

Wasatiyyah Concept of Al-Syaukânî Perspective in The Fath Al-Qadîr Tafsir

Anna Siah Nur Aisah - Abdul Muhaimin

Institute of Pesantren KH. Abdul Chalim Mojokerto, Indonesia
Email: annasiahbangka@gmail.com – abdulmuhaimin@gmail.com

Abstract

Along with the times, Muslim problems have become increasingly complex internally and externally. The term *wasatiyyah* is often an exciting issue for scholars (Ulama'), with several concepts of *wasatiyyah* appearing. *Wasatiyyah* is based on the Qur'an in Surah al-Baqarah [2]: 143, which states that Allah SWT has made Muslims a moderate people. *Wasatiyyah* is a method of thinking and is an inherent characteristic of Muslims. Some Ulama' interpret it as an attitude of *tawāzun* or balance. Then, one of them interprets *wasatiyyah* as Imam Al-Syaukânî. The research aims 1) to describe the *wasatiyyah* concept of Imam Al-Syaukânî in the book *Fath al-Qadîr*. 2) to determine the relevance of *wasatiyyah* concepts in Al-Syaukânî perspective in tafsir *Fath al-Qadîr* in the contemporary era of context. The method used by the author in this study is a qualitative method using (library research), and in the context of interpretive research using character research (*dirasat fî rijal al-mufassirin wal musytasyriqîn*) on Al-Syaukânî. Based on this research, it can be concluded that the concept of *wasatiyyah*, according to Imam al-Syaukânî in the interpretation of *Fath al-Qadîr* has the meaning of fair and proportional and has relevance to the current context, which must be fair and proportional in dealing with the current problems. *Wasatiyyah* aims to destroy existing understandings such as extremism (*ghulum*). With the implementation of a fair and proportional attitude, it is hoped that an individual can balance the world and the hereafter so that, in the end, he can give birth to the best person, namely the *Khairu Ummah*.

Keywords: *Wasatiyyah*, Al-Syaukânî, Tafsir *Fath Al-Qadîr*.

INTRODUCTION

The term *wasatiyyah* is not foreign to Muslims because it is an Islamic teaching that directs its followers to act pretty, in balance, beneficially, and moderately in all dimensions of life. The concept of *wasatiyyah*, or Islamic moderation, became attractive. It became the dream of all entities, Islamic missionary movements, and even Islamic countries after the Islamic world became concerned with the emergence of two currents, namely thoughts and movements, in the name of Islam.¹

The description of "*wasatiyyah*" in the Islamic view is called "moderation."²In the current context, *wasatiyyah* or moderation has become Islamic rationality and discourse that

¹Khairan Muhammad Arif, "Islamic Moderation (Wasathiyah Islam) Perspective of the Al-Qur'an, As-Sunnah and the Views of Ulama and Fuqaha," *Journal of the Study of Religion and Islamic Thought*, 11 (2020), p. 23.

²M. Quraish Shihab, *Wasathiyah Islamic Insights on Religious Moderation*, (South Tangerang: Lentara Hati, 2019), p. 6.

is believed to make Muslims superior and fairer and relevant in interacting with modern civilization in the era of globalization and the industrial, information, and communication revolution.³

The idea of *wasatīyyah* is based on the statement of the Qur'an Surah al-Baqarah [2]: 143, which essentially states that the people whom the Qur'an will build are people who are *wasat* (moderate).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَّحِيمٌ ١٤٣

"And so We have made you 'believers' an upright community so that you may be witnesses over humanity and the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those 'rightly' guided by Allah. Moreover, Allah would never discount your 'previous acts of' faith. Surely Allah is Ever Gracious and Most Merciful to humanity."

The word *wasat* is repeated in the Qur'an four times, all with a middle meaning. Besides surah al-Baqarah [2]: 143 above, the other three verses are surah al-Baqarah [2]: 238, surah al-Māidah [5]: 89, and al-'Ādiyāt [100]: 5. From these verses it can be understood that *wasatīyyah* is a society that is in the middle in the moderate sense.⁴

The term *wasatīyyah* is often an exciting issue for scholars, resulting in several *wasatīyyah* concepts emerging. Among the scholars who offered the concept of *wasatīyyah*, the first, At-Ṭabarī argued that *wasatīyyah* Muslims, namely "Muslims are moderate people, because they are in the middle position in all religions, they are not an extreme and excessive group, such as the extreme attitude of Christians with their religious teachings, which reject the world and their nature as humans. Muslims are also not like the free and careless Jews who changed the books of Allah, killed the Prophets, lied to God, and disbelieved in Him. However, Muslims are a middle and balanced people in religion, so that is why Allah named

³Arif, "Islamic Moderation (Wasathiyah Islam) Perspective of the Al-Qur'an, As-Sunnah and the Views of Ulama and Fuqaha." Pg. 24.

