

EXPLORING RELIGIOUS MODERATION: A WASHATIYYAH PERSPECTIVE IN TAFSIR TAHLILI AL-QUR'AN

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ABSTRACT

This study aims to analyze the construction of Washatiyyah (moderation) in a religious context based on the perspective of the Quran, with a focus on the study of Tahlili interpretations of the Qur'an. The method of qualitative analysis is used with a descriptive approach, involving the search of the literature, the collection of data from the relevant Tahlili interpretations, as well as the analysis and interpretation from the verses of the Koran related to religious moderation. The study is aimed at providing a deeper understanding of the constructions of religious Washatiyya in a Koran perspective, with practical implications in guiding Muslims in practicing religious moderation and building inclusive, tolerant, and harmonious societies. The study also aims to reveal the understanding and interpretation of scholarship related to religious moderation, such as the principles, values, and examples of the verses of the Qur'an that describe moderate attitudes in religion. Using the Qur'anic interpretation as a primary source, the study seeks to provide practical guidance for Muslims in applying religious moderation in everyday life. The findings of this research are expected to make an important contribution to developing thought and understanding of religious moderation from the perspective of the Qur'an, as well as promoting social peace and interreligious congregation. In the context of building inclusive and harmonious societies, a deeper understanding of religious Washatiyyah construction will be a strong foundation for overcoming conflict and enhancing tolerance in religious life.

Keywords: Religious Moderation; Washatiyyah; Tafsir Tahlili

ABSTRAK

Penelitian ini bertujuan untuk menganalisis konstruksi Washatiyyah (moderasi) dalam konteks keagamaan berdasarkan perspektif Alquran, dengan fokus kajian pada tafsir-tafsir Tahlili Alquran. Metode yang digunakan adalah metode analisis kualitatif dengan pendekatan deskriptif, yang melibatkan penelusuran literatur, pengumpulan data dari tafsir-tafsir tahlili yang relevan, serta analisis dan interpretasi dari ayat-ayat al-Qur'an yang berkaitan dengan moderasi beragama. Penelitian ini bertujuan untuk memberikan pemahaman yang lebih mendalam tentang konstruksi keagamaan Washatiyyah dalam perspektif Alquran, yang berimplikasi praktis dalam memandu umat Islam dalam mempraktikkan moderasi beragama dan membangun masyarakat yang inklusif, toleran,

dan harmonis. Penelitian ini juga bertujuan untuk mengungkap pemahaman dan penafsiran para ulama terkait dengan moderasi beragama, seperti prinsip-prinsip, nilai-nilai, dan contoh-contoh ayat-ayat al-Qur'an yang menggambarkan sikap moderat dalam beragama. Dengan menggunakan tafsir Al-Qur'an sebagai sumber utama, penelitian ini berusaha memberikan panduan praktis bagi umat Islam dalam menerapkan moderasi beragama dalam kehidupan sehari-hari. Temuan penelitian ini diharapkan dapat memberikan kontribusi penting dalam mengembangkan pemikiran dan pemahaman tentang moderasi beragama dalam perspektif Al-Qur'an, serta mempromosikan perdamaian sosial dan kerukunan antarumat beragama. Dalam konteks membangun masyarakat yang inklusif dan harmonis, pemahaman yang lebih mendalam tentang konstruksi keagamaan Washatiyyah akan menjadi fondasi yang kuat untuk mengatasi konflik dan meningkatkan toleransi dalam kehidupan beragama.

Kata-Kata Kunci: Moderasi Beragama; Washatiyyah; Tafsir Tahlili

INTRIDUCTION

The Qur'an is a pearl that emits a different light according to the viewpoint of the reader. The emergence of a variety of phenomena and dynamics of Islam today has caught much attention among intellectuals. This proves the existence of an identification that specifically deals with the phenomenon, and not rarely of such identification can give rise to a theory.¹ The issue surrounding the Muslim community has become increasingly intricate, encompassing not only theological aspects but also extending to all facets of life, including the political realm. The historical records indicate that Islam has fragmented into various factions due to underlying political issues. The current theological challenge faced by the Muslim community pertains to the clash between diverse interpretations of Islam, including fundamentalism and liberalism.²

