaya Langit Dan Bumi* (Bandung: PT. Mizan Pustaka, 2017).



beliefs held by humans tend not to cause social conflict<sup>26</sup> except for those who interpret religion and believers only from an exoteric point of view. Pluralism is a concept which has a very broad meaning related to the acceptance of different things and used in different ways. The esoteric scheme can be seen in the following picture:<sup>27</sup>



Suhrawardi provides a strong existential vision for the development of ethical concepts. Based on his view on good and evil, described in Sufism as light (*Nur*), limit (*barzakh*) and darkness (*Zulm*), he began to continue to develop how soul is able to unite with the light of goodness which comes directly from *Nur al-Anwar*.<sup>28</sup> Furthermore, Suhrawardi saw himself as the unifier called the radiance of wisdom (divine wisdom) and ancient wisdom. And he believed that this wisdom (*Hikmat al-Isyraq*) is permanent and universal philosophy that exists in various forms among religions and believers (Zoroastrian, Hindu, Islamic, Ancient Persian, Babylonian, ancient Egyptian, and Greek until the time of Aristotle).<sup>29</sup>

In fact, this is the main form of moderation in religion and belief both in Islam and in the context of Indonesian diversity. It brings concepts and values covering tolerance, balance, fairness and equality. However, Suhrawardi's ideas were often criticized by modern scholars, who misunderstood Suhrawardi's thoughts and assumed that his thoughts are anti-Islam. Consequently, this criticism was clarified by Hossein Nasr who mentioned that:

<sup>26</sup> Arifinsyah, "Dialog Esoteris Antar Agama: Kajian Filsafat Iluminasi Suhrawardi," *Miqot* XXXII, no. 1 (2008): 50–66.

<sup>27</sup> Rizal Maulana, "Kesatuan Transenden Agama-Agama Dalam Perspektif Tasawuf (Kritik Atas Pemikiran Frithjof Schuon)."

<sup>28</sup> Ma'rufi, "Illuminasi Suhrawardi Al- Maqtul Sebagai Basis Ontologi Filsafat Etika."

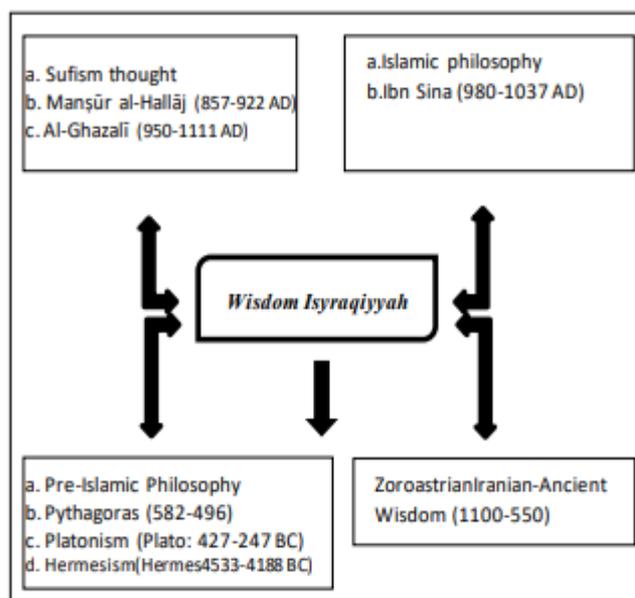
<sup>29</sup> Seyyed Hossein Nasr, *Tiga Madzhab Utama Filsafat Islam: Ibnu Siena Suhrawardi Dan Ibnu 'Arabi*. (Yogyakarta: IRCiSoD, 2014).



“It is true, as many have pointed out, that Suhrawardi used Zoroastrian symbols, just as others like Jabr ibn Hayyan used Hermetic symbols, to spread their doctrines. But this does not mean that his beliefs are anti-Islam. It is the Islamic universality that offers it to combine many different elements and allows Islamic esotericism to use language and forms of traditional wisdom which had emerged.<sup>30</sup>

### Genealogy of Tolerance Concept

Suhrawadi’s claim about his success in uniting intuition and reason indicates that his exploration of science is as deep as the previous Islamic scholar, al-Ghazali. It implies that Suhrawardi closely adheres to an attitude of broad-mindedness towards differences, not only to Muslims, but also to all religions, beliefs, so-called as tolerance. It is proven that he created the wisdom called *Isyraqi* as a complementary alternative path to previous thoughts, teachings and wisdom that he learned through various teachers, sects and religions.<sup>31</sup> Regarding the unification of wisdom from various teachings, it can be seen in the following chart:



