



Wara' in the Context of Religious Moderation: A Study of the Hadith of Sunan Abu

Beko Hendro^{1*}, Febriansyah²

^{1,2}State Islamic University Raden Intan Lampung, Indonesia

Correspondence✉ beko@radenintan.ac.id

Keywords

Wara',
Religious
Moderation,
Sunan Abu

Abstract: The tendency in certain circles is that there are groups that are too loose in viewing religious teachings, by carrying liberalism values that sometimes contradict the basic principles of Islam. To answer the crisis of prudence in behavior, it is necessary to instill the value of Sufism in each individual, especially about wara' so that an attitude of vigilance is built in every situation and condition that surrounds the individual in order to avoid extreme and liberal understanding in addressing problems that are syubhat (Gray). Based on the core of the problem, this study aims to explore wara' in the traditions of Sunan Abu Dawud and assess its relevance in the context of religious moderation. By analyzing these traditions, we can dig deeper. As well as discovering whether the concept of wara' can be a way out that not only offers moderation but also affirms commitment to authentic Islamic values and is inclusive of indicators of religious moderation. This research includes qualitative studies, while the type is library research. the nature of this research is descriptive analysis and in analyzing using the content analysis method. The results of this study show that overall, wara' in the traditions of Sunan Abu Dawud is very relevant in the context of religious moderation because it teaches prudence and balance that encourages peaceful coexistence without sacrificing religious principles.

Vol. 2, No. 2, (2025)

DOI: <https://doi.org/10.47352/3032-503x.111>

INTRODUCTION

The Unitary State of the Republic of Indonesia is a pluralistic country with two main modalities in shaping its multicultural character: democracy and local wisdom which are considered as values that can maintain religious harmony. The problem faced by Muslims today is the vigilance towards themselves and their surroundings, which ultimately causes them to lose their sense of god, and takes them far away from Allah SWT. It is not surprising when many of the Muslims fall into bad things and even to the extent that something forbidden by the Shari'ah is considered a common thing, as in this modern era faced with various challenges that require a balanced religious attitude. Because on the one hand, we see the emergence of groups that embrace extreme religious views, which reject diversity, both from tradition and culture and tend to prioritize rigid religious interpretations.

The fact of Indonesia's plurality is challenged and threatened by the emergence of new religious ideologies and understandings. These new views in the form of intolerant, extreme and radical attitudes often trigger social conflicts and create an image of Islam as a harsh and rigid religion (Khairil Anwar, 2016). In the context of the relationship between Islam and local culture, such disputes often occur in the context of accommodating local culture in religion, for example, which according to certain schools, the tradition is contrary to religion on the other hand, there are also

those who consider that the personalization of Islam has made religion and culture not defeat each other but manifest in patterns of religious reasoning that no longer take their authentic form from religion, and try to bring them together by bridging the gap that currently separates religion and culture (Fransiska Anggraini, 2023).

Therefore, an open (inclusive) attitude towards the truth contained other religions, as well as understanding of religious pluralism and multiculturalism must be made a necessity in behavior. An open attitude aims to reduce and minimize the possibility of acts of violence that can anytime alone occur (Beko Hendro, 2018). This in this modern view is called a moderate attitude towards religion and culture, which is a choice to have a perspective, attitude, and behavior between the extreme options that exist. Meanwhile, religious extremism itself is a perspective, attitude, and behavior that exceeds the limits of moderation in religious understanding and practice (Antonius Berito Doko, 2023).

On the other hand, there are groups that are too lax in viewing religious teachings, by promoting liberalism values that sometimes contradict the basic principles of Islam. Judging from this dynamic, the idea of religious moderation emerged as an offer of a more moderate religious perspective, namely understanding and practicing religious teachings without extremes, either extreme right or extreme left (Fauziah Nurdin, 2021). So that this can lead humans to be fair and can be an example for all parties (Sagnofa Ainiya Putri Nabila and Endy Muhammad Fadlullah, 2022). To answer the crisis of prudence in behavior, it is necessary to instill the value of Sufism in each individual, especially about *wara'* so that an attitude of vigilance is built in every situation and condition that surrounds the individual in order to avoid extreme and liberal understanding in addressing issues that are *syubhat* (Gray).

Based on the core of the problem, this study aims to explore the attitude of *wara'* in the traditions of Sunan Abu Dawud and its relevance in the context of religious moderation. As well as discovering whether the concept of *wara'* can be a way out that not only offers moderation but also affirms commitment to Islamic values that are authentic, inclusive and accommodating to one of the many indicators of religious moderation.

This paper is not the only research that discusses and analyzes *Wara'* and Religious Moderation. Previously, there have been various works and studies that discuss this theme. Abdul Hasib Asy'ari, for example, wrote an article entitled "*Wara' in the Sufism Teachings of Imam Junaid Al-Baghdadi*". Hasib wrote in order to reveal about *Wara* according to Imam Junaid, it is concluded that *wara'* is based on awareness and knowledge to be aware of the behavior of the limbs from temptations that come from outside themselves. However, this article has not explained how *Wara* according to the hadith view in the context of religious moderation (Abdul Hasib Asy'ari, 2021). Then the article written by Asrar Maburr Faza on "*Insights into Prophetic Hadiths About Wara*", this article tries to unravel one of the Sufistic *maqam* deeds, namely *Wara* in the perspective of hadith, so that dialogically *Maqam Wara* will be traced to the extent of its existence and meaning in hadith history. This dialog will lead to the conclusion that there is no conflict between Sufism and hads. Because of the personification of the charity of the 'great murshid', namely the Prophet Muhammad (Asrar Maburr Faza, 2018). What makes this research different is that this research will explore the concept of *Wara'* in the context of religious moderation which is oriented towards the traditions of Sunan Abu Dawud. Therefore, the researcher wrote this article intending to complement previous studies on *Wara'* which departed from the issue of prudence in addressing religious moderation. By presenting the basic arguments from the Qur'an and sunnah comprehensively and holistically).

