

## Wasatiyyah Discourse by the Perspective of Indonesian Muslim Scholars

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### Abstract

*Wasatiyyah often referred as the proper method to practice in all of human life. Its simplicity and balanced are the best approaches in rejecting extremism holistically. Even so wasatiyyah adopts Islamic teachings but still misunderstood by some people. Moreover there were a handful of people who put wasatiyyah as a platform to justify any means to achieve personal ambitions. Therefore, to reach a better understanding of the idea, this article debates on the perspective of Indonesian Muslim scholars. This study applied the document analysis method to discuss this issue in the composite. Therefore, the study found that wasatiyyah according to Indonesian Muslim scholars means fair, best and balanced. Although different definitions, but consists positive meaning. In addition, wasatiyyah also intends Islam denied the extremist group that symbolizes the lack of knowledge and stiffness in facing various issues. Instead wasatiyyah needs balance or middle attitude to highlight the characteristics of justice. Wasatiyyah according to Muslim Indonesia also gained from the arguments of the Quran and Hadith. However, the fruits have not been comprehensively picked regarding its implementation.*

**Keywords:** Discourse; Wasatiyyah; Scholar; Muslim; Indonesia.

### 1. Introduction

*Wasatiyyah* is one of the best initiatives introduced by the Qur'an and Hadith to promote temperance movement and balance and suitable to practice by the Indonesian people to curb extremist in daily life. Due to its intelligibility and fairness are the right approaches in refusing fanaticism, because violence cannot be faced with violence and it will only resulted in more devastation. When the world is in a state of panic with various crises such as the humanities, politics and economics, *wasatiyyah* is the best way to resolve of these interferences.

Thus, the adoption of *wasatiyyah* in Indonesia fully considered an excellent government effort to produce a rich generation which has compatibles with comprising pluralistic society and to preserve peace and harmony achievement. However, human behaviour may not create a fair method, because it is outside the boundaries of their competence and ability. Justness urges whether awareness of life-care or maintenance of balance with hearts of other creatures. Therefore, the method is not collected unless the fair comes from Allah and the Prophet Muhammad (pbuh). Although in politeness to promote this idea among society and to prove its authenticity towards people, what this actually means? How about the way of implementation? Does *wasatiyyah* based on Quran and Hadith teachings? Therefore, to get a clearer picture about it, this article tries to demystify some of the issues according to the eye of Indonesian Muslim scholars.

### 2. Wasatiyyah: What this Means?

The word of *wasat* with various forms in the Quran repeated five times, among others *wasatna* (*al-'Ādiyāt* 100: 5), *awsat* (*al-Mā'idah* 5: 89), *awsatuhum* (*al-Qalam* 68: 28), *wasatan* and *al-wusta* (*al-Baqarah* 2: 143 & 238) ('Abd al-Bāqī, 1945).

The application of *wasat* in these verses refers to the middle point, fair, just and balance. Although the Quran used in different contexts, but consist positive meanings. In addition, Islam rejects the extremist group that symbolizes lack of knowledge and stiffness in dealing with several issues. Instead it needs balance or middle stance to highlight the features

of fairness bears (Shihab, et al, 2007). Therefore, to get a better understanding of *wasatiyyah* comprehensively, the further topics will be elaborated on the definition whether from the point of etymology or terminology.

## 2.1 Wasatiyyah: Aspects of Etymology

*Wasatiyyah* stemmed from Arabic word *wasat* which means the best, or the part that is in the middle (Rahardjo, 2002). Take on slightly in the middle exactly or by combining the better of two opposing symptoms. So, if you have questions: select individual or country, small units or large, the answer is that Muslims located in the middle not only presented in negative terms, such a statement: "neither capitalism nor socialism" (Kuntowijoyo, 1997).