⁴Shihab, *Wasathiyah Islamic Insights on Religious Moderation*. Pg. 4-6.

them moderate people."⁵ *Second*, Imam Al-Syaṭībī explained about *wasatīyyah* or manhaj of moderation, namely that the main character of Islamic Sharia is that there are no teachings and values of Sharia that do not contain moderate principles and moderate goals. According to him, moderation is a Sharia standard. Therefore, every ijtiḥad and fatwa related to Sharia must be colored by the principle of moderation or *wasatīyyah*.⁶

Imam al-Syaukānī, some scholars, was born and known from a reformist and forward-thinking environmental background in religious traditions at the end of the 12th century AH and entering the early 13th century AH/19 AD. According to Imam al-Syaukānī, *wasatīyyah* means *al-'Adl* or justice, emphasizing equality, not taking sides, and remaining in the middle.⁷

Imam al-Syaukānī is a great scholar from the country of Yemen; his work to this day is a reference for Muslims today. Among the works of Imam al-Syaukānī, such as the interpretation of *Faḥḥ Al-Qadīr* and *Nalīl al-Authār*'s book, are often studied and used as references for the *Sunni* community, even today. Some people have the opinion that they recognize Imam al-Syaukānī's school of theology; they consider that Imam al-Syaukānī is a scholar who adheres to the Shi'ah ideology of *al-Zaidīyyah*. Judging these different backgrounds can influence tendencies in the characteristics of a mufasīr's thinking and way of interpreting the Qur'an.

Tafsīr *Faḥḥ Al-Qadīr* is one of the tafsīr books written by Imam al-Syaukānī that is divided into five juz; in each juz, there are several letters and verses along with her interpretation and several opinions of Ulama'

Tafsīr and Hadīth. Every discussion of the letter in the Tafsīr of *Faḥḥ Al-Qadīr* uses tartīb verses; the content is not limited to issues such as thematic interpretation, interpretation of ahkam verses, and tafsīr maudu'i which only focus on several problems, but he interprets the Qur'an briefly and systematically.⁸

Tafsīr *Faḥḥ Al-Qadīr* wrote his Tafsīr in many opinions of Ulama's Tafsīr, such as al-Qurṭubī, Zamakhsyarī, and ibn Aṭīyyah in providing explanations. This Tafsīr has features

⁵Ibnu Jarir At-Ṭabarī, *Tafsīr At-Ṭabarī*, Juz I (Cairo: Maktabah At-Taufiqiyah, 2004), p. 8.

⁶Abu Ishāq As-Syātībī, *Al-Muwafaqāt Fī Ushul As-Syarī'ah* (Cairo: Maktabah At-Taufiqiyah, 2003), p. 139.

⁷Muhammad Bin 'Alī Bin Muhammad Al-Syaukānī, *Faḥḥ Al-Qadīr*, Juz I (Egypt: Dār Al-Fikr, 1973), p. 251.

⁸ Muhammad Bin 'Alī Bin Muhammad Al-Syaukānī, *Faḥḥ Al-Qadīr Al-Jāmi' Ba'ina Fanna i Ar-Riwa'yah Wa Ad-Dira'yah Min 'Ilm At-Tafsīr*, Juz I (Beirut: Dār al Ma'rifah, 2007), p. 32.

and complete explanations in various sciences that combine *riwāyah* and *dirāyah*. Before al-Syaukānī interprets the verse, he explains the linguistic meanings or Arabic rules and then includes *astar* and *riwāyat*. When interpreting the verses of the Qur'an, al-Syaukānī elaborated on the events that occurred during the prayer because, at that time, there were many heretical heresies, bad *aqidah*, and blind *taqlid*. He also includes thoughts that give rise to a rational understanding of Islamic teachings and foster a dynamic attitude to human life, as well as thoughts that give people freedom of action and will.⁹

LITERATURE REVIEW

This search was carried out to avoid repetition of articles and books on study *wasatīyyah* that took comparisons from previous studies. The research that related to *wasatīyyah* in the Qur'an from theses, books, and journals are:

1. *Al- Wasatīyyah in the Al-Qur'an*, by Dr. Ali Muhammad Muhammad ash Shallabi at Umm Durman Islamic Universities, Sudan. This thesis reviews three essential things in Islam that are the foundation of a Muslim's life: creed, Sharia, and morals. The three things discussed in *Islam wasatīyyah's* scales so that can correct wrong views and attitudes regarding these three, as follows:¹⁰ This study differs from this thesis, which will explain and interpret the *wasatīyyah* verses.
2. *Islamic Wasatīyyah* book, by M. Kholid Syeirezi, was published by alif.id, Jakarta, 2020. This book captures substantive issues of *moderate Islam* or *wasatīyyah Islam*, then discusses details by the *naqly* arguments and *fiqh* across schools by the *aqly* arguments.¹¹ This study differs from this book; the author will explain the *Wasatīyyah* verses in general.
3. *Wasathiyah* (Islamic Insights on Religious Moderation), by M. Quraish Shihab, was published by Lentera Hati, Tangerang, 2019. This book is to understand the essence of *Wasatīyyah* in its various aspects; advocates and practitioners of *Wasatīyyah* must pay attention to what is stated by language experts. There is a relationship of attraction between "the one in the middle" and the two ends, from which both ends can be drawn what is needed to achieve justice and the opposite, which is an absolute requirement to give birth to the essence of *wasatīyyah*.¹² This study differs from this book and explains the *wasatīyyah* in five verses in the Al Qurān.