The concept of Islamic moderation emerges as a new discourse or paradigm in understanding Islam, which upholds the values of tolerance, pluralism, and brotherhood as a middle ground between fundamentalism and liberalism. It promotes a unified and cohesive Islamic community, and endeavors to build a civilization that prioritizes humanity. As described in some of the verses of the Qur'an, is QS. Al-Furqan : 67, QS. Al-Isra : 29, QS. Isra : 110, and QS Al-Qashash : 77, the interpretation is as follows :

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾ (الفرقان/25: 67)

Terjemah Kemenag 2019 : “Dan, orang-orang yang apabila berinfak tidak berlebihan dan tidak (pula) kikir. (Infak mereka) adalah pertengahan antara keduanya.” (Al-Furqan/25:67).³

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾ (الاسراء/17: 29)

¹ Ary Antony Putra, “Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali,” *Jurnal Pendidikan Agama Islam Al-Thariqah* 1, no. 1 (2017): 41–54, [https://doi.org/10.25299/althariqah.2016.vol1\(1\).617](https://doi.org/10.25299/althariqah.2016.vol1(1).617).

² Balya Ziaulhaq Achmadin, “Studi Islam Konteks Materi Dakwah Islam Perspektif Bahasa Al- Qur'an,” *Muta'allim: Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 29–47.

³ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lanjnah Pentashihan Mushaf Al-Qur'an Balitbang Diklat Kemenag Republik Indonesia, 2019).

Terjemah Kemenag 2019 : “Dan Janganlah engkau jadikan tanganmu terbelenggu pada lehermu (kikir) dan jangan (pula) engkau mengulurkannya secara berlebihan sebab nanti engkau menjadi tercela lagi menyesal.” (Al-Isra’/17:29).⁴

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ (الاسراء/17: 110)

Terjemah Kemenag 2019 : “Katakanlah (Nabi Muhammad), “Serulah ‘Allah’ atau serulah ‘Ar-Rahmān’! Nama mana saja yang kamu seru, (maka itu baik) karena Dia mempunyai nama-nama yang terbaik (Asmaulhusna). Janganlah engkau mengeraskan (bacaan) salatmu dan janganlah (pula) merendahnya. Usahakan jalan (tengah) di antara (kedua)-nya!” (Al-Isra’/17:110).⁵

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ (القصص/28: 77)

Terjemah Kemenag 2019 : “Dan, carilah pada apa yang telah dianugerahkan Allah kepadamu (pahala) negeri akhirat, tetapi janganlah kamu lupakan bagianmu di dunia. Berbuat baiklah (kepada orang lain) sebagaimana Allah telah berbuat baik kepadamu dan janganlah kamu berbuat kerusakan di bumi. Sesungguhnya Allah tidak menyukai orang-orang yang berbuat kerusakan.” (Al-Qasas/28:77).⁶

The Qur'an is a form of legitimacy that the Muslims are commanded to be moderate. (*wasathiyyah*). The study of the concept of Islamic moderation (*wasathiyyah*) or moderate Islam has attracted the attention of many scientists in various fields such as sociopolitics, language, Islamic development, social religion, and Islamic education.⁷ This terminology is the terminology of a series of terminologies that are often used to refer to Islamic labels such as Modernist, Progressive, and Reformist Islam.⁸

The concept of wasathiyyah in some Islamic literature is interpreted variably by experts. According to al-Salabi (in Sauqi Futaqi), the word wasathiyyah has many meanings. The first is from the root of the word wasth, berupa dharaf, which means baina (*between*). Second, from the roots of wasatha, which contains many meanings, among them: (1) is a name (word) containing an understanding between two ends; (2) is a proper meaning (*khiyar*) chosen, especially, best; (3) wasath meaning *al-'adl* or fair; (4) wasath also means something between good (*jayyid*) and bad (*radi'*).⁹

Kamali sees wasathiyyah as synonymous with words like tawassuṭ, I'tidâl, tawâzun, and iqtisâd, according to the digestion of al-Sallabi. The term “moderation” is related to justice, which means choosing a middle position between your extremities. Unlike wasathiyyah is

⁴ Al-Qur'an.

⁵ Al-Qur'an.

⁶ Al-Qur'an.

⁷ Balya Ziaulhaq Achmadin, Abdul Fattah, and Marno Marno, “Metode Dan Strategi Pengajaran Pendidikan Islam Terhadap Generasi Milenial,” *Journal of Research and Thought on Islamic Education (JRTIE)* 5, no. 2 (2022): 102–29, <https://doi.org/10.24260/jrtie.v5i2.2315>.