With both definitions, this study found that these meanings also stated by leading Islamic linguists, such as Fāris (1979), Ibn Manzūr (2000), al-Zabīdī (1966) and al-Asfahānī (1970) in their books. Although, the meanings need to be refined, because of midway between the two opposing items (between good and bad) were not found. This caused by the term of *wasasiyyah* has been found in two circumstances:

- i) When it is in a condition between two equally bad, as generously in between selfish to wasteful. Thus Islam rejects the two attitudes, as Qur'an denounces wasteful nature in *sura al-A'rāf* verse 31. Similarly, the Prophet forbade wasteful nature of man by saying:

*"Generosity is close to the people and far from the Fire. Stinginess is far from Allah, far from Paradise, far from the people and close to the Fire. The ignorant generous person is more beloved to Allah than the worshiping stingy person."*

- ii) When it is between the two mutual contradictions (good and bad). In this issue, *wasatiyyah* tends to metaphorical meaning (*al kināyah*) against bad rather than good. For example, when it said: "*He is in the middle between frugal with stingy*", means that *he is a stingy* (al-Shamrī, 2005).

al-Shamrī (2005) notes *wasatiyyah* on the first condition is the most favourable meaning to be followed according to scholars, due to the second condition contains metaphorical meanings. In addition, if there are two opposing sides and then *wasatiyyah* becomes a third party instead of being in one of the two. For example, if it says "*Islam is the middle*", then it is wrong if Islam aims to be between true and false religions, because it is understandable there is a better religion than Islam. Islam, in fact, is the perfect and the only acceptable religion by Allah, as mentioned in *sura al-Mā'idah* (The Spread Table) verse 3 and *Āli 'Imrān* (Family of 'Imrān) verse 19.

Based on explanation, if the balance in the creed which meant the Islamic faith is between the faiths of stray and righteous, then it is wrong, because it shows there are beliefs better than the Islamic creed. Nevertheless if the other religions who believe in many gods or does not recognize the existence of god, then this is the true meaning of *wasatiyyah*, as mentioned by al-Sharāwī (n.d) the creed of monotheism is fair and simple because it is between the two extreme faiths, namely polytheism and atheism.

In addition, *wasatiyyah* also means fair or justify and the best, hence the Prophet (pbuh) says:

*Allah's Messenger (pbuh) said, "Noah will be called on the Day of Resurrection and he will say, "Labbaik and Sa'daik, O my Lord!" Allah will say, "did you convey the Message?" Noah will say, "Yes." His nation will then be asked, "Did he convey the Message to you?" They will say, "No Warner came to us." Then Allah will say (to Noah), "Who will bear witness in your favour?" He will say, "Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over you, and that is what is meant by the Statement of Allah." Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves." The wasat means the 'Adl (justify)."*<sup>2</sup>

This meaning also supported by al-Jawharī (1987) and Mustafā et al (n.d) in their books, and supported by Allah's word in *sura al-Qalam* (The Pen) verse 28:

*"The most moderate of them said, "Did I not say to you, "Why do you not exalt [Allah]?"*

Ibn Kathīr (1999) quoted Ibn 'Abbās exegesis of the word *awsatuhum* in this verse with 'the best'. al-Tabarī (2000) also stated the meaning of *wasat* is *khiyār* and *af'al* (best). In addition, some exegetes tend to combine the two words

<sup>1</sup> See al-Bayhaqī. (1990). *Shacbu al-Imān, chap. fi al-jawd wa al-sakhā'*, vol. 7, p. 428, hadith number 10847.

<sup>2</sup> See al-Bukhārī. (1980). *Sahīh al-Bukhārī, book al-Tafsīr, chap. Wa kadhālika jacalnākum ummatan wasatan*, vol. 3, p. 192, Hadith number 4487.

(best and justify) without rejecting one of both, such as al-Zamksharī (1998), al-Shanqitī (1995), and al-Hā'im (1992). Despite the both words are different, but have the same meanings. This was due to the just is good and also just.

