



Abu al-'Atahiyah's Perspective on Religious Moderation in Arabic Poetry

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Abstract: A. Teeuw stated that human being have at least four paths to understanding reality and truth: religion, science, philosophy, and art. Literature is distinct from three other truths as art. Literature can go beyond dogma, science, and philosophy. Poets can continue to be creative and imaginative, offering unrestricted thinking as long as their language moves the reader's emotions in accordance with truth fiction. This article attempted moderation with the four indicators of religious moderation developed by the Ministry of Religious Affairs of the Republic of Indonesia which based on Abu al-'Atahiyah perspective about religious moderation which were extracted from his poetry anthology with the note-taking technique. Afterwards, it was analyzed with a pragmatic approach in literary studies. The findings of this study indicated that Abu al-'Atahiyah also discussed the religious moderation in terms of tolerance, nonviolence, and accommodating local culture. As a result, this article demonstrated that the concepts of truth can also be found in literary works..

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Introduction

Literature is a form of expression that can express the beauty of words in a variety of ways, including moral and linguistic aspects. Literature has the ability to make an impact on readers, provide pleasure through the aesthetic element and inspire readers' creativity. Literature plays a crucial role in people's lives, providing education and enjoyment. Literary works, such as media, are the means by which an author conveys his ideas. Literary works serve as a bridge between the author's ideas and the message that is conveyed to the reader.¹

¹ A. Teeuw, *Sastra dan ilmu sastra: Pengantar Teori Sastra*, (Bandung: Pustaka Jaya, 1984).

Literary work is present in various forms. Contemporary poets describe Arabic literature as having four forms: poetry, prose, rhetoric and writing.² The Arabs believed that poetry is the most aesthetic form of literature because it combines passion and imagination. As a result, the Arabs wished to incorporate poetry into a variety of literary works.³ Poetry is an imaginative language that conveys new meanings, tastes, ideas, emotions, and mysteries about the human soul.⁴ Poetry includes four elements: pronunciation, form, meaning, and rhyme.⁵ In biblical terms, poetry is a literary work with concise language and symbols.⁶

The previous definitions define that poetry has structural limitations. Poetry uses the word brevity, which is filled with symbols and has a guaranteed meaning. Reading poetry without theory makes it difficult for readers to understand. Readers of poetry must read it correctly and apply one of the literary theories to guarantee meaning. Poetry construction consists of two elements: external construction and internal construction. The form of poetry is determined by its external structure. The internal structure contains both the material and the meaning of the poem.⁷ The external structure includes the pronunciation choice, sound construction, the words possibility in the sentence, sentence structure, and form composition. The internal structure contains the same theme, message, and implied meaning as the external structure.

Language as a medium for poetry was seen in the past as a science of tools and means, rather than a purpose of science, until the early nineteenth century. In the field of modern linguistic research, language plays an important role and it has become one of the purposes of the sciences. In addition to being one of the sciences of means, linguistics has become one of the most important social sciences that contribute to human behavior during contact with others.⁸ Language is the mirror of society, reflecting every demonstration: from civilization and sophistication, it is very relevant to all aspects of society, so the language has received the attention of linguist as a social phenomenon. It has become a science that examines its issues and its relationship with society.⁹ Language also plays a role in shaping the culture and way of thinking of society, as both

² Ahmad Syaib, *Ushul An-Naqud al-Adabi* (Cairo: Maktabah an-Nahdotu al-Misriyyah, 1994).

³ Yuuns Ali Mudhar and Bey Arifin, *Sejarah Kesustraan Arab* (Surabaya: Bina Ilmu, 1983).

⁴ Ahmad Syaib, *Ushul An-Naqud al-Adabi* (Cairo: Maktabah an-Nahdotu al-Misriyyah, 1994).

⁵ Ahmad Syaib, *Ushul An-Naqud al-Adabi* (Cairo: Maktabah an-Nahdotu al-Misriyyah, 1994).

⁶ Zainuddin Fananie, *Telaah Sastra*, (Surakarta: Muhammadiyah University Press, 2001).

