


# Learning Religious Moderation From The Devil In Sufism Literature

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## Abstract

A unique and paradoxical understanding of the devil can inspire an inclusive religious attitude. This is because it leads to an assessment of a person's religious quality which cannot only be seen from outward or physical performance. Religious attitudes like this can be a reinforcement in realizing religious moderation. This study uses a literature review that aims to examine the concept of monotheism of the Devil in the Sufi tradition, and its relation to the values of religious moderation which are implied in the unique and paradoxical understanding of the figure of the Devil. The results of this study show that the concept of monotheism of Satan in the perspective of Sufism has relevance and implications for the values of religious moderation in realizing tolerance and respect for religious freedom. From the perspective of Sufism, all of God's creations are the same, even though they look different outwardly. Only God has the right to judge the quality of a person's religion, not humans. So there is no need to question the difference because the difference is the will of God himself.

**Keywords** : Religious moderation; Devil; Sufism

## 1.0 Introduction

Indonesia is a country with a variety of differences, which include a diversity of races, ethnicities, cultures, languages, and religions. In terms of ethnicity, language, and culture in Indonesia, there are hundreds or even thousands of styles and varieties, as well as in matters of religion, there are six religions that are officially recognized by the government, and there are also many local beliefs that develop in society (Sari, 2022). However, with the spirit of *Bhinneka Tunggal Ika*, these various diversities can be communicated, so that Indonesian citizens can understand one another. However, it cannot be denied that various frictions and conflicts still occur frequently. Friction and conflict in religious matters still often occur, not only between one religion and another but also between schools of thought or groups within one religion. This is usually due to differences in viewpoints and interpretations of the religious teachings they believe in which are then followed by the justification of themselves and their groups and closing oneself to interpretations and religious understandings outside of oneself (Muh Aditya Ibrahim, Eri R Hidayati, Halomoan FS Alexandra, Pujo Widodo, 2023). Departing from a view like this often leads to an attitude of disbelief and is considered heretical towards religion and beliefs outside of oneself which will eventually lead to an attitude of radicalism in religion (Untu, 2023).

Islam is a universal religion that is intended for all mankind, although this understanding is also shared by other religions, such as Judaism, Christianity, Hinduism, and Buddhism. This understanding requires universal religious social attitudes, such as tolerance, freedom, justice, and honesty. In heterogeneous and plural communities, these universal religious social attitudes must be created. Islam emphasizes, as mentioned in the Qur'an, that

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universal truth is single by itself, although there are various possible manifestations. This gave birth to the anthropological view that at first humanity was single because it was guided by a single truth (Ramdanil Mubarak, 2021).

In addressing the existence of religious diversity, the ability to manage differences is needed so that harmony and harmony will be realized in religion, nation, and state. Diversity should be seen as a gift and a mercy from God. God Himself created people of different tribes, and different nations, so that they know each other and complement one another (Nur Azlin Putri, Woolnough Cale, 2023). For this reason, a moderate religious attitude is needed, which makes religion the basis and principle of peace that unites all elements in religious, national, and state life. Recognizing the importance of religious moderation amid the diversity of the Indonesian nation, the Indonesian government has mainstreamed strengthening religious moderation as one of the national priority programs.

In realizing an attitude of religious moderation, a religious approach is needed that can shape the character of a society that is *tawassuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant). One of the religious approaches in question is the Sufism approach, namely an approach that focuses on aspects of spirituality (Khotimatus Sholikhah, Uli Hidayah, 2024). From the perspective of Sufism, all of God's creations are the same. Related to this, Yunasril writes that an esoteric approach to Truth will be able to eliminate theological-exclusionary barriers, which make humans compartmentalized in concepts that are based on their reason. In an esoteric view, the One Supreme is the Absolute Truth (The Truth), undivided, but from that One emanating various "truths" (truths) like the sun that emits its light, (Ali, 2012).

In a globalized world, human relations with adherents of different religions are unavoidable, so this will very likely lead to mutual religious offense and conflict. In situations like this, a comprehensive and tolerant religious view is necessary. The formalist-exoteric approach that has so far dominated religious studies has not been able to overcome this problem, because it places more emphasis on the outer dimension which focuses on outward appearances and symbols, which makes religious boundaries narrower. So an esoteric approach is needed that is more able to bring peace between religious adherents (Ali, 2012). For most Sufis interpreting the verses of the Qur'an is based on knowledge of the esoteric meaning of the Qur'an given by i himself, which cannot be grasped through ordinary teaching (Karakaya, 2023). An esoteric understanding of the verses of the Qur'an will appear more extreme when combined with philosophical thought, which in the world of Sufism is known as philosophical Sufism. (Philosophical Sufism is Sufism whose teachings combine intuitive vision and rational vision. The philosophical terminology used comes from various philosophical teachings, but its originality as Sufism remains clear. The most widely used philosophical teachings in the analysis of philosophical tasawuf are the emanated concepts of Neo-Platonism in all its variants). This style of philosophical Sufism often raises pros and cons among Muslims, even within the Sufis themselves, because of its unique and paradoxical understanding that is at odds with the understanding of scholars in general (Tajdid, 2022).