Another meaning for *wasatiyyah* is honourable, which based on the following words of the Prophet (pbuh):

*The Prophet (pbuh) said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the honourable part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."*<sup>3</sup>

Thus, the meaning of *wasatiyyah* in etymology refers to the middle, justice, excellence, and honourable. Although the terms used in various contexts, but consist of positive meanings.

## 2.2 Wasatiyyah: Aspects of Terminology

From the standpoint of terminology, Shihab (2011) as a former Indonesian Minister of Religion in Development Cabinet VII of 1998) stated that *wasatiyyah* is not washed away by materialism or even soar into the spiritual world that is not grounded. Middle position has the ability to make a merge between spiritual and physical in all behaviours and actions.

Preferred features or benefits of the people according to Rahardjo (2002) a Rector UP45 Yogyakarta is its moderate and stand in the middle. A lot happened that a tribe be dominant in the political arena, because the place itself as a moderate and stand in the middle side. The successful leader is usually that could stand in the middle and be moderate. Harahap (1999) a Professor at Faculty of Economics, University of Al-Washliyah Medan defines *wasatiyyah* as justly balanced, which can also interpreted as affordable and fit. Ideas of balance (*tawāzun*) according to him can realise as a condition that makes the spiritual guide for physical desire in life. Thus, *wasatiyyah* always fixed position, and have a strong middle between the various constituent pure compounds. This balance not skewed or unbiased, and all parts that make it up are not compatible with each other until contradictory.

By doing so, *wasatiyyah* means balance in terminology viewpoints. Although other purposes often highlighted as a point in the middle between two extreme positions, but the point which *wasatiyyah* asserts is a fairly balance. This definition also supported by al-Qaradāwī (2001) who explained its meanings with mid or just between two conflicting positions, with no one to deny other rights. Implementation of *wasatiyyah* is in line with Islamic teachings as it is balance and unbiased, not too much or too less.

Hence, the Indonesian Muslim scholars generally agree to define the term of *wasatiyyah* based on method and purpose. The way is through the approaches of fairness, middle, balanced and humble. al-Zuhailī (1991) explained *wasatiyyah* means selected, just, best and middle in each case without exceeding the limits and default. In the issue of Islamic teachings should not excessive and does not neglect of Muslims duties, even in line with the word of Allah in *Sura Āli 'Imrān* verse 110. And in the aspect of its purpose is to ensure the welfare in this world and hereafter. However, it must be refined on the purpose of simple of life, because it may not represent a pattern of life was fair and balanced. Even this simple pattern is a poor and subsistence only. As such, simplicity may bring negative results if interpreted as a minimum or simply. Such interpretation is often happen and being the practice of the people which may not reach an excellence as asserted by *wasatiyyah*.

Thus it can assumed that *wasatiyyah* according to terminology means denial of extremism and take it lightly against humanitarian problems that symbolizes the lack of knowledge and rigor in dealing with various issues. On the other hand needs a balance attitude to increase the characteristics of justice bears.

## 3. Wasatiyyah: The Views of Indonesian Muslim Scholars

Debate on *wasatiyyah* usually intensified when the onset of symptoms shallowness of understanding and flexibility in religious practices reflected in various forms of neglect, spread permissiveness, hedonism and materialism that transcend religious boundaries. Similarly, when the various religious extremists transform, arbitrary violence on behalf of religion, label other Muslims as infidels in easy way, heresy and impose the opinion of the people who have religious arguments of their own. This phenomenon raised awareness about *wasatiyyah* and the need to restore both ideas into a middle way which are fair and balanced.

<sup>3</sup> See al-Bukhārī. (1980). *Sahīh al-Bukhārī, book al-jihad wa al-sayr, chap. Darajāt al-Mujāhidīn Fī Sabīllillāh*, vol. 2, p. 303, Hadis number 2790.