⁷ Zainuddin Fananie, *Telaah Sastra*, (Surakarta: Muhammadiyah University Press, 2001).

⁸ Muhammad Daud, *Al-'Arabiyah Wa 'Ilmu al-Lughah al-Hadits* (Cairo: Dar Gharib, 2001).

culture and language play an important role in the formation of human societies and human values.¹⁰

Literary work is one of the sources of education that is loaded with life values. Life values in literary works can be understood through examples found in literary works of understanding life. A type of literary work that is full of life values is poetry. Islam emerged and developed in the pre-Islamic Arab era which made poetry a form of expression of their feelings and imagination. Poetry took on a dominant role and received more attention than other literary genres at that time. This is due to the nature of Arabs who are always on the favorable environment for their imagination.¹¹

Poetry is also the highest mental activity and the pinnacle of artistic gain for Arabs. Poets are of high status and are highly respected as priests, speakers, leaders, leaders, even prophets. And society calculates that poets are able to discover the truth of life that cannot be revealed by ordinary people or other members of society in general.¹² In addition, poets are able to express what they want to deliver to others in the form of poetry and wise words.¹³ Therefore, high-level poets are highly respected as a priest, speaker, leader, or even prophet. This phenomenon reached its peak in the Abbasid era due to the support of the caliphs. In addition to playing a role in the process of transferring information from the author to the reader, literary works also serve as the text created by the author and as the text received by readers.¹⁴ The source of creativity of literary works always seems to be a phenomenon of life in society. In literary works, the objects that the author portrayed about society can be the mirror of the social structure, the functions, roles of society, and the interaction that exists among its people.

Religious moderation is one of the social values found in literary works. In Islamic scholarship, the concept of "*wasatiyyah*" refers to moderation, which includes three key attributes or pillars: justice, excellence, and balance.¹⁵ The system is based on

⁹ Kamal Basyar, *Ilmu al-Lughah al-Ijtima'iy al-Qahirah* (Cairo: Dar Gharib, 1997).

¹⁰ Karim Zaki Hisamuddin, *al-Lughah wa at-Tsaqafah: Dirasah Antrulughawiyah li Alfadz wa 'Alaqat al-Qarabah fi at-Tsaqafah al-'Arabiyyah*, (Cairo: Maktabah al-Anjlu al-Mishriyyah, 1990).

¹¹ Ahmad al-Iskandari, *Al-Wasith Fi al-Adab al-'Arabiyy Wa Tarikhihi*, (Cairo: Mathba'ah al-Ma'arif, 1934).

¹² Alfred Fl Beeston, *Arabic Literature to the End of the Umayyad Period: the Cambridge History of Arabic Literature*, (Cambridge: Cambridge University Press, 1983).

¹³ Al-Akkawi, *Al-Mujaz Fi al-Adab al-Arab Wa Tarikhi al- Adab al-Islami*, (Cairo: Dar Ma'arif, 1962).

¹⁴ Saptiawan Sugihastuti, and Itsna Hadi, *Gender & Inferioritas Perempuan: Praktik Kritik Sastra Feminis*, (Yogyakarta: Pustaka Pelajar, 2007).

¹⁵ Muhammad Haniff Hassan, "Wasatiyyah as Explained by Prof. Muhammad Kamal Hassan: Justice, Excellence and Balance," *Counter Terrorist Trends and Analyses* 6, no. 2 (2014): 24–30.

al-Quran and Hadith and considered fair and balanced, with no excesses or shortcomings.¹⁶ The term "*Wasatiyyah*" has multiple meanings, including "appeasement," "mediocrity," and "compromise." However, its true definition emphasizes justice, excellence, and balance.¹⁷ Muslim scholars value "*wasatiyyah*" as a key concept for civilizational goodness and excellence, and some Muslim-majority countries incorporate it into education.¹⁸ The concept aims to correct misconceptions about Islam and promote interreligious tolerance and peace.