Wrong One understanding that is unique and paradoxical is understanding the nature of Satan with his defiance of God's command to prostrate to Adam. The figure of the Devil is much talked about in religions and human beliefs that exist on this earth. Most of these Satanic figures are depicted as rebellious and disobedient figures who have the power to lead to evil. However, from a Sufi perspective, there is also a discussion about the motives of Satan which is described as a unique and paradoxical phenomenon of Sufism, which was first discovered in the thoughts of Abu Mansur al-Hallaj. According to him, the Devil is evil but a tragic victim, a cursed creature but perfect in loving obedience, and the Devil is a tempter as well as an educator (Handoyo, 2021). Al-Hallaj sees this defiance of Satan as a form of true monotheism (*muwahhid par excellence*) among the inhabitants of heaven (Al-Hallaj, 2002).

The response of Satan to the command to prostrate within the Sufi paradigm has also been documented by Muhtolib and Umar Fauzi in their work entitled "The Qur'anic Insight on the Response of Satan to the Command to Prostrate" in 2020. This library research integrates theological interpretations from the Qur'an and Sufi exegesis regarding Satan's response and concludes that Satan's refusal to prostrate before the Prophet Adam is considered an act of disbelief. However, according to Sufi scholars, this refusal is evidence that Satan truly adheres to monotheism and refuses to prostrate to anyone but Allah (Muhtolib, 2020).

Furthermore, in the literature written by Yayan Mulyana, both Satan and Pharaoh are considered the most monotheistic and knowledgeable beings because Satan is more familiar with Allah, having conversed with Him. Allah's command for Satan to prostrate himself before the Prophet Adam is seen as a form of test; Satan' refusal is seen as a form of devotion that would not be tainted by prostration to anyone other than Allah. Satan's defiance and

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all forms of disobedience are solely due to Allah's decree. This view is different and contradictory to many narratives about Satan presented in the Qur'an (Mulyana, 2014).

This unique and paradoxical understanding of Satan can influence an overarching religious attitude and steer the assessment of religious quality away from outward performance, binary perspectives and compartmentalisation. Such religious attitudes can strengthen the realisation of religious moderation in Indonesia. Religious moderation, especially through the teachings of Sufism with Sufi values in social life, is contained in the literature entitled "Internalisation of Social Sufism Teachings in Building Religious Moderation in Indonesia" written by Muhammad Choirul Hidayat. This interpretive paradigm research explains social Sufism through a moderate way of thinking, always considering that everything in this world will return to God, and showing compassion to fellow human beings despite many differences (Hidayat, 2022).

Furthermore, religious moderation in the book "Tasawuf Al-Muntakhabat" by KH. Ahmad Asrori Al-Ishaqi, which is the focus of Muhammad Zakki's research in 2021 using a qualitative method with an intellectual history approach, proves that the book, which serves as a guide for Sufi practitioners, contributes significantly to promoting the message of religious moderation, including the characteristics of moderate Islam (wasathiyah), balance (tawazun), and tolerance (tasamuh) (Zakki, 2021).

These previous studies have explored the monotheism of Satan and religious moderation from a Sufi or Sufi paradigm perspective, using both qualitative library research and historical approaches. However, the study of the Sufi values of Satan' monotheism in relation to religious moderation has not been carried out. Therefore, this paper will explore the concept of Satan's monotheism in the Sufi tradition and its relationship to the values of religious moderation implied in the unique and paradoxical understanding of Satan.

### 2.0 Monotheism of Satan in the Sufi Tradition

According to Quraish Shihab, the word "*iblis*" is taken from the Arabic "*ablasa*" which means "to despair". or comes from the word "*balasa*" which means "no good". However, some argue that the word "devil" is not derived from Arabic, but comes from Greek, namely "Diabolos", which consists of the word "he" which means *the middle* or *when* and the word "ballein" which means *throwing* or *throwing*. From the combination of the two words, the meanings emerge, among others; *challenging*, *obstructing*, and *existing between two parties to divide and create misunderstanding between the two*. The word diabolic is known in language dictionaries. Usually, this word is used in the form of an adjective with a very bad meaning and also means the devil. However, this opinion is considered to contain many weaknesses. As weak as the opinion that the devil, which in English means the devil is a combination of the word do which means to do, and evil which means *bad*. Linguists and religious experts agree that this opinion is weak, even though the meaning it contains is very appropriate (Shihab, 2017). In the Encyclopedia of Islam, the terms devil and devil are explained the word devil comes from the Arabic *ablasa* which means punished, silent, and sorry. While the word satan comes from the word *syaitan* which means far, which is very far away (Raana Bukhori, 2011).

In all religions and human beliefs that exist on this earth, most of the devil's figure is described as rebellious and disobedient figure who has power that leads to evil (Robingun Suyud El Syam, 2023). Javad Nurbakhsh explained that primitive humans already believed in the existence of good gods and evil gods by calling God for every manifestation of good or evil traits. The Zoroastrian religion (the ancient religion of the Persians) teaches that the essence of power, knowledge and the pinnacle of goodness, glory, holiness, and virtue is called Ahura Mazda, while the source of evil, humiliation, darkness, stupidity, and cruelty is called Ahriman. In Semitic religions (Judaism, Christianity, and Islam), the power of Ahriman which is considered an independent form of God is rejected, because he is seen as one of the creatures of the One God. Nevertheless, he is a dissident and rebellious being who wields many powers. God called him "the devil" (Nurbakhsh, 2004).