METHODS

This research is included in qualitative studies, while the type is *library research*. Library research is a type of research that collects data by reading and recording then processing a research material that utilizes library sources (Mestika Zed, 2008). Data analysis in this study uses *descriptive analysis*, which is research that describes, illustrates, and reports a situation without assessing whether or not a concept or teaching is correct (Kartini Kartono, 1976). And in order to achieve maximum results, which is the reference for researchers in analyzing the *content of* researchers using the *content*

analysis method. This method is a method used in analyzing the content, namely the sources that have been obtained by researchers (Noeng Muhadjir, 1996). The material or literature data used can be in the form of literature, books of hadith as reinforcing data in explaining *Wara'* such as: *Sunan Abu Dawud*, and *Aunul Ma'bud* as well as secondary data which is supporting data derived from books, journals, which contain about issues discussed.

RESULTS AND DISCUSSION

Wara' in the Context of Religious Moderation: A Study of the Hadith of Sunan Abu Dawud Wara': Definition, and Concept

The word *Wara'* etymologically means to be careful of doubtful things (Al-Kalabazi, 1980). While terminologically according to imam Al-Qusyairi in *al-Risalah al-Qusyairiyah fi 'Ilm Tashawwuf*, mentions the definition of *wara'* from several Sufis. Among the definitions of *wara'* is the definition of *wara'* put forward by Ibrahim bin Adham. He said that *wara'* is the abandonment of *shubhat* (something doubtful) and the abandonment of something useless (Abul Qosim Abdul Karim Hawazin Al-Qusyairi, 2007).

According to Shaykh Az-Zarnuji, *Wara'* is a noble moral trait that is careful in choosing and sorting out something that has to do with clothing, food, shelter and the surrounding environment (Sheikh Ibrahim bin Ismail, 2007). In Sufism, the concept of *wara'* itself according to the view of Shaykh Az-Zarnuji is to keep oneself from the limits of religious norms, from everything that is not useful according to religion, whether something is permissible, better not, and prohibited (Ahmad Al Hamid, 2007).

It is clear that based on this definition, it becomes a foundation, that *wara'* is a trait that is prudent for every human being, in order to maintain a boundary against things that go beyond religious norms. Both in social and religious life in a society rich in tradition and culture. Moreover, the attitude of *wara'* will make a person's attitude in looking at things, such as easily in judging someone is wrong, and even to the extent of judging a disbeliever.

Excerpt Imam Al-Junaid's concept of Sufism, explaining that *wara'* is the basic foundation of his teachings, where it is actualized in wisdom and prudence. He advocated inner tranquility and taught acceptance of the possibility or opening of the divine veil, and emphasized the importance of maintaining a relationship with God in secret, as well as avoiding risky paths that could spark social controversy and disrupt the sense of community. All these aspects stem from an attitude of *wara'*, which in turn gives birth to peace in the heart (Nasr, Sayyed Hossein, 2002).

However, in reality, *wara'* in everyday life often encounters challenges, as expressed by Murtadha Muthahhari. According to him, it may be easier for someone when faced with a choice between values and (good and bad), but it will be more difficult when having to choose between two conflicting values, namely between one good teaching and another good (Muthahhari, Murtadha, 2012). So in this case *wara'* according to Imam Al-Ghazali in his book *Ihya Ulumuddin* has four levels, namely:

الأولى: "الذي يُشْتَرَطُ فِي عَدَالَةِ الشَّهَادَةِ، وَهُوَ الَّذِي يَخْرُجُ بَعْدَهُ الْإِنْسَانُ أَهْلِيَّةَ الشَّهَادَةِ وَالْقَضَاءِ وَالْوَلَايَةِ، وَهُوَ الْإِحْتِرَازُ عَنِ الْحَرَامِ الظَّاهِرِ"

1. Wara, minimal (*wara'us shubud wal qadha*)

The first level of *wara'* is *wara'us shubud wal qadha*, which is the *wara'* of a person who abstains from outwardly forbidden goods (Muhammad Al-Ghazali, 2011).

الثانية: "ورعُ الصالحين، وهو التوقي من الشبهات التي تقابل فيها الاحتمالات، قال صلى الله عليه وسلم: "دع ما يريبكما لا يريبك"، وقال صلى الله عليه وسلم: "الإثم حَوَازُ القلوب"

2. Wara' of the righteous (*wara'us shalihin*)

The second level of *wara'* is *wara'us shalihin*, namely, abstaining from all shubhat actions, which have doubtful possibilities. As the hadith of the Prophet SAW:

عَنْ أَبِي الْخَوَّازِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: حَفِظْتُ مِنْ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رِيَّةٌ"

Meaning: "Leave what makes you doubt for what does not make you doubt" (HR At-Tirmidhi authenticated by An-Nasai and Ibn Majah from Hasan ibn Ali ra). (Abu Isa Muhammad ibn Isa ibn Saurah ibn Musa ibn ad-Dhahak at-Tirmidhi, 2005).

Imam Al-Ghazali also quotes the hadith narrated by al-Baihaqi when explaining the authority of the righteous.

الإثمُ خَوَازِ القلوب

Meaning: "Sin is something that is hidden in the heart," (HR Al-Baihaqi and Al-Adani from Ibn Mas'ud ra).