Even though there are differences between the thoughts of Suhrawardi and al-Ghazali, both of them have similarities in the perspective of morality that the point of getting the light of truth is with humble attitude by not being arrogant with the abilities he/she might have and not being fanatical in defending one’s identity and group, because the essence of all this concept is the power of Allah SWT. If the basic concepts of tolerance theory according to both Suhrawardi and al-Ghazali are implemented in Indonesian society today, it is an ideal

<sup>30</sup> Nasr.

<sup>31</sup> Assya’bani and Falach, “The Philosophy of Illumination: Esotericism in Shihāb Ad-Dīn Suhrawardī’s Sufism.”



formulation of thoughts. Considering the massive radicalism movement, tolerance takes a very important role to reduce identity extremism. What might be done to make everyone aware about it is to get used to solve problems through discussions (*musyawarah*) because the results of discussions can mediate and even unite differences with any backgrounds, thoughts and goals from various ethnicities, races, religions, and beliefs. On the other hand, it is religiously and legally the rightest and most precise media in Indonesia.<sup>32</sup>

From the complexity of his thoughts on tolerance, Suhrawardi has a long background regarding the search for his knowledge sources. Therefore, his sources can be categorized into two important points: First, based on divine revelation. Hossein Nasr stated that the revelation was conveyed through Hermes.<sup>33</sup> Second, the teachings of the Prophet Muhammad as the main source, it was said that Suhrawardi's students before studying his book *Hikmat al-Isyraq*, directly recommended meditating on the *sunnah* of the Prophet Muhammad. Besides, the background of Suhrawardi's thoughts in creating the Isyraqi philosophy was influenced by several teachings when he was having odyssey. They are as follows:

- a) The teachings of Ancient Greek philosophy. For example, the teachings of Socrates,<sup>34</sup> Phytagoras (580-500 BC), Platonisme (427-247 BC), Aristoteles, dan Hermenisme.
- b) The teachings of Ancient Persia, such as Kay Khusraw, Jamasp, Kayumarth, Frashaoshtra, Faridun, and Bozorgmehr, as well as ancient Persian religious doctrines such as Sabeanism, Magi and Zoroastrianism.
- c) The teachings of Eastern philosophers. Teachings of Indian theosophy and Buddhism.
- d) The teachings of Sufisme, such as al-Hallaj, Ab-Sahl al-Tustari, Ab-Yazid dan al-Gazali.
- e) Islamic Peripatetic philosophical teachings.<sup>35</sup>

## Discussions

At first, Suhrawardi was once introduced by his teachers such as Majd al-Din, al-Jili and al-Farsi (died 594 H/1198 AD) about symbols in Islamic philosophy pioneered by Islamic philosophers including al-Farabi, Ibn Sina and al-Kindi. The difference is that during the process of searching for truth, Suhrawardi always positioned and placed science in a balanced

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<sup>32</sup> Mohammad Hatta, *Alam Pikiran Yunani* (Jakarta: UI Press, 1986).

<sup>33</sup> Ja'far, "Konsep Suhrawardi Al-Matqul Tentang Manusia: Kajian Atas Kitan Hikmat Al-Isyraq," *IAIN Sumatera Utara* (IAIN Sumatera Utara, 2009), <https://doi.org/10.1016/j.ijfatigue.2019.02.006>.

<sup>34</sup> Amroeni Drajat, *Filsafat Illuminasi: Sebuah Kajian Terhadap Konsep Cahaya Suhrawardi* (Jakarta: Raira Cipta, 2001).