Regarding the origin of the devil, is he of the angelic type (the word "*angel*" is the plural form of the word *malak*. Some scholars argue that *malak* is taken from the word *alaka*, *malakah*, which means to *send* or *mission/message*. Some argue that the word *malak* is taken from the word *la'aka* which means to convey something. *Malak/Angels* are creatures that convey something from God. Many scholars argue that angels are spirits created by God from light that can take various forms, obey God's commands, and never disobey in the slightest (Shihab, 2017)) whose creation is from light or a type of jinn (the word "*Jin*" in terms of the language of the Qur'an, comes from the word *jinn*, which is taken from a root consisting of three letters, namely *jim*, *nun*, and *nun*. According to linguists, all words consisting of a series of these three letters contain hidden or closed meanings. However, in explaining the definition of "genie" there are differences among the experts. According to Muhammad Farid Wajdi, *jinn* is creatures

that are eve (air) or fire, intelligent, hidden, can take various forms, and have the ability to carry out heavy work. Whereas Sayyid Sabiq defines the jinn as a kind of spirit that has a reason, will, *mukallaf* (burdened with tasks by Allah) as the material form possessed by humans, that is, it escapes the reach of the senses, and has the ability to appear in various forms (Shihab, 2010)) created from fire, both have been the subject of debate among scholars. Each opinion is certainly followed by clear foundations. M. Quraish Shihab explained that the scholars agreed that the devil was the one who disobeyed God's command to prostrate to Adam. It was also the devil who tempted human grandparents (Adam and Hawa) so that they were expelled from heaven. Because of that, the devil in many verses of the Koran is also called the devil. But those who are called demons are not only demons because demons are all who disobey and invite to iniquity (Shihab, 2017). Thus it can be said that according to Islam, the figure of Satan for the first time is a devil, and that devil is not the only devil. Demons are part of the satanic nature.

The devil too there is only one devil. Companion of the Prophet, Ibn 'Abbas according to a history argues that satan is the offspring of the devil. His children and grandchildren are born one after another until the death of the devil who once begged to be given respite until the day of resurrection. In the Al-Quran, the word devil is only mentioned as a single word and there is no compound word. This gives the conclusion that there is only one demon, not many. In contrast to the word *syaitan* which has the plural form *syayathin*, this leads to the understanding that the only devil is the father of many devils (Al-Khanafi, 2023).

In contrast to Javad's interpretation of angels, demons, and devils. According to him, angels, demons, and devils are one essence that has various characteristics and characteristics. According to him, anyone who invites good deeds and protects from evil deeds is called an angel. On the other hand, anyone who invites evil deeds and prevents them from doing good deeds is called a devil. Meanwhile, Adam consisted of the physical and spiritual realms. The physical realm is the form, while the spiritual realm is the spirit. The physical realm is the body and the spiritual realm is the soul. The physical realm is the home and the spiritual realm is the owner of the home. There are several levels in the spirit with different names, namely what is called "nature", "lust", "reason" and "God's light". Nature which is the first level creates three things, namely: *First*, cultivation, development, and obedience (these are called angels); *Second*, corruption, destruction, and disobedience (these are called devils); *Third*, pride, selfishness, and defiance (these are called devils). Thus, angels, devils, and devils are one essence with a different names (Nurbakhsh, 2004).

However, in the Qur'an, it is explained that the title of the devil is associated with the story of his defiance of God's command to prostrate to Adam and his temptation of Adam and Eve which resulted in both of them being expelled from heaven. On the other hand, the name Satan is mentioned more than fifty times in the text of the Koran. In both stories, it can be illustrated that the name devil is used in the context of the creation of human beings and the failure of satan, while the name satan is used to persuade Adam and Eve. Besides, the name Satan is not associated with any mystical structures (Handoyo, 2021). Sayyid Qutb's opinion explaining that devils were not included in the class of angels, but coincidentally they were with angels at that time. If Satan was one of the angels, then surely he would not disobey God's command, because the main characteristic of an angel is that he does not disobey what God commands him, but Satan is one of the jinns who disobey God's orders (Syukur Kholil, Zainal Arifin, 2020).

The discussion about Satan's motives in the study of Sufism is found for the first time in the thoughts of Abu Mansur Al-Hallaj (Shah, 2020). Al-Hallaj's thoughts regarding the motives of Satan are a unique mystical phenomenon because they are related to mystical experiences from religious traditions other than Islam. For Al-Hallaj, the Devil is evil but a tragic victim, a creature cursed but perfect in loving obedience, and the Devil is both a tempter and an educator. Although some of the Sufis after Al-Hallaj did not experience the same mode of philosophical Sufism as Al-Hallaj, they received much of the Satanic mythology from the Sufis from Baghdad (Handoyo, 2021). Al-Hallaj's thoughts about the motives of Satan are indeed different from those of scholars and Sufis in general. They depict the figure of the Devil with values of rejection and temptation so that humans are far from God. The devil or satan is seen more as a seducer, a symbol of evil world powers that ensnare the soul, such as in matters of wealth, throne, sex, and others.

