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## The Dimension of Religious Moderation in the Novel Mantiq At Tayr Fariduddin Attar

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**Abstract:** The discourse of religious moderation needs to be developed with a multidisciplinary approach, including linking it to the study of Sufistic literature. The literary work of the Sufi poetry novel, *mantiq ath-thayr*, by Fariduddin Attar is expected to inspire the readers' hearts regarding the importance of religious moderation in nation and state. This article aims to reveal the dimensions of religious moderation in Fariduddin Attar's novel *Mantiq Ath-Thayr*. The method used in this research is a literature study with the novel *Mantiq Ath-Thayr* as the primary reference by using a structuralist semiotic approach and Saussure's theory of markers and signs. It was found that the semiotics in the novel *Mantiq Ath-Thayr* has a vital dimension of values pluralism and religious tolerance. The dimensions of the pluralism value are represented by the three final valleys, namely pure oneness, amazement, and absence. In comparison, the dimensions of the tolerance value are represented from the four initial valleys, namely search, love, wisdom, and freedom. These two dimensions inspire the importance of traditionalizing differences in Indonesia to strengthen national commitment, not the other way around.

**Keywords:** sufistic literature, *mantiq ath-thayr* novel, religious moderation

**Abstrak:** Diskursus moderasi beragama perlu dikembangkan dengan pendekatan multidisipliner, termasuk mengkaitkannya dengan kajian sastra sufistik. Karya sastra novel puisi sufistik *mantiq ath-thayr* karya Fariduddin Attar diharapkan mampu menginspirasi hati pembacanya mengenai pentingnya moderasi beragama dalam konteks berbangsa dan bernegara. Artikel ini bertujuan untuk mengungkap dimensi moderasi beragama dalam novel *mantiq ath-thayr* karya Fariduddin Attar. Metode yang digunakan adalah kepustakaan dengan menjadikan sumber teks yaitu novel *mantiq ath-thayr* sebagai referensi utamanya. Dengan menggunakan pendekatan semiotika strukturalis dan teori penanda dan petanda dari Saussure, ditemukan bahwa semiotika dalam novel *mantiq ath-thayr* memiliki dimensi nilai pluralisme dan toleransi beragama yang kuat. Dimensi nilai pluralisme direpresentasikan dari tiga lembah akhir yaitu keesaan murni, ketakjuban dan ketiadaan, sedangkan dimensi nilai toleransi direpresentasikan dari empat lembah awal yaitu pencarian, cinta, kearifan dan kebebasan. Kedua dimensi tersebut menginspirasi pentingnya mentradisikan perbedaan di Indonesia untuk semakin menguatkan komitmen kebangsaan, bukan sebaliknya.

**Kata Kunci:** sastra sufistik, novel *mantiq ath-thayr*, moderasi beragama

## Introduction

In Sufi literary studies, Attar cannot be separated from *Mantiq At-Tayr* (The Conference of the Birds). If one of them is mentioned, other words will surely follow. As a skilled writer, Attar wrote *Mantiq At-Tayr*, an allegorical novel he wrote in poetry. He tells about the spiritual journey with the language of poetry. In literary treasures, this model is commonly called lyrical prose, telling stories using poetic languages (Diah, 2017). Jalaluddin Rumi and Kahlil Gibran also widely used the same model in their poems (Imam and Anita, 2020; Suraiya, 2017).

Submission of ideas through literary works is widely used by Sufis, philosophers and also others. In Java, Sunan Kalijaga proposed his *da'wah* ideas by composing various literary works such as *wayang* plays and songs (*kidung*) (Supriyanto, 2018; Achmad, 2003). In the treasures of Islamic philosophy, Ibn Tufail packed his philosophical teachings through a fictional novel entitled *Hayy Ibn Yaqzan*. A novel tells the story of the journey of a human child who was cared for by a female deer, until a new adult meets another human. Through this novel, Ibn Thufail wanted to explain his philosophical thoughts, such as the idea of God, the dualism of life (physical and spiritual), the law of causality, and integration between religion and philosophy (Ibnu Thufail, 1983).

