

THE RELEVANCE OF THE ABU DHABI DOCUMENT AS A SUSTAINABILITY OF RELIGIOUS MODERATION IN INDONESIA FROM A HADITH PERSPECTIVE

RELEVANSI DOKUMEN ABU DHABI SEBAGAI KEBERLANJUTAN MODERASI BERAGAMA DI INDONESIA DALAM PERSPEKTIF HADIS

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Abstract

Pope Francis and Al-Azhar Grand Imam Ahmad Al-Tayyeb signed the Abu Dhabi Document. On February 4, 2019, they signed the Document of Human Brotherhood for World Peace and Coexistence. Through a hadith perspective, the purpose of this study is to discuss the significance of the Abu Dhabi document as a continuation of religious moderation in Indonesia. Case studies on religious studies were the focus of the qualitative research that took place. The researcher was treated as an outsider in this method. Based on the findings of the research, it is seen that the Abu Dhabi document has significance for the long-term sustainability of religious moderation in Indonesia from the perspective of hadith so that Indonesia can use the Abu Dhabi document as a model of religious moderation. Through hadith, this study offers a new perspective on the Abu Dhabi document. In the context of religious life in Indonesia, traditions on humanity and religious moderation emerge as an essential source of inspiration. As a direction for religious moderation, one alternative is the relevance of the values outlined in the Abu Dhabi document. As a result, this study shows that, from a hadith perspective, the significance of the Abu Dhabi document may be related to the long-term sustainability of religious moderation in Indonesia.

Keywords: Abu Dhabi, Document, Hadith, Moderation

Abstrak

Paus Fransiskus dan Imam Besar Al-Azhar Ahmad Al-Tayyeb menandatangani Dokumen Abu Dhabi. Pada tanggal 4 Februari 2019, keduanya menandatangani Dokumen Persaudaraan Manusia untuk Perdamaian Dunia dan Hidup Bersama. Melalui perspektif hadis, tujuan dari penelitian ini adalah untuk membahas signifikansi dokumen Abu Dhabi sebagai kelanjutan dari moderasi beragama di Indonesia. Studi kasus tentang studi agama adalah fokus dari penelitian kualitatif yang berlangsung. Peneliti diperlakukan sebagai outsider dalam metode ini. Berdasarkan temuan penelitian, terlihat bahwa dokumen Abu Dhabi memiliki arti penting bagi keberlangsungan jangka panjang moderasi beragama di Indonesia dari perspektif hadis, sehingga Indonesia dapat menggunakan dokumen Abu Dhabi sebagai model moderasi beragama. Melalui hadis, penelitian ini menawarkan perspektif baru terhadap dokumen Abu Dhabi. Pada konteks kehidupan beragama di Indonesia, hadis-hadis tentang kemanusiaan dan moderasi beragama muncul sebagai sumber inspirasi yang penting. Sebagai arah moderasi beragama, salah satu alternatifnya adalah

relevansi nilai-nilai yang diuraikan dalam dokumen Abu Dhabi. Hasilnya, penelitian ini menunjukkan bahwa, dari perspektif hadis, signifikansi dokumen Abu Dhabi mungkin terkait dengan keberlangsungan jangka panjang moderasi beragama di Indonesia.

Kata kunci: *Abu Dhabi, Dokumen, Hadis, Moderasi*

INTRODUCTION

Pope Francis and Al-Azhar Grand Imam Ahmad Al-Tayyeb signed the Abu Dhabi Document. On February 4, 2019, they signed the Document of Human Fraternity for World Peace and Coexistence. St. Francis of Assisi's conversation with Sultan Malik Al-Kamil during the Crusades inspired the meeting between Pope Francis and Al-Azhar Grand Imam Ahmad Al-Tayyeb. This conversation is very relevant to today's world, which is still plagued by violent conflicts in the name of religion (Agnes Regina Situmorang, 2022). The Abu Dhabi Document contains guidelines that should be disseminated worldwide and serve as a valuable roadmap for building peace and fostering interfaith harmony. This document should be disseminated to all people who believe in God, according to Pope Francis (Pope Francis & Ahmad al-Tayyeb, 2019).

However, Indonesian Catholics also participate in activities organized by the Indonesian Catholic Church through the Indonesian Bishops' Conference, Dioceses, and Parishes, down to the smallest neighborhood or area level, where seminars catechesis or faith deepening with specific themes are held. These activities support religious moderation (Darung & Yuda, 2021). Similarly, al-Qaradhawi's approach to hadith thinking in Islam, also known as "*washatiyah*," distinguishes between the sunnah as a law to be followed and the sunnah that is not a law, as well as between the general-persistent and temporary-specific sunnah. Al-Qardhawi tries in some of his works to make the Prophetic traditions understandable in today's world. Al-Qardhawi takes several steps, starting with outlining the basics of hadith understanding, highlighting the various factors that lead to misunderstanding, and offering methods for religious moderation (Zulkifli, 2018). Therefore, the purpose of this study is to discuss, from a hadith perspective, the relevance of the Abu Dhabi document as a continuation of religious moderation in Indonesia.