⁹Al-Syaukānī, *Faḥḥ Al-Qadīr Al-Jāmi' Baina Fannai Ar-Riwāyah Wa Ad-Dirāyah Min 'Ilm At-Tafsīr*, 44.

¹⁰Prof. Dr. Ali Muhammad Ash-Shallabi, *Wasathiyah in the Al-Qur'an*, Jakarta: Pustaka Al-Kautsar, 2007).

¹¹M. Kholid Syeirezi, *Wasathiyah Islam* (Jakarta: Alif.id, 2020).

¹²M. Quraish Shihab, *Wasathiyah Islamic Insights on Religious Moderation* (South Tangerang: Lentera Hati, 2019).

4. The Concept of Ummatan Wasathan in the Al-Quran (Study of Tafsir al-Misbah by M. Quraish Shihab), by Makmum, thesis, Postgraduate Program at Sunan Ampel Islamic State University, Surabaya, 2016. This thesis examines the concept of *ummatan wasathan* by M. Quraish Shihab and the *tafsir al-Misbah* perspective.¹³

Several previous studies show differences from the research mentioned above. Although it was discussed, *Wasat'iyyah* only focused on discussing the meaning, the meaning of the words in the verses, the arguments, how to differentiate between right and wrong, and how to form a moderate community. This research explains in detail the concept of *Wasat'iyyah* in the Qur'an and certain verses in the *Fath Al-Qadīr tafsir*.

METHOD

This research used a qualitative method to collect data with a general emphasis on meaning.¹⁴ There are several explanations regarding tafsir research methods, including those listed in Abdul Mustaqim's book entitled "Research Methods for the Qur'an and Tafsir," several types of methods, namely thematic research (*dirasāt al-awdlā'iyyah*), scholar roles research (*dirasāt fī rijāl al-mufasssīrīn wal musyasyriqīn*), model research (*dirasāt 'an al-manthiqah*), Living Qur'an research (*dirasāt fī al-Qur'ān al-hayy*), literature research (*makhtubāt*) by philology and comparative research (*diralāt muqāranah*).¹⁵ In this case, the author uses the scholar roles research method (*dirasāt fī rijāl al-mufasssīrīn wal musyasyriqīn*).

All types of scientific studies can be researched using two types of research: library and field research in the Tafsir.¹⁶ The author uses *library research* type, which is the collection of data that is processed through extracting and searching library materials or written sources in the form of tafsir books, other books, encyclopedias, magazines, media, theses, journals, and articles, such as other notes that are related and can support research.¹⁷

RESULT AND DISCUSSION

¹³Makmum, "The Concept of Ummatan Wasathan in A l-Qur ' a n (Study of Tafsir Al-Misbah by M. Quraish Shihab)," (Surabaya: Postgraduate Program at Sunan Ampel State Islamic University Surabaya, 2016).

¹⁴Sugiyono, *Quantitative, Qualitative and R&D Research Methodologies* (Bandung: Alfabeta, 2017), p. 145.

¹⁵Abdul Mustaqim, *Al-Qur'an Research Methods and Tafsir* (Yogyakarta: Idea Press, 2019), p. 29-30.

¹⁶Nasrudin Baidan and Erwati Aziz, *Special Methodology for Tafsir Research* (Yogyakarta: Student Library, 2017), p. 27.

¹⁷Sugiyono, *Quantitative, Qualitative, and R&D Research Methodologies*. p. 222.

Wasatīyyah is interpreted linguistically as coming from the word *wasat*, which has the same meaning: fair, reasonable, middle and balanced, main, choice, good, and middle.

The word *al-wasṭu* has two forms, namely:

1. *Wasthu* with the letter *siin* is sukun, which shows the description of the place (*Zarf*) which means *being* (between) mentioned in *Lisān Al-'Arabic*,¹⁸ as in the sentence "I sat in the middle of them (*wasṭa al-qaum*) meaning *bainahum* (in the middle of them).
2. *Wasatā* with the letter *sin* is fathah, which has quite diverse meanings but is still close in meaning, as in the following:
 - a. *Wasat* can be a noun, "I hold the middle (*wasṭa*) of the stick."¹⁹
 - b. *Wasat* as an attribute with the meaning of *khayr*, *afḍal*, and *ajwad* (best, most important), means that *awsaṭ asy-syai'* is the best and most important.²⁰
 - c. *Wasat* also means fair, as mentioned in *Lisān Al-'Arabic* "*wasat asy-syai'*" means "*wa awsaṭhubu adalubu*" (the most middle and fairest).²¹
 - d. *Wasat* means something between good and evil, as al-Jauhari said.²²

As has been explained, however, the form of the word *wasat* does not come from the meaning of *fair*, *fadhl*, *khairiyah*, middle, or something between two sides.