Attar's expertise in storytelling is also illustrated in his prose, *Tazkirah al-Auliya'*, who has inspired many Iranian, Turkish and Indian poets, with stories about previous Sufi masters especially Al-Hallaj, from which the first time he got spiritual guidance (Annemarie, 2005). This book contains the life history and character of Sufi teachers. This book is called a master book that influences the later books on the matter, and is considered very important by the orientalist.

Fariduddin Abu Hamid Muhammad ibn Abi Bakr Ibrahim ibn Abi Ya'qub Ishaq Al-Attar, also known as Fariduddin Attar, one of the greatest Persian poets, and one of the figures of genius in Sufi literature, was born between 545-550 H in Nisaphur Iran. He died in the same city in 627 H, at 70 years (Badi', 1984; Attar, 2002). Attar's name was taken from his initial profession as a perfume seller. He inherited the profession from his father who succeeded in getting abundant wealth from the business.

Attar lives in Persia, a very fertile earth with Sufism trees. He was a poet whom many scholars consider to be the most excellent *mathnawi* writer in the history of Persian mystic poetry (Supriyanto, 2019). His name is not as big and famous as Rumi,

but his works are recognized as the forerunners of Persian Sufi poetry. Attar was *sauth as-salikin*, whip for the *salik* (Hamka, 1994: 161). Even Rumi himself once expressed his sense of debt to Attar: "Attar is a spirit, and *sana'i* is his eyes, we follow in their footsteps" (Murtadha, 2002).

The focus of this paper is exploring the values of pluralism and religious tolerance that exist in the monumental work of Attar, *Mantiq At-Tayr*. The issues of pluralism and tolerance are undoubtedly very close to Sufism which chooses the inner path as a medium. This novel does not explicitly explain pluralism and tolerance, but the messages will appear if it is examined thoroughly. Using the word *zunnar*, which means a distinctive Christian belt, is likened to the prayer beads often used by Muslims, in some of the stories showing that there is an element of pluralism that is about to be ordered. While the message of tolerance appears in several stories, like God blaming Moses, Muslim soldiers and crusaders, and two drunken men.

## Method

This paper uses the library research and qualitative approach (Ida, 2014; Kriyantono, 2014). The author will explore data from *Mantiq At-Tayr* novel and various sources to describe dimension of religious moderation. The data is taken from journals, books, and research related to *Mantiq At-Tayr* novel. The analysis of data, the authors used three stages. There are data reduction, presentation, and conclusion (Sugiono, 2008). The first stage is that data will be reduced by sorting and selecting raw data that has been obtained from extracting data sources. Then the author will take a selection through descriptions and summaries. Data will be classified into specific categories. The second stage is to provide the data by compiling it into descriptive information. The third stage is to make a conclusion based on evidence of research. This study uses the approach of semiotics and structuralism with De Saussure's theory. De Saussure's theory of the signifier (the sound image) and the signified (the concept) is expected to reveal the semiotic structure of the novel *mantiq ath-thayr* so that the meaning and value in the novel can be displayed clearly. In addition, by unraveling and explaining the structure of this novel *Mantiq At-Tayr*, the elements contained in the story can also be found.

## Results and Discussion

### Contents of the *Mantiq At-Tayr*

The title *Mantiq At-Tayr* is most likely inspired by the story of the Prophet Sulaiman in Surat An-Naml verse 16:

وورث سليمان داود وقال ياايها الناس علمنا منطق الطير واوتينا من كل شئى ان هذا لهو  
الفضل المبين

The series of poetic verses in the allegorical novel *Mantiq At-Tayr* contain teachings that are very rich in meaning. As a Sufi Master, Attar tells us his Sufistic ideas, ranging from the problem of the God, and how to interact and communicate with Him, to the inculcation of moral values, it vertical morals to God, or horizontal morals to fellow humans being, and to other creatures.

As a historian, Attar was so good at using characters cast as characters in the story he made, like Sultan Mahmud, Sulaiman, Majnun, and Abu Yazid al-Bistami. Attar understood precisely who they were, and maybe the story of these figures told in the Bird's Consultation was a fact recorded in history books and then used by Attar as a role model in the story. If counted, in *Mantiq At-Tayr*, there are about 112 stories, most of which are intended as messages and advice for us in responding and seeing the world, and see the way to achieve the authenticity of our life goals.