Research on the topic of religious moderation is not entirely new. Several well-known researchers have pointed out what religious moderation means. For example, Quraysh Shihab explains what moderation means in his book and gives advice on how to use it properly (Irama & Channa, 2021). The Indonesian government proclaimed 2019 as the "Year of Moderation" in response to several conflicts and tensions that arose among people of different religious, ethnic, and other backgrounds. The Ministry of Religious Affairs' commitment to continue promoting religious moderation is in line with this designation. In addition, a mandatory program established by the Ministry of Religious Affairs proclaimed

2022 as the year of religious tolerance. Religion becomes a balanced perspective and direction between the affairs of this world and the hereafter, reason and heart, ratios and norms, idealism and facts, individuals, and society.

Religion is also a fair middle-way solution in dealing with life and social problems. It follows the purpose of religion, which was revealed to the world to be a guide to life. Religion was revealed to the world to answer various global issues, including issues about the family (private) and the state (public). Facing various difficulties in religious moderation given the various dynamics that arise in this disruption period. There are at least three significant challenges. The first is the strengthening of religious radicalism: textual, symbolic, single truth claims, identity, and rejection of differences. Second, Indonesia is a country with diverse religions, beliefs, madhabs, and sects. Third, the position of weak groups in a relationship is becoming increasingly risky, both the relationship between minorities and majorities and between men and women (not moderate) (Jamaluddin, 2022).

The phenomenon of cultural diversity requires religious leaders, as public servants, to understand multicultural knowledge and awareness to be competent in dealing with differences, no matter how small they may be within the target group. Religious leaders need to sharpen their perceptions, gain a basic understanding of cultural diversity, and understand the various forms of racism, stereotyping, and discrimination often encountered in society. Religious leaders are expected to be agents of change in a multicultural society, experts in resolving conflicts, and consult with relevant parties to improve group harmony (Agus Akhmadi, 2019). Several factors influence the rise of ethnic sentiment in the country. However, based on the joint reflection of Pope Francis and the Grand Imam of Al-Azhar, Sheikh Ahmed Al-Tayyeb, in the Abu Dhabi Document stated that the root of the crisis of the modern world, including intolerance, is the insensitivity of human conscience, the drift away from religious values, and the spread of individualism accompanied by a materialistic philosophy that deifies humans and prioritizes worldliness and materialism. Moreover, the Abu Dhabi Document states that terrorism spreads panic, terror, and pessimism wherever it occurs—in the East, West, North, or South—but not because of religion, even when the terrorists are doing it for themselves. Instead, terrorism is caused by policies that encourage pride, hunger, poverty, injustice, oppression, and misinterpretation of religious texts (Sene & Ngongo, 2022).

Religion places a high value on human life, hence the importance of religious moderation. Extremists are only concerned with the glory of God and to the exclusion of humanity. Moderation in religion is also crucial because religions change and allow for different ways of interpreting their teachings. Conflict is inevitable if people stick to one interpretation. Moderation in religion means being open to different interpretations and being tolerant of them (Singgih, 2022). Religious moderation is a balance between extreme and excessive worship and

moderate understanding and practice. As the holy book of Muslims, the Qur'an and hadith offer perspectives on how to deal with violence committed in the name of religion and, if found, can stop a person from committing violence and terror, especially against people of other religions (Nurdin, 2021). In the same vein, the Abu Dhabi Document call emphasizes the importance of raising religious awareness as well as the need to reawaken a sense of tolerance in the hearts of the new generation through good education, adherence to moral values, and correct religious teachings (Sene & Ngongo, 2022).

Previous research has discussed the Abu Dhabi Document, "The Sacred Duty of Catholics in Dialogue with Other Religions in Indonesia Viewed from the Abu Dhabi Document Articles 23-24," by Adry Yanto Saputra and Agustinus Mujianto in *Studia Philosophica et Theologica* in 2021. This study focuses on interfaith dialogue. Dialogue with people of other religions is a sacred duty for Catholics in Indonesia. This sacred duty is part of the mission given by Jesus Christ himself to spread love throughout the world, which is currently experiencing a humanitarian crisis where religion is used to provoke war, hatred, violence, and murder. This research identifies the relationship between chapters 23-24 of the Abu Dhabi document, Raymundus Sudhiarsa's Theology of Margin, and the Fratelli Tutti document. The research found that interreligious dialog can focus on five topics: the purpose of religion, the noble value of life, peace, the right way to interpret teachings, and brotherhood (Mujianto & Saputro, 2021).

The current research is reinforced by previous research. What previous research suggests may provide opportunities for additional investigation. It is essential to realize that the current research and previous research have similarities and differences. The Abu Dhabi document shows similarities between previous research and the current research. However, the body of knowledge in this study has novel differences. The hadith approach as a tool of analysis is used in this study to present the concept from a different perspective, thus adding something new to what has been previously studied.

Seeing, responding to, and practicing all the paired concepts in a fair and balanced way is the essence of religious moderation. Fairness refers to 1) objective; 2) in favor of the truth; and 3) appropriate and not arbitrary. This, as per the term "*referee*", which refers to someone who officiates a match, can be interpreted as a person who favors the truth rather than bias (Jamaluddin, 2022). Mulyana states that although horizontal communication between communities has been well established, inter-ethnic clashes continue to occur in various regions. These clashes can be as simple as inter-ethnic stereotypes and prejudices, discrimination, open conflict, and inter-ethnic massacres that result in casualties (Mulyana, 2008). There is inter-ethnic competition for positions in various institutions, not only among community members but also among political elites and academics. The social skills of community members in interacting with others need to be possessed by every member of society because human interaction is quite intense

in a multicultural society. According to Curtis in Ahmadi (2019), these abilities are divided into three categories, namely affiliation (cooperation), cooperation and conflict resolution (cooperation and conflict resolution), and empathy (kindness, care, and compassion) (Jamaluddin, 2022).