Numerous disciplines, including religious studies, education, and politics, have deliberated on the notion of religious moderation. Within the framework of Islam, moderation, or "*wasatiyyah*," is regarded as a just and balanced approach supported by the Quran and Hadith.¹⁹ The significance of religious moderation in shaping societal values such as tolerance, progress, and peaceful exchange of ideas has been emphasized by scholars and researchers. Religious moderation instruction is considered indispensable for character development that extends beyond the realm of academia.²⁰ The historical trajectory of religious moderation has garnered considerable attention within the United States, specifically with regard to religious and political movements.²¹ Additionally, scholarly publications have expressed concern over the prevalence of fundamentalist and extremist viewpoints in public discussions surrounding religion. These works, including "In Defense of Religious Moderation," advocate for a more nuanced and tolerant approach to this matter.²² These dialogues illustrate the significance of religious moderation in numerous spheres of society and its multidimensional nature.

¹⁶ Mazlan Ibrahim, Jaffary Awang, Latifah Abdul Majid, Haziyah Husin, M. N. A. Kadir, and A. H. Usman, "Wasatiyyah Discourse According to Muslim Scholars in Malaysia," *Advances in Natural and Applied Sciences* 7, no. 1 (2013): 6-14.

¹⁷ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*, (Oxford University Press, 2015).

¹⁸ Mohd Shukri Hanapi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia," *International Journal of Humanities and Social Science* 4, no. 9 (2014): 51-62.

¹⁹ Muhamadul Bakir and Khatijah Othman, "Wasatiyyah (Islamic Moderation): A Conceptual Analysis from Islamic Knowledge Management Perspective," *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 13-30.

²⁰ Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024): 1-15.

²¹ Rosemary R. Corbett, "Moderation in American Religion," *Oxford Research Encyclopedia of Religion* (2017).

²² William Egginton, *In Defense of Religious Moderation* (Columbia University Press, 2011).

A critical discourse analysis of Rumi's 'Masnavi' reveals that religious moderation is portrayed positively in his poetry.²³ Rumi's emphasis on love, compassion, and unity is interpreted as a call to religious moderation and tolerance. Moderation has been a contentious concept in American religion, but it has played an important role in American religious thought since the Protestant Reformation. Rosemary R. Corbett's work on moderation in American religion traces its origins to the Renaissance humanist era and explores its role in American religious and political thought.²⁴ In his book "In Defense of Religious Moderation," William Egginton argued for a more nuanced and tolerant approach to religion, criticizing the prevalence of fundamentalist and extremist voices in public discourse. According to Egginton, moderate believers derive comfort, solace, community, and pleasure from their beliefs, but do not believe they provide absolute knowledge of the world. These literature works emphasize the role of religious moderation in fostering tolerance, progress, and peaceful exchange of ideas.

While examining poetry that embodies the principles of religious moderation, the numerous poems were discovered that alluded to these values. An example that shall be illustrated in this study comprises the poems sourced from the 'Anthology of Abi al-'Atahiyah' authored by Abu al-'Atahiyah, an Abbasid poet. During the reign of Harun al-Rasyid, Abu al-'Atahiyah attained notoriety for his transition from a life of entertainment and inebriation-induced drowning to one of asceticism and simplicity. Moreover, he authored poems of adoration, sorrow, and the gazelle. Afterwards, he abandoned his previous lifestyle and started to adopt a modest wardrobe.²⁵ Abu al-'Atahiyah's transformation in life trajectory not only increased the significance and contribution to high-value philosophies of life, but also imbued his poems with a fresh hue.

Abu al-'Atahiyah is well-known for his ascetic poetry, but it was discovered that not all of his poems contained the doctrine of asceticism, but also values of religious moderation such as tolerance, anti-violence, and cultural accommodation. This article contended that the values of religious moderation can be found in poetry. This article

²³ Nahdia Ilma Nafisah, "Religious Moderation Represented through Rumi's Thought in the Masnavi," *Journal of Literature, Linguistics, & Cultural Studies* 1, no. 1 (2022): 323–338.

²⁴ Rosemary R. Corbett, "Moderation in American Religion," *Oxford Research Encyclopedia of Religion* (2017).