The stories were divided by Attar into three significant parts. *First*, the chapter "The Conference of The Birds" consists of thirteen stories, including Syaikh San'an and Christian Girls. *Second*, there is a part in the journey to search for Simurgh, and Attar makes sixty-six stories in this section. *Third*, it is the last part, the valleys which consist of 43 stories.

The division of these stories into each category is based on the relationship between the problems and the answers trying to come up. Moreover, the stories are intended as an answer to these problems; in this case Hudhud is a speaker who represents the intent of Attar. Attar teaches that the purity of the soul can be obtained through seven stations or stages—those who are not easy to reach.

In a narrative style, the book tells the journey of a group of birds to find the king of birds called "Simurgh" on the summit of the fantastic Mount Kaf. Before going on a journey, all kinds of birds in the world gather to the conference. Their goal is to find the king. On that trip, the birds led by Hudhud had to cross seven valleys.

Thousands of birds around the world departed. However, who managed to meet with the king was only 30 birds. The seven valleys in the story symbolize the spiritual levels that Attar has crossed in search of the essence of life. The seven valleys that must be taken are the representation of the Valley of quest, the Valley of love, the Valley of understanding, the Valley of independence, the Valley of pure unity, the Valley of Astonishment and Bewilderment, and the Valley of poverty and nothingness (<https://www.poemhunter.com/poem/illahi-nama-book-of-god/#> content. accessed April 25, 2021).

1. The Valley of Quest (*Talab*)

This is the first Valley that a seeker must cross in living his spiritual life. A variety of physical temptations will come and they must be overcome. The seeker is obliged to fight hard to get the divine light he craves by eliminating his material desires (Attar, 2002). With more straightforward language, this first Valley suggested that humans better distinguish between what is essential or spiritual (*ukhrawi*) and what is not so important or physical (*dunyawi*).

2. The Valley of Love (*'Isyq*)

After going through the first Valley, the seeker must find true love within himself to dispel the mind's trickery that covers the sharpness of intuition. Only with intuition can the seekers see reality as it is. Eyes of the heart cannot be fooled. In his love, a seeker must have the willingness to sacrifice anything from him for the figure he loves. Sincerity in sacrifice shows how much he loves his lover.

3. The Valley of Understanding (*Ma'rifah*)

This Valley is the stage we have achieved after we are accustomed to acting on conscience, or base on the heart. This can not be achieved when we still often rationalize anything in our interest. In other words, a person can only reach this stage when he can distinguish between the conscience and the voice of the mind. Usually, an easy way to tell the difference is to tend to something that appears if it sounds reasonable. Nevertheless, if it is conscience, it will tend to be something that is not visible. This is a physical and mental problem. Indeed, Sufi figures agreed that the number two was far more critical than the first.

4. The Valley of Independence (*Istigna'*)



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This Valley is a stage that must be passed by seekers who have eliminated the desire to get something quickly or with ordinary endeavors. At this level a seeker will be busy and focus on the primary and essential things. He sees everything as usual, without being extraordinary. This is possible because, indeed at this point, the orientation used is no longer the mind that tends to be material. However, the tool used to move here is the heart or intuition that sees anything not physically. For that reason, when we see everything in the world and reach this level, everything will look normal because everything that glitters in the world is nothing more than matters.

5. The Valley of Pure Unity (*Tauhid*)

This is the phase when humans have never realized, not only felt, something more beautiful than anything in the world. However, in this Valley, what is felt is still not in its perfect form. The purpose of something extraordinary is none other than the Exalted. Moreover, because there is a Supreme Being, the only thing that exists throughout life is Him. Apart from that, nothing more is a manifestation of intellect.

6. The Valley of Astonishment and Bewilderment (*Hairah*)

In this Valley the seeker will experience great amazement because everything is entire upside down. Day becomes night, and night becomes day, everything changes. At this point, one can be fully aware that what is called "good-bad" is nothing more than a classic myth.