الثالثة : "ورع المتقين ؛ وهو ترك الحلال المحض الذي يخاف منه أن يؤدي إلى الحرام ؛ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لا يكون الرجل من المتقين حتى يدع ما لا بأس به مخافة مما به بأس ، وذلك مثل التورع عن التحدث بأحوال الناس ؛ خيفة من الانجرار إلى الغيبة ، والتورع عن أكل الشهوات ؛ خيفة من هيجان النشاط والبطر المؤدي إلى مقارفة "

3. Wara' of the pious (*wara al-muttaqin*)

The third level of *wara'* is *Wara al-Muttaqin*, which is leaving actions that are actually halal but feared to be carried away by the haram. Rasulullah SAW said:

"لا يكون الرجل من المتقين حتى يدع ما لا بأس به مخافة مما به"

Meaning: "A person does not belong to the pious so that he leaves what is not a problem (halal) for fear of being carried away by what is a problem (haram)" (HR At-Tirmidzi, Ibn Majah, and Al-Hakim). (Abu al-Fadl Zainuddin Abdurahim ibn al-Husain ibn Adurrahman ibn Abi Bakr ibn Ibrahim al-Iraqi, 2005).

الرابعة : "ورع الصديقين ؛ وهو الإعراض عما سوى سبحانه ؛ خوفاً من صرف ساعة من العمر إلى ما لا يفيد زيادة قرب عند الله تعالى ؛ كأن يعلم ويتحقق أنه لا يفضي إلى "

4. Wara' of the righteous (*wara as-shiddiqin*)

The virtue of the *as-shiddiqin* is that they turn away from other than Allah for fear of spending a part of their life on something that does not benefit them in increasing their closeness to Allah, even though they know that their activities outside of it do not lead them to anything haram.

Hadiths on Wara' and the Concept of Wara' in Sunan Abu Dawud

The following are the traditions related to *wara'* in Sunan Abu Dawud:

1. Hadith about avoiding *Shubhat* (Sunan Abu Dawud)

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ حَدَّثَنَا أَبُو شَهَابٍ حَدَّثَنَا ابْنُ عَزَّازٍ عَنْ الشَّعْبِيِّ قَالَ سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ وَلَا أَسْمَعَ أَحَدًا بَعْدَهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ وَأَخْيَانًا يَقُولُ مُشْتَبِهَةٌ وَسَاضِرٌ لَكُمْ فِي ذَلِكَ مَثَلًا إِنَّ اللَّهَ حَمَى حِمًى وَإِنَّ اللَّهَ مَا حَرَّمَ وَإِنَّهُ مَنْ يَزْغَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَهُ وَإِنَّهُ مَنْ يُخَالِطُ الرِّيَّةَ يُوشِكُ أَنْ يَجْسَ

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ أَخْبَرَنَا عِيسَى حَدَّثَنَا زَكَرِيَّا عَنْ عَامِرِ الشَّعْبِيِّ قَالَ سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِحَذَا الْحَدِيثِ قَالَ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ عِزُّهُ وَدِينُهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ

Meaning: "Narrated [Ahmad bin Yunus], he said; narrated [Abu Shihab], narrated [Ibn 'Aun] from [Ash Sha'bi], he said; I heard [An-Nu'man bin Bashir], and I did not hear anyone after him. He said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "Verily, what is lawful is clear, and what is unlawful is clear, and between them there are and between them there are things that are vague. And I will give an example of this. Verily, Allah protects the

forbidden area, and verily, Allah's forbidden area is what He has forbidden. And indeed the one who grazes around the forbidden area is on the verge of entering it, and indeed the one who enters a doubtful matter is on the verge of falling into a forbidden matter. He narrated to us [Ibrahim ibn Musa Ar Raz'i], he narrated to us [Isa], he narrated to us [Zakariya] from [Amir Ash-Sha'bi], who said: I heard [An Nu'man ibn Bashir], who said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say this Hadith. He said: "And between the two there is a vague matter, which most people do not know. Whoever avoids ambiguous matters has purified his honor and religion, and whoever falls into ambiguous matters has fallen into haraam matters." (HR Abu Dawud No.2892) (Aminudin Rizky, 2020).

This Hadith is reported in Sunan Abu Dawud in the chapter of Avoiding Shubhat on page 160, juz 9, with the narration of Ahmad bin Yunus who narrated from Abu Shihab who narrated from Ibn 'Awn who narrated from al-Shay'bi. In this Hadith, in the Book of *'Aunul Ma'bud* by Imam Abu ath-Thayyib Muhammad Syamsul Haq al-'Azhim, explains that the meaning of this Hadith is a Hadith that highlights three categories of laws in Islamic law, namely: Halal, Haram, and *Mutasyabihat* (vague) (Abu Thoyyib, 1968). This division is in accordance with the opinion of those who say that the permissible and makrooh are included in the vague category, in explaining the meaning of the three according to Imam Nawawi in the book *Sharh Shahih Muslim*.

Imam Nawawi explained that halal is clear and haram is clear, meaning that everything is divided into three types: clear halal, whose halalness is not vague, such as bread, fruits, oil, and the like from food, as well as activities such as speaking, seeing, walking whose halalness is not in doubt. As for the clear haram, such as alcohol, pork, carrion, and urine, as well as adultery, lying, gossiping, and the like." (And between them are things that are vague) in some manuscripts it is called *'musytabihat'* from the chapter of *'iftial'*, and in other manuscripts it is called *'musyabbihat'* from the chapter of *'tafi'il'*. Imam Nawawi said: "The vague things are those things that are not clear about whether they are permissible or forbidden, so many people do not know about them and do not know the ruling." (Imam An-Nawawi, 2020)

According to Imam Khatibi, what is meant by a doubt is a matter that is only clear to some people and not to others. This does not mean that the matter is essentially unexplained in sharee'ah, because Allah does not leave anything unexplained. However, there are two kinds of explanation, one that is clearly understood by most people, and one that is vague only by some scholars (Mahmud Al-Thahhan, 1981).