²⁵ Anis al-Maqdisi, *Umara' as-Syi'r Fi al-Ashr al-'Abbasiy*, (Beirut: Dar al-'Ilm al-Malayin, 1989).

also built the theory on previous research, which religious moderation value was discovered in various other types of literary works.

Methods

A pragmatic approach was applied to identify the values of religious moderation in Abu al-'Atahiyah's poetry anthology. This is due to the emphasis of pragmatic approach on the reader-work relationship and its treatment of the work as a constructed work intended to elicit a particular response from the audience.

Due to the textual nature of the data used in this study, the researcher used note-taking techniques to collect the data. The data analysis technique involves utilizing flow models for analysis, consisting of three components: data reduction, data display, and conclusion. After collecting the data in the form of fragments of poetry, the researcher applied content analysis techniques to the data. The content analysis technique was applied using a pragmatic approach and based on the indicators of religious moderation by the Ministry of Religious Affairs of the Republic of Indonesia.

Results and Discussion

Four indicators of religious moderation were established by the Ministry of Religion of the Republic of Indonesia: national commitment, tolerance, anti-violence, and accommodating local culture.²⁶ Three of the four indicators were identified in the poetry anthology compiled by Abu al-'Atahiyah: tolerance, anti-violence, and accommodation towards local culture. The researcher delineated these three indicators in excerpts of poetry authored by Abu al-'Atahiyah.

Tolerance values, the first tolerance value found in the Abu al-'Atahiyah poem is:

"إذا ضاق صدر المرء لم يصف عيشه وما يستطيب العيش إلا المسامح"²⁷

From this poetry, it was discovered that tolerance can create a good life. This tolerance value was summed up from Abu al-'Atahiyah's opinion that stated if someone should not describe their life with a narrowed reason and someone would not get a good

²⁶ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019).

²⁷ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

life without tolerance. The second tolerance value found in the Abu al-'Atahiyah poem is:

| | |
|--------------------------------------|--------------------------|
| وإذا نكبت، فأظهر الجلدا | "لا تفرحنّ بما ظفرت به |
| واقصد، فخير الناس من قصدا | وإذا نطقت، فلا تكن هذرا، |
| وإذا دعاك، فكن له عضدا | واحفظ أخاك لما رجاك له |
| فلقد يكون أخو الرضا سندا | وارفع نواظره، وكن سندا |
| زين المغيب وزين من شهد ²⁸ | وتعاهد الإخوان، إنهم |

From this poetry, the tolerance value was found in very good words. It stated cooperation among the religious moderation values is necessary in the society. Good words are the best instrument to communicate with society. Furthermore, cooperation is our duty in dealing with society as well to maintain the unity. The third tolerance value that the researcher found in the Abu al-'Atahiyah poem is:

| | |
|------------------------------------|------------------------|
| الدينا، ودع عنك ما تكدر | "خذ ما صفا من جميع أمر |
| وأقبل من الناس ما تيسر | والطف لكلّ امرئٍ برفقٍ |
| إن لم يُرفقْ به تكسر ²⁹ | فإنما المرء من زجاجٍ |

From this poetry, it was found that the tolerance value is also about helping to facilitate people's affairs in goodness. Abu al-'Atahiyah explained the etiquette of dealing with other people is helping to facilitate people's affairs in goodness. He also suggested us to be soft-spoken person because people's heart is akin a fragile glass that is easily broken when the words could hurt. The fourth tolerance value that was found in the Abu al-'Atahiyah poem is:

| | |
|---|--|
| يرون، لما جفت لعينٍ مدامعُ | "لَوْ أَنَّ ذَوِي الْأَبْصَارِ يَرْعُونَ كُلَّ مَا |
| وما يعرف الشبعان من هو جائع ³⁰ | فما يعرف العطشان من طال ريّه |

From this poetry, it was discovered that the tolerance value is empathetic or sympathetic in people's grief. Abu al-'Atahiyah expressed in this matter (sympathy in the sadness of people) with the phrase "gentle". Nowadays, it is like a phenomenon in our society. They tend to be careless about someone's grief because they are simply not in the same situation.

