

# Jalaluddin Rumi's Thoughts Regarding: The Concept of Love as A Basis for Religious Moderation

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**Abstract:** This article examines Jalaluddin Rumi's thoughts on the concept of love as the basis for religious moderation. This article originates from a literature review or literature review to explain descriptively and discuss Jalaluddin Rumi's thoughts on the concept of love as the basis for religious moderation. In this article, the approach used is the Philosophical-Sufistic approach to the thoughts brought by Rumi, namely the concept of love. Jalaluddin Rumi answered and thoroughly discussed the concept of love as the basis for religious moderation in the book "Diwan As-Shams al-Din at-Thabrizi, Matsnawi, and Fihi Ma Fihi". The findings are that the existence of religious moderation is to encourage healthy religious practices, mutual understanding, mutual love, mutual respect and respect, and promote peace missions among all people, regardless of differences in their religious beliefs. Then related to Rumi's thoughts about love can be connected with the concept of religious moderation through four perspectives, namely unity of purpose and religion of love, tolerance and respect, unity with God, and love as self-transformation. Based on these four perspectives, Jalaluddin Rumi's overall thoughts about love offer a strong philosophical foundation for religious moderation. Then, if linked in the context of moderation, Rumi's thought teaches that it is important to view religion as a source of inspiration in life to achieve unity, peace, and respect among religious communities.

**Keywords:** Jalaluddin Rumi; The Concept of Love; Religious Moderation.

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## A. Introduction

Jalaluddin Rumi was a Persian poet, Sufi and philosopher from the 1207-1273 M, his thoughts have made significant contributions in the fields of Islamic philosophical thought, religion, spirituality and religious moderation. One of the central concepts in his thinking is love, which he considers to be the principle of religious moderation, because his thinking has a big influence on human life to create a life that is harmonious, peaceful, and full of love and tolerance. Rumi taught that love, in a spiritual context, has the power to unite humanity, overcome differences, and strengthen humanity's relationship with God. In Rumi's thinking, love is not just a romantic feeling or a relationship between individuals, but a reality that transcends the boundaries of diversity and unites all humanity. According to him, the true essence of love is love for God, which can overcome ethnic, religious and cultural differences. Rumi taught that this divine love reflects God's generosity which includes all His creatures, regardless of social status, beliefs, or human origins.<sup>1</sup>

Rumi's thoughts on love also emphasize the importance of moderation in religion. Rumi rejected extremism and fundamentalism, which he considered a form of lack of understanding of the true essence of religion. Rumi believes that love for God and love for fellow humans must be accompanied by attitudes of tolerance, respect and forgiveness. He believes that by transcending the boundaries of dogma and differences, humanity can achieve a deeper understanding of the true purpose of life and create a harmonious society. Rumi's thoughts on love as a principle of religious moderation are very relevant in the context of an increasingly fragmented and divided society. In a world that is increasingly geographically and culturally connected, Rumi's thoughts remind us of the importance of

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<sup>1</sup> Manijeh Manni, "The Metaphysics of the Heart in the Sufi Poetry of Rumi," *Jurnal JSTOR:Religion & Literature* Vol. 42, No. 3 (2010), 161-68.

building bridges between existing differences. The concept of love taught by Rumi can be a basis for promoting dialogue between religions, overcoming conflict, and forming harmonious, peaceful relationships, mutual understanding, and better cooperation between fellow human beings.

In the researchers' investigation, this research regarding Jalaluddin Rumi's thoughts on the concept of love as a basis for religious moderation has never been carried out. However, other authors found that in several studies that had been carried out, the nature was almost similar but did not specifically discuss the themes currently being discussed by researchers. Several previous studies were also used as references for this research. The sources of previous research are as follows:

First, "*Jalal al-Din al-Rumi's Concept of Love from a Hermeneutical Perspective*" by Clara Indrian Istiqomah. This article discusses the concept of love contained in Rumi's poetry and sayings. The results of this research are that for Rumi, love for fellow human beings is a manifestation of a servant's love and affection for God, so that the love contained in a lover's heart can kill the ego that appears in the human heart.<sup>2</sup> Second, "*Religious Tolerance and Mahabbah from a Sufi Perspective*" by H. Muzakkir. The article discusses Sufism's views regarding religious tolerance and compassion. The results of this research are the teachings of Sufis about peace, love and charity as an effort to build harmonious inter-religious relations.<sup>3</sup>

Third, "*Tasuwuf Perspective Regarding Religious Tolerance in Indonesia*" by Amy Aprilianty Aulia Rahma and Muhtar Solihin. This article discusses tolerance in Sufism's religious views. The results of this research are that practicing Sufism can give birth to an attitude of tolerance in religion, can give birth to harmonious relationships, and give birth to peace. Then, in the view of Sufism, it has a distinctive style related to religious tolerance, so by practicing the values of Sufism in life, you are more tolerant of all differences in religion, ideology and culture.<sup>4</sup> Fourth, "*The Concept of Mahabbah Jalaluddin Rumi*" by Assy Octafany. This article discusses Rumi's thoughts on the concept of love. The result of this research is that the concept of love brought by Rumi is only a way to get closer to God and humans must have that love.<sup>5</sup>

So, from the research above, there is nothing that specifically discusses Jalaluddin Rumi's thoughts on the concept of love as a basis for religious moderation. However, in terms of subject, some of these studies have a correlation with the research to be carried out. Therefore, the author feels interested in conducting further research. Because the author found a main problem, namely the concept of love as the main basis for realizing religious moderation from Jalaluddin Rumi's perspective.