From this it can be understood that if only a few people know about it and there are only a few of them, then it becomes a matter of doubt, but if it is known by most of them, then it is no longer a vague matter. Therefore, the point of this Hadith is to avoid things for which there is no clear ruling in sharee'ah (so he has purified his religion and his honor), i.e., he has truly safeguarded his religion from violating prohibitions and safeguarded his honor.

2. Hadith about the Guarantee of a House in Paradise

دَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ أَبُو الْجَمَاهِرِ قَالَ حَدَّثَنَا كَعْبُ أَثُوبُ بْنُ مُحَمَّدٍ السَّعْدِيُّ قَالَ حَدَّثَنِي سُلَيْمَانُ حَبِيبُ الْمَخَارِجِيِّ عَنْ أَبِي أُمَامَةَ قَالَ: رَسُولُ صَلَّاهُ عَلَيْهِ وَسَلَّمَ أَنَا بَنَيْتُ فِي رِضِ الْجَنَّةِ لِمَنْ تَرَكَ الْيَمْرَاءَ وَإِنْ كَانَ. مُحْتَجًّا وَبَنَيْتُ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَتْ رَاخًا وَبَنَيْتُ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ

Meaning: He narrated to us [Muhammad bin Uthman Ad-Dimasyqi Abu Al-Jamahir] who said; he narrated to us [Abu Ka'b Ayyub bin Muhammad As Sa'di] who said; he narrated to me [Sulaiman bin Habib Al-Muharibi] from [Abu Umamah] who said, "The Messenger of Allah (peace and blessings be upon him) said: "I will guarantee a house on the outskirts of Paradise for the one who refrains from arguing even if he is right. I will also guarantee a house in the middle of Paradise for the one who refrains from lying even if it is a joke, and I will also guarantee a house in the highest part of Paradise for the one who is of good character." (Reported by Abu Dawud No. 4167)

This hadith was narrated by Abu Dawud in Sunan Abu Dawud, a book on manners and etiquette page 422 juz 12, and also in Sunan Ibn Majah. This hadith was transmitted through the narration of Muhammad ibn Uthman Al-Dimasyqi (Abu Al-Jamahir) who narrated from Abu Ka'ab Ayub ibn Muhammad Al-Sa'di, who heard from Sulaiman ibn Habib Al-Muharibi, from Abu Umamah (تحفة بمعرفة الأطراف, 1990).

This Hadith emphasizes the virtue of abandoning arguments (*al-mira'*) and lies, and improving one's character. The Prophet guarantees three tiers of houses in Paradise for those who:

- a. Leaving the debate, even if true, will earn you a home on the outskirts of heaven.
- b. Abandoning lies, even in jest, will earn you a home in the center of heaven.
- c. Improving one's overall character will earn one a home in the highest level of heaven.

3. Hadith about Fitnah

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنُ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مُوَيْهِ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ شِهَابٍ أَنَّ أَبَا إِدْرِيسَ. الْخَوْلَانِيَّ عَائِدَ اللَّهِ أَخْبَرَهُ أَنَّ يَزِيدَ بْنَ عُمَيْرَةَ وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ أَخْبَرَهُ قَالَ كَانَ يَجْلِسُ مَجْلِسًا لِدُرِّ حِينَ إِلَّا قَالَ اللَّهُ حَكَمَ قِسْطُ هَلْكَ الْمُرْتَابُونَ فَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا إِنَّ مِنْ وَرَائِكُمْ فِتْنًا يَكْثُرُ الْمَالُ وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْعَبْدُ وَالْحُرُّ فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ مَا لِلنَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمَتَّبِعِي حَتَّى أَتْبَدِعَ لَهُمْ غَيْرَهُ فَإِيَّاكُمْ وَمَا أَتْبَدِعُ فَإِنَّ مَا أَتْبَدِعُ ضَالَّةٌ وَأَحْذَرُكُمْ. زَيْعَةُ الْحَكِيمِ فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ عَلَى لِسَانِ الْحَكِيمِ وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ قَالَ قُلْتُ لِمُعَاذٍ مَا يُدْرِي رَجَمَكَ اللَّهُ أَنَّا لِحَكِيمٍ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ وَأَنَّا لِمُنَافِقٍ قَدْ يَقُولُ الْحَقَّ قَالَ بَلَى اجْتَنِبْ مِنْ كَلَامِ الْحَكِيمِ الْمُشْتَهَرَاتِ الَّتِي يُقَالُ لَهَا مَا هَذِهِ وَلَا يُثَبِّتُكَ ذَلِكَ فَإِنَّهُ لَعَلَّهُ أَنْ يُرَاجِعَ وَتَلْقَ الْحَقَّ إِذَا سَمِعْتَهُ فَإِنَّ عَلَى الْحَقِّ نُورًا.