Ibn Fāris²³ States the letters *waw*, *sin* and *tha'* in the correct form (without the letter *'illat*) means fair, middle, and the best as something is the middle one.²⁴ Rāghib al-Aṣfahāni means that the sentence *wasat* comes from the middle point, which means it does not lean to the right or left; this meaning contains justice, nobility, and equality.²⁵

al-Jauharī explained *that wasit* means noble, and as the Arabs say, "*wasatān*" means the middle (*wasatān*), not extreme and not excessive and not reducing or *wasat* (middle) between *al-ghuluw* (extreme) and *al-tali* (loose).²⁶

¹⁸ Aḥ mad bin fāris bin Zakariya, *Mu'jam maqāyis fī al-Lughah*, volume 4 (Beirut : Dār al-Fikr, 1979)

¹⁹Ibn Manẓūr, *Lisān al-'Arab*, Volume 6 (Cairo: dār al-Ma'ārif, n.th), p.m. 427.

²⁰Ibid. 427-430.

²¹Ibid. 430.

²² Imam Abi Bakr Ar-Rāzī, *Mukhtārū Ash-Shihāh*, Volume 3 (Beirut: Dār Al-Faiḥā, 2010), h Im. 1167.

²³Ibn Fāris was a linguistic scholar and hadith expert. Full name Abī Hasan 'Alī Muhammad Ibn 'Alī bin Fāris bin Zakariyā bin Muhammad bin Habib al-Qazwaini. He is better known as Ar-Rāzī Al-Maliki; he was born in Qazwaini and lived in Rayy. He was buried in Rayy in 395 AH. See: *Siyar A'lam An-Nuḅalā'* (17/103)

²⁴ *Mu'jam Maqayis Al-Lughah* in the Book of *Al-Waw*, chapter *Al-Waw wa siin*, volume 6, p. 108.

²⁵Rāghib al Aṣfahāni, *Mufradāt Alfāz al Qur'ān*, volume 2 (Damascus: Dār al-Qalam, 2009), p. 513.

²⁶Ibn Manẓūr, *Lisān Al-'Arabic*, in the word *wasatā*, volume 7. Pp. 430.

In the Qur'an, the words *wasatīyyah* are mentioned five times; Muslims are called the *ummatah wasatān* because they are the ones who will be witnessed by all humanity.²⁷ So they must be fair so that their testimony can be accepted, or they must be reasonable and in the middle because all of humanity will witness them. From this word, "*wasit*" was born in Indonesian, which means mediator or intermediary, decider or leader, and separator or mediator.²⁸

The word *wasat* refers to something that becomes a meeting point between the two sides; then, its meaning develops into praiseworthy qualities. A fair person will always place himself in the middle position and try to maintain balance in facing two situations. Generally, the middle nature tends to lead to good actions, which in this case are good and bad qualities, for example, the courage to mediate between fear and recklessness, the existence of a generous nature to mediate between stinginess and wastefulness, so that the word *wasat* gives the meaning of a good person, fair in giving decisions and testimony or it can also be said to be in the midst of people who are in conflict. From the explanation above, it can be concluded that the word *wasat* has meanings, but from various points of view, it still refers to goodness, neither directed to the right nor to the left, where it mediates or finds justice between two sides.

Wasatīyyah, which is defined as excellent and middle, has principles that explain the meaning of the word *wasat* are divided into two, namely:

1. Extreme (*Ghulum*)

Extreme attitude (*ghulum*) is defined as going beyond the limits. Ibn Faris said *ghulum* comes from three letters; *ghain*, *lam* and *waw*, which show high something and go beyond limits. It can be interpreted as someone who does something outside their limits; for example, an archer releases his arrows as hard as possible, or in everyday life, we see increases in the prices of goods that are too high or expensive.²⁹

Al-Jauharī defines a *ghulum* as a person who carries out actions that exceed the limits,³⁰ *Lisān Al-'Arabic* creates "*Ghala di al-Dīna al-amr*," which means he carries out activities or actions which is beyond the boundaries of religion, while the Qur'an states:

²⁷ Muhammad Fuad Abd al-Baqī, *Al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm* (Beirut: Dār al-Fikr, 1992), p.750

²⁸ *Big Indonesian Dictionary* (Jakarta: Balai Pustaka, Third Edition, 2005). Pg. 1270.

²⁹ Ibn Fāris, *Mu'jam maqāyis fī al-Lughah*, volume 4. Pg. 387.

³⁰ Ar-Rāzī, *Mukhtāru Ash-Shihāh* on the word *Ghala*, volume 6. Pp. 2448.