In this research, Jalaluddin Rumi's thoughts on the concept of love as a principle of religious moderation will be further explored. And it will investigate the philosophical

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<sup>2</sup> Clara Indrian Istiqomah, "Konsep Cinta Jalal Al-Din Al-Rumi Prespektif Hermenutika," *Jurnal TAMADDUN: Journal of Islamic Review* Vol. 7, No. 2 (2020): 1-19.

<sup>3</sup> H. Muzakkir, "Toleransi Beragama Dan Mahabbah Dalam Prespektif Sufi," *Jurnal Teologia* Vol. 23, No.1 (2012): 125-39, <https://doi.org/https://doi.org/10.21580/teo.2012.23.1.1763>.

<sup>4</sup> Amy Aprilianty Aulia Rahma and Muhtar Solihin, "Prespektif Tasuwuf Mengenai Toleransi Dalam Beragama Di Indonesia," *Jurnal Gunung Djati Conference Series* Vol.8, no. The 3rd Conference on Islamic and Socio-Cultural Studies (CISS) (2022): 238-48, <https://doi.org/https://doi.org/10.15575/gdcs.v9i>.

<sup>5</sup> Assy Octafany, "Konsep Mahabbah Jalaluddin Rumi," *Jurnal Refleksi: Jurnal Filsafat Dan Pemikiran Islam* Vol. 21, No.2 (2020): h. 215-31, <https://doi.org/https://doi.org/10.14421/ref.2020-2002-06>.

and practical implications of his views, as well as their relevance in promoting harmony between human beings in the modern era. The teachings that Rumi often carries or talks about, namely about divinity (sophistic theology), love and charity, tolerance, and the nature of the universe, make him much remembered and create many inspirations for future generations until now, not only limited to Muslims, but also among non-Muslims in the world. The tolerance referred to by Rumi in his teachings is tolerance in the form of loving peace, a wise attitude, an attitude of mutual respect for various acceptances from one's point of view. So it is very important to have an attitude of tolerance between religious communities, so that we can maintain ties of friendship, mutual love, peace and harmony, and avoid all conflicts.

Rumi talks about love, religious moderation, and the values of tolerance in his books entitled "*Diwan As-Shams al-Din at-Thabrizi, Matsnawi, and Fihi Ma Fihi*". So through this article, it is hoped that mutual love between religious communities can be strengthened, the foundations of religious moderation must be strengthened, and the creation of peaceful and harmonious relationships. Religious moderation is important to implement because there are many benefits that can be obtained from this practice. The benefits include avoiding conflict and disagreement, increasing understanding and tolerance, building positive interfaith relations, maintaining love, peace and social stability, and preventing religious extremism and fanaticism. Then the main thing discussed in this article is how can Jalaluddin Rumi's thoughts about the concept of love be integrated with the practices of religious moderation?

## **B. Methods**

This article uses a literature review research method to explain descriptively and discuss Jalaluddin Rumi's thoughts on the concept of love as a basis for religious moderation. The literature review method is an explicit, systematic and reproducible method for carrying out critical analysis based on research works that have been carried out by researchers related to the topic to be researched, which is used as a reference material for research to find empty gaps. regarding the research that will be researched. This research method was used because it is included in the scope of qualitative research. In this research, the analytical method used is the Philosophical-Sufistic analysis method on the thoughts brought by Rumi, namely the concept of love. The steps in this research are that the author looks for primary sources and secondary sources. The primary data source is a reference source originating from Rumi's works, namely *Diwan As-Shams al-Din at-Thabrizi, Matsnawi, and Fihi Ma Fihi*. Meanwhile, secondary data sources are reference sources originating from books, scientific articles, and the results of previous studies which are still relevant to the discussion in this research. Then, in analyzing the data, the researcher did this by reviewing the outline and summarizing Rumi's thoughts about the concept of love with religious moderation contained in the primary and secondary sources.

## **C. Result and Discussion**

### **Religious Moderation**

#### *Definition of Religious Moderation*

Etymologically, the word "moderation" comes from the Latin word "*moderation*", which means moderate (not too excessive and not too deficient). Then it comes from English, namely "*moderation*", the word "*moderation*" tends to be used in the sense of average, core, standard or non-aligned. Which prioritizes "balance", namely in terms of beliefs, morals,

character in treating other people, religion and the state. Meanwhile, the word "moderation" comes from the Arabic word "*wasathiyah*", which means middle (*tawassuth*), fair (*i'tidal*), and balanced (*tawazun*).<sup>6</sup>

In terms of terminology, religious moderation is a perspective, attitude in treating other people, and morality that is fair and balanced. Therefore, what must be moderated is the perspective, attitudes and beliefs of religious communities in practicing and understanding religions. Moderation is not limited to the scope of political problems, but rather within the scope of belief in God, law in religion, interpretation and thought. This means that this moderate attitude covers all aspects of life.<sup>7</sup>

Religious moderation is different from religious moderation. Basically, religion does not need efforts to be moderated, because in its essence religion itself is moderate, namely that it always teaches justice, full of love and balance. Therefore, what needs to be moderated is actions between religious communities, an open attitude in accepting every truth in religions. The term means religious moderation, not in the sense of mixing the truth together and eliminating the essence of each religion, but rather an open, tolerant, respectful and loving attitude in accepting the truth, practicing religion and treating every belief between religious communities. in the middle, acting fairly, not extreme in religion.