Meaning: *Has narrated to us [Yazid bin Khalid bin Yazid bin Abdullah bin Muahab Al hamdani] said, has narrated to us [Al-Laits] from [Uqail] from [Ibn Shihab] that [Abu Idris Al-Khaulani 'Aidzaallah] informed him that [Yazid bin Umairah] - one of the companions of Mu'adz bin Jabal - informed him, He said, "[Mu'adz bin Jabal] never sat in a gathering except that he always said, "Allah is Wise, Allah is Just, so woe to those who doubt." One day Mu'adz said, "Behind you there will be fitnah, wealth will be abundant, the Quran will be read easily by anyone; a believer, a hypocrite, a man, a woman, a child, an adult, a slave or a free person. So someone will say, 'Why don't people follow me, when I have recited the Qur'an! Indeed, they do not follow unless I commit an innovation. ' So beware of innovation, for innovation leads to misguidance. And beware of the deviant judge, for the devil will speak falsehood through the mouth of that judge. And indeed, a hypocrite will sometimes speak true words." Yazid said, "I asked Mu'adh, "May Allah have mercy on you, have I ever known a judge who would sometimes say something false and a hypocrite who would say something true" he replied, "Yes. beware of the judge's deviant words (vague because of falsehood) that people deny and say; what is this?". However, do not ostracize him. But do not shun him, for he may return to the truth until you hear the truth from him, for with the truth there is light." (Abu Dawud No.3995)*

This hadith was narrated by Abu Dawud in Sunan Abu Dawud, the book on *Sunnah*, page 216, juz 12, This hadith was narrated through a chain of transmission that began with Yazid bin Khalid bin Yazid bin Abdullah bin Muwahib al-Hamdani, who narrated from Al-Laits, who received from Uqail, from Ibn Shihab az-Zuhri, from Abu Idris al-Khaulani. He received this tradition from Yazid b. Umairah who was one of the companions of Mu'adz b. Jabal.

This Hadith discusses the potential for future fitnah, with an emphasis on the increasing wealth and problems that society will face. It is emphasized that the Qur'an will be widely read by believers and hypocrites. In this hadith too Mu'az b. Jabal emphasizes the danger of innovating in religion saying that any innovation in religion is misguidance. He also warns

against being hasty in judging a matter based only on a remark that could come from a judge or a hypocrite. In the commentary of *Aunul Ma'bud*, it is explained that Shalih bin Kisan mentioned from Az Zuhri, with the phrase, "*Musyabbibat*" instead of "*musytabirat*". He mentioned it because the phrase "*musytabirat*" is a phrase that is vague about falsehood (Thoyyib, 1968). This Hadith emphasizes the importance of adhering to the truth and being alert to possible deviations in understanding, and encourages listening to the truth when it is presented.

The Relevance of the Concept of Wara' as the Foundation of Moderation in Religion

Religious moderation is the way we see religion, which means we understand and practice religious teachings in a way that is not extreme, either from the right or the left side. Currently, Indonesia is facing problems of extremism, radicalism, hate speech and damage to inter-religious relations. If examined, the position of Muslims on earth has been established as a just people (*ummatah wasatun*). The meaning of fairness and moderation (*al-tawassut*) and proportionality (*al-i'tidal*) show similarities in practice, while exaggeration (*al-mubalaghah*), adding (*al-tazayyud*), carelessness (*al-ifrat*) and exceeding limits (*al-tafrith*) are not part of a moderate attitude (Abu Abdullah Abdillah bin Muhammad bin Battah al-Abkari al-Hanbali (304-387 H.). Another term that indicates moderation is balance (*al-tawazun*), in this context balance can be considered as a form of perspective to do something in moderation, neither excessive nor lacking, neither conservative nor liberal. We can formulate as many measures, limits, and indicators to determine whether a certain religious perspective, attitude, and behavior is classified as moderate or vice versa, extreme. In this context, there are four indicators of religious moderation, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. These four indicators can be used to recognize how strong religious moderation is practiced by someone in Indonesia, and how much vulnerability they have (Pribadyo Prakosa, 2022).

In the Qur'an it is mentioned QS: Al-Baqarah: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ

Meaning: "*Likewise We have made you (Muslims) a middle nation) that you may bear witness to the people and that the Messenger (Prophet Muhammad) may bear witness to you.*"

In addition to moderation, human attitudes in religion are known as extreme right (*taṭarruf tashaddud*) and extreme left (*taṭarruf tasahhul*). The extreme right itself consists of three levels, including (a) *puritanism*, which is an understanding that seeks to return religion to its pure source of teachings. This ideological group tends to judge heresy against religious teachings that are mixed with culture, (b) *fundamentalism* and radicalism, those with this ideology easily judge groups that oppose their understanding as infidels, and (c) *terrorism* (*irḥab*). While the extreme left is filled with liberalism that embraces freedom and allows things that are prohibited in religion based on rationality (NU Online Channel, 2019).

The variations in religious understanding above show that there are radical groups. Radicals themselves are usually associated with violence. Radical in the context of religious moderation is defined as an ideology and understanding that tries to change society and politics by using violence or extremes, either verbally, physically or in thought. On the one hand, the point of strengthening Religious Moderation is one of the main indicators as an effort to build national culture and character.

Religious Moderation is a way of life to get along, respect each other, maintain and tolerate without having to cause conflict due to differences that exist with the strengthening of religious moderation is expected to help religious people position themselves appropriately in a multireligious society, which results in social harmonization and balance in social life. As has been explained above that the concept of *wara'* in Sunan Abu Dawud, contains several traditions above highlighting the importance of how the connection of each individual can apply a cautious attitude (*wara'*) to achieve balance, avoid extremism, and maintain harmony in social interactions. This

attitude is important in religious life in diverse societies, where moderation is needed to maintain unity and tolerance.