لَا تَغْلُوا فِي دِينِكُمْ

"Do not exaggerate in your religion." (QS An-Nisā').³¹

The *ghulum*'s definitions of Ulama:

- a. Ibn Taimiyah, *ghulum* (extreme attitude) is an action that goes beyond the limits. Such as praising or criticizing too much of what it should be.³²
 - b. Ibn Hajar al-'Aşqalāniy, *ghulum* is being excessive in something and taking a tough stance that goes beyond its limits.
2. *Al-Ifrāṭ* (Exaggeration)

Al-Ifrāṭ means moving forward and going beyond limits, Ibn Faris said, *afraṭa* if you go beyond limits in one matter. They say, "Keep away from *al-furūṭ*, or do not exceed the specified measure." This is called *qiyās* because it exceeds the size, which means removing something from the original (the face).³³ Al-Jauhari stated that "*afraṭa fī al-amri*," meaning beyond the limits.³⁴

Ifrāṭ means rushing and going beyond, *afraṭa fī al-amri* means overdoing and going too far, or anything that goes beyond its limits is called *mufriṭ* (excess).

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى

"They both pleaded, "Our Lord! We fear that he may quickly harm us or act tyrannically." (QS Tāhā: 45)

Imam al-Ṭabarī said, "*Ifrāṭ* is *israf*" (excessive or beyond the limit), "*Afraṭu fī Qaulika*" (you are excessive in your speech) if someone is excessive in speech and exceeds the limit. As for *tafriṭ* means to delay, "*farratū*" (I delayed) in this matter until the time had passed, that someone deliberately slowed down his work.³⁵ From the explanation, *ifraṭ* is concluded as an action that goes beyond the limits and is more advanced than what is necessary or the goodness of *ifraṭ*.

Ifrāṭ and *ghulum* have meanings that go beyond limits; *ghulum* can be interpreted as *ifraṭ* where these two words contain a more substantial meaning than the others or what someone usually does in certain circumstances.

In human nature, especially those with a strict attitude (*tasyaddud*) towards themselves, such as ascribing goodness to themselves, this can be said to be *ghulum*. So the attitude of *ghulum*

³¹Ibn Manẓūr, *Lisān Al-'Arabic*, on the word *Ghala*, volume 15, p. 132.

³²Muhammad bin Ali Adhabi'i, *Mukhtār Iqtidhā Ila Ash-Shirāt Mustaqīm* (Cet. 1 Yogyakarta: Media Hidayah, 2003), p. 289.

³³Ibn Fāris, *Muġam maqāyis fī al-Lughah*, volume 4, p. 490.

³⁴Ar-Rāzī, *Mukhtāru Ash-Shihāh*, volume 3, p. 1148.

³⁵Abu Ja'far Muhammad Ibnu Jarīr At-Ṭabarī, *Tafsīr At-Ṭabarī*, volume 16 (Cairo: Maktabah At-Taufiqiyah, 2004), p. 170.

and *ifrāt* both have departed from *wasatīyyah* because they are too excessive in responding to matters to the point of limiting themselves to something that is often related to negative things. Therefore, every matter contained, like *ghulum* or *ifrāt*, is clearly not included in *wasatīyyah* (moderate).

Wasatīyyah* Concept of Imam al-Syaukānī in the *Tafsīr Faḥ Al-Qadīr

The contemporary era is very prominent in thinking about rationality, materialism, individualism, industrialization, and the development of science and technology. At the same time, the existing modernization has brought significant changes to human life with the emergence of technology and information, making the interaction process more accessible for local and global communities. This information brings various sources of information, including culture, education, lifestyle, basic ideas, entertainment, arts, business, and others.³⁶

The condition of society in the contemporary era influences today's lifestyle; the condition of each individual does not seem to find a clear direction, a dynamic pattern of life that prioritizes the world and ignoring the afterlife has become a habit that was initially built on a positive side with the teachings of Islam, but suddenly disappeared due to shifts in life changes that left each individual trapped in uncertain conditions.³⁷

Various problems that occur and cause turmoil in the heart that cannot resolve the problems seem to create a big wall with God and move away from His teachings. Individuals with a relatively high level of modernization experience a shift in understanding and insight toward religious values, which weakens their faith and belief in God and alienates social relationships. As modern humans, the things described above are characteristics of modernization that are not balanced with religious understanding, so it is easy for Muslims to feel uneasy, try too much, or be excessively anxious, giving rise to negative thoughts.

The problems that agitate in their hearts encourage them to turn to something that can help them overcome personal problems, such as asking intelligent people (psychics), psychiatrists, motivators, or counselors, which will only distance them from their true God. The problems they face can be solved with a profound concept, namely the relationship with God that needs to be repaired.³⁸

³⁶Sulkifli et al., Proceedings of the 7th National Conference of the Postgraduate Program Association of Muhammadiyah 'Aisyiyah Universities: *The Role of Sufism in Facing the Era of Globalization*, (Jakarta: 7th KNAPPPTMA, 2018), p. 176.