#### ***Why Religious Moderation is Important***

Religious moderation is important because there are many benefits to be gained from the practice. Here are some reasons why there is a need for religious moderation:

*First*, avoid conflict and contradiction. When someone holds strong religious beliefs, it can be a source of tension and conflict with people who have different beliefs. Religious moderation helps reduce these conflicts by encouraging respectful dialogue and tolerance between individuals with different religious beliefs.<sup>8</sup> *Second*, increase understanding and tolerance. Religious moderation involves in-depth research and study of other people's religions and beliefs. This helps develop a better understanding of the similarities and differences between different religions. With this understanding, individuals tend to be more tolerant towards people who have different religious beliefs.<sup>9</sup>

*Third*, building positive interfaith relations. Through religious moderation, individuals from various religious backgrounds can learn to work together, support each other, and build positive relationships. It promotes cooperation between religious communities and their contribution to wider society.<sup>10</sup> *Fourth*, Maintaining love, peace and social stability. When people practice religious moderation, they tend to be better able to resolve differences of opinion and conflict peacefully. This helps maintain peace and social

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<sup>6</sup> Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam*, Vol. 12, No. 2 (2019): h. 323-48, <https://doi.org/https://doi.org/10.37302/jbi.v12i2.113>.

<sup>7</sup> Tazul Islam dan Amina Khatun, "'Islamic Moderation' in Perspectives: A Comparison Between Oriental and Occidental Scholarships," *Jurnal International Journal of Nusantara Islam* 3, no. 2 (2015): 69-78, <https://doi.org/https://doi.org/10.15575/ijni.v3i2.1414>.

<sup>8</sup> Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Jurnal Diklat Keagamaan*, Vol. 13, No. 2 (2019): h. 45-55.

<sup>9</sup> Yunus Yunus and Arhanuddin Salim, "Eksistensi Moderasi Islam Dalam Kurikulum Pembelajaran PAI Di SMA," *Jurnal Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Vol. 9, No. 2 (2018): h. 181-94, <https://doi.org/https://doi.org/10.24042/atjpi.v9i2.3622>.

<sup>10</sup> Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif*, Vol. 18, No. 1 (2021): h. 59-70, <https://doi.org/http://dx.doi.org/10.22373/jim.v18i1.10525>.

stability in society. Fifth, prevent extremism and fanaticism: Religious moderation can also help prevent the spread of religious extremism and fanaticism. By developing a more critical and contextual understanding of religious teachings, individuals tend to be better able to differentiate between constructive teachings and potentially dangerous or extreme teachings.<sup>11</sup>

It is important to note that religious moderation does not mean reducing the importance of religious beliefs or eliminating freedom of religion. However, on the contrary, the existence of religious moderation is to encourage healthy religious practices, mutual understanding, mutual love, mutual respect and respect, and promote the mission of peace among all people, regardless of their differences in religious beliefs.

### **Jalaluddin Rumi's Thoughts**

#### *God's Love for Human*

Regarding the discussion of God's love for humans, as Rumi said, the way to know the proof of God's love for humans is when God gives humans suffering, namely pain, the Covid-19 outbreak, natural disasters, lack of wealth, abandonment of loved ones, and all forms of suffering. The other is as a form of test, trial, and a means of self-actualization to reach the level of perfection of human spirituality in drawing closer to God, as a means of purifying the soul (*Tazkiyat al-Nafs*).<sup>12</sup> Therefore, behind the proof of God's love for humans, God has his own purpose, which is to bring humans to grasp the wisdom, lessons, and experiences of life in all events.<sup>13</sup>

What is meant by suffering in this case is the goodness of God's grace which comes from His mercy. Everything that appears to be a form of evil is given by Him, so that its existence can make humans stronger in their faith, patient in undergoing trials and tests in their lives, sweeten human life, and ultimately provide eternal happiness and tranquility, namely heaven. Nothing comes from Al-Haqq but goodness; Only good is not mixed with evil. Everything that comes from God is only good, based on God's love and mercy. Everything that appears to be "suffering" is good according to the version that Allah gives to His servants for the achievement of the highest happiness. This means that evil means good by God's grace which comes from His love, compassion and mercy.<sup>14</sup>

God is a treasure, no one knows His Love if He does not show it in various forms. As stated in the Hadith Qudsi that, "I am a hidden treasure, I created you (creatures), so that I may be known." With the blessing of God's Love, Love and Grace, He created the universe. So Rumi said that just believing in God is not enough, but someone who believes must do good, both towards God and towards fellow humans. Therefore, making it higher

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<sup>11</sup> Ida Bagus Alit Arta Wiguna and Ida Ayu Made Yuni Andari, "Moderasi Beragama Solusi Hidup Rukun Di Indonesia," *Jurnal Widya Sandhi*, Vol. 14, No. 1 (2023): h. 40-54, <https://doi.org/https://doi.org/10.53977/ws.v14i1.949>.