Wasathiyah Islam is a term often used by Azyumardi Azra to describe religious moderation. He emphasized that a long historical process shaped the tradition of *wasathiyah* Islam in Indonesia. It began with the warless Islamization of local cultures in an inclusive, accommodating, and acculturative manner by scholars. However, in the beginning, signs of syncretism with local religious practices and beliefs appeared. Before that, the wave of Islamic renewal continued, bringing with it ideas whose ultimate goal was to conform Indonesian Muslims to Islamic orthodoxy in practice and thought (Andika Putra, Atun Homsatun, Jamhari, Mefta Setiani, Nurhidayah, 2021). The ability to connect dogma with reality and text with context is moderation in thought. Active moderation (moderation that fosters pre-existing attitudes) and passive moderation (moderation that fosters pre-existing attitudes) are examples of moderation in action. Finally, moderation in movement refers to a general attitude with permanent legal authority to implement (Qowaid, Supriyadi, Murtadlo, & Amalia, 2020).

Through its teachings, the Catholic Church emphasizes the importance of perspectives, attitudes, behaviors, and ways of acting that demonstrate religious moderation with a focus on national commitment. It is reflected in declarations made by the Magisterium of the Church, Pastoral Notes written by the Indonesian Conference of Church Guardians (KWI), and Shepherd's Letters written by Diocesan Local Church leaders (Darung & Yuda, 2021). Likewise, Muslims today face at least two difficulties: First, the tendency of some Muslims to read religious texts very strictly and try to impose such ways of thinking on Muslim societies, sometimes by using violence; Second, the other extreme tendency is not to follow religion and succumb to the negative attitudes and actions of other cultures and civilizations. Using religious texts such as the Qur'an and hadith as well as classical scholarly works such as *turats* as a basis and framework of thought as an attempt at coercion. However, this is done without understanding these texts in their entirety and without regard to their historical context because of the different ways of life in contemporary society compared to the way of thinking of previous generations (Fahri & Zainuri, 2019).

In his 1990 book *Projekt Weltethos* (Global Ethics Project), Catholic thinker Hans Kueng reaffirmed his conviction and realization that religious humanity must meet and bind itself in consciousness at the point of universal religious values for the world to continue. All religions already have these values "inherently"; it is only a matter of realizing them, awakening to them, living them, and passing them on (Paul Tasik Galle', 2023). Moreover, the Abu Dhabi document urges educated individuals to rediscover the values of peace, justice, kindness, beauty, human brotherhood, and coexistence as the foundation for the

salvation of others. The majesty of faith in God that unites divided hearts can be demonstrated through this declaration. This declaration can be a sign that East and West, North and South, are close enough to cooperate and live together as loving brothers. This joint document of the Pope and Grand Imam Al-Tayyeb explicitly calls on people of all faiths to study and reflect more deeply on the diversity of societies and the fundamental differences that are often cited as the roots of miscommunication, hostility, and social inequality (Agnes Regina Situmorang, 2022).

The main issue, according to the explanation, is the relevance of the Abu Dhabi document to the sustainability of religious moderation in Indonesia from the perspective of hadith. The problem of this study is the relevance of the Abu Dhabi document as a sustainability or long-term sustainability of religious moderation in Indonesia from the perspective of hadith. The purpose of this study is to discuss, from a hadith perspective, the significance of the Abu Dhabi document in terms of the long-term sustainability of religious moderation in Indonesia. Of course, there are theoretical and practical benefits to science from conducting research and proposing ideas. Theoretically, this research adds to our understanding of the study of religion from a hadith perspective, and practically, this research has a positive effect on the long-term sustainability of interfaith relations in Indonesia.

METHOD

Case studies on religious studies are the focus of ongoing qualitative research. The researcher is treated as an outsider in this method. To achieve objectivity and neutrality of the researcher, according to Knott, the following approach must be taken, namely treating the researcher as an outsider: models for insiders include complete participants (pure participants) and participants as observers (participants as researchers), as well as observers as participants (researchers as participants) and complete observers (pure researchers) models for outsider researchers (Jannah, 2020). In religious studies, this kind of research is known as insider and outsider research. Hence, the primary data sources in this study are the Abu Dhabi Documents and the hadith texts, and the secondary sources are appropriate references in this study. To compile the data, analysis, inventory of findings, and interpretation were organized. Knott divided the group of reviewers into insiders and outsiders when collecting data. In addition, insiders are classified as participants, researchers, or pure participants. Researchers as participants and pure researchers are the other two categories of outsiders (Knott, 2005). According to the insider and outsider diagram, the position of the researcher as a participant investigating the data source occupies a central position in this regard. Moreover, it helps in understanding religion in both normative-theological and historical-empirical contexts. Knott's data analysis shows that the neutral position - participant as observer and observer

as participant - does not rule out the possibility that insiders can be more critical of their religion and outsiders can feel the exceptional experience felt by insiders (Aris Try, 2017).