Anti-violent values, the first anti-violent value that was discovered in the Abu al-'Atahiyah poem is:

²⁸ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

²⁹ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

"إذا المرء لم يكف عن الناس شره فليس له، ما عاش، منهم مصالح"³¹

From this poem, it can be concluded that the value of anti-violence refers to against something that immorality destroys social relations. Based on effects of doing evil (violence) in this poem, he implicitly persuaded people to speak out against violence. The second anti-violent values found in the Abu al-'Atahiyah poem is:

"برمت بالناس وأخلاقهم
فصرت أستأنس بالوحدة
أقلهم في حاصل العدة"³²
ما أكثر الناس لعمرى وما

From this poem, it reminds us not to treat people with bad morals, because if we treat people with bad morals, people will also treat us badly. This poem fragment also implies that violence should not be responded to with violence. The third anti-violent values that the researcher found in the Abu al-'Atahiyah poem is:

"أحب الفتى ينفي الفواحش سمعه
كأن به عن كل فاحشة وقرا"³³

From this poem, it was known that value of anti-violence as a way to avoid backbiting or slander. Abu al-'Atahiyah explained that someone who avoids backbiting and bad words is considered as noble and wise human being. What is meant by dirty words here is detrimental, such as slander, gossip, and so on. Then Abu al-'Atahiyah stated how to avoid backbiting by choosing to ignore any dirty words or bad rumors. Violence often occurs because it is preceded by gossiping about each other, therefore this poem fragment rejects anti-violence by ignoring gossip. The fourth anti-violent values found in the Abu al-'Atahiyah poem is:

"واجعل صديقك من وفي لصديقه
واجعل رفيقك حين تسقط من سرع"³⁴

From this poetry, it was considered that anti-violent value is being selective in choosing a loyal friend. In the society, Abu al-'Atahiyah commanded us to make a friend with faithful people. It is our role as a human being to maintain the unity of society. The fifth anti-violent values found in the Abu al-'Atahiyah poem is:

"عامل الناس برأي رفيق
والقى من تلقى بوجه طليقي

³⁰ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

³¹ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

³² Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

³³ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

³⁴ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

فإذا أنت جميل الثناء وإذا أنت كثير الصديق³⁵

From this poetry, Abu al-'Atahiyah taught us three ways to get a great friend. The first way is if we talk to people, we only see their opinion. The second way is that if we meet people, we meet them only with a happy face. The third way is that if we talk about people, we only praise them. The sixth anti-violent values that the researcher found in the Abu al-'Atahiyah poem is:

رأيتك فيما يخطئ الناس تنظر ورأسك، من ماء الخطيئة يقطر³⁶

From this poem, it was found anti-violent values also refer to the virtue of self-introspection without seeing other people's mistakes. This social value is clearly visible in our environment today. Through this poem, Abu al-'Atahiyah emphasized that by introspecting yourself and not looking for other people's mistakes you can support the values of non-violence.

Accommodative values to local culture, the first accommodative values to local culture that the researcher found in the Abu al-'Atahiyah poem is:

وبيننا الفتى، والمهيات يذقنه جنى اللهو، إذ قامت عليه النوائح³⁷

From this poem, it was stated that bad entertainment can destroy the mindset of youth in a nation. The value of accommodating local culture in this context means that the entertainment which is not in accordance with the local culture would be damaging for the society. Hence, this kind of entertainment that is not in accordance with our culture should be avoided. The second accommodative values to local culture found in the Abu al-'Atahiyah poem is:

وإذا اتسعت برزق ربك فاجعلن منه الأجل لأوجه الصدقات
في الأقربين، وفي الأبعد تارة إن الزكاة قرينة الصلوة³⁸

From this poem, the accommodative values to local culture of this poem also refer to the initiative in giving alms (*zakat*) to people in need. Abu al-'Atahiyah persuaded us that *zakat* is an obligation as a Moslem which is as important as prayer. Abu al-'Atahiyah devoted his charity to people near and far for his benefit in social life. Therefore, Abu al-'Atahiyah accommodated this habit by explaining the importance of