<sup>12</sup> Maftukhin, "Pemikiran Teodisi Said Nursi Tentang Bencana Alam: Perpaduan Pemikiran Al-Ghazali Dan Al-Rumi," *TSAQAFAH: Jurnal Peradaban Islam*, Vol. 4, No. 2 (2018): h. 241-62, <https://doi.org/https://dx.doi.org/10.21111/tsaqafah.v14i2.2562>.

<sup>13</sup> Rouzati Nasrin, *Notion of Devine Trial in The Al-Qur'an: A Critical Analysis and Reappraisal of The Bala Naratives* (Durham: Durham University, 2013), h. 84.

<sup>14</sup> Yoshy Hendra Hardiyan Syah, "Pemikiran Teodisi Ibn Arabi Tentang Keburukan," *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, Vol. 7, No. 1 (2022): 61-85.

than just faith is love. Therefore, humans should be able to do good for God and towards fellow humans based on love and not just because of faith.<sup>15</sup>

Because according to Rumi's view, related to the term "Yuhibbuhum" is a form of true and perfect love, because God loves His servants with His totality and perfection. Meanwhile, in terms of the sentence "Yuhibbunahu" is a form of human love that loves God and in the element of love it can still be questioned again, "approximately what kind of human being really has that kind of love". Basically, in a lover's heart there is a disease that is difficult to cure through any drug, not through sleep, not by eating, not by vacation, and so on. However, what can cure the disease is meeting his lover, seeing his lover, and being with his lover, so the encounter and closeness of humans with God is medicine for sick people.<sup>16</sup>

### ***Human Love for God***

Human love for God is an implication of knowledge, charity and the implementation of religion. According to Rumi, to know the True Lover is through "imitation" lovers. He got Rumi's statement through spirituality, and he negated that everything was other than Him, including himself, so that all that existed was Him. As Rumi knows God through love, through piety, through devotion, but not through thoughts, not through words, and not through lust. This means that understanding love for God cannot be obtained through discussion alone but can be obtained through the dimensions of feelings and spiritual experiences that humans must undergo and experience to gain this understanding.

Regarding human love for God, which is explained in the Qur'an, Allah Subhanahu wa Ta'ala said, "(Say) to them Muhammad, "If you really love Allah, follow me, surely Allah will loves you (He rewards you) and forgives your sins." Allah is Most Forgiving, Most Merciful" (QS. Al-Imran [3]: 31). Based on this verse, as borrowing the opinion of Imam Abu Hasan Al-Bashri Al-Mawardi that, when humans think that they are serious about loving God, then God repays humans' love by testing humans, namely reducing the problems of life and if humans are serious about loving God, then humans must be patient, not anxious, and increase their devotion to God.<sup>17</sup>

Rumi's concept of human love for God is a path for humans to reach the peak of true perfection. Love is a way to purify oneself and can then guide or direct humans to God, but to reach God through an intermediary, namely by loving every creature created by God. As stated in the poetry, the reason God created the entire universe was because of God's grace and love for the Prophet Muhammad SAW. Then, regarding human love for God, it can be seen through piety in worshiping God Almighty. If the greater and stronger the love, the greater the effort to participate in the image of God and the greater the level of human perfection.<sup>18</sup>

Then related to the matter above, namely when he (human) is loving his creatures, then indirectly he is also loving his God, this is like the story of Amir Barwanah who was having a dialogue with Rumi, as Amir Barwanah said to Rumi that, "Indeed My heart and soul really want to serve Allah day and night as proof of my love for Him. However, because

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<sup>15</sup> Media Zainul Bahri, *Satu Tuhan Banyak Agama: Pandangan Sufistik Ibn Arabi, Rumi, Dan Al-Jili* (Jakarta: PT. Elex Media Komputindo, 2021), h. 204.

<sup>16</sup> Ahmad Bahja, *Bihar Al-Hubb: Pledoi Kaum Sufi* (Bandung: Penbor Press, 2011), 51.

<sup>17</sup> Abu Al-Hasan Ali Al-Bashri Al-Mawardi, *Adab Ad-Dunya Wa Ad-Din*, Terj. Ibra (Bandung: Pustaka Setia, 2003), h. 110.

<sup>18</sup> Sulaiman, "Ajaran Tasawuf Dalam Naskah Sirr Al-Lathif," *Jurnal Analisa*, Vol. 21, No. 1 (2014): 77-90, <https://doi.org/https://doi.org/10.18784/analisa.v21i1.29>.

I was busy with Mongol affairs, I couldn't realize my desire (my love) to be alone with Him".<sup>19</sup>

Then Rumi answered that, "O Amir, in fact what you are doing is also included in the form of servitude (serving) Allah, because what you are doing is becoming a supporting medium to provide a sense of security and protection for Muslims. You have sacrificed everything, both your wealth, soul and body to make them all find peace in carrying out various obedience's to Allah, because all of this is included in good deeds and the feeling of great love for God for what you do is proof of help. -His. Likewise, if your great love for this job just disappears, then that is evidence of the loss of God's help".<sup>20</sup>

Based on the above, Rumi teaches that in essence true love is selfless, if love is ingrained in the human body, mind and soul, then that love is only directed at His face and His love. Because for lovers, according to Rumi, the sacrifices and struggles of true lovers are only for the sake of being together, meeting and being alone with Him without any conditions of expecting any reward, reward and reward (sincerity). Based on this, it can be understood that everything that one wants to do is only aimed at the beloved, namely Allah. Therefore, Rumi's concept of human love for God is often seen as *ihsan*.<sup>21</sup>