DISCUSSION

Syarah Hadith Moderation

In practical terms, moderate or middle-way Islam can be divided into four categories, namely as follows: 1) moderate in religious issues; 2) moderate in religious practices; 3) moderate in personality and temperament issues; and 4) moderate in issues related to *tasyri'* (the creation of sharia) (Fahri & Zainuri, 2019). Indicators of religious moderation were crystallized as a first step when Minister of Religious Affairs Lukman Hakim Saifuddin ordered the Research and Development and Training Agency to conduct a study. These indicators include national commitment, tolerance, non-violence, and accommodation of local culture (local wisdom). These four indicators can be used to determine a person's level of vulnerability and how moderate religion is in Indonesia. It is necessary to recognize these weaknesses in order to identify them and take the necessary steps to improve religious moderation. Of course, these four indicators are not fixed prices but can be expanded, reduced, or changed depending on the findings of future research. However, for now, it is believed that the four indicators are still relevant for assessing religious moderation (Jamaluddin, 2022).

Al-Asfahaniy uses the word "*sawa'un*" to describe *wasathiyah*, which is defined as "an attitude of mediocrity or non-fanatic and self-righteousness," not engaging in excessive behavior in practicing religion (*Irafath*) and making religious matters simple (*Tafrith*). According to Ibn 'Ashur, the word "wasath" has two different meanings. First, the word "*wasath*" can refer to something that has two comparable ends, or it can also mean something that is in the middle. This initial meaning is closer to the meaning of the language. Secondly, the word "*wasath*" implies Islamic values that are based on a straight and middle mind or that doing something does not require excessive behavior. At-Thabari goes on to say that "*wasath*," which means "chosen, comprehensive, and just," refers to various aspects of human life (Andika Putra, Atun Homsatun, Jamhari, Mefta Setiani, Nurhidayah, 2021).

Hadiths need to be studied because they have spread among Muslims over a long period. As a result, there is a possibility of misunderstanding the Prophet's traditions. Meanwhile, the challenges faced by society continue to grow along with the times. Therefore, a comprehensive effort is needed to use various methods to understand the hadith, both textually and contextually (Zulkifli, 2018). Hanafiyya scholars generally divide the validity of hadith into three levels, although with different wording but referring to the same substance,

namely *mutawatir*, *masyhur*, and *ahad*, in the terminology used by al-Dabusi and al Jassas. *Mutawatir* has a truth that is knowledge *al yaqin*, *masyhur* has a truth that is *tuma'ninatul qalb*, while *ahad* has a truth that can be wrong and can be right. So, on that basis, these traditions are called *mutawatir* traditions, *masyhur* traditions, and *ahad* traditions (Shofiyyuddin, 2017).

The thematic (*maudhu'i*) method can be used to investigate hadith to elaborate on the issue of religious moderation. Collecting traditions related to one topic or purpose is the aim of the *maudhū'i* method. The thematic approach to hadith comprehension requires a complete understanding of the meaning of the hadith by studying traditions related to the same topic and noting their correlations. The steps of thematic hadith study include identifying the topic or problem to be discussed, collecting traditions related to the topic, classifying the traditions and *i'tibār* the entire hadith *sanad*, investigating the personalities and intellectual abilities of the narrators, proving the presence or absence of *'illah* and *shāz* (irregularities) in the hadith *matan*, reviewing similar themes, comparing interpretations of the hadith, supplementing the discussion with supporting traditions or verses, compiling the results of the study, and ending with a conclusion (Ira, 2019). Commentary can be used to draw connections between the issues being studied and the traditions found.

An explanation of the studied traditions on religious moderation is given below. Table 1 shows that Hadith number 1 is about avoiding disturbances on the road and that shyness is part of faith. Hadith number 2 is about speaking well and not disturbing others. Moderation, self-improvement, and honesty are theme number 3. Hadith number 4 is about not making enemies. Number 5 is about improving morals and not committing crimes. Number 6 is about protecting and praying for the weak.

Table 1.
Thematic Hadith on Moderation

No.	Translation	Hadith on Moderation
1.	According to Abu Hurairah, "more than sixty (or seventy) branches make up faith. <i>Laa ilaaha illallah</i> is the highest form of faith, while shame is a form of faith. The lowest form of faith is removing obstacles from the path." (Sahih Bukhari and Muslim).	عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ
2.	Abu Hurairah reported that the Prophet (peace and blessings of Allah be upon him) said: "Whoever believes in Allah and the Last Day should speak kindly or keep quiet, and whoever believes in Allah and the Last Day should not disturb his neighbor." (Sahih Bukhari no. 5559).	عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