⁸ Mustaqim Hasan, “Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa,” *Jurnal Mubtadiin* 7, no. 2 (2021): 111–23, <https://journal.an-nur.ac.id/index.php/mubtadii>.

⁹ Fauziah Nurdin, “Moderasi Beragama Menurut Al-Qur'an Dan Hadist,” *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59, <https://doi.org/10.22373/jim.v18i1.10525>.

tatarruf which describes the concept of "tendency toward "extremism", "radicalism", and "excess" .¹⁰ Although there are many interpretations for this, Hilmy (in Sauqi Futaqi) finds some characteristics of the application of the concept of moderation in Indonesian Islam including, among other things, 1) a non-violent belief in the spread of Islam; 2) adopting a lifestyle that is consistent with modern religion in all its forms, including the fields of technology and science, human rights, democracy, and so on; 3) applying critical thinking; rational; 4) using a contextual approach to understanding Islam, and 5) using *ijtihad*, that is intellectual work done to make legal conclusions if five, there is no clear reason from the Quran and Hadith).¹¹ The attributes can be extended to some additional features such as tolerance, balance, and cooperation within religious groups.¹²

The term *wasathiyyah* is very contextual and dynamic, as evidenced by several uses above. This terminology covers many things, not just one. It encompasses a balance between thought and revelation, matter and spirit, rights and duties, individualism and collectivism, texts (*the Quran and Sunnah*) and personal interpretations (*ijtihad*), ideals and realities, permanent and temporary. *Wasathiyyah* is an integrated and comprehensive approach. In fact, this concept calls on Muslims to apply Islam comprehensively and evenly in all aspects of human life, focusing on improving the quality of human lives in areas such as knowledge development, human development, economic and financial systems, politics, education, nationality, defence, unity, and racial equality.

METHODS

The research method used in this research is qualitative analysis with a descriptive approach.¹³ The research steps begin with the identification of research topics on religious *Washatiyyah* construction in the perspective of the Qur'an and the establishment of clear research objectives. Further, a literature review was conducted to gain an early understanding of religious moderation in Islam and build a theoretical framework. The data is collected from the relevant verses of the Qur'an and its interpretation related to religious moderation. The data are then analyzed qualitatively carefully to identify the meaning and messages contained therein.¹⁴ The results of the data analysis are interpreted and synthesized to link and compare the verses, as well as consider the interpretation of scholars in the interpretations. Research reports are structured in a systematic manner that includes introductions, theoretical frameworks, research methods, findings, and conclusions. This research method provides an in-depth approach to understanding religious *Washatiyyah* constructions in the perspective

¹⁰ Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa."

¹¹ MHD. ABROR, "Moderasi Beragama Dalam Bingkai Toleransi," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (2020): 137–48, <https://doi.org/10.35961/rsd.v1i2.174>.

¹² Muhamad Riza Chamadi et al., "Penguatan Moderasi Beragama Melalui Forum Persaudaraan Lintas Iman (Forsa) Kabupaten Banyumas Pada Masa Pandemi Covid 19," *Solidaritas: Jurnal Pengabdian* 1, no. 1 (2021): 43–54, <https://doi.org/10.24090/sjp.v1i1.4970>.

¹³ Achmadin, Fattah, and Marno, "Metode Dan Strategi Pengajaran Pendidikan Islam Terhadap Generasi Milenial."

¹⁴ Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif* (Jakarta: Penerbit Universitas Indonesia, 1992).

of the Qur'an and can provide a more comprehensive understanding of religious moderation in Islam.

RESULT & DISCUSSION

Linguistically, the term "*moderation*" is derived from the Latin word "*moderation*", which means "*continued*". There's nothing excessive or deficient in this. In English, moderation means lowering extremism. In Arabic, it is called wasath or wasathiyah, which means the middle or between the two ends. According to Arabic experts, the word wasath means "*everything good according to its object*", like the word "*derman*", which means attitude between kikir and boros. According to the Indonesian Dictionary, moderation has two meanings: 1) avoiding unreasonable actions and words; and 2) tending to take a middle way approach and consider everyone. In English, the words "*extensive*", "*radical*", and "*too much*" are the opposite of moderation.¹⁵