God grows love and then places that love in the souls and hearts of His servants. In essence, when he (human) is sincerely loving his creatures, then indirectly he is also sincerely loving his God. Based on this explanation, it can be understood that sincerity is the fruit of love and sincerity gives birth to goodness (doing good) to fellow humans across religious communities. If you love Allah sincerely and sincerely, then automatically your relationship with Allah will become a clean relationship (a sincere relationship) only for Allah alone.<sup>22</sup> As has also been mentioned in the words of the Prophet that, "Whoever loves meeting Allah, Allah loves meeting him, on the other hand whoever hates meeting Allah, Allah also hates meeting him" (HR. Bukhari).

### ***Human Love for Inter-Religious People***

Understanding the concept of love between religious communities in Rumi's view can be done by deeply understanding the Religion of Love. Therefore, basically all religions begin and end, namely they lead to love, and in the holy books and teachings in every religion they always talk about love. Through the Religion of Love brought by Rumi, we can foster a moderate attitude, an attitude of tolerance between religious communities, an attitude of mutual respect, and an attitude of loving God's fellow creatures, namely fellow humans. The Religion of Love is a religion that can bring together everything, including religion, culture, ethnicity and nation. As Rumi discusses love and hate, according to Rumi, love unites, while hate separates. As at that time Rumi touched the hearts of people of other religions with the Religion of Love. Rumi's efforts were made through the Religion of Love, so that he was highly respected and loved by Jews, Christians and local religious believers in Konya.

Basically, God created various religions in this world for the benefit of humans (adherents). With the presence of differences in religion, this becomes a problem for someone who is not ready to accept these differences. Religious differences should not be

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<sup>19</sup> Jalal al-Din Rumi, *Fihi Ma Fihi*, ed. Abd Kholiq, Cet. ke-1 (Yogyakarta: FORUM, 2014), h. 45.

<sup>20</sup> Rumi, *Fihi Ma Fihi*, 45.

<sup>21</sup> Muhammad Amri, "Prespektif Kaum Sufi Tentang Cinta Tuhan," *Jurnal Al-Hikmah* Vol. 14, No. 1 (2013): 146-59.

<sup>22</sup> Kumala, "Konsep Mahabbah (Cinta) Dalam 'Rubaiyat' Karya Rumi Dan Relevansinya Dalam Pendidikan Agama Islam" (UIN Raden Intan Lampung, 2019), 28.

used as the source of all problems, but should be made into a field of love, mutual respect and respect for the truth in each religion. As Rumi said, "*Indeed, love can change something bitter into sweet, love can change dust into grains of gold, love can change what is cloudy into clear, love can change a prison into a lake, love can change suffering into pleasure, love can turn anger into grace, love can boil the ocean like foam, love can melt mountains into sand, love can break the sky into pieces*". Based on Rumi's expression, it can be understood that, basically love can bring good luck, bring all goodness, unite relationships with what is loved, with love can maintain harmonious relationships with those who are loved, with love can direct human life relationships in a better direction good and just (Religious Humanism).<sup>23</sup>

Then, as for the story, Rumi's friend came and asked Rumi, "*O Rumi, is there another way to get closer to Allah than prayer?*" Then Rumi answered that, "*There is, namely prayer too, but not prayer in its outer form only. But the inner form of prayer is that you are respectful, civilized or have morals, respect, care, help and love fellow human beings regardless of race, ethnicity, culture, ideology and religion adhered to or held by them*". Based on this story, the meaning that can be taken is that, indirectly, Rumi taught true love, true love to religious people in the form of religious moderation.<sup>24</sup>

Then Rumi said in the book *Diwan As-Shamsi At-Tabrizi* that, every time that passes without Love, will become a shameful face before God.<sup>25</sup> Based on Rumi's words, it can be understood that when religious people live their lives from time to time, from day to day, every time they pass without love for their fellow creatures created by God, then these humans will show an ugly (embarrassing) face before God. , because throughout his life it was only used to hate, insult, be hostile, revile, and disbelieve each other and other religious communities. As Rumi goes on to say that, if life is not based on love, then life has no meaning, because love is the water of life, so drink the water (love) with a happy, peaceful, calm heart and soul.<sup>26</sup>

Therefore, Rumi said that, if you live in a religion and then build relationships with people of other religions without feeling the sweetness of love, then your life will be filled with endless problems, filled with hatred, and filled with conflict. So, choose and use love as a basis for living your life. Because, by using the path of love, humans will find the true meaning behind peace, happiness and prosperity between religious communities. Therefore, by going through the path of love, relations between religious communities become very harmonious, because for Rumi, love is the basis of the ocean of life.<sup>27</sup>

### **Unity of Purpose and Religion Love**

When starting a discussion about the unity of purpose and religion of love brought by Rumi, which first begins or begins with the history of Rumi's dialogue with his students. Then Rumi asked one of his students, he asked, "*Have religions ever been one?*" Then Rumi answered this question himself, he answered that "*Often what happens is always two or three*". Then after having a dialogue with his students, he continued to say, "*In this world it is impossible for all religions to be one part, because basically every human being has*

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<sup>23</sup> Ma'arif Syamsul, *Konsep Mahabbah Jalaluddin Rumi Dan Implementasinya Dalam Bimbingan Konseling Islam* (Semarang: UIN Walisongo Press, 2017), 51.