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| <p>3. According to Abu Hurairah, he said, "When the verse was revealed, it read: "Whoever does evil will be rewarded with evil" (Qs. An-Nisaa'(4): 123), the Muslims became worried. Then the Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not overdo it; be sincere and correct. Verily, even if a Muslim is hit by a stone or pierced by a thorn, every calamity is expiation for their sins." (Sahih Muslim no. 4671).</p> | <p>حَدَّثَ عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ
مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ { بَلَغَتْ مِنْ
الْمُسْلِمِينَ مِثْلًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَارِبُوا وَسَدِّدُوا
فَفِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ حَتَّى
الْتِكْبَةِ يُنْكَبُهَا أَوْ الشَّوْكَةِ يُشَاكَبُهَا قَالَ مُسْلِمٌ
هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحْيِصِينَ
مِنْ أَهْلِ مَكَّةَ</p> |
| <p>4. Abi Mulaikah narrated that 'Aisha said, "The Messenger of Allah (peace and blessings of Allaah be upon him) said: "The most hated people by Allah are those who are stubborn and hostile." (Sahih Muslim no. 4821).</p> | <p>عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِمُ</p> |
| <p>5. Shaiq narrated to me from Masruq, who said, "We were once sitting and chatting with 'Abdullah ibn 'Amr, when he suddenly said, "The Messenger of Allah (peace and blessings of Allah be upon him) never did anything wrong and never asked for anything wrong, he said, "Verily, the best among you is the one with the best manners." (Sahih Bukhari no. 5575).</p> | <p>حَدَّثَنِي شَيْقٍ عَنْ مَسْرُوقٍ قَالَ كُنَّا
جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو يُحَدِّثُنَا إِذْ
قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا وَإِنَّهُ كَانَ يَقُولُ
إِنَّ خَيْرَكُمْ أَحْسَنُكُمْ أَخْلَاقًا</p> |
| <p>6. Mush'ab ibn Sa'd narrated that Sa'd considered himself to have an advantage over others. So the Prophet (peace and blessings of Allah be upon him) said, "You will not be helped and provided for except by the supplication of the weak among you." (Sahih Bukhari no. 2681).</p> | <p>عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ رَأَى سَعْدٌ
رَضِيَ اللَّهُ عَنْهُ أَنَّ لَهُ فَضْلًا عَلَى مَنْ
دُونَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ
تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضُعْفَائِكُمْ</p> |

A study of hadith ideally begins with *takhrij* and continues with interpretation. It is because there is a need first to investigate the integrity of the tradition. However, traditions that teach virtue (*Fadhail 'amal*) are sometimes overlooked. Hadiths related to the topic of "religious moderation" were selected. The traditions selected are related to moderation, goodness, and religious traditions that adhere to moderation. However, the *sanad* or *matan* can still be used to trace the traditions. It will help in comprehensively interpreting the traditions. The selection of traditions for thematic hadith research should be free from *shāz* or *'illat* so that there are no contradictions among the included traditions. After that, the meaning of the hadith can be deduced so that it can be applied to research. The tradition of tradition analysis has flourished in the modern era. However, it still resembles the medieval era due to the dominance of the *al-Kutub al-Sittah* and the fact that most scholars repeat previous explanations. However, one thing that distinguishes the modern era from the previous two eras is that it has begun to explain hadith using modern science or the social-humanities sciences (Darmalaksana, 2020).

“And thus (also) We have made you (Muslims), the middle people and the chosen people,” says Allah Almighty (QS Al Baqarah [2]: 143). As a result, al-Qaradhawi, as quoted by Karen Armstrong, states that the extreme stance of Muslims will damage the image. It is also one of the things that influenced al-Qaradhawi, so he chose a moderate attitude in addressing Islamic religious issues. Al-Qaradhawi’s observations show that a large number of Muslims take extreme positions on various religious issues. Furthermore, the Muslim spirit does not have the extreme attitudes that are currently prevalent in some parts of the Islamic world. On the contrary, the Prophet Muhammad came to introduce the path despised by extremists (the middle way, or *wasathiyyah*); al-Qaradhawi’s moderate approach is also supported by this reasoning (Zulkifli, 2018).

The idea of Islamic moderatism has at least five characteristics listed below in Indonesian Islamic thought. First, it is an Islamic proselytization ideology that is non-violent. Second, adopting a modern lifestyle and all its consequences, including democracy, science and technology, human rights, and similar concepts. Third, approaching and understanding Islamic teachings with rational thinking. Fourth, understanding Islamic teachings from their historical context. Fifth, Islamic law is determined through the use of *ijtihad* (*istinbat*). However, these five traits can be expanded to include some additional traits, such as tolerance, harmony, and cooperation among different religious groups. The mission of *Rahmatan lil ‘Alamin*, the moderatism of Islamic teachings, requires an attitude of non-violence in society, understanding of existing differences, prioritizing contextualization in interpreting divine verses, using the *istinbath* method in applying current laws, and utilizing scientific and technological approaches to justify and overcome the dynamics of problems in Indonesian society (Fahri & Zainuri, 2019).

Religious Moderation in the Abu Dhabi Document

Since 2019, February 4 has been designated as the International Day of the Human Fraternity by the United Nations. On the same day, World Catholic Leader Pope Francis and Grand Imam of Al-Azhar, Prof. Dr. Ahmed Al-Tayeb, signed an important and historic document in Abu Dhabi, the capital of the United Arab Emirates. “*Document on the Fraternity of Humanity for World Peace and Common Life*” is the title of the document. A Global Conference on Human Fraternity, chaired by the Grand Imam of Al-Azhar and attended by dozens of scholars from different countries, was organized. Dozens of interfaith representatives attended this conference with the aim of reviving dialog about peace and brotherhood among human beings, finding more efficient strategies to improve international relations, and combating extremist thinking and its adverse effects. The conference participants had a strong awareness of the importance of world peace and a sense of brotherhood between people. Every human being, even non-religious ones, has the same desire for peace as every religion teaches (Agnes Regina Situmorang, 2022).