When examined through the text of the Hadith and the commentary in Sunan Abu Dawud, according to the researcher's analysis, it can be said that the concept carried in the understanding of the Hadith above can be concluded that *Wara'* is selective behavior in all matters. A person can be called a *wira'i* person when he is able to keep all members of his body from things that are forbidden and things that are not allowed among the members of the body which are the main concern in order to avoid forbidden and shady things are the eyes and ears, the tongue, the stomach and the heart and even actions (As-Sahmarani, A, 1987)

This means that as a *wira'i* in this case to see and respond to a situation, religious problems, or traditions, a *wara'* attitude should involve the mind to reason, the ears to hear, the tongue to justify the good and highlight the bad and the heart as a judge of good or wrong. The hadiths above also emphasize the importance of distinguishing between halal, haram and ambiguous matters, and the importance of being careful in religious matters.

In the context of religious moderation, the traditions about *wara'* contained in Sunan Abu Dawud although not specifically explaining *wara'*, but can be examined through the existing syarah, this shows that the attention of the Prophet Muhammad and his companions to prudence in behavior, both in the context of worship and daily muamalah. For example, there are traditions that emphasize the importance of avoiding doubtful food and the importance of maintaining behavior and speech so as not to violate the restrictions of the Shari'ah and others. This shows that *wara'* is not only a guard against sin, but also a Muslim's commitment to stay on the straight path and emphasize diversity in society.

If we re-analyze how the concept of *wara'* in the hadith above will give birth to the value of relevance related to indicators of religious moderation such as:

1. The Value of *Wara'* Maintaining Morals in Debate

The hadith quote about the guarantee of a house in paradise for those who leave arguments even when they are right emphasizes the importance of maintaining good manners in interactions. This shows that moderation prioritizes honesty and civility in communication, and avoids unproductive disputes. As many as 86% of people are accustomed to visiting YouTube to learn the latest information, and the result of this information is that many religious sects argue in matters of worship which often causes conflict between groups. In addition, violations of freedom of belief and intolerance are very common. There are positives and negatives in society due to having different understandings. Lessons learned include doctrinalization that being a follower of a religious sect discussions about who is more right. proving who is right and who is wrong. and not to find ways to end conflicts between groups or religions.

It should be as a Muslim in the present era, the nature of *wara'* must be raised in the issue of this religious sect, in order to create a moderate attitude in the midst of things that are *syubhat* (vague), the endless debate between fellow Muslims will throw in vain the deeds of muamalah, it should be today, should have started reasoning to leave the act of *syubhat* in order to maintain brotherhood between people, as quoted in the book *Al-Muntakhabat*:

قَالَ الْعُلَمَاءُ - رَحِمَهُمُ اللَّهُ تَعَالَى - : يَنْبَغِي حَمْلُ الْأُخُوَّةِ عَلَى الْإِنْسَانِيَّةِ حَتَّى تَشْمَلَ الْكَافِرَ أَنْ تُحِبَّ لَهُ الْإِيمَانَ وَالْهُدَايَةَ وَالْخَيْرَ كُلَّهُ ، وَلِذَلِكَ يُسْتَحْبَبُ الدُّعَاءُ لَهُ بِالْهُدَايَةِ ، وَالْمُرَادُ : إِنْ تَارَ مَا يُؤَدِّي إِلَى الْمَحَبَّةِ وَفَعَلَ مَا يُعْرِسُ فَيَالُودَ لِأَخِيكَ وَإِلَّا فَالْحُبُّ غَيْرُ مُقَدُّورٍ فِي ذَاتِهِ .

Meaning: "The scholars said: "It is recommended to strengthen brotherhood among people, even to the extent of reaching out to non-Muslims, in the hope that they will grow in faith, guidance and goodness. Hence it is Sunnah to pray for guidance for him, by giving precedence to actions that will bring about love

and doing things that will create love in your heart for your brother, because the essence of love has no measure, so we only strive for it."

The editorial is not only a suggestion to maintain good relations between one organization, one teacher or fellow Muslims, but on the basis of both humans created by God, so that it includes cross-religion. This is in line with the hadith of the apostle, which in the context of this hadith, is focused on the phrase *تَرْكُ الْمِرَاءِ*, in the commentary *Tuhfatul Ahwadzi*, it is explained that Imam Hujjatul Islam said that the definition of debate (*al-mirā'*) is to oppose the speech of others by pointing out errors in the words, meaning, or intention of the speaker. According to him, to abandon debate is to abandon opposition and rejection of meaningless things. So, every word you hear, if it is true, correct it; and if it is false and not related to religion, be silent. So the author sees that the relevance of this hadith to a moderate attitude towards religious issues, and by leaving unnecessary debates, we show respect for the views of others and try to create a harmonious atmosphere in society, this is relevant and in line with the indicators of religious moderation itself, such as tolerance and non-violence.

2. The Value of *Wara'* in Responding to Traditions

Avoiding *shubhat* shows that a good understanding of the religion is necessary. It encourages people to learn and explore religious knowledge in order to avoid mistakes. The hadith about avoiding *shubhat* teaches the importance of distinguishing between the lawful and unlawful and being cautious of ambiguous matters. This value emphasizes openness to understanding sharia law and awareness of the limits set by religion.