<sup>35</sup> Assya'bani and Falach, "The Philosophy of Illumination: Esotericism in Shihāb Ad-Dīn Suhrawardī's Sufism."



way. He was very inclusive, making it easier for him to study science from West and East in which his broad-mindedness made him increasingly understand the importance of balance and self-authenticity as well as an attitude of tolerance towards episteme reality. In Islamic literature, several statements from Imam al-Ghazali mentioned that “he who knows himself knows his God.” It indicates that controls over oneself can certainly bring the individual to understand his true position, especially before his God. From this awareness, it leads to a servant humble who does not have arrogance over the power he has materially and non-materially.<sup>36</sup>

In the history of Islamic philosophy, Imam al-Ghazali initially challenged philosophy, but turned to studying it and using it to explain the science of Sufism. On the other hand, the ulama also considered that studying Islamic philosophy have many benefits, including in the Qur’an itself in which there are many verses that invite people to think. The study of Islamic philosophy is similar to seek the scattered or lost wisdom. So, wherever it is found it must be pursued and wherever it comes from it must be taken.<sup>37</sup> Therefore, studying Islamic philosophy has implications for someone’s mindset to see the existing problems, especially the issue of harmony among people. According to al-Ghazali, the goal of knowledge is good morals<sup>38</sup> and tolerance is a practice of noble morals because it definitely cannot be separated from human values. The moral dimension in al-Ghazali’s view is one of the supports to achieve human status as God’s most noble creation. Humans with moderate understanding are able to understand the process of their creation as a part of other humans and in the next stages they will become creatures who truly obtain a substantial path to life.<sup>39</sup>

The tolerance formulated by al-Ghazali concerns about his relationship to Muslims. Therefore, even though he was formulating a treatise on tolerance between Muslims, he could not deny the breadth of Allah’s mercy on other people with different religions. “Allah’s mercy covers a lot of previous people even though most of them will be thrown into hell, either for a moment or for a certain period of time so that they can be called visitors to hell.”<sup>40</sup> Al-Ghazali’s attitude was very wise; his decision did not lead him to be excessively extremist, fanatical, and

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<sup>36</sup> Umhatul Mardiyah, “Pengaruh Disiplin Ibadah Shalat, Lingkungan Sekolah, Dan Intelegensi Terhadap Hasil Belajar Peserta Didik Mata Pelajaran Pendidikan Agama Islam,” accessed January 19, 2023, [http://etheses.iainponorogo.ac.id/15837/1/210616223\\_UMAHATUL\\_MARDIYAH\\_PGMI.docx](http://etheses.iainponorogo.ac.id/15837/1/210616223_UMAHATUL_MARDIYAH_PGMI.docx).

<sup>37</sup> Usan and Bustam, “Filsafat Islam Sebagai Asas Moderasi Beragama Di Indonesia.”

<sup>38</sup> Solikhah V Anam, *Konstruksi Pendidikan Islam Berbasis LQ* (Surabaya: Kopertais Press, 2018).

<sup>39</sup> Muhammad Nasib Ar-Rifa’i, *Ringkasan Tafsir Ibnu Katsir* (Jakarta: Gema Insani, 1999).

<sup>40</sup> Komarudin Hidayat, *Memahami Bahasa Agama* (Jakarta: Paramadina, 1996).



blinded towards other religions. Al-Ghazali accepted differences and continued to accepted people other than Muslims as humans, who will receive mercy from Allah someday.

Along the time, Suhrawardi appered with his philosophical concept. He emphasized that tolerance is a process of establishing kindness to everyone. He believed Muslims do not need to hesitate to interact with non-Muslims because Islam, with its teachings and universal values, sees other religions' followers as a part of God's creation that must be respected. The goodness in Islamic teachings is also a complement to previous religious teachings, and vice versa. Because the Qur'an is a complement to previous books.

### Conclusions

From the explanation above, it can be concluded from Suhrawardi's thoughts that everything that exists originates from Allah SWT, which then brings to diversity. The reality of this diversity was Suhrawardi's stepping stone in uniting the ideas of Burhani and Irfani, which was later referred to as the wisdom of Light. Furthermore, the initial milestone of balance towards sources of knowledge and tolerance acceptance for teachings other than Islam began with Suhrawardi's thoughts. He succeeded to introduce a new paradigm in Islamic philosophical discourse as a teaching that respects human rights to express something, to believe, and to worship their God.

Furthermore, if the concept of Suhrawardi's epistemological thinking is drawn from the concept of human tolerance in the discourse on religious moderation in Indonesia, it will be obstructed by the concept of religions recognition regulated in the PNPS Law, whereas the essence of moderation; tolerance and peace should penetrate the dichotomous boundaries of identity because in fact the goodness that comes to humans is entirely the intervention of the Almighty. So, human honor is formed due to their attitudes and actions, not their religion and teachings. However, this research still has limitations in analyzing related issues, therefore these weaknesses can be used as a basis for further researchers to analyze more sufficient research.

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