It is noted that the *Pontifical Council for Interreligious Dialogue* (PCID) and Al-Azhar in Cairo, Egypt, have established official relations and cooperation since 1998. On May 28, 1998, PCID and the Permanent Committee of Al-Azhar at the Vatican signed the Permanent Pact of Cooperation between Monotheistic Religions. This signing took place under the direction of Pope John Paul II. On May 29, 1998, while receiving delegations from both sides at the Vatican, the Pope emphasized the importance of working together to strengthen the already positive relations between Catholics and Muslims. The Pope also reminded the meeting that dialogue between the two religions is becoming increasingly important and must be “credible” based on mutual respect, knowledge, and acceptance. Both PCID and Al-Azhar have a long history of collaboration, with both organizations holding conferences or meetings to bring together various stakeholders and contribute to the development of the nation and its citizens. However, both organizations have had their share of “crises” during the time of Pope Benedict XVI and Pope John Paul II. It is because Pope Benedict XVI made a statement in a public lecture on September 12, 2006, in Regensburg, Germany, and the Pope spoke publicly about the situation of Christians in Middle Eastern countries in early 2011. Muslims were considered unfriendly and even offended by the Pope’s remarks. However, when faced with more extensive interests (even those concerning the fate of the world), relations and cooperation are continuously strengthened by the deepest desires of both sides. Therefore, there was a strong message of openness and willingness to strengthen relations and cooperation with Muslims to promote peace and interreligious harmony after Pope Benedict XVI retired in 2013 and was succeeded by Pope Francis. At the request of the PICD chairman at the time, Cardinal Jean Louis Tauran, the Grand Imam of Al-Azhar, visited the Vatican in May 2016 to meet with Pope Francis (Paulus Tasik Galle’, 2023).

There are several ideas at issue in the Abu Dhabi Document, including firm religious belief, freedom for all, justice, interfaith tolerance, and harmony, establishing interfaith dialogue, protecting places of worship, terrorism is not a religion, equal citizenship rights and responsibilities, upholding women’s rights, protecting children’s fundamental rights, and protecting the elderly and infirm. Because according to the Pope, “Faith in God unites and does not divide”. Despite our differences, faith keeps us away from hatred and hostility and brings us closer together (Pope Francis & Ahmad al-Tayyeb, 2019).

The content of the Abu Dhabi document starts with strong religious beliefs, which shows that people can tolerate each other by sticking to their beliefs and treating each other with respect. Since almost everyone enjoys freedom, it is essential to adopt an attitude of mutual respect among people. Everyone’s right to choose a religion is a human right. An aspect of human rights is that everyone has the right to justice without being subjected to violence, discrimination, or other adverse actions. Tolerance of religious groups results in some aspects of harmony because of the boundaries set by human rights. Thus, dialog and spaces

for interfaith meetings can influence tolerance and protection of individuals, religious communities, and beliefs. Terrorism is not part of religion if there is mutual respect and tolerance. People are taught to be cautious and always maintain a moderate attitude when it is stated that terrorism is not related to religion.

Equal citizenship rights and responsibilities are also addressed in the Abu Dhabi document. It shows that religious practice and obedience to the state can coexist. Both East and West need a good relationship. Both should be discussed so that each can benefit from the other's culture through productive discussion and exchange. Spiritual and religious problems caused by widespread materialism can be found in the East. Furthermore, the West has much to offer the East that can help free it from weakness, division, conflict, and the decline of culture, technology, and knowledge. Document number 22 from Abu Dhabi is vital to consider the religious, cultural, and historical differences that have a significant impact on the character, culture, and civilization of the East. Avoiding the politics of double standards, it is also essential to strengthen the bonds of fundamental human rights to help guarantee a life of dignity for all women and men in the West and East (Pope Francis & Ahmad al-Tayyeb, 2019). There will be a sense of upholding the rights of women, protecting the fundamental rights of children, and protecting the elderly and infirm through harmonious relationships. Of course, all rights of the vulnerable, elderly, and children must be upheld when protecting them, as there are often groups whose needs and rights remain unmet, such as providing access to people with disabilities or realizing their most basic human rights. It raises questions, as victims of violence often include children, the elderly, women, and the vulnerable.

There is relevance for Indonesian religious moderation in the Abu Dhabi Document. The Abu Dhabi Document will be seen from various perspectives by the Indonesian people, who consist of various ethnicities, races, religions, and identities. From the perspective of *Penghayat Kepercayaan Terhadap Tuhan Yang Maha Esa* (Believers of the Unofficial Religions), there will undoubtedly be universal values combined with local wisdom. Similarly, if Hinduism is able to build a harmonious relationship between humans and *Sang Hyang Widhi* through *Tri Hita Karana*, then it is the foundation for achieving happiness in life. *Tri Hita Karana* must be embedded in individual and community life. *Samadhi* (Meditation), which is a tool of inner calm, is one of the Buddhist teachings on self-control and various values. According to this teaching, the working pattern of the mind becomes structured, organized, humble, or noble. In addition, *samadhi* is a way to get rid of mental impurities that are full of evil, greed, hatred, delusion, and ignorance. In addition, in the Khonghucian religion, there are eight virtues, namely: 1. filial piety (*Xiao*), 2. humility (*Ti*), 3. *satya* or relations between humans and God (*Zhong*), 4. trustworthiness (*Xin*), 5. morality (*Li*), 6. righteousness (*Yi*), 7. pure heart (*Lian*), 8. shame (*Chi*). Likewise, various other religions or beliefs

that exist certainly teach goodness (Adiansyah, 2017). The positive values of the Abu Dhabi Document offer opportunities for dialogue, as well as security and protection for various religions and beliefs.