Al-Hallaj's understanding of who the devil is has been outlined in the Thawasin book. In general, Thawasin Al-Hallaj's work depicts his paradoxical attitude and his view of Satan describes an unorthodox attitude towards Satan, as described in the section on *Tha Sin Al-Azal wa Al-Iltibas*. The name 'Satan' comes from the name 'Azazil' which is described on each letter with a meaning attributed to the devil. The name 'Azazil': the letter 'ain (') indicates the breadth of his endeavors; the letter 'za' (z) is the increase in the frequency of visits (to Him); *alif* (a) as his way of life in His dignity; *za'* (z) that is asceticism in His degree; *ya* (i) in his wandering to his sufferings; and *lam* (l) his obstinacy in his pain (Al-Hallaj, 2002). In the following expression, Al-Hallaj mentions that Iblees is called 'Azazil,

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because he was exiled (*'uzila*), exiled as a close friend (*wilayah*), did not return from his origins to his end (*nihayah*), because he did not come out of his end. He was left alone, cursed from his origin (Al-Hallaj, 2002).

Al-Hallaj further revealed about the situation of *'Azazil* there are two different opinions. One side says that *'Azazil* is the proclaimer in heaven and on earth. In heaven he is the proclaimer of the angels, showing them wisdom, whereas on earth he is the proclaimer of humanity showing them their vices (Al-Hallaj, 2002).

From this we can see the unorthodox attitude of al-Hallaj who saw the devil as originally a creature who taught the angels about obedience and the way to God, meaning that the devil was his teacher or leader of the angels. But when on earth, the devil teaches the path of error. The two opposite sides of this devil figure will complement each other when viewed from the perspective of its main goal, which is to provide knowledge that by knowing evil in a real way, one can know about good (Al-Hallaj, 2002).

The term *'Azazil* can be found in books before Islam. In the Book of Leviticus, the name Azazel is found, which is the name of an evil spirit that lives in a desert area where there is no life in it. Leviticus' text says of Aaron's selection of two goats, one for Yahweh and one for Azazel: "...the goat whose skins were for Azazel will be presented before God to make atonement for him, which can be driven into the forest for Azazel" (Leviticus 16 :10). Material that can be connected with Islam is found in the Jewish Book of Enoch, a collection of books originally in Aramaic and Hebrew, which took form during the two centuries before the Christian era. The book of Enoch gives a well composed *angelology* (knowledge of angels) in which Azazel is identified as a prominent angelic figure but fell from his glory. Many commentators explain that throughout the ages of such long mythical times, the devil before sinning was called *'Azazil*. Of the spirits that inhabit the earth, *'Azazil* is one of the most diligent and dedicated, a being known for his views and teachings (Handoyo, 2021).

Al-Hallaj's thoughts about the figure of Satan are based on his interpretation of the verses of QS. Al-Baqarah: 34. "And (remember) when We said to the angels: "Bow down! Interpreted when the Devil was ordered to "bow down to Adam", the Devil rebelled against God: "Do I have to remove the sacredness of prostration that is only for You so I have to prostrate to him? Even though You ordered me, You forbade me!" (Hindi, 2020). So Al-Hallaj's interpretation strengthens his thought that at first, the Devil was a creature whose worship was very extraordinary compared to other creatures, namely what was called *'Azazil*. The refusal to prostrate to Adam illustrates absolute monotheistic (monotheistic) attitudes because Satan refuses to prostrate to others other than Allah even though he has to face the risk of misery. The attitude of Satan's refusal is based on the reason for loyalty to the crazy love of God, namely the totality of loyalty from the lover who is willing to bear all the risks, including having to be separated from the one he loves. Sells illustrates the condition of Satan's motives for being arrogant, Satan admits it, but Satan defends his arrogance by showing the closeness he has lived with Allah (Sells, 2004). Thus, Satan's refusal of God's command to prostrate to Adam, for him, is a form of *taqdis* (purifying God's Essence) because Satan does not want to prostrate other than to God, even though God himself ordered it. Allah's command is a test for Satan for his monotheism.

On the other hand, criticism of Satan's statement as a true monotheist was given by al-Baqli, saying that this was due to Satan's closed state which resulted in a double view of him. Supposedly When Satan considers himself a true monotheist, he will only look to the glory of God and obey His commands (Awn and Rakhmad, 2000). Furthermore, al-Baqli stated that the Devil's experience was not true monotheism, but was a direct result of the sin of "I", meaning a blind passion for the difference between God and creatures so that the Devil saw only "I". It cannot be understood as an expression of metaphysical identity, but rather understood as analogous to the blowing of the Spirit of God on Adam at creation. This understanding will not change Adam as the incarnation of God, but God has breathed the Spirit into Adam. Furthermore, according to al-Baqli it was not Satan but Adam who had experienced contemplation and achieved special advantages because God had instilled a spirit within Adam (Shirazi and Syatahiyyat, 1981). This statement contains the understanding that if Satan has truly experienced contemplation into the divine realm, surely God does not regard him as a disbelieving creature. And conversely, if the devil considers himself a loyal lover of God, he should have obeyed God's command to prostrate to Adam, because love requires obedience to the beloved.