7. Valley of Deprivation and Death (*Faqr and Fana'*)

This is the last Valley of a quest. When the seeker reaches this level, he will find himself intact. This is the last Valley of a quest. When he reaches this level, the seeker will find himself intact. What he found were only himself and his nature. After this stage the seeker will find "simurgh" which is none other than himself. Furthermore, this can be understood as the *hulul* of al-Hallaj or the *wahdat al-wujud* of Ibn Arabi. However, what is interesting here, Attar distinguishes this Valley from the Valley of pure unity Attar distinguishes between this Valley and the Valley of pure unity, where in the Valley of pure unity one can be understood after meeting his God.

## The Dimensions of Religious Moderation in the Novel *Mantiq At Tayr*

### 1. Dimensions of Pluralism

Exploring the value of pluralism in Attar's novel by using three aspects that can be used to approach pluralism. There are social, moral, and theological-philosophical aspects through searching the core values of pluralism using Saussure's semiotics (Imam, 2003). The mode of Saussure's semiotics is structuralist. There is a distinction between "signifier" and "signified" (Rachmat, 1984). More clearly, the signified behind the twenty-two characters presented by Attar in his novel. In addition, what is meant by the seven valleys that the birds must cross under Hudhud's command? In other terms, in this case, the primary assumption is that the figures and the seven valleys are only symbols or "signifier" that refer to - or if borrowing the language Saussure "represent" - to a "signified".

There are at least four important things to be addressed here. Namely the seven hierarchical valleys, the participation of all birds from around the world, the Valley of pure unity that ranks fifth, and the last number of birds that made it cross the seven valleys. Let us start from the first:

#### a. Seven Hierarchical Valleys

If likened, this is a kind of pyramid. Perhaps, Attar wanted to show the world to all of us; the world's people are indeed different. However, if we understand it more profoundly, that difference is only at the grass-root level. In other words, here Attar did not consider something that I call "pluralism" as a cheap item that is just for sale on the bird market. However, Attar considers that it is essential to start with the struggle.

The purpose of the struggle here is not for ordinary purposes. The brutal struggle and levels of the Valley, and the story of many birds that failed to reach the last Valley, all showed the most crucial something. It means, that what Attar wanted here is a shared understanding of quality unity - which is realized in fifth valleys. So, with the struggle, Attar craved a shared understanding of quality unity, not just quantity. For this reason, it is natural that Attar described seven levels that are difficult to achieve. Once again, it is necessary to go to quality unity, which requires a long process and an intense struggle.



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The reason why this - the shared understanding for unity - I call pluralism is as follows:

- 1) When viewed from the social side, the seven valleys describe a society with many classes and levels. The first group in the Valley is a community model whose search process is still at the lower level. Whereas after reaching the fifth level or fifth Valley, the form of understanding is different. Even at this level, there was nothing in his mind except for one thing in common, even though he was physically different.
- 2) In terms of morals, in some parts of the story about the seven valleys, some fragments of the story where birds ask for advice from Abu Yazid. This shows that even though they are different, they are not reluctant to advise counsel. In addition, in the whole story, what exists is the obedience of the birds to the command of Hudhud, the group leader. With a different model, this can also be considered a representation of deep simple morality. The signifier here is moral values, while the signified are how the birds can appreciate the commander - at least with their simultaneity to go looking for "Simorgh".
- 3) From the theological-philosophical point of view, it seems clear from the fifth Valley, the Valley of pure unity. Attar explained that physical thing is very unpleasant. The physical is not accurate; what is real is that we usually refer to God. At this point, the birds managed to find a point of calm. Furthermore, when looked deeper, this implies a signified that the real is One. The other is shadow or *wasilah*. With a simpler term, if we compare it with the religious model, we can see from this window, all religions in this world are just a way or a *wasilah*. The ultimate goal is the same, namely pure unity. So, there is no need to be questioned by the difference in religion, because it is the only *wasilah*.