<sup>24</sup> Rumi, *Fihi Ma Fihi*, . 47.

<sup>25</sup> Jalal al-Din Rumi, *Diwan As-Shamsi At-Tabrizi*, Terj. Nich (Bethesda: Maryland, 2001), h. 17.

<sup>26</sup> Rumi, *Fihi Ma Fihi*, . 89.

<sup>27</sup> Rumi, *Diwan As-Shamsi At-Tabrizi*, 210.



different desires and desires. However, in the afterlife everything will be united, including religion”.<sup>28</sup>

In the author's understanding, apart from the transcendent unity of religions in the afterlife, there are four other main points of Rumi's thought, which can be understood as an explanation that indicates or proves the existence of that unity, the explanation is as follows: First, the transcendent unity of religions in Rumi's Sufistic thought which lies in the unity of meaning and essence. If everyone has found the deepest essence and meaning in religions, then what he sees is one thing, namely unity. As Rumi said, “Before meaning, what is form! It's not worth it. The meaning of the sky remains hidden in its burial place”.<sup>29</sup> “How long will you be captivated by the shape of the vessel? Leave him: Go, water is what you must seek! Just by looking at the form, you will not find the meaning. If you are a wise man, then take the pearl in the shell”.<sup>30</sup>

Based on Rumi's expression, the most important thing to understand and appreciate is the essence, not the manifestation. In Rumi's language, what is seen is the pearl, not the shell. If someone has understood the content, meaning and essence behind the form or word, then what is seen is one; unity of all forms and manifestations, because essence is basically only one, not diverse and not numbered. As Rumi said, “Form is oil, meaning is light. Don't ask why anymore. Go beyond form, let go of all terms and names, and find meaning!”.<sup>31</sup> *Rumi's statement, if seen in essence as unity of meaning, means the unity of divinity. Because the meaning in Sufism means haqiqah (reality) which ultimately leads to God.*

Likewise with religious communities who have different paths (shari'a). If they can see the depth of the essence behind the forms of religious symbols, then they will find the unity of the essence of religions. This one essence is always there and never leaving the form of the exoteric dimension of religion and can be a bridge, meeting point and even unity of various religions and beliefs. Therefore, humans are only able to judge from the external form (religious symbols) which are relative, whereas God really knows the inner world of different human beliefs. Even though many people judge other people's different faiths as heretical or kufr (its outer form), God absolutely knows His servants who are lost or who receive His guidance. Regarding God's absolute knowledge of those who are lost and those who receive His guidance, it is explained in the Qur'an that, Allah Subhanahu wa Ta'ala says that “*That is the level of their knowledge. Indeed, your Lord, He knows best who goes astray from His path and He also knows who is guided*” (QS. An-Najm [53]: 30).

Second, both go towards God. Rumi believes that adherents of various religions basically have the same goals or intentions, even though the paths are different. Just as the Prophets and saints also taught their religious teachings and rites in different ways which ended in one thing, namely that they both called and led people to God, they both taught the oneness of God and how to do good with fellow humans. and with God at once. Therefore, Rumi said that if someone has prioritized the goal, purpose, or essence then duality will not remain. Based on this explanation, exoterically, they indoctrinate their religious teachings and rites in different ways. Meanwhile, esoterically, these paths are

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<sup>28</sup> Jalal al-Din Rumi, *Discourses of Rumi*, Terj. Arth (London: Curzon Press, 1961), 39.

<sup>29</sup> Jalal al-Din Rumi, *The Mathnawi of Jalal Al-Din Rumi*, Terj. Reyn (England: E.J.W. Gibb Memorial Trust, 1990), 181.

<sup>30</sup> Rumi, *The Mathnawi of Jalal Al-Din Rumi*, 274.

<sup>31</sup> Rumi, *The Mathnawi of Jalal Al-Din Rumi*, 343.

essentially one, namely that they both call and lead humans to God, both teach the oneness of God and how to do good with fellow humans and with God at the same time.<sup>32</sup>

*Third*, understanding the unity of humanity can be a "gateway" to understanding the transcendent unity of religions. In Rumi's view, the essence of humanity is single, because they both come from the same and single creator. The unity of essence according to Rumi is like the sun, there is only one, but its light covers everything (takes various forms), the essence transcends all bonds, because it is pure like water. This means that, all of us (humankind) have one substance, just like the sun; not bound by anything and pure like water. The unity of the essence of humanity becomes more perfect when the goal of humans in this world is to become true humans.<sup>33</sup>

*Fourth*, the transcendent unity of religions. The transcendent unity of these religions discussed by Rumi is found in the Religion of Love. The Religion of Love is the spiritual fruit of Rumi, where this religion surpasses all forms of belief and religion of mankind that have ever existed. If a person whose passion burns is because of love for God, then it is no longer important for him to believe or disbelieve. As Rumi said, "With the eyes of the heart, look at the believers and the disbelievers, they have nothing but can only cry and cry 'O God, O Most Living', based on their respective beliefs".<sup>34</sup> Therefore, someone who is Muslim, Jewish or Christian is a form of categorization in the eyes of humans, whereas in the eyes of God whether they are Muslim, Christian or Jewish are one.