Relevance of Abu Dhabi Document as Sustainability of Religious Moderation in Indonesia from Hadith Perspective

The government continues to support religious moderation because it is seen as having strategic value for the growth of religious understanding in the religious field (Aditya & Mayasari, 2022). The Abu Dhabi document can be used in relation to religious moderation in Indonesia and has relevance to hadith texts. For those who have religious or spiritual beliefs, the contents of the Abu Dhabi document can be a reference for human rights. In addition, the Qur'an and hadith, as guidelines for human life, have been used to regulate or guide human rights. Therefore, we need to know what our rights are and always fight for them as long as we do not violate or exceed the rights of others (Hafniati, 2018). On the other hand, discussions about religious radicalism are very troubling. There is a lot of talk about terror attacks. It is a strong warning for religious harmony in Indonesia that terrorism is still a threat. Whether for religious or political reasons, acts of terrorism cannot be justified, whatever the reason and motivation (Mukhlis, 2016). As was the case during the conflict between the United States and Afghanistan, efforts to combat terrorism should not be carried out with violence. Violent tactics are not only a form of terrorism itself, primarily when used against innocent civilians, but will also only create a "cycle of terrorism," which will not eradicate terror and terrorism. Solutions to underlying problems should be the first step in the fight against terrorism. Injustice and insecurity in current international relations, which in turn encourage double standards, is one of the most significant causes of terrorism (Azra, 2002).

The Abu Dhabi document emphasizes that religion has nothing to do with terrorism. It even states that Eastern and Western countries should be on good terms and not hold each other to different standards. It is in line with the hadith narrated by Muslim number 4821, which states that Allah Almighty hates enmity. Consequently, acts of terrorism suggest that there are other motives at play. In the Indonesian context, this is also true. Even women are becoming increasingly involved in terrorist groups and activities. It seems that women are not inferior to men in any way, shape, or form. However, it remains unclear whether women participate in the ideology and practice of terrorism out of their consciousness or due to male pressure. Lies Marcoes Natsir is a peace activist, and two researchers (Kompas, 16/5/2018) Musdah Mulia also mentioned "feminization of terrorism", "feminization of radical movements", and "feminization of radicalism" when listing women involved in networks that support terrorism and radicalism in recent years. Since the term "feminist" refers to the equality of women and men, which is also associated with gentleness rather than violence, these terms are contradictory. Information from Densus 88 Antiterror showed that RMN's wife,

DA, was actively communicating with DW, a female terrorist inmate at Medan's Class II Women's Prison, both in person and through social media (Azra, 2020).

Steenbrink, a Catholic who has written about the history of Catholicism in Indonesia, thinks that the fact that Indonesia has a majority Muslim population is enough to change how the church views social doctrine. Steenbrink's work includes discussions on healthcare, Pancasila and *sharia*, the secular basis of religion (Catholic), and theological debates among Catholic intellectuals and theologians. It is difficult to know whether religion causes violence. Secular institutions often hide or exploit religious motivations. As researchers, we must operationally define what we mean by religion to guarantee that religion is an independent variable of violence (Rakhmat, 2021). The definition of religion often involves belief. It is also tricky for Abrahamic religions as there is often a tug of war between sects, religious interpretations, or things that can change one's ideology. The Abu Dhabi document may represent a different orientation for religious perspectives. However, anyone can use violence. Therefore, it is worth investigating other potentially influencing factors, such as religious orientation or a sense of injustice felt by certain groups or individuals.

Indeed, the Abu Dhabi document mentions the rights and responsibilities of equal citizenship, upholding the rights of women, protecting the fundamental rights of children, and protecting the elderly and infirm. Hadith Bukhari number 2681 is in line with these values. "You will not be helped and protected except by the prayers of the weak among you". It indicates that the weak cannot be ignored. However, it is essential to remember that assistance to those who can be considered *as dhu'afa* or *mustadh'afin* is subject to several conditions and contexts in Islam. First and foremost, it is crucial to investigate the situations and conditions that led to a person or group being designated as *dhu'afa*, *mustadh'afin*, or persecuted, whether as a result of actions that go against the teachings of Islam, such as disrupting social life, religion, and the peace of the community. Perpetrators of crimes that disturb the peace and tranquility of society may be motivated by positive motives, for example, the desire to change the socio-political situation, which must be achieved using effective strategies. Islam rejects radical approaches and methods that harm other parts of society and cause chaos because they are not only against *sunnatullah* and human nature as a whole but also against the sense of justice (Azra, 2002).

In life, justice must be served, which is why the Abu Dhabi document mentions justice. It affirms that the only way to achieve a life of dignity to which every human being is entitled is through compassion-based justice (Pope Francis & Ahmad al-Tayyeb, 2019). Islam and other religions and faiths teach their followers to help and love those who are weak or persecuted (*dha'if*, or *mustadh'afin*), both doctrinally in the Quran and Prophetic traditions and through the example (*uswah hasanah*) of the Prophet Muhammad. Look at how the Prophet Muhammad defended oppressed slaves and abused women in the pre-Islamic

Arab social system. These are the groups that Islam defends and liberates (Azra, 2002). Hadith, reported by Muslim number 4671, shows a moderate attitude. Therefore, to achieve justice, a moderate attitude requires a just attitude. Because with justice, religious-based violence should not occur.