As in the case of accommodation of local traditions such as Bari'an tradition which is an Islamic tradition of the archipelago that has been carried out for generations by citizens in various regions, especially East Java. This tradition is a form of acculturation and sublimation of Indonesian values (Javanese culture) with Islamic values initiated by the Wali Songo (Zainul Ahwan and Moh. Edy Marzuki, 2020). This tradition plays an important role in the formation of tolerance and the implementation of every activity that helps the progress of the religious moderation village. Interfaith women and youth cook rice, vegetables and side dishes for the event during preparation. The brotherhood that exists between the mothers and the youth is strengthened by their continuous gathering. Undoubtedly, good relationships are established in a place where there is a sense of tolerance, openness, acceptance and sharing. Indirectly, the younger generation is helped to prepare for celebrating the Bari'an tradition through the camaraderie and regular interactions that occur within the mothers' group with the youth. Cooking, decorating, and arranging food are interactive activities that can be done to attract the younger generation (Resorts Minamiawaji, 2019).

If it is associated with the hadith about avoiding *Shubhat* actions, this will encourage Muslims to stay away from extreme attitudes not to judge someone without evidence, why? because previously it has been explained that it is said to be *shubhat* if it contradicts sharia law. If it is associated with this tradition, the attitude of *wara'* must be caused is *Wara* in responding to things that are *Shubhat* among the laity, while according to the scholars it is a form of positive things and there is a value of tolerance in it, as Allah says in QS: Al-Mumtahanah: 8

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الدِّیْنِ لَمْ يُغَآلِیْوْكُمْ فِی الدِّیْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِیَارِكُمْ اَنْ تَقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ یُحِبُّ

Meaning: "Allah does not forbid you to do good and to be just to those who do not fight you for religion and do not expel you from your homes. Verily, Allah loves those who are just."

Based on this analysis, the author sees that the case against local traditions and Abu Dawud's hadith response regarding *wara'* teaches not to be intolerant but teaches caution in making decisions and actions towards things we do not know, so individuals who apply *wara'* will be more likely to avoid actions that can harm or cause controversy. In the context of religious moderation, by presenting a *Wara'* attitude in the midst of muamalah problems can create an environment where individuals think twice before engaging in extreme polemics and prefer transparency in their actions and decisions.

In the Sunan Abu Dawud traditions listed, it is concluded that some examples of *wara'* can be found in the context of the Prophet's advice about being careful in matters of muamalah, food, or actions that can bring one closer to sin. One of the traditions related to the attitude of *wara'* emphasizes that leaving doubtful things is more important to maintain the sanctity of religion and the heart. and its Relevance to Religious Moderation is;

1. Balancing between Extreme and Loose Attitudes

In the context of religious moderation, *wara'* acts as a form of balance between strict obedience and the flexibility needed in daily life. Someone who practices *wara'* will be cautious, but will not be trapped in a fanatical or overly rigid attitude towards religious issues.

2. Openness to

People who practice *wara'* tend to be more open to differences, as they understand the importance of refraining from decisions or actions that harm others just for the sake of unsubstantiated personal beliefs. This attitude supports tolerance and coexistence in a multicultural society.

Overall, *wara'* in Sunan Abu Dawud's traditions is very relevant in the context of religious moderation because it teaches prudence and balance that encourages peaceful coexistence without sacrificing religious principles.

CONCLUSIONS

Overall, *wara'* in Sunan Abu Dawud's traditions is very relevant in the context of religious moderation because it teaches an attitude of prudence and balance that encourages peaceful coexistence without sacrificing religious principles. So from the various explanations regarding the importance of the *wara'* attitude found in Sunan Abu Dawud in the context of moderation in religious traditions and its relevance, there are several things that need to be underlined as a basis for formulating future strategic steps to face the nation's challenges. First, the concept of religious moderation aims to create a harmonious society, free from conflict of differences. To achieve this, it is necessary to internalize the values of the nation's ideology through basic principles that can be measured by a number of indicators, such as strengthening national commitment, increasing tolerance, rejection of violence, and acceptance of local culture. which contains relevant values related to indicators of religious moderation such as: 'The Value of Wara' in Maintaining Morals in Debates and the Value of Wara' in Responding to Local Traditions.

Second, in terms of purpose, Wara' in terms of religion is in line with the spirit of transformative Sufism, which is considered a real solution to the nation's problems. Sufism itself acts as a tool to shape a society that has character in accordance with the values of Pancasila. Therefore, in dealing with national problems, the active role of academics, ustaz, and symbolic figures, both from religious and cultural circles, is needed to spread religious understanding that is integrated with the values of Pancasila. Apart from this analysis, this idea is also based on historical facts. So that its relevance in the context of religious moderation is found; 1. Balancing between Extreme and Loose Attitudes, and 2. Openness to Differences.

REFERENCES

Abu Abdullah Abdillāh bin Muhammad bin Battāh al-ʿAbkāri al-Hanbalī (304-387 H.), *Al-Ibānah an Shari'at Al-Firqah Al-Nājiyah Wa Mujānabat Al-Firaq Al-Madhmūmah*, Saudi: Dar al-Rayah al-Nashr, n.d.), Vol. 1.