The discussion about the paradoxical figure of the Devil does not stop at al-Hallaj's thoughts. After Al-Hallaj, discussion of Satan's motives is found in the thought of 'Ain Al-Qudat ('Ain Al-Qudat was a genius student of Ahmad Al-Ghazali (d. 1126 AD). His full name is Abu'l-Ma'ali 'Abdullah Ibn Muhammad 'Ali Ibn Al-Hasan Ibn 'Ali al-Mayanaji he was born in 1098 AD in Hamadhan, Central Iran. At the time his teacher died, he was in his late twenties. His genius was extraordinary. His Sufism is more of a philosophical style or leads to the idea of ecstasy. His work surpassed his teacher in the purity of verse and ability to be accepted by the general public (Awn and

Rakhmad, 2000)) by emphasizing Satan's love affair with God. His skills in literature and his deepening of philosophical theology have been combined in discussing the figure of Satan or demons which was very surprising at his time. The teachings of self-destruction which are so far part of Satan's motives will ironically be reflected in the life of 'Ain Al-Qudat, so that many of his teachings denounce him as heresy and cause him to be imprisoned in Baghdad and in the city of Hamadhan who is finally sentenced to death in the same way. Terrible by Sultan Mahmud of the rulers of Seljuq, in May 1131 AD at the age of 33 years (Awn and Rakhmad, 2000).

'Ain al-Qudat's thoughts about the motives of the Devil as a servant who gets cursed by Allah is explained in his work *Tamhidat* that in his confession, the Devil is a servant who diligently worships in the way of the Most Merciful which has lasted for thousands of years. But when God finally accepts his devotion, rejection becomes Satan's part of God. And when Allah gave His generosity to Satan, Allah cursed him: "For you My curse, until the day of judgment later" (Quddat, 2015). For al-Qudat, this curse which is referred to as a gift applies to all Sufis who have reached the level of spiritual perfection, meaning that it does not only apply to Devils. So they can overcome the paradoxical truth, namely, the curse is the main goal of his mystical life. According to Awn, the basic assumption given by al-Qudat is that Allah himself wills the creation of opposite spiritual poles, all of which exist and interact in mutually beneficial circumstances, and will lead to the perfection of reality (Awn and Rakhmad, 2000). This means that what happened to the Devil, starting from the obedience that was carried out for many years to the disobedience that was that resulted in the curse was God's will to realize the perfection of reality. It was the devil that God chose to walk the dark side to explain the bright side of a reality that God himself wanted.

Thoughts about Satan's motives are also found in Fariduddin 'Attar (Atthar (1220 AD) was one of the great Sufi teachers of classical literature, and the inspiration of Rumi. He wrote about one hundred and fourteen books, such as the Sufi Divine Book, Parliament of the Birds, and Book of Counsel. Many of his teachings are accompanied by biographical descriptions, fables, aphorisms, and apologies which contain not only moral teachings, but allegories describing specific stages of human development. Atthar uses a theme of 'journey' or 'search' as an analogy for the stages of cleanliness of the human soul in seeking perfection (Shah, 2001)) which depicts Satan as a dog-like nafs (low soul) waiting on surveillance to devour the unwary. But on the other hand, the devil is depicted as a housekeeper for the All-Compassionate One, who wields His divine power but is torn apart by grief due to separation, because as a housekeeper, Satan must stand at the door of the Godhead Realm and not be on the side of God (Awn and Rakhmad, 2000).

In the view of Jalaluddin Rumi (Mawlana Jalaluddin Rumi was born in 1207 AD in Balkh city in Khurasan. His major work, which is generally regarded as one of the world's outstanding books, is the *Matsnawi-i-Ma'anawi* (Couplets of Inner Meaning). His informal conversations (*Fihi ma Fihi*), letters (*Maktubat*), Diwan, and hagiography of *manaqibal-Arifin* all contain important parts of his teachings (Shah, 2001)), Satan is portrayed as a tragic victim, but as a tragic victim who then takes revenge and now uses his cunning to plunge people into misleading things. For Rumi there was no possibility for this power of malice that was so deep-seated to be pardoned, even this Devil's tragedy was not enough to gain eternal satisfaction for himself (Awn and Rakhmad, 2000). Sufi The next one who discusses the motives of Satan is Ibn Arabi. His view of the Devil is closely related to the metaphysical understanding in *wahdat al-wujūd*, that God is an actual existence, while creatures are a reflection of His existence and still desire to return to their source, namely God. This means that in the end, everything will return to its origin. Thus all the paradoxes and tensions of animosity that characterize the Sufi experience will be resolved. Heaven and hell, reward and punishment will become empty concepts in the end, for all will return to the One. Likewise, the tragic conflict of the Devil, paradoxically the cursed lover, struggling to restore his good name, will lose most of his power as a symbol. So from the perspective of *wahdat al-wujūd*, the devil of pin will finally be parnoded (Awn and Rakhmad, 2000).

The study of the nature of Satan, both in terms of the Devil's motives and as a whole, does not only stop at the development of classical Sufism, but along with the dynamics of the development of Sufism itself, the discussion of the figure of Satan has played a role and will continue to play a role in efforts to revive culture in Islam, because actually, the classical interpretations will continue to be meaningful and relevant to existing developments with touches of new methodologies and approaches, as was done by Emha Ainun Nadjib. Regarding Emha, Dela wrote that although Emha is better known as a humanist and writer, he tends to be more Sufistic because he uses a lot of Sufism literature when communicating with his congregation. Emha is a Sufistic poet who is not much different from Sufi poets such as Rabiah al-Adawiyah, al-Hallaj, Ibn 'Arabi, and Rumi. It's just that Emha's mysticism was not yet at their level as a famous Sufi in his time (Hermansyah and Rizky, 2022).