Actualization of *ummatan wasatan* in Indonesia according to Azra (2005) a former Rector of UIN Syarif Hidayatullah, Jakarta had already started since the beginning of the spread of Islam peacefully, especially in the late 12th century and 13th. In this propagation shows hardness to avoid the occurrence of the mixing between Islamic belief and religious practices and local cultures. But, waves of renewal and purification of Islam since the 17th century continues, which on one hand orientated Islam in the region towards the passage; on the other hand, in these are also underway with the teachings of Islam practiced in Indonesian locally realities. One important actualization of *wasatiyyah* in Indonesia could be seen in the character of the proclamation of this republic on August 17, 1945. The founders among Nationalists and Muslims eventually agree to make Indonesia not as a secular state as well as nonreligious state. This *wasatiyyah* inscribed in the *Pancasila* as same principals among diverse people in their lives. Within modern era, *wasatiyyah* is relevant and contextual with modernity and democracy. Relevance can achieved with a true understanding of the Quran and Sunnah. No contextual understanding will eventually result in extremism, which is not consistent with the framework of *wasatiyyah*, which can cause problems that harm Islam and Muslims as a whole. Still many Muslims faced opposition to reinforce and apply *wasatiyyah* due to their backwardness in the economy and education in particular creating bad conducive atmosphere; economical leakages can put people not profitable in beliefs and actions. Similarly, setbacks in education can pointed to the absence of hope and desperation for the future. Therefore, increasing in economic life and education should be a priority. If this entire can realized, then the brand of *ummatan wasatan* will remain strong among the turmoil period.

Hence, by Azra views it could identified that Islam is moderate in administration and organization of society, not too hard and not too soft, hard in places that need hardness and soft in places which require softness. The relations of people were offset by fair, and their personality not destroyed, nor released until they had unashamedly to bribe, greed and abuse. People should not be left, but they should be taught, reprimanded, consulted and discussed. In addition, a major cause of backwardness of Muslims is unperfected implementation of Islam, selective or mixed. Such negative culture should tackle in order not to become a cancer in the body of a State. Therefore, *wasatiyyah* should bound by the Islamic policy due to the real method of *wasatiyyah* came from Islam itself. So all the contrary principles or approaches to Islam not counted as *wasatiyyah*. Thus, Islamic policy is the basic of *wasatiyyah* implementation which gives justice to all races and religions.

Accordingly, *wasatiyyah* seen by Kuntowijoyo (1997) a Former Professor of the Faculty of Cultural Sciences UGM, Yogyakarta does not stop as an idea in the concept, but also realized in geography and culture. In geography, Islam born in the Middle East which located in the heart of Western civilization (Roman) and Eastern (Persian). In culture, Islam has been taking the best of the world and in the hereafter. These facts are actually not seen by religions and beliefs other than Islam. Most of them whether in the West or in the East just look at the world with sightless and think of perfection can only achieved by turning away from the world. Consequently, to get a clearer idea of *wasatiyyah* discourse according to Indonesian Muslim scholars, its decomposition begins by comprehension on *sura al-Baqarah* (The Cow) verse 143 in the following:

*"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you."*

Ash Siddiqi (1995) as one of eminent exegete in Indonesia stated before Islam, the mankind divided into two groups: (i). *Maddiyūn* (materialist) who only concerned with the physical interests, such as Jews and Christians. (ii). *Rūhāniyyūn* (spiritualist) which are adhering to the customs of psychiatric and left for worldly success, like Shabiah and Hinduism who worship idols. Thus, Islam came to unite the spiritual with the physical rights and gave to the Muslims all human rights. Human is composed of body and soul, and arguably, it is like 'animal and angel', hence their perfection is given to both rights.