³⁵ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

³⁶ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

³⁷ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

³⁸ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

giving *zakat*. The third accommodative values to local culture that the researcher found in the Abu al-'Atahiyah poem is:

"وحدة الإنسان خير
من جليس السوء عنده
وجليس الخير خير
من جلوس المرء وحده"³⁹

From this poem, researchers found the accommodative values to local culture also refer to have many good friends is better than being in solitude. This value also stated that it is not enough to be good but being alone. Having many friends means many goodness will come to us. If we are only good for ourselves, it will not change the bad things that exist, but if we are good in society, it will certainly fade away the bad things that remain. The fourth accommodative values to local culture found in the Abu al-'Atahiyah poem is:

"إنَّ للخير لرسمًا بيننا
قد بلونا الناسَ في أخلاقهم
وحبيب الناس من أطمعهم
طَبَعَ اللهُ عليه ما طبع
فرايناهم لذي المال تبغ
إنما الناس جميعًا بالطمع"⁴⁰

From this poem, it was discovered that accommodative values to local culture also means prioritizing of helping people in need. Abu al-'Atahiyah taught us that the noblest person is someone who helps the people in need especially feeding the poor. If a person who has no greed in him and feeds the poor, he or she was considered as a generous person. The value that accommodates local culture in this context is the habit of the Quraysh people who like to feed someone who carried out *Hajj* (pilgrims). The fifth accommodative values to local culture found in the Abu al-'Atahiyah poem is:

"إذا ما المرء لم ينفك حيا
فلو قد مات كان أقلَّ نفعاً"⁴¹

From this poem, Abu al-'Atahiyah warned us to spread benefits throughout our lives. Because otherwise, if we die, we will not be able to leave any benefits after our death. The value that accommodates local culture in this context is that. Arab people can be proud of their ancestors because their ancestors provided benefits during their lifetime, so that even though they have died, they are still worthy of being proud of, because the benefits they provided can still be felt. The sixth accommodative values to local culture found in the Abu al-'Atahiyah poem is:

³⁹ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

⁴⁰ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

⁴¹ Abu al-'Atahiyah, *Diwan Abi Al-'Atahiyah* (Lebanon: Beirut, 1986).

"ولخير قول المرء أصدقُه" ولخير فعل المرء أنفعه"⁴²

From this poem, the best word is being honest and the best deed is being beneficial. The value that accommodates local culture in this context refers to the rulers in this world. Many rulers have different words before and after being enthroned. Many world rulers do things that are not beneficial for the growth of society. These two values, namely telling the truth and doing good deeds, are eastern cultures that need to be applied in our daily life.

Only three of the four markers of religious moderation proposed by the Ministry of Religious Affairs were found by researchers among the sixteen poem fragments that were presented earlier. This table below contains the sixteen poems and each indicator, in order to make them more readable.

Table 1. Religious Moderation in Abu al-‘Atahiyah Poetry

| No | Tolerance Values | Anti-Violence | Accommodating Values to Local Culture |
|----|---|--|---|
| 1 | إذا ضاق صدر المرء لم يصف عيشه، وما يستطيع العيش إلا المسامح | إذا المرء لم يكفف عن الناس شره، فليس له، ما عاش، منهم مصالح | وبيننا الفتى، والمهيات يذقته، جنى اللهو، إذ قامت عليه النوائح |
| 2 | "لا تفرحن بما ظفرت به وإذا نكبت، فأظهر الجلدا، وإذا نطقت، فلا تكن هذرا، واقصد، فخير الناس من قصدا واحفظ أخاك لما رجاك له، وإذا دعاك، فكن له عضدا وارفع نواظره، وكن سندا فلقد يكون أخو الرضا سندا وتعاهد الإخوان، إنهم زين المغيب وزين من شهد" | برمت بالناس وأخلاقهم فصرت أستأنس بالوحدة ما أكثر الناس لعمري وما أقلهم في حاصل العدة | وإذا اتسعت برزق ربك، فاجعلن منه الأجل لأوجه الصدقات في الأقربين، وفي الأبعاد تارة، إن الزكاة قرينة الصلوة |
| 3 | خذ ما صفا من جميع أمر الدنيا، ودع عنك ما تكدر، والطف لكل امرئ برفق، وأقبل من الناس ما تيسر، فإنما المرء من زجاج إن لم يُرفق به تكسر | أحب الفتى ينفي الفواحش سمعه، كأن به عن كل فاحشة وقرا | وحدة الإنسان خير من جليس السوء عنده وجليس الخير خير من جلوس المرء وحده |
| 4 | لَوْ أَنَّ ذَوِي الْأَبْصَارِ يَرَعُونَ كُلَّ مَا يَرُونَ، لَمَا حَفَّتْ لَعِينٍ مَدَامِعُ فَمَا يَعْرِفُ الْعَطْشَانَ مِنْ طَالِ رِيئِهِ | واجعل صديقك من وفي لصديقه، واجعل رفيقك حين تسقط من سرع | إن للخير لرسمنا بيننا طبع الله عليه ما طبع قد بلونا الناس في أخلاقهم |