³⁷ Kurnia Muhajaroh, "Modern Human Crisis", *Al Ta'dib Journal*, vol 7 (2 January 2018), p. 190.

³⁸Kurnia Muhajaroh, "Modern Human Crisis", p. 191.

The Islamic concept of *wasatīyyah* resonates everywhere. We can find it in books, on social media, and across online media. This echo is normal because Islam *wasatīyyah* is an object of discussion often studied in Islamic studies. In particular, Islam *wasatīyyah* is studied in the study of Islamic theology within the framework of a moderate school.³⁹

The general public understands Islam *wasatīyyah* as the religious attitude of *the Ahlussunnah wal Jama'ah*, especially in understanding *Ashariyah* and *Maturidiyah*. These two understandings take a middle path between the many schools of Islamic theology. Throughout the history of theological schools in Islam, *Ashariyah* and *Maturidiyah* have avoided affirming each other. Both groups continue to prioritize the *aqidah* exemplified by the Prophet Muhammad SAW . and friends. In its development, now Islam *wasatīyyah* is often aimed at the socio-religious behavior of Muslims who can compromise in building a life together, especially in the life of the nation and state. This cannot be separated from the era of globalization, where Muslims are required to be moderate (*wasatīyyah*).⁴⁰

As a moderate community, Muslims must be able to integrate two different dimensions. *First* is the theocentric dimension (*hablun min Allah*), and *second* is the anthropocentric dimension (*hablun min an-nas*). These demands are not demands of the times but of the Qur'an that must be implemented. The meaning of Islam as a *wasatīyyah* religion must be taken from the explanations of the Ulama. This is done so that there are no misunderstandings and intolerant attitudes that have the potential to damage the image of Islam. Therefore, people's understanding of the correct meaning of *wasatīyyah* will influence and form a conscious attitude towards moderate Islam in the true sense, namely *ummatan wasaṭan*, realizing world peace, without violence in the name of class, race, ideology, and even religion.

It should be emphasized that the Islamic concept of *wasatīyyah* is one of the characteristics of Islam that is not shared by other religions. This understanding is manifested in Islamic preaching, which is tolerant and opposes all forms of thinking, both liberal and radical. Even so, the presence of these two thoughts is still appreciated as a form of acceptance of diversity of thought.

The concept of *wasatīyyah* in Islam is a reference in every movement and step carried out by every Muslim. So many of these concepts try to enter and destroy existing understandings, such as extremism (*ghulum*). Islam firmly opposes extremism in any form, which often hurts oneself, society, the nation, and the state. The attitude of extremism that

³⁹Muchlis M. Hanafi, " *Wasatīyyah Concept in Islam*", Multicultural and Multireligious Journal, Vol VIII, Number. 32 (Harmony: October-December, 2009), p. 40.

⁴⁰Aun Syarif Qasim, *Fī al-Ṭarīq ila al-Islām*, (Beirut: Dār al-Qalam, 1980), p. 233.

tries to enter Islam will give rise to the perception of all humans regarding the views of Islam itself, which is that Islam is a peaceful and tolerant religion.⁴¹

In *Maqashid al-Syari'ah*, Ibn 'Asyūr notes that the moderate attitude in Islam *wasatīyyah* is a form of manifestation of Islamic teachings as *rahmatan lil 'alamin*, grace for the entire universe. That is why a moderate attitude needs to be fought for in order to be able to give birth to the best *ummah*, namely *khairu ummah*.⁴²

As *wasatīyyah* in the interpretation of al-Syaukānī is significantly related to human life today. In his Tafsir al-Syaukānī, interprets the meaning of *wasatīyyah* contained in QS al-Baqarah: 2/143 with the meaning of justice. For today's society, fairness is a behavior that must be applied in everyday life because someone who is will always place themselves in the middle position and try to maintain balance in facing two situations because middle traits tend to lead to good deeds, namely good qualities. or bad, for example having the courage to mediate between fear and recklessness.

Apart from that, in the face of rapid progress. It is essential to balance all aspects of life and avoid spiritual emptiness; material and spiritual balance must be achieved like the meaning of *amsaṭ*, which is explained by al-Syaukānī in the interpretation of QS al-Māidah: 89, as well as the meaning of *fawasaṭna* in QS al-'Ādiyāt: 100/5, which means a middle or proportional attitude to stay away from extremism in life.

In this competitive and different era, understanding often occurs between people, causing disputes and hostility. In order to avoid this, Allah revealed the Islamic *Shari'ah* to the Prophet Muhammad with many lessons in Islamic *law* that can be implemented in everyday life. Moreover, to avoid the temptations of Satan because Satan likes terrible things that are contrary to Islamic *law*.

A way to know and understand divine visions, Allah has revealed a very relevant book to modern society. This book is the holy book of the Qur'ān; there are *mufasssīr* who explain clearly the meaning contained therein.