Emha's view of the Devil is that the Devil is a creature that obeys God. With this obedience, Satan does not oppose God by avoiding becoming a creature called Satan. Instead, he accepted his destiny as a creature of God who

was set to sneak into heaven and then seduce Adam who was even willing to accept human blasphemy throughout the ages. "That demon is Azazil. He is the oldest (old) angel. Jibril's senior and so on. So his role as a devil is a character set up by God. Because Satan himself and anyone else cannot possibly fight against God." The devil does not dare to God. Satan is said to be *aba was takbara* because he dares to God, but all of that is a "drama text" written by God himself (Nadjib, 2019a). It is Allah who has given the task to Satan to lead the negative density, to become darker to measure and test the quality of light, including working together to match positive and negative. Based on the Devil's experience for trillions of years for the size of an earthly human, then for Azazil, Adam is "yesterday's child" (Nadjib, 2017a).

Discussion about the figure of Satan with an esoteric approach has turned out to be a long discussion space among Sufi scholars and Sufism scholars who have been going on since the classical period to the current contemporary period. It turns out that classic works are still used as references today, which are packaged with new touches and approaches so that they can become solutions to religious problems that arise along with the times.

### 3.0 Religious Moderation Behind Satan's Monotheism

Wrong One problem that are currently a challenge for Muslims is the emergence of religious extremism which will endanger the existence of Islam itself. In the Indonesian context, this not only harms Islam as a religion of peace but also threatens the unity and integrity of the nation and state. Regarding religious extremism, Emphatically this extremism is dangerous and even contradicts Islam. In the Qur'an, there are many clear mentions for Muslims to take the middle way and reject extremism, rigidity, and freezing in religion. The main indications of this attitude of extremism are fanaticism and intolerance (Qomar, 2022). In reality, Indonesia has always been receptive to foreign ideas and friendly towards foreign cultures, thus making Indonesia a unique religious pattern. Before Islam arrived in Indonesia, there were Hindu and Buddhist religions that dominated the early kingdoms in this country, and after Islam came, Islamic culture spread to almost all parts of Indonesia. This makes Indonesia a diverse culture with various religions and beliefs. Therefore, the maintenance of harmony and tolerance is very urgent for the unity and integrity of the nation (Qomar, 2022). Thus, a correct way of religion is needed which is oriented towards common interests by emphasizing human values framed in the Unitary State of the Republic of Indonesia. In this case, religious moderation is the right choice as the right way of religion within the Unitary State of the Republic of Indonesia.

In the Big Indonesian Dictionary, the word "moderation" is taken from the word "moderate" which means always avoiding extreme behavior or disclosure (Bahasa, 2019). Whereas in English the word moderation is adopted from the word "moderation" (Hornby, 2023) which means moderate attitude, moderation, and impartiality. In Arabic, religious moderation is known as *wasathiyah* which comes from the word *wasath* which means the middle, middle (Yunus, 2018). The word moderation can be interpreted as a method of thinking, interacting, and behaving based on a *tawazun* (balanced) attitude in addressing two states of behavior that allow for analysis and comparison, so that it can lead to an attitude that is appropriate to the situation and does not conflict with the principles of religious doctrine. and community traditions (Zahro, 2023). The concept of *wasathiyah* is the dividing line between two opposite matters. Being a mediator is claimed not to justify radical thoughts in religion, but conversely, it is also not justified by ignoring the Qur'an as the main legal basis. Therefore, *Wasathiyah* tends to be tolerant and not too tenuous in interpreting Islamic teachings (Fahri and Zainuri, 2019).

The moderate attitude in Islamic thought is emphasized by prioritizing tolerance in dealing with differences, as well as inclusivism which is shown by an attitude of openness in accepting diversity, namely diversity in schools of thought and diversity in religion. With this moderate attitude, the differences will not prevent them from establishing harmonious cooperation. Believing in Islam as the truest religion does not mean that you have to insult other people's religions (Akhmadi, 2019). All forms of religious moderation, both in assessing interactions with other groups, as well as in carrying out religious guidelines, need to be pressured. So for this purpose, various efforts are needed to find common ground from the teachings of world religions to avoid violence or radicalism in religion (Qomar, 2022). To realize moderation in religion, an inclusive attitude is needed, which is not only limited to recognizing the diversity of society but must be implemented by being actively involved in this reality. The attitude of inclusivism that is understood in Islamic thought is to provide space for a diversity of Islamic thoughts, understandings, and perceptions (Akhmadi, 2019). Therefore, an inclusive attitude in religious moderation contains the values of religious freedom, pluralism, and tolerance.

In the history of the development of Islam in Indonesia, the roots of religious moderation have been instilled by Syekh Muhammad Hasyim Asy'ari whose thoughts and movements have greatly influenced the religious process of most Indonesian Muslims. Sheikh Muhammad Hasyim Asy'ari's thinking is based on al-Ghozali's style of Sufism

which is considered by some to be Sufism which combines Sufism/tarekat, the Shafi'i school of thought, and Ash'ariyah theology, which are believed to be able to maintain Islamic traditions and the originality of Islamic thought to facing movements that seek to separate Muslims from the sources of their pure religion. This is what makes al-Ghozali's Sufism known as a very moderate Sufism and has had much influence in the hearts of Indonesian Muslims for a very long period until now (Musa Al Khadim, Naura Safira Salsabila Zain, 2023).