So for Rumi, love for God is an integral and permanent part of the world and all humans, because how can a creature (human) not love its Creator?<sup>35</sup> However, what Rumi means regarding love is that all creatures must worship and worship Him, nothing is spared. Basically, the human desire to remember and praise God comes from nothing other than His will. As Allah Subhanahu wa Ta'ala says in the Qur'an that, "The seven heavens, the earth, and everything in it always glorify Allah. There is nothing but always glorifying Him by praising Him, but you do not understand their tasbih. Indeed, He is Most Kind, Most Forgiving" (QS. Al-Isrā' [17]: 44).

Based on this explanation, what is meant by love shows that there is a concept and belief about the unity of the purpose of worship. With love inherent in every human heart, all humans actually direct all their devotion to the same goal, namely God. Therefore, the Religion of Love is a product of the deepest inner sighs for humans in expecting, longing for, and loving God. So the Religion of Love is none other than "Inner Religion". In Rumi's view, the greatness of the Religion of Love can only be felt when there is an intimate relationship between humans and God, between the creator and the Beloved, then the presence of hatred and Satan is no longer meaningful, only love is present. Disbelief will turn into faith if everything is done in the name of love for Allah alone. The effect of the fruit of Love for God then merges with Him, making everything worldly meaningless, as Rumi said, I have cleansed my house of good and bad; now my house is only filled with Love for the One.<sup>36</sup>

Then, to be able to reach the level of the essence or nature of religion, namely a state that is not only focused on the external path, then a person must be deep and imbued

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<sup>32</sup> Rumi, *The Mathnawi of Jalal Al-Din Rumi*, 168.

<sup>33</sup> Rumi, *The Mathnawi of Jalal Al-Din Rumi*, 39.

<sup>34</sup> Sefik Can, *Fundamentals of Rumi's Thought: A Mevlevi Sufi Perspective* (New Jersey: The Light, Inc, 2005), 167.

<sup>35</sup> Rumi, *Discourses of Rumi*, 214.

<sup>36</sup> Rumi, *The Mathnawi of Jalal Al-Din Rumi*, 169.

with the Religion of Love to be able to love God, for which the gateway must be through the door of Sufism.

This level is of a higher level when compared to worship simply worshipping and devoting oneself to Him. So based on this explanation, to arrive at the Religion of Love, the first thing a person must do is deepen the knowledge of God, knowledge of the nature of the universe, and implement the path of Sufism through the methods of *riyadah*, worship, *mujahadah*, and *musyahadah* both in *maqamat* and *ahwal*. Then those who have reached that level, namely having deeply penetrated the heart of religions, are someone who Rumi calls a "man of God". A man of God in Rumi's sense is a man who has transcended formal forms of religion, a man of God is a man who has transcended faith and disbelief, and a man of God is a man who views right and wrong as the same.<sup>37</sup>

### **Integration of Jalaluddin Rumi's Thought on The Concept of Love with Religious Moderation Practices**

Jalaluddin Rumi merged himself into one with "His jamaliyyah", then he stood on (followed) the pattern, nature and character of Allah who prioritizes His love and mercy above His wrath. This means that, prioritizing affection, gentleness, prioritizing forgiveness rather than judgment (punishment and punishment), as Rumi followed, imitated and listened to what was commanded by the Prophet Muhammad, namely, "Behave with the morals of Allah". Then Rumi drank the cool water of love in His "Jamaliyyah" both written and implied, after he melted into His name and His nature, namely Ar-Rahman, by using the power of the subtle words and the feeling of love that was spread, so that it radiated the beauty of His love (Rahmaniyyah) for all humans without discrimination, whether in religion, culture and ideology adhered to.

Just as Rumi immersed himself in the ocean of the essence of His name and His nature, namely Al-Latif, which is outlined in his poetry as a form of reflection on "His Jamaliyyah" not "His Jalaliyyah", his poetry is as follows: "I am a Muslim, I a Jew and a Christian. I put my trust in al-Haqq (God the Most True). The Most High is not Far from me; I have nothing but the One Allah, neither in the Mosque nor the Church, even in the places of idols".<sup>38</sup>

Rumi's statement in his poetry can be understood in the words "I am a Muslim, I am a Jew and a Christian. I put my trust in al-Haqq (the Most True God)." With this poem, Rumi implicitly states that, the essence of religion and religion is placing faith in something transcendent and single, namely al-Haqq. Basically, the three major religions (Judaism, Christianity, and Islam) originate and originate from Allah, as Allah revealed to the Prophet Moses, Prophet Isa, and Prophet Muhammad SAW. These three religions boil down to four basic teachings, namely "There is no god but Allah, there is no worship except to Allah, not associating partners with Allah with anything or anyone, and not deifying fellow human beings as gods other than Allah". Then in the next statement of the poem is "The Most High is not far from me; I have nothing but the One Allah, neither in the Mosque nor the Church, even in the places of idols." The beautiful words that Rumi wrote in his poetry, Rumi has become one in the ocean of Rabb, so that he is close and immersed with Allah in the radiance of His light.

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<sup>37</sup> Rumi, *Diwan As-Shamsi At-Tabrizi*, 31.

<sup>38</sup> Rumi, *The Mathnawi of Jalal Al-Din Rumi*, 20.