In summary, the value of pluralism that we can take from these "seven hierarchical valleys" is that something expensive is essential. Also, it must always be expensive so that there is always someone who cannot achieve it, which eventually gives birth to a balance between what works and what does not. Furthermore, indirectly that is where the value of Attar's version of pluralism. The story also alludes to a person who advises birds; they loved him very much and were very obedient to his command. This is another Attar to

express that fellow humans must respect and help each other despite being physically different, even much different. By crossing the fifth Valley, we can see how Attar was so eager to explain to us that all parts of us, our busyness, all of them come from the One, Allah. All other than Him, just *wasilah*.

b. The Participation of All Birds from Around the World

Viewed from the social aspect, this participation can be understood as a symbol of harmony among human beings, Muslims, Christians, Africans, and Mongols. May Attar describe all birds to be united and be able to respect one other. If it is related to today's case, to unite just one island is so difficult. In other words, here we can see that the Attar's mind is that we must all be united in diversity. Not because of anything; only diversity is a necessity. To refuse diversity and choose to respect only our group means that we refuse to sleep at night - because that is nature.

Not much different from that is when viewed from a moral side. Perhaps, in the Attar's mind, the best moral is how one can comfort others. One's ability to comfort others more and more, shows us the height of his morality. In this case we can observe it from *Hudhud* which can comfort all the birds. So, it is so natural why the birds appreciate *Hudhud* too.

To put it simply, from the narration "all birds from around the world", we can conclude that Attar had the ideal concept of pluralism, which makes the whole world community work together, help each other, and provide comfort to each other without seeing any difference. Even if you see the difference, that too is not to mock one another, to discriminate, but to make it a foothold of reflection. The reflection that all the difference only *wasilah*.

c. Valley of Pure Unity in the Fifth

It is interesting to discuss this issue from the "theological-philosophical" perspective. There is the fact that after this there are still two more valleys, the Valley of Astonishment and the Valley of poverty and nothingness. In the Sufi tradition, usually the highest peak of their spiritual journey is unity with the Substance of God, while Attar sees it as not enough.

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In this case, there are at least two possibilities. *The first* is that both the fifth, sixth, and seventh valleys are identical valleys. In a sense, all of them are the same; only in the sixth Valley, can one more intensely enjoy one source, the God. As for the seventh Valley, a person feels "united" and his own body does not exist, or he does not feel any interest in himself. At this point, we can see how the so-called *wasilah* is not essential, and unfortunately all the differences that today are much fussed over are nothing more than *wasilah*.

*The second possibility*, is a descending motion. In a sense, after experiencing what Attar called "the valley of pure unity", a person is required to return to the community or to the Valley of Astonishment to practice what he has finished and devote himself to the community. I think this unique pluralism - or caring - was born from Attar's mind, which is the decision not to be selfish and return to society. Moreover, finally, in that society, one will find "the valley of nothingness", that is, the peak phase where one no longer has "me", there is no personal interest, what is there is a shared interest, there are the interests of Allah.

In the short term, with positioning the "valley of pure unity" in the fifth place, Attar wants to explain to all of us that one of the high level models of pluralism is how we can devote ourselves to society at all without speaking "me". What exists here is the community's interests which together, and also our nothingness and the existence of Allah.

d. The last number of birds that can cross the valleys

I like to call this an advanced form of the value of pluralism in the first point. The above mentioned that pluralism is an expensive item that is not cheap on the bird market. Following up on that, in the analogy of only thirty birds that can cross the valleys, Attar wants to tell us that besides being expensive and in need of struggle, this also involved balance and devotion in society. At this point, Attar realized that not everyone would be able to reach the peak point - because it is indeed not necessary as well - and see that it is essential.

It is essential to create balance. The balance is one word that needs two other words, high and bottom. If all of them can reach the top and gain height, then there will be no balance. Furthermore, pluralism can come and find its momentum today because there is still something elevated and demeaned until now. For this

reason, pluralism found its momentum. Also, between pluralism and balance, there is struggle, and this is approximately what we want to explain through the analogy "30 birds that managed to reach the last valley".

With a more straightforward expression, with the analogy of "30 birds that just escaped", Attar wanted to share that pluralism is an expensive item, the way to get it requires a struggle that is not instant. As for why it is expensive, nothing else is so that there is a balance in it. A definite balance requires high class - those that make it through - and low class or those that fail halfway.