Shihab (2010) an exegete of *Tafsir Al-Mishbah* also explained that Allah has made Muslims as moderate and exemplary so their existence in the mid position in accordance with the position of the ka'bah which is in the middle anyway. Middle position makes men do not favour to the left and to the right, a perfect condition in which a human can deliver justice. Middle position makes a person can be seen by anyone in a different corner, and then it can be an example for all parties. That position also makes it possible to witness anyone and anywhere. Therefore, God made Muslims in the middle position so that they become witnesses to human actions. But this cannot be done except to make acts as a witness and an example for people in all behaviour. There is also an argument that *ummatan wasatan* within the meaning of the mid-point of view about God and man. Do not deny God exists, but does not also embrace polytheism. Islam considers God is Omnipresent and He is the One. The moderation is also the view of Muslims about the life of this world, not deny and virtual votes, but not thought that life is everything. Islamic view of life is in addition

there is also the hereafter, and the successful in this part tremendously determined by faith and good deeds in the world. Man cannot drown in materialism, there are inflated in spiritualism, when the view point to the sky, feet must remain grounded. Islam teaches its followers to achieve worldly material, but with practice the values of the divine.

HAMKA (1999) a popular Islamic scholar in Indonesia also explained the Prophet Muhammad (pbuh) brought the teachings to develop *ummatan wasatan*, a people who take the middle path. Believe in the hereafter, and then do good deeds in this world. Seek wealth to defend justice, physical and spiritual health conscious, because health associated with the other one. Conscious intelligence, but with prayer strengthens to smooth feeling. Seek wealth as much as possible, because wealth is a tool for doing well. Throughout the people is still on this path, then they will remain a middle of the balanced people.

Bakry (1988) the author of *Tafsir Rahmat* explained that Muslims are the people who justly balanced. That not only concerned with spiritual and leave physical interest. Similarly, do not love the world just by forgetting the hereafter. They need to be balanced between spiritual and physical, between business and charity. With the balance of nature, they become a model for other nations, strong, progressive and respected.

Dasuki, et al (1991) the Editorial Team of *the Qur'an and Tafsir* explained that Muslims in all of life issues are in the middle between those who care for material in their living as Jews, pagans and irreligious, and those who only concerned with spirituality only as Christians and Hinduism. Thus, Muslims were just witnesses and chosen to the outrageous of those who rely on material and forget the rights of the divinity which satisfy the wants. Muslims also as witness to the people who exaggerated in the religious matters until rescued it from all the physical pleasures with torture themselves and avoid from reasonable life. From here Muslims be a witness for them all because its nature was fair and chosen in performing daily life always taking the middle path.

Harahap (1999) also interpret the words *ummatan wasatan* in the above verse as a balanced people, in other words, as people who have the balance of sophistication and intellectual conscience, the balance of vision of the world and the hereafter, material and spiritual vision. Reasons lack of balance is what makes many people in the modern age into a society that struggled in the works, but their social and religious life are ignored, even adore and been servants worldly possessions. Hence, most of Indonesian Muslim scholars interpret the phrase of *ummatan wasatan* with the meaning of justice. Harjono (1995) a Former Chairman of the DDII for example understands this verse as the elect people who have glory with characteristics superior benefits that distinguish it from other peoples, because gain the quality of *wasatiyyah*, the fair or balanced. Thus they can invite other people to the light of Islam. Also, according to Abū Hayyān (1993), Ibn 'Ātiyah (1993), and al-Samarqandī (1993) the word of *wasat* means justly balanced.

Based on the view of some Indonesian Muslim scholars can be summarized the purpose of *wasatiyyah* through interpretation *sura al-Baqarah* verse 143 is the best, fair and balanced. This interpretation also supported by al-Naysabūrī (1996) and al-Baidāwī (1988) in their interpretations. Therefore, it is exactly what was said by Ibn Kathīr (1999) that because Muslims were be made as the best means devoting it with the *Shari'a* of Allah, the most complete, most straight approaches and sect is clear. In addition, the meaning of words *wasat* according to the explanation of the Prophet Muhammad is justice. This is absolutely not just from the perspective of reason and the passions of men, but according to Islamic perspective. A law practice or decision considered fair if compatible with the requirements of legislation. Instead, practices that ignore the legislation, although only a part is unjust acts (*al-Mā'idah* 5: 45 & 47), even if broken, could lead to the culprit fall into unbelief (*al-Mā'idah* 5: 44).