- Abu, Dawud Sulaiman ibn al-Ashast ibn Isaac ibn Bashir ibn Shadad ibn Amru al-Azdi as-Sijistani, Sunan Abu Dawud, Beirut: al-Maktabah al-Asriyah, 1431 AH/2010.
- Al-Ghazālī, Muhammad. *Ihyā' `Ulūm Al-Dīn*. 1. 1st ed. Beirut: Dar Al-Minhaj, 2011.
- Al-Ishaqi, Ahmad Asrori. "Al-Muntakhabat Fi Al-Mahfudzot." Surabaya: Maktabah Asriyah, n.d.
- Al-Kalabazi, at-Ta'arruf li Mazhab ahl at-Tasawwuf, Cairo: Maktabah al-Kulliyyah al-Azhariyyah, 1980.
- Al-Qusyairi, Abul Qasim Abdul Karim Hawazin. *Risalah Qusyairiyah*. Edited by Ma'ruf Asrori. 2nd ed. Jakarta: Amani Library, 2007.
- Al-Thahhan, Mahmud. "Al-Hafiz Al-Khathib Al-Baghdadi Wa Atsaruhu Fi Uluḡ Al-Hadith." Beirut: Dar Al-Qur'anul Karim, 1981.
- Anggraini, Fransiska. "The Concept of Religious Pluralism in the View of Abdurrahman Wahid and John Hick." Institut Agama Islam Negeri Kediri, 2023.
- Anwar, Khairil. *Religious Moderation: A Discourse of Religious Dynamics in the Contemporary Era*. 1st ed. Yogyakarta: K-Media, 2016.
- Asir bin Sulayman Al-Amr, *Al-Wasaṭiyyah Fi Ḍaw" Al-Qur'ān Al Karīm*, n.d.
- As-Samarani, A. "At-Tasawwuf: Mansyauhu wa Mustalahatuhu, Beirut: Dar An-Nafis 1987.
- Asy'ari, Abdul Hasib. "Wara' in the Sufism Teachings of Imam Junaid Al-Baghdadi." *Journal of Research in Ushuluddin Sciences* 1, no. 3 (2021): 209–23. <https://doi.org/10.15575/jpiu.12845>.
- Doko, Antonius Berito. "Religious Moderation as a Foundation for Tolerance in the Life of a Pluralistic Society." *Proceedings of the National Seminar on Religious Moderation*, 2023.
- Faza, Asrar Mabur. "Insights from the Prophetic Hadith on Wara'." *Diroyah: Journal of Hadith Science Studies* 1, no. 2 (2018): 97–110. <https://doi.org/10.15575/diroyah.v1i2.2060>.
- Hamid, Ahmad Al. "The Concept of Wara' According to the View of Shaykh Az-Zarnuji in the Book of Ta'lim Al-Muta 'Allim" 1, no. 1 (2023): 23–30. <https://doi.org/10.38073/pelita.v1i1.1399>.
- Hendro, Beko. "The Meaning of Pluralism in Islamic and Christian Perspectives: From Diversity Discourse to Implementation." *Journal of Religious Studies* 2, no. 1, 2018.
- Imam An-Nawawi. *Sharh Shahih Muslim*. Beirut: Darus Sunnah, 2020.
- Kartini Kartono, Introduction to social research methodology, (Alumni, 1976), pp. 10-11. <http://digilib.fisipol.ugm.ac.id/handle/15717717/11060>.
- MRizky, Aminudin. *Hadith Sunan Abu Daud Volume 3. Paper Knowledge. Toward a Media History of Documents*. Beirut: Mausuh al-Hadis ash-Sharif, 2020.
- Muhammad, Abu Al Ula. "Tuhfatul Ahwadzi." Jakarta: Azzam Library, 1986.
- Muthahhari, Murtadha. "The Whole Man (Critical Study of Various Philosophical Views), ed." Abdillah Hamid Ba'abud, Jakarta: Sadra Press, 2012.
- Nabila, Sagnofa Ainiya Putri, and Endy Muhammad Fadlullah. "Wasathiyah (Religious Moderation) in the Perspective of Quraysh Shihab." *International Journal of Educational Resources* 03, no. 03, 2022.
- Nasr, Sayyed Hossein. "The Sufi Heritage of Classical Persian Sufism from its Beginnings to Rumi (700-1300)," ed. Gafna Raizha Wahyudi. Yogyakarta: Sufi Library, 2002.
- Noeng Muhadjir, *Qualitative research methodology*, Yogyakarta: Rake Sarasin, 1996.

- NU Online Channel, Extreme Left vs Extreme Right. Moderation in Religion, 2019, https://youtu.be/W_IS182AhVM
- Nurdin, Fauziah. "Religious Moderation According to the Qur'an and Hadith." *Al-Mu'ashirah Scientific Journal* 18, no. 1 (2021) <https://doi.org/10.22373/jim.v18i1.10525>.
- Prakosa, Pribadyo. "Religious Moderation: The Praxis of Interfaith Harmony." *Scientific Journal of Religiosity Entity Humanity (JIREH)* 4, no. 1 (2022): 45–55. <https://doi.org/10.37364/jireh.v4i1.69>.
- Resorts Minamiawaji, "Sowing Pancasila Values in the Young Generation of Scholars," *Adil Indonesia Journal* 2, no. 1, 2019.
- Sheikh Ibrahim bin Ismail, *Ta'limul Muta'allim*, Jakarta: Dar Al-Kutub Al-Islamiyah, 2007.
- Thoyyib, Abu. Aunul Ma'bud Syarah Sunan Abu Dawud. Juz 3. Jakarta: Azzam Library, 1968.
- Yunisa Dhifa Luqyana and Filosa Gita Sukmono, "Intolerant Issues and Human Being Account Videos,"
- Zainul Ahwan and Moh. Edy Marzuki, "Symbolic Communication in Bari'an Tradition in Central and East Java (A Review of Symbolic Interactionism)," *Al-Ittishol Journal of Islamic Communication and Broadcasting* 1, no. 1, 2020.
- Zed Mestika Library research methods, Yayasan Pustaka Obor Indonesia, 2008
- المزي, جمال الدين أبي الحجاج يوسف بن الزكي عبد الرحمن بن يوسف. "تحفة الأشراف بمعرفة الأطراف" Beirut: Dar Ghorib Al-Islam, n.d.