## 2. Dimensions of religious tolerance

When viewed from the four elements of tolerance; giving freedom, recognizing the rights of others, respecting the beliefs of others, and understanding each other. So, when we look at the hierarchical valleys of the Attar analogy, at least four structured valleys talk about tolerance implicitly. <sup>5</sup> The Valley of the quest, the Valley of love, the Valley of understanding, and independence. This is Attar's analogy for the hierarchical system when we see this from a structural perspective.

In a sense, we can understand it as a level or a path to a high level of tolerance - not to mention radicals. In the first Valley, it is described that the birds are still searching and sorting out which issues are essential and which are not (Attar, 2002). Another term of importance in the affairs of the *akhirat* which are more long-lasting, and no important are the very temporary affairs of the world. It is interesting to link this with contemporary issues. Apart from being a bridge to find out why this is called tolerance, it is also essential to see what people need today.

It is how we today are too busy making a fuss. A concrete example is how awkward, some time ago, those who supported Erdogan desperately with those who were anti-Erdogan. Even without having to go to school at Monash University, it seems like we know that the name of idolization is an entirely unimportant issue. Moreover, this is peppered with conflict. In short, if we can think for a moment and find out where the actual problems are essential to us and which are not, then we would not be trapped in such a form of contention.

Besides that, when they had a big fight on Facebook, defending their idols, at the same time Erdogan did not know who they were. So what are the benefits? After

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all, the man we defended desperately did not know our father's name. In essence, what I want to explain here is that in this first stage, the Valley of quest, Attar wants to mention that the primary condition for being tolerant is to "know" what is essential for us to fight for and which are not at all critical and temporary (Attar, 2002).

After we tried to determine what is important to us and what is not essential, then stepping into the next Valley, the Valley of love, we are again advised to realize the heart's voice and the voice of the reason. In this Valley, we can capture how Attar positions the heart higher than the mind. The act of hurting others and being selfish, said Attar, is the effect of a heart that is defeated by reason. Attar presupposes that we all can not be fooled by the potential of the reason that likes to cover the heart's function.

Furthermore, it can also be understood that we must make the heart as the king in acting. Regarding giving freedom or allowing others to do what we disagree with, it will be complicated to do when we put forward the mind - because reason is closer to egoism. For this reason, in this field, which later also impacts three other elements, Attar advises trying to put the heart forward. At this level, tolerance is often trapped in what I call radical or left tolerance, which has no more limits on which our principles are and which are not (Zuhairi, 2010).

However, it will end soon when we reach the next level of tolerance, the Valley of understanding. At this level, a person can recognize the principle and essential for him to give to others. Alternatively, if you use the Attar analogy, at this point, birds are used to flying using their hearts, not their minds and wings.

As an illustration, tolerance at this level often occurs among intellectuals who after reading many books. Although intellectuals are often imaged with the mind's ability, they can be called after controlling themselves in the area of tolerance. The fact that intellectuals often sharpen their minds to the point where it seems that the mind cannot stand alone - which means it needs something else, heart - is one reason why it can. Simply, this is caused by the vast knowledge that he has after reading so that when faced with differences, in his mind is not a problem, but rather strength (Zuhairi, 2010).

Finally, I like to illustrate someone who arrived at this point as a wise *tempe* seller. Distinguish from the Sufistic illustrations that have developed so far, a person in rags, eating the remnants of watermelon in a trash can, and a wealthy person who



just lets others steal his property. This illustration, for me is more suitable to refer to someone at this level. Tempe seller is not a person who sees the world as insignificant, nor vice versa, because there is no term in his mind for the world or not. In this Valley, we are no longer talk about which barriers are tolerant and which are intolerant. However, here tolerance is after being a part of life after embracing it. In this Valley we can feel freedom without trapping concepts. Here, it is unknown which terms are excellent and wrong, which is that everything is over after undergoing its nature. It is not a form of tolerance when helping grandma crossing the railroad tracks, but it is necessary for her that is *ftri*.

Up to this point, we can conclude that the analogy of four hierarchical valleys, gives us an idea of a new model of tolerance at the style of Attar. The tolerance ladder begins with full awareness of what is excellent and terrible, concluding that good and evil are only myths. More profound, if this is seen from Saussure's structuralist semiotic perspective, there are five models of tolerance here, four models explained earlier. One of them is the tolerance model resulting from the integration of all the earlier structures. It does not stop here; if this last model of tolerance is associated with three valleys of pluralism, the result is that one mix tolerance is another form of three valleys laden with pluralism.