By doing so, the national effort to develop Indonesia through *wasatiyyah* approach to achieve the status of developed country, the fair leader and prosperous people, reject all violence and extreme approach that could destroy the peace and unity among the people, must have the support of various parties. However, it should be noted the main purpose of God made Muslims as people as *wasatiyyah* is to be a witness against other people in religious matters, and certainly this mandate is not only narrowed by faith merely. Therefore, efforts to develop the country, forming a just leader, the welfare society, call on the good and forbidding the defiance is including religious demands. Thus, it was necessary to ensure that Muslims are considered to consistent with the requirements of legislation.

Majid (1987) a Former Rector of the University stated the future of *wasatiyyah* is dependent on the extent of adherence to the fundamentals of Islam with a clear understanding, a willingness to meet the needs of modern society and the various demands either material or immaterial. Have a strong influence in the community and wider society. Therefore, the principle of *wasatiyyah* implemented by the government is a comprehensive and integrated approach that can solve people's problems. *Wasatiyyah* demands that everyone was practicing in all areas of life and society. With a focus on faith and piety, unity and brotherhood and to improve the knowledge, *wasatiyyah* leads all human life towards greater success in this world and hereafter.

By doing so, *wasatiyyah* as an important feature of Islam should showed in all areas of life, such as politics, economy, education and others. *Wasatiyyah* politics should conducted with respect for the principle of the rule of law and



the people. Thus the people are the source of power, the legality of a government is dependent on the willingness of the people.

Sasono (1989) a Figure Muslim Students Association held the same views that *wasatiyyah* also proved in the economic field to leave from the basic premise the absolute owner of all wealth is God and man is only as recipients of the mandate with limited rights on the management and utilization. *Wasatiyyah* in economy does not allow amassing so take advantage and enjoy the wealth of rights to be limited only among a small group of tycoons. When the economic gap between the groups has broad ways, the government must intervene to restore *wasatiyyah* in the sense of balance and social justice as well as an eternal theme. *Wasatiyyah* features should also applied in a real state education with an emphasis on character building balanced through a balanced curriculum, spiritual and physical, intellectual and moral, academic achievement and love towards science. Failure to carry out *wasatiyyah* educational philosophy has resulted a generation of the lost balance, educated but not well, mindless but immoral, just remember facts but not able to solve the problem, just know ask for a job but cannot afford to create jobs.

The above views focus on the purpose of the implementation of *wasatiyyah*. Sasono (1989) sees the success is depends on the extent to which it can meet the welfare of the people in various fields but also to avoid the realization of socio-economic gap in people. With such purposes, all the people should uphold its success. Consequently, the meaning of *wasatiyyah* not performs Islamic teachings poorly or selective or mixed. Not just build a mosque without proper prayers, create Islamic Bank without power to prevent sinful of interests, holding a Qur'anic reading competition but just hear the sound without seeking instructions in practices and morals, loss of property with corruption, abuse of power and mismanagement greater than aid to and its conclusions entitled to enforce goodness are not perfect and breed evil rises. Hence, these characters were unworthy of *wasatiyyah* to show Islamic model and does not qualify as a witness in this world and hereafter.

Practicing of *wasatiyyah* in multi-religious country, customs and cultural traditions such as Indonesia, according to Madjid (1992) Former Vice Chairman of the Advisory Board of ICMI, is actually a practices that successfully founded, formed and developed society with peace and prosperity, rooted in open practices, tolerate each another as commanded by religion. Due to its spiritual position it, and supported by the geographic location can be open religion and create an open society. That way, it can avoid disputes and aggressiveness among religious people also guided by the spirit of living together and mutual help recommended by their respective religions. Development patterns of social, political and economic heavily influenced by the traditions and ethics of tenderness and it influenced by religious values that passed down from generation to generation from time of the arrival of Islam in this region generally. Like practices and human development in Indonesia is unique and one of the best examples of a multi-ethnic country that managed to put Islam in the mainstream and at the same time keep stability and productive cooperation of all ethnic groups in Indonesia.