⁴¹ Achmad Satori Ismail, et al, *Moderate Islam, Spreading Islam Rahmatan Lil'alamin*, (Cet. II: Jakarta: Pustaka Ikadi, 2012), 10.

⁴² Ibn Asyūr, *al-Tahrīr wa al-Tanwīr*, Vol. 29 (Tunisia: al-Nasyr, 1984), p 1m . 236.

CONCLUSION

1. *Wasatīyyah* verses mentioned above can be concluded that *wasatīyyah*, according to Imam al-Syaukānī in Tafsir *Faṭḥ Al-Qadīr*, is a fair and proportional attitude.
2. The relevance of the meaning of *Wasatīyya* in the current era is that it needs to be fair and proportional in dealing with current problems. *Wasatīyya* aims to destroy existing understandings such as extremism (*ghulub*). By implementing a fair and proportional attitude, it is hoped that an individual can balance the world and the hereafter so that, in the end, he is able to give birth to the best people or *kbairu ummah*.

BIBLIOGRAPHY

- Abdurrahman, Dudung. *Metode Penelitian Sejarah*. Cet. I; Jakarta: Logos Wacana Ilmu, 1999.
- Achmad, Mukarramah. *Faṭḥ Al-Qodīr Karya Al-Imam Al-Syaukānī (Suatu Kajian Metodologi)*, Thesis. Universitas Islam Negeri Alauddin Makassar, 2015.
- Adhabi'i, Muhammad bin Ali. *Mukhtārat Iqtidhā Ila Ash-Shirāt Mustaqīm*. Cet. 1 Yogyakarta: Media Hidayah, 2003.
- al Aṣṣfahānī, Rāgīb. *Mufradāt Alfāz al Qur'ān*, jilid 2. Damaskus: Dār al-Qalam, 2009.
- al-Baqī, Muhammad Fuad Abd. *Al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm*. Beirut: Dār al-Fikr, 1992.
- al-Qāsimī, Muhammad Jamal al-Dīn. *Mahāsin At-Tāwil*, Juz 17. Beirut: Dar al-Kutub al-Ilmiyah, 1997.
- Al-Syaukānī, Muhammad Bin 'Alī Bin Muhammad. *Faṭḥ Al-Qadīr*, Juz I. Mesir: Dār Al-Fikr, 1973.
- Al-Syaukānī, Muhammad Bin 'Alī Bin Muhammad. *Faṭḥ Al-Qadīr Al-Jāmi' Baina Fannai Ar-Riwāyah Wa Ad-Dirāyah Min 'Ilm At-Tafsīr*, Juz I. Beirut: Dār al Ma'rifah, 2007.
- Al-Syaukānī, Muhammad Bin 'Alī Bin Muhammad. *Al-Badr Al-Tāli' Bi Mahāsin Min Ba'd Al-Qrn Al-Sabi'*. Beirut: Dar Al-Ma'rifah, 2007.
- Al-Syaukānī, Muhammad Bin 'Alī Bin Muhammad. *Irsyād Al-Fuhūl Ilā Tahqīq Al-Haq Min 'Ilm Al-Uhsūl*. Cet. 1 Halb: Matba'ah Al-Halibiyah, 1356.

- Al-Syaukānī, Muhammad Bin ‘Alī Bin Muhammad. *Muqaddimah Muhaqqiq Tuhfat al-Dzākirīn* (untuk selanjutnya *Muqaddimah Tuhfat al-Dzakirin*), Beirut: Dar al-Fikr, t.th.
- Apartando, Paus. *Kamus Populer*, (Surabaya: PT. Arkola, 1994), hlm. 666.
- Arif, Khairan Muhammad. “Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur’ān, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha,” *Jurnal Studi Agama Dan Pemikiran Islam*, 11. 2020.
- Ar-Rāzī, Imam Abi Bakr. *Mukhtāru Ash-Shihāh*, Jilid 3. Beirut: Dār Al-Faiḥā, 2010.
- Ash-Shallabi, Prof. Dr. Ali Muhammad. *Wasathiyah Dalam Al-Qur’ān*. Jakarta: Pustaka Al-Kautsar, 2007.
- As-Sa’dī, Abdurrahmān Bin Nāshir. *Tasyir Al-Karīm Ar-Rahmān Fī Tafsīr Kalām Al-Mannān*, Juz I. Beirut: Muassasah Ar-Risalah, 2002.
- As-Syātībī, Abu Ishāq. *Al-Muwafaqāt Fī Ushul As-Syarī’ah*. Kairo: Maktabah At-Taufiqiyah, 2003.
- Asyūr, Ibn. *al-Tahrīr wa al-Tanwīr*, Jilid. 29. Tunisia: al-Nasyr, 1984.
- At-Ṭabarī, Ibnu Jarir. *Tafsīr At-Ṭabarī*, Juz I. Kairo: Maktabah At-Taufiqiyah, 2004.
- At-Ṭabarī, Abu Ja’far Muhammad Ibnu Jarīr. *Tafsīr At-Ṭabarī*, jilid 16. Kairo: Maktabah At-Taufiqiyah, 2004.
- At-Ṭabarī, Abu Ja’far Muhammad Ibnu Jarīr. *Tafsīr At-Ṭabarī*, jilid II. Jakarta: Pustakan Azam, 2009.
- Baidan, Nashruddin dan Erwati Aziz. *Metodologi Khusus Penelitian Tafsir*. Yogyakarta: Pustaka Pelajar, 2017.
- Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2007.
- Hanafi, Muchlis M. “Konsep *Wasatīyyah* dalam Islam”, *Jurnal Multikultural dan Multireligius*, Vol VIII, Nomor. 32. Harmoni: Oktober-Desember, 2009.
- Ismail, Achmad Satori dkk. *Islam Moderat, Menebar Islam Rahmatan Lil’alamin*. Cet. II: Jakarta: Pustaka Ikadi, 2012.
- Jauzī, Ibnu. *Zād Al-Masīr Fī ‘Ilm At-Tafsīr*, Juz I. Beirut: Dar al-Kutub al-‘Ilmiyyah, 1994.
- Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, Edisi Ketiga, 2005.