Discrimination, hate speech, and bans on home worship are still common. Houses of worship need to be protected, as can be seen from the contents of the Abu Dhabi document. It is important because "Whoever believes in Allah and the Last Day, let him not disturb his neighbor," stated in Bukhari's hadith number 5559. Of course, the demolition or banning of religious buildings can disturb the peace. In Indonesia, the constitution guarantees freedom of religion and belief. The mandate of the second amendment to the 1945 Constitution of the Republic of Indonesia, especially Article 28E paragraphs (1) and (2), reflects the fundamental value of Belief in One God, more specifically, the freedom to embrace religion and worship according to their respective religions and beliefs. In addition, Article 29(1) of the 1945 Constitution stipulates that "The State is based on the One True God" and guarantees freedom of religion and worship. "The State guarantees the freedom of each citizen to embrace his or her religion and to worship according to his or her religion and belief," the paragraph reads. The Indonesian government has ratified the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) into Law No. 11/2005 and Law No. 12/2005 respectively on October 28, 2005. As Indonesia has legally committed to the ICESCR, this ratification has implications for the implementation of human rights (Budijanto, 2016).

This paper offers a theoretical framework based on hadith and Abu Dhabi documents to understand acts of violence allegedly motivated or perpetrated by religion. It is necessary to avoid being subjected to secular ideologies that seek to monopolize religion when analyzing violence that occurs. However, acts of violence committed by religious actors should not be ignored. Basically, religious actors are unlikely to use violence as alleged by atheists. Therefore, a hypothesis can be formulated that religious actors are more likely to be agents of peace than perpetrators of violence because situational factors such as the dominance of exclusive religious orientations and discourses and unfair treatment "force" religious actors to choose violence (Rakhmat, 2021). Sectarianism is, therefore, a problem in Indonesia that cannot be ignored, taken for granted or believed to disappear on its own over time. These views and attitudes pose a severe threat to the future of a safe, peaceful, united, and undivided Indonesia, especially when seeing the increasing trend of sectarianism over the past decade. In this situation, all parties involved must be more vigilant and severe about stopping the rise of sectarianism. Political, social, and religious leaders must recognize the need to combat sectarianism and, through their respective institutions, make efforts to do so. Work is needed to build harmony and respect for the differences that exist between and within various religious, ethnic, and political groups. The

government also needs to be more determined to stop sectarianism from spreading throughout society. The state apparatus and the various statutory provisions that can combat sectarianism must be fully utilized. Education and socialization of the four pillars of the Indonesian nation-state are also needed to empower further efforts to foster harmony and mutual respect among various community groups: Pancasila, the 1945 Constitution, NKRI, and Unity in Diversity (Azra, 2020).

High-quality human resources need to be able to adapt to the changing times and rapid changes. At the very least, the scriptures contain a list of religious teachings about goodness. The Qur'an and hadith have been proven to support Muslims in transforming their lives. Similarly, a document that can be passed on to the next generation resulted from the meeting between Sheikh Ahmad al-Tayyeb and Pope Francis. Of course, these two religious figures illustrate the development of a superior civilization. If we use the Abu Dhabi document, Indonesia, with its religious moderation, will become relevant. The world's attention is focused on Indonesia's diversity. In Indonesia, the 1945 Constitution, Pancasila, NKRI, and *Bhinneka Tunggal Ika* go hand in hand with the value of religious moderation so that Indonesia can make a lasting contribution to the values of peace around the world. It is consistent with the hadith texts that have been used in this study to determine the significance of the Abu Dhabi document for religious moderation.

CONCLUSION

According to this study, the Abu Dhabi document is relevant from the perspective of hadith for the long-term sustainability and continuity of religious moderation in Indonesia. Pope Francis and Sheikh Ahmad al-Tayyeb signed the Abu Dhabi document, which is relevant to moderate conditions in Indonesia. Religious moderation in the Abu Dhabi document can be explained in the hadith commentary conducted. So, Indonesia can use the Abu Dhabi document as a model of religious moderation.

Through hadith, this study offers a new perspective on the Abu Dhabi document. As one of the contexts of religious life in Indonesia, hadith about humanity and religious moderation emerge as an essential source of inspiration. For the direction of religious moderation, one alternative is the relevance of the values outlined in the Abu Dhabi document. As a result, this study shows that, from a hadith perspective, the significance of the Abu Dhabi document is related to the long-term sustainability of religious moderation in Indonesia.

RECOMMENDATIONS

It should be realized that this research still has some limitations, especially policy data that can support the Abu Dhabi document. Due to the lack of policy

data that matches the Abu Dhabi document, there is a need for specialized research that focuses on the policy system. It shows that the policy data obtained will influence the practical application in the community. Various community entities, teachers or religious leaders, and stakeholders are groups that can be involved. Therefore, the practice of religious moderation in Indonesia can be a strong argument for protecting diversity in Indonesia. In addition, this follow-up research can be an effective policy design to promote religious moderation in Indonesia.

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