For today's global arena and the local Indonesia context according to Burhani (2008) a researcher in Maarif Institute, noted that a "moderate" Muslim could use as a more suitable and potentially alternative. But this is only a moderate label clothes when someone is unable to explain her position in the middle of a struggle for influence between the Islamic militant Islam and liberal groups. "Not right and left" just as a disclaimer, not the identity. Moderate Muslims in Indonesia should clarify the identity itself, needs to assert his character, not just a show of defiance for other groups.

The above description clearly proves that in Islam *wasatiyyah* and its phenomenon that encompasses all aspects of life, as each issue are ordered by Islam contains elements of fairness to ensure the stability of the people in a multi-religious country, customs and cultural traditions. In addition, *wasatiyyah* as an approach in Indonesia can be seen when people often solve their internal and external problems at the negotiation table and deliberation rather than violence and forcefulness, women are always polite and dignified get involved in various development activities of political, economic, and social without significant limits. Hence, Mahendra (1999) a former Minister of Justice and Human Rights stated that Indonesian leaders considers the unity element is an important part in deciding the goal of the country. The unity must formed not founded based on excessive, extreme and fanatic to a nation and race, but formed on the principle of transparency to adapt with wisdom that has been donated by the communities that support other civilizations.

The idea of course is consistent with the appreciation of *wasatiyyah* concept. *Wasatiyyah* in the context of international or external relations for example, it chooses the diplomatic network construction approach that encompasses the idea of universal welfare. By doing so, Indonesia is committed to fight against radical and extremist ideology. Although they are a minority in our society today, but widespread throughout the world destabilizing the peace-loving peoples and safety. Hence in this context, civilized people want to see the world is ruled by the moderate, handle more dangerous extremists. Therefore, *wasatiyyah* be an important theme in the discourse of today when Islam has been associated with various symptoms of cruelty and violence committed in the name of religion (Hambali, 2010). However, the real problem was not caused by religion itself, but the symptoms are usually more influenced by political causes, social, economic, such as injustice, oppression, fraud, etc. The fact is that Islam is not a religion of violence, but to

embody love and compassion God pity. Thus the Prophet Muhammad who was sent to the mission of universal equality mercy, who are entitled to enjoy the natural grace of Islam are not only Muslims, but of all mankind, including non-Muslims.

#### 4. Conclusion

*Wasatiyyah* according to Indonesian Muslim scholars intends fair, best, selective, simple and balanced. Although it has different definitions, but consist of a fully positive meaning. In addition, *wasatiyyah* also intends Islam denies extremist group that symbolizes the lack of knowledge and stiffness in dealing with various issues. Otherwise *wasatiyyah* requires attitudes of balance / mid to highlight the characteristics of fairness. The aim is to clarify the tasks that have to be borne by the Muslims as a witness against other people either in this world or Hereafter. However, subsequently link to the ideology that wants to ignore some of the laws of Islam, clearly very confused. Thus, after carefully and objective assessment of *wasatiyyah* it clearly demonstrates the firmness to follow the overall assessment of the Islamic law.

*Wasatiyyah* concept should not be interpreted as a way of life that brings Muslims retreated and left behind in their life in this world and hereafter. Since the foundation of *wasatiyyah* more focused on the establishment of Muslim community who have the attitudes, actions and practices that are not extreme, radical or exceed in any circumstances, forget about moral values and spirituality and not beyond the boundaries of the values of civilization which fought against rights the right to meet their obligations at the expense of innocent lives, riots between religion and so on. *Wasatiyyah* according to Muslim Indonesia is absolutely consistent with the concepts that introduced by the government, because it derived from the arguments of the Quran and Hadith. With features of *wasatiyyah* that emphasize of balance, fairness and diversity it also proves that Islam able to sort and organize the community to establish a superior civilization with the establishment of the principle of unity in diversity and thus provides a good country and forgiven by God.

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