The understanding of Satan's monotheism from the perspective of Sufism as echoed by al-Hallaj, if understood correctly will have implications for the religious attitude of an inclusive society which leads to an attitude of religious moderation. In the concept of monotheism of the Devil, the perspective of Sufism considers that Satan is dhohirly regarded as a creature that is accursed, despicable, and an enemy of humans, but is understood by al-Hallaj with spiritual meaning as a creature that adheres to true monotheism, accompanied by a set of praises worthy of him.

The concept of Satanic monotheism from the perspective of Sufism. If it is associated with a person's religious attitude, it contains the values of religious moderation, including:

#### a) Religious Freedom

Freedom of religion is an expression that shows the right of every human being to choose a religious belief, therefore no one other than himself has the right to impose the religion he believes in. On the other hand, everyone has the right to believe in something according to his own will (Sunardi Basri Iman, 2022). Of course, this must be by the limits permitted by freedom in adopting beliefs, for example, to invite other people to follow their beliefs must be in a good way . Religious freedom is based on the concept that every individual has absolute freedom to choose religious belief or in other words every individual has freedom of religion without any coercion from any party.

In the concept of monotheism, the Devil contains an attitude in religion one should not judge good or bad one's religion is only judged by something that appears outwardly. In this Sufi tradition, the Devil plays a role as a symbol of evil which depicts a person's ungodliness and is attached to various forms of ugliness, but spiritually it is seen as a being who obeys and obeys God's commands. This confirms that a person who outwardly shows ungodliness in religion does not necessarily mean that inwardly his religious quality is low, and vice versa. In other words, it can be stated that in addressing religious truth, it cannot be measured in black and white, because religion is closely related to feelings. Emha's statement that various human possibilities, in the process of their religiosity, cannot be judged "black-and-white", meaning that the process of human interpretation of the existence of the True One (God) is highly multilevel in quality. Emha gave an example that some people believe in the ability of religion and at the same time believe in the role of God. On the other hand, some people do not believe in the legitimacy of religion, but hope in God's function. Some do not believe in the existence of God but believe in religious values .

In the philosophical Sufi tradition, the principles of religious moderation are also shown in the concept of *Wahdat al-Adyan* which views that all religions are essentially the same and what distinguishes them lies in their sharia alone. In the history of Sufism, it is noted that al-Hallaj was the Sufi who first brought up the concept of *Wahdat al-Adyan* and was further developed by other thinkers, such as Ibn al-'Arabi, Jalaluddin al-Rumi, Hazrat Inayat Khan, and soon (Arrasyid, 2022).

The principle of religious moderation is implemented with the attitude of respecting other people's religions has been found in the verses of al-Hallaj's poetry as follows:

*"I have pondered long about religions  
I found one root with so many branches  
Don't force people to hug just one  
Because it will turn it away from the stabbing roots  
Should have let him find the root itself  
That root will reveal all the elegance and a million meanings  
Then he will understand" (Al-Hallaj, 2002)*

Because of that, there is no need to debate principal matters in religion with other people outside of our religion. Moreover, it shows that only the religion we profess contains the truth, while other people's religions are considered wrong and heretical. Moreover, coupled with the disbelief of other groups even though they are in the same religion. The truth of religion can only be understood by people who directly experience what they believe



without the need to find fault with other religions. Thus, the attitude of imposing religion or belief on others, whatever the reason, is not justified in the concept of religious moderation.

Related to this issue, Emha distinguishes between infidels, atheists, and shirk. In Emha's view, there is a difference between infidels and atheists. Infidel acknowledges that God exists but is denied, while atheist does not admit that God exists, meanwhile shirk is admitting that God exists but is partnered with. As for those who have the right to say someone is infidel, atheist, or even Muslim, only Allah alone. Therefore, a person who disbelieves in others is a disbeliever because he has usurped Allah's rights. In this case, Emha said that Muslims, Christians, infidels, and others, are brothers. If what he believes is wrong then that is between him and his Lord and not our business. We can't blame them (Nadjib, 2019b). Regarding atheism, Emha said that an atheist does not immediately mean immoral, asocial, or contrary to the level of truth and justice, because he (atheist) in certain matters has the idealism of truth or fanaticism of justice which is even stronger than adherents of the religion (Nadjib, 2017b). Here an atheist can enter the depths of his human experience regarding the values of justice, honesty, and truth without going through the formalities of a religion's teachings. Universal moral values, such as justice, honesty, and truth do not only come from references to God's revelation or religious doctrine but potentially from various other sources (Hadi, 2017).

Islam is a universal religion, in the sense that it is intended for all mankind, although this view is also shared by other people, such as Jews, Christians, Hindus, and Buddhists. This view requires universal religious social attitudes, such as tolerance, freedom, justice, and honesty. In heterogeneous and plural communities, these universal socio-religious attitudes must be created. In the Islamic context, these attitudes have been outlined in the Holy Qur'an that universal truth, by itself is one, although there are various possible manifestations. This gave birth to the anthropological view that at first humanity was single because it was guided by a single truth (Ramdanil Mubarak, 2021).