⁴² Abu al-‘Atahiyah, *Diwan Abi Al-‘Atahiyah* (Lebanon: Beirut, 1986).

| | | |
|---|--|--|
| | وما يعرف الشعبان من هو جائع | فرأيناهم لذي المال تبغ وحبيب الناس من أطعمهم إنما الناس جميعا بالطمع |
| 5 | عامل الناس برأي رقيق والقي من تلقى بوجه طليقي فإذا أنت جميل الثناء وإذا أنت كثير الصديق | إذا ما المرء لم ينفك حيا فلو قد مات كان أقل نفعا |
| 6 | رأيتك فيما يخطئ الناس تنظر ورأسك، من ماء الخطيئة يقطر | ولخير قول المرء أصدقه ولخير فعل المرء أنفعه |

The search results shed some light on the relationship between poetry and religious moderation. However, there is no specific discussion on the subject. One article explored the theme of moderation in religion and politics from a third world perspective. According to the article, moderation is a key concept in Islamic political thought and is necessary for promoting social peace and stability.⁴³ Another article examined the poetry of Aban al-Lahiqi, an early Islamic poet, and delved into his moral and religious beliefs. The article claimed that the view of al-Lahiqi on immorality was moderate, and his religious beliefs were admirable.⁴⁴ A third article looks at how ascetical poetry of Abu Ishaq Isma'il expressed the spirituality in society. According to the article, the poetry of Isma'il focused on self-care, the afterlife, God's proximity, soul purity, inner self cleansing, humility, tolerance, meditation, and worship contentment. It also has inspired believers to actively pursue righteousness and seek reward from Allah only.⁴⁵ A fourth article discussed about the poetry of Abu al-'Atahiyyah, an early Islamic poet, which was renowned for his ascetic and spiritual works. According to the article, Abu al-'Atahiyyah held a moderate view of religion, emphasizing personal spiritual development and devotion to God over external rituals or strict adherence to religious rules.⁴⁶ The book contended that the language of love in Arabic poetry frequently converges with religious

⁴³ Lamin Sanneh, "Religion and Politics: Third World Perspectives on a Comparative Religious Theme," *Daedalus* 120, no. 3 (1991): 203–218.

⁴⁴ Khurshid A. Fariq, "The Poetry of Aban Al-Lahiqi," *Journal of the Royal Asiatic Society of Great Britain and Ireland* 84, no. 1-2 (1952): 46–59.

⁴⁵ Ghulam Ahmad, Muhammad Sarwar, and Makkiah Nabi Bakhsh, "A Study of the Manifestation of Spirituality and Amelioration of Society in English Translation of Abu Ishaq Isma'il's Ascetical Poetry," *PalArch's Journal of Archaeology of Egypt/Egyptology* 20, no. 1 (2023): 1316–1329.