As is known and acknowledged by many groups including scientists, religionists, philosophers and Sufis, he is known as a wise, humanist and tolerant figure, where Rumi discusses a lot about love, the concept of love brought by Rumi teaches that humans must be wise, tolerant, and think broadly (universally). According to Rumi, love is the basis for religion, God and life. With love, humans can live a beautiful, calm, serene and peaceful life even though in life there are various religious differences and ideological differences. Therefore, for Rumi, the basis of the human soul is love, not other qualities, with love it makes human life harmonious, harmonious, peaceful and humanistic between fellow humans, and the most important and highest love is love for God.<sup>39</sup>

As in Rumi's poetry, he says in the *Mastnawi* that, "Only the person whose clothes are torn by Love is completely healed of greed and all imperfections. We salute you, O Love, because you bring benefits to us all. You (love) are the healer for all our ills-the cure for arrogance and pride. At the same time, you are our Plato and Galen!"<sup>40</sup>

Based on Rumi's poetry, it can be understood that the implications of Love for God, humans are completely willing to obey what He commands and prohibits, so that with Love they can stay away from bad qualities, namely greed, arrogance and heart disease, towards the guidance of God. Him and His teachings. An example of the humanist attitude brought by Rumi, so that it can create harmonious, peaceful and serene relationships between both Muslims and non-Muslims. Therefore, in various styles typical of Rumi's thought, Rumi teaches a lot about inter-religious coexistence in a good, harmonious, harmonious manner, avoiding disputes and loving peace.

As Rumi said, "Indeed, love can change something bitter into sweet, love can change dust into grains of gold, love can change what is cloudy into clear, love can change a prison into a lake, love can change suffering into pleasure, love can turning anger into grace, love can boil the ocean like foam, love can melt mountains into sand, love can break the sky into pieces." Based on Rumi's expression, it can be understood that, basically love can bring good luck, bring all goodness, unite relationships with what is loved, with love can maintain harmonious relationships with those who are loved, with love can direct human life relationships in a better direction. good and fair (*Humanisme Religius*).<sup>41</sup>

Therefore, in living a life that cannot be separated from all the problems in life, including religion, then Rumi emphasized that if you live in religion and then build relationships with people of other religions without feeling the sweetness of love, then your life has been filled with burdens. problems that never stop, filled with hatred, and filled with conflict. So, choose and use love as a basis for living life and as a basis for religious moderation. Because, by using the path of love, humans will find the true meaning behind tolerance, peace, happiness and prosperity between religious communities. Therefore, by going through the path of love, relations between religious communities become very harmonious, because for Rumi, love is the basis of the ocean of life.<sup>42</sup>

Therefore, Rumi's thoughts about love can be connected to the concept of religious moderation through four perspectives, including the following:

First, unity of purpose and religion of love. Rumi taught that love is a universal force that transcends differences in religion, culture and language. Love unites everyone

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<sup>39</sup> Yahiya Emerick, *Rumi Meditation* (New York: Penguin Group (USA) Inc., 2008), 134.

<sup>40</sup> Rumi, *The Mathnawi of Jalal Al-Din Rumi*, 22-23.

<sup>41</sup> Syamsul, *Konsep Mahabbah Jalaluddin Rumi Dan Implementasinya Dalam Bimbingan Konseling Islam*, 55.

<sup>42</sup> Rumi, *Diwan As-Shamsi At-Tabrizi*, 210.

regardless of their background. In the context of religious moderation, this thinking teaches the importance of seeing similarities and similarities between religions, rather than focusing on divisive differences.

*Second*, tolerance and respect. Rumi's thought emphasizes the importance of tolerance, respect and mutual understanding between individuals who have different religious beliefs. He stated that true love knows no boundaries or separation. In religious moderation, this thinking teaches that it is important for humans to respect the freedom of religion and beliefs of other people, without imposing views or demeaning others.

*Third*, unity with God. For Rumi, love is a means to achieve union with God. He speaks of love as a path to achieving transcendence and experiencing the Divine presence. In the context of religious moderation, this thinking emphasizes the importance of seeing religions as a way to achieve unity with God, and not as a source of division or conflict. *Fourth*, love as self-transformation. Rumi taught that true love is a process of self-transformation, in which the individual lets go of the ego and reaches a higher consciousness. This thinking has implications for the concept of religious moderation by teaching the importance of personal introspection and a deep understanding of religious values that encourage peace, justice and compassion.

#### **D. Conclusion**

The existence of religious moderation is to encourage healthy religious practices, mutual understanding, mutual love, mutual respect and respect, and promote the mission of peace among all people, regardless of their differences in religious beliefs. So that with religious moderation we can avoid all conflicts and contradictions, we can increase religious understanding and uphold tolerance between religious communities, we can maintain love and build positive relationships. Rumi's thoughts about love can be connected to the concept of religious moderation through four perspectives, including the following: *First*, unity of purpose and the religion of love. *Second*, tolerance and respect. *Third*, unity with God. *Fourth*, love as self-transformation.

So based on these four perspectives, in its entirety Jalaluddin Rumi's thoughts about love offer a strong philosophical foundation for religious moderation. Then, if related to the context of moderation, Rumi's thoughts teach that it is important to view religion as a source of inspiration in life to achieve unity, peace and respect between religious communities.

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