If it is related to religious problems in Indonesia, of course, it is very appropriate and a solution to the problems that arise. Indonesian society in reality has a diversity of religions which of course has more potential to create conflict in the name of religion. The attitude of religious moderation is ultimately able to contribute to the creation of harmony in religious and social life.

### **b) Tolerance**

In the Big Indonesian Dictionary, it is stated that the meaning of the word "tolerance" is "broadness in the sense of liking to get along with anyone, allowing people to have other opinions or opinions, not wanting to interfere with the freedom of thought and other beliefs" (Bahasa, 2019). Whereas in Arabic, the word tolerance has a meaning that is commensurate with the word "*tasamuh*" which means to behave well (tolerance), as exemplified in the Arabic Dictionary, namely the word "*tasamaha al-qoumu*" which means "(people) are equally good (tolerance)" (Yunus, 2018). The most important aspect of tolerance is the strong desire to be able to understand other groups without losing one's identity. This tolerant attitude is a consequence of the religious attitude of inclusivism, which refers to an attitude that sees the possibility that other people are right and does not think that only he is right.

Tolerance is an attitude that must be developed in the context of Indonesian society of different races, religions, and ethnicities to suppress disputes and upheaval. This is because tolerance refers to mutual respect and respect for others, including respecting behavior in religion. In addition, tolerance will also give birth to an attitude of awareness from each person to appreciate and respect the opinions and actions taken by other different groups. Furthermore, tolerance will give people freedom of religion to embrace the religion they believe in, get respect, and get recognition for their existence, so that they are allowed to be able to live side by side, as exemplified by the Prophet Muhammad saw in Medina (Abur Hamdi Usman, Mohd Farid Ravi, 2023).

Peacefully processing the spread of Islam forms the character of a society that is *tawassuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant). These characters will eventually form a way of thinking and acting that will lead to harmonious conditions and not show extreme attitudes in responding to various social developments. In this way, various national problems will be able to be resolved without bloodshed. Indonesian people do not like extreme attitudes which are usually difficult to negotiate in taking steps to resolve the problems they face. Extreme characters only know "lose" and "win", while moderate characters will prioritize win-win solutions, everyone feels like they have won (Ahmad, 2021).

In realizing an attitude of tolerance between religious communities, the Sufis try to take a different approach from the rationalists. According to them, rationalism is not enough to be the basis for someone to be tolerant of

others. Humans according to them are not merely rational beings, but also have aspects of spirituality, intuition, imagination, and others. Rational logic often fails to find the true truth. Philosophical Sufis consider that the discovery of truth can only be achieved through the process of uncovering the veil (*mukasyafah*) by way of genuine spiritual practice (*mujahadah*). In their eyes, all of God's creation is the same (Iwan Ridwan Paturochman, Supian Ramli, Iwan Ridwan, Fauziah Nasution, 2024). An esoteric approach to Truth will be able to remove theological-exclusive divides, which make humans compartmentalized in concepts based on their reason. In an esoteric view, the Almighty is the Absolute Truth (The Truth), undivided, but from that One emanates various "truths" (truths) like the sun which emits its light, namely the essence of light is only one and without color, but the spectrum of flashes of light is can be captured by the human eye in a colorful impression (Ali, 2012).

The concept of monotheism of Satan which is understood in the philosophical Sufi tradition contains an attitude of tolerance in religion. Tolerance itself is one of the principles developed by religious moderation. This understanding of the concept of monotheism of the Devil contains logical consequences for the concept of *wahdat al-adyan* which is based on the assertion that God is the source of religious differences in the universe. The existence of differences in faith among human beings on this earth has indeed been the will of God Himself. Likewise in understanding the role of Satan as a negative force created by God to test human faith it has become God's will. The basic principle of this thinking will be able to lead to an attitude of tolerance in religion because religious differences are an inevitability of God's will, so religious people must uphold these differences by being mutually respectful and respectful of fellow religious people.

#### 4.0 Conclusion

The concept of the monotheism of Satan in Sufism literature was found for the first time in the thought of Abu Mansur al-Hallaj, which is a unique and paradoxical phenomenon of Sufism, namely a thought that involves mystical experiences from religious traditions outside of Islam, and contradicts the thoughts of Islamic scholars. scholars in general. After al-Hallaj, the concept of the monotheism of Satan is strengthened by the thought of 'Ain al-Quddat by emphasizing the loving relationship between Satan and God. Along with the dynamics of the development of tasawwuf itself, the discussion about the figure of Satan packaged in monotheism has played a role and will continue to play a role in efforts to revive culture in Islam.

In realizing an attitude of religious moderation, a religious approach is needed that can shape the character of a society that is *tawassuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant), so with these characteristics, it will be able to avoid extreme and radical attitudes in religion. One of the religious approaches in question is the Sufism approach, namely an approach that focuses on aspects of spirituality. Likewise, the concept of monotheism of Satan in the perspective of Sufism has relevance and implications for the values of religious moderation in realizing an attitude of tolerance and respect for religious freedom, because in principle, in the perspective of Sufism, all of God's creations are the same, even though they appear to be different in appearance. Only God has the right to judge the quality of a person's religion, not humans.

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