It means, as a complete expression if we look at the seven Attar valleys more broadly with structural lines, there are two big essences; tolerance and pluralism. The four initial valleys represent how the tolerance version of Attar and the three valleys at the end represent the concept of Attar's pluralism. Moreover, this is all summarized by Attar into one character in the Prophet Muhammad's story. He managed to negotiate with God for the future of Shaikh San'an who migrated to Rome, a person who was in a dilemma between religion and love (Attar, 2002).

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Furthermore, we can understand this as al-Hallaj's hulul or Ibn Arabi's wahdatul wujud. However, what is interesting here, Attar distinguishes this Valley from the Valley of pure oneness which if understood in the Valley of pure oneness, humans have met their God. From the beginning, Attar emphasized that pluralism and tolerance are

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expensive and need a hard struggle to achieve. In Indonesianness, we feel how effective these two principles are as amulets or *azimat* that can maintain the integrity of national life in Indonesia. We cannot imagine what will happen if these two expensive principles disappear from Indonesian land. Indonesian people are diverse, have many cultures, languages, many tribes, and the only way they can live together is to foster tolerant attitudes and awareness of pluralism.

The mock debate about the actual differences is not so important; as described by Attar in the Valley of quest, the last few years have been so intense in Indonesia. Some Muslim groups, for example, put forward the symbols of religious flatness, such as beards and black foreheads as a sign of purity, and unfortunately often by hurting others, by those who do not do so are considered to be inferior to their religious mentality. Likewise, political upheaval in the Republic of Indonesia about the presidential election consumed our minds and energy for almost 2 years yesterday. Political choice is directly related to one's *kufir*-faith.

In the Valley of love, the Attar's second tolerance level is reflected by the Indonesian people's debate in some cases. The "common sense" diction used in the political debate of the past years is an excellent example of how the Indonesian nation stagnated at this second level of tolerance. They put forward rational reason by putting aside the heart. They prefer to choose rational reason and leave the heart. Rocky Gerung fans often use common sense diction, but they only use it as a weapon to defeat their opponents in practice.

The Indonesian people need a high level of tolerance. Tolerance goes beyond the level of wisdom, where the heart is talkative, and crosses the level of freedom, where people are no longer debating about good and evil, at the peak of this tolerance goodness becomes the natural need of humanity. Furthermore, on the other side, the Indonesian people also need quality pluralism. The reality of the plurality of the Indonesian people, as described by Attar, with various backgrounds, really needs a *Hudhud* figure that can comfortably accommodate all parties. *Hudhud* should be the task of religious leaders, party leaders, group leaders and not to be the opposite as provocateurs. So, the ultimate target of the principle of pluralism is to make differences not as a matter of debate and division, but differences can be a material for reflection that all of them are only the media or *wasilah* to lead to peak perfection.

## Conclusion

Based on the description of the discussion and analysis of the novel *Mantiq At Tayr* by Fariduddin Attar, it can be concluded that the story narrated by Attar alludes to someone who advises birds, and birds who love and respect their commanders which is a form of expression that fellow creations are essential to respect each other, and help even though physically different, even much different. through the fifth Valley, we can see that Attar is very passionate about shouting that all of us, whatever we are busy with, originates from the One, namely Allah. All other than Him, we are just *wasilah* whose differences are not essential for us to argue.

From the hierarchical concept of the Valley, we can capture a new Attar-style model of tolerance. The ladder of tolerance that begins with a full awareness of what is good and what is harmful to good and evil is a myth. More profoundly, if we look at it from the perspective of Saussure's structuralist semiotics, there are five tolerance models here, namely the four models described above and the other is the tolerance model resulting from the combination of all the structures mentioned above. The previous four are sub-structures that, if condensed, arrive at one more structure, namely the tolerance model of the mix of all of them. It does not stop here, if the last tolerance model is associated with the three valleys of pluralism, then the result is that this one mix tolerance is nothing but another form of the three valleys full of pluralism.

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