- Kementerian Agama RI, *al-Qur'an dan Terjemahnya*. Bandung: Syamil Qur'an, 2010.
- Makmum, "Konsep Ummatan Wasathan Dalam Al-Qur'an (Kajian Tafsir Al-Misbah Karya M. Quraish Shihab)," Surabaya: Pascasarjana Universitas Islam Negeri Sunan Ampel Surabaya, 2016.
- Manzūr, Ibn. *Lisān al-‘Arab*, Jilid 6. Kairo: dār al-Ma'ārif, t.th.
- Mide, Sabri. "Ummatan Wasathan Dalam Al-Qur'an (Kajian Tafsir Tahlili Dalam Q.S Al-Baqarah/2:143)," Makassar: Universitas Alauddin Makassar, 2014.
- Muhaisin, Muhammad Salim. *Mu'jam Huffāz Al-Qur'an 'Abra Al-Tārīkh*. Beirut: Dār Al-Jil, 1992.
- Muhajaroh, Kurnia. "Krisis Manusia Modern", *Jurnal Al Ta'dib*, vol 7. 2 Januari 2018.
- Mustaqim, Abdul. *Metode Penelitian Al-Qur'an Dan Tafsir*. Yogyakarta: Idea Press, 2019.
- Nur, Afrizal dan Mukhlis Lubis. "Konsep *Wasathiyah* Dalam Al-Qur'an; (Studi Komparatif Antara Tafsir *Al-Tahrīr Wa At-Tanwīr* Dan *Aisar At-Tafāsir*)," *An-Nur*, 4. 2015.
- Qasim, Aun Syarif. *Fī al-Ṭarīq ila al-Islām*. Beirut: Dār al-Qalam, 1980.
- Quthb, Sayyid. *Dibawah Naungan Al-Qur'an (Tafsir Fī Zilālil Qur'an)*, Jilid I. Jakarta: Gema Isnani, 2008.
- Salim, Abd Muin. *Pedoman Penyusunan Proposal*. Ujung Pandang: IAIN ALAUDDIN, 1992.
- Samsu, *Metode Penelitian (Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development)*. Jambi: Pusaka Jambi, 2017.
- Shihab, M. Quraish. *Wasathiyah Wawasan Islam Tentang Moderasi Beragama*, Tangerang Selatan: Lentara Hati, 2019.
- Shihab, Quraish. *Wawasan al-Qur'an*. Bandung: Mizan, 1996.
- Sholeh, K.H. Qamarudin Dkk. *Asbābun Nuzūl Latar Belakang Historis Turunnya Ayat-ayat Al-Qur'an*. Bandung: C.V Diponegoro, 1974.
- Siagian, Edi dan Joko Burnet. *Kamus Inggris Indonesia-Indonesia Inggris*. Jakarta: Delaplatasa, 1996.
- Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta, 2017.

Sulkifli, dkk. Prosiding Konferensi Nasional Ke- 7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah ‘Aisyiyah: *Peran Tasawuf Dalam Menghadapi Era Globalisasi*. Jakarta: KNAPPPTMA Ke-7, 2018.

Syeirezi, M. Kholid. *Wasathiyah Islam*. Jakarta: Alif.id, 2020.

Zahrah, Muhammad Abū. *Tārīkh Al-Mazāhib Al-Islāmiyyah*. Cet. I Kairo: Dar A;l-Fikr Al-‘Arabi, 2009.

Zakariya, Aḥmad bin fāris bin. *Mu’jam maqāyis fī al-Lugah*, jilid 4. Beirut: Dār al-Fikr, 1979.