⁴⁶ Muhammad Kafrawy, *A Critical Study of the Poetry of Isma'il b Al-Qasim Known as Abu al-'Atahiya*, (Dissertation: University of London, 1951).

language, as the poet's appreciation for beauty resembles religious belief.⁴⁷ Overall, as the results do not include a specific discussion of poetry and religious moderation, they indicated that moderation is an important concept in Islamic political thought. Several early Islamic poets like Abu al-‘Atahiyyah emphasized personal spiritual growth and devotion to God over external rituals or strict adherence to religious rules.

The interactions between religious moderation and poetry can be examined from a multitude of vantage points. An approach that might be taken is to analyze the potential of poetry as a medium for communicating the message of religious moderation and challenging extremist ideas. The principles of Islamic moderation can be exemplified in literature, particularly by means of a literature literacy initiative.⁴⁸ Prominent poets' works, such as that of Jalal Ad-Din Rumi, advocate for the ideals of love and harmony among the pervasiveness of religious variety.⁴⁹ An alternative viewpoint entails an examination of the writings of early Islamic poets in relation to their moral stances and religious convictions. The poetry of Aban al-Lahiqli, for instance, indicates that he held moderate views on immorality and held commendable religious convictions. This indicates that religious moderation can be expressed and promoted through the medium of poetry.⁵⁰ In addition, mainstreaming religious moderation in Indonesia is aided by popular Islamic literature, such as the Islamic Love series published by Gerakan Islam Cinta, which promotes a vision of Islam that emphasizes moderation and offers a balanced perspective to oppose orthodox material.⁵¹ Poetry can ultimately serve as a potent instrument in advancing religious moderation through the communication of sentiments encompassing affection, concord, and equilibrium amidst the multitude of religions. An examination of the function of popular Islamic literature and an analysis of the poetry of early Islamic poets can provide insight into the relationship between poetry and religious moderation.

⁴⁷ Jokha Alharthi, *The Body in Arabic Love Poetry: The Udhri Tradition* (Edinburgh University Press, 2021).

⁴⁸ Shidiq Ardhianta, "Moderate Islam in Literary Texts by KH. Mustofa Bisri and its Relevance as Teaching Materials at SMAN 4 Jember," *Cllient (Culture, Literature, Linguistics, and English Teaching)* 4, no. 1 (2022): 1–16.

⁴⁹ Nahdia Ilma Nafisah, "Religious Moderation Represented through Rumi's Thought in the Masnavi," *Journal of Literature, Linguistics, & Cultural Studies* 1, no. 1 (2022): 323–338.

⁵⁰ Khurshid A. Fariq, "The Poetry of Aban Al-Lahiqli," *Journal of the Royal Asiatic Society of Great Britain and Ireland* 84, no. 1-2 (1952): 46–59.

⁵¹ Zulfan Taufik, and Muhammad Taufik, "Mainstreaming Religious Moderation Through Islamic Literature," *KnE Social Sciences* (2022): 660–669.

Conclusion

Three of the four indicators of religious moderation that are specified by the Ministry of Religious Affairs were found to be present in the poetry of Abu al-Atahiyah, according to the researcher. Through the utilization of the tolerance indicator, it was able to ascertain four different tolerance levels. In addition, there are six values from each of the two indicators, which were the indicators of non-violence and the indications of local cultural accommodation. It is possible to reach the conclusion that poetry has the potential to act as a medium through which the sixteen principles of religious moderation that were included in the collection of poetry written by Abu al-Atahiyah can be conveyed. It is consistent with the findings of several previous researches that suggest that literary lessons can be used to internalize religious moderation, and this finding is compatible with those findings. The purpose of this article was to discuss primarily on poetry as a medium through which the values of religious moderation can be communicated; prose and drama continue to be two additional types of literary products. As a consequence of this, it was suggested to investigate the possibility of using prose and theater as vehicles for the dissemination of the ideals of religious moderation in the further research.

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Author Contributions Statement

As the principal investigator in this study, the author (AL) assumed the following responsibilities: development of the research concept, acquisition and analysis of data, and composition of this article. The attributes of religious moderation were delineated by the author, with specific emphasis on the poetry of Abu al-'Atahiyah. Furthermore, an exhaustive literature review of pertinent sources was conducted. The author was also responsible for the formulation of research findings and their integration with prior writings.

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