By analogy, moderation is the movement from the edge that always tends toward the center or axis (centripetal), whereas extremism is the opposite movement, towards the infected and extreme side. They move towards the center, like a clockwise.¹⁶ Furthermore, religious moderation can be defined as a way of view, attitude, and behavior that always prevails in justice and not extremism in religion.¹⁷ To do this, measures and limits are required, as well as indicators to determine whether certain religious perspectives, attitudes, and behaviors are moderate or extreme.¹⁸ Reliable sources, such as religious texts, state laws, local wisdom, and general consensus, can be used to create such standards. In fact, religious moderation is crucial to building tolerance and mutiny overall.¹⁹ The key to balance is to maintain civilization and peace by using the method of moderation. In this way, every religious community can treat others with respect, accept differences, and live together in peace and harmony in a multicultural society like Indonesia. Religious moderation is not an option, but a necessity.²⁰

Moderation is a good attitude that prevents a person from taking one of two extreme attitudes: an excessive attitude and a mukazshir attitude, which lowers what God limits. The grace of Allah to the people of Islam is the nature of wasathiyah. They will be the best and

¹⁵ Edy Sutrisno, "Actualization of Religion Moderation in Education Institutions," *Jurnal Bimas Islam* 12, no. 1 (2019): 323–48.

¹⁶ Muhammad Abdullah, "Islam Nusantara: Tracing the Traces of KH Sholeh Darat Thought in Pesantren Literature," ed. B. Warsito, D. Sutiningsih, and F. Muhammad, *E3S Web of Conferences* 359 (December 7, 2022): 06003, <https://doi.org/10.1051/e3sconf/202235906003>.

¹⁷ Muhamad Alihanafiah bin Norasid, Mustaffa bin Abdullah, and Selamat bin Amir, "Pemikiran Wasatiyyah Abdul Hadi Awang Mengenai Wacana Kenegaraan Menerusi Pentafsiran Al-Quran," *Al-Bayan: Journal of Qur'an and Hadith Studies* 20, no. 2 (July 6, 2022): 267–90, <https://doi.org/10.1163/22321969-12340116>.

¹⁸ Yusuf Hanafi et al., "Students' Perspectives on Religious Moderation: A Qualitative Study into Religious Literacy Processes," *HTS Teologiese Studies / Theological Studies* 78, no. 1 (July 19, 2022), <https://doi.org/10.4102/hts.v78i1.7638>.

¹⁹ Junaidi and Tarmizi Ninoersy, "Nilai-Nilai Ukhuwwah Dan Islam Wasathiyah Jalan Moderasi Beragama Di Indonesia," *Jurnal Riset Dan Pengabdian Masyarakat* 1, no. 1 (2021): 89–100, <https://doi.org/10.22373/jrpm.v1i1.660>.

²⁰ M I Helmy, "The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377–401, <https://doi.org/10.18326/ijims.v11i2.377-401>.

chosen people if they follow the teachings of God. This has made the people of Islam moderate in all matters, both religious and social.

Interpretation Tafsir Tahlili Al-Qur'an on Religious Moderation

The word *wasath* is mentioned in various forms in the Qur'an five times, respectively in QS. al-Baqarah/2: 143 and 238, QS.-al-Maidah/5: 89, QS-al-Qalam/68: 28, and in QS. al-Adiyat/100: 5. In the Qur'an, the word "*wasath*" refers to the meaning of "the middle, the fair, and the choice". As for the aspect in the Qur'an that can be correlated in the context of religious moderation :

a. *Ummatan Wasathan*

The word *wasathan* is often used as a reference to religious moderation because the characteristics of moderate people are fair which in the view of Muslims is called *wasathiyyah*.²¹ *Wasathiyah* in the Qur'an is called by using the word *wasathan* which is matched to the word *Ummatan* found in QS. al-Baqarah/2: 143. The word *ummat* in the form of *mufrad* is repeated 51 times and the plural form (*ummama*) is 13 times in the Quran. The word *ummat* comes from the word *amma-yaum* you have meaning toward, to spread, and to summon. While *al-wasath* in Arabic is the name used for *mufrad*, *jama' muzakkar* and *muannats*.²² And if the word *wasathan* is translated into the word of the people, then it means the people of equality, the middle people and the best people (Quraish Shihab 2007) As in QS. Al-Baqarah/2: 143 :

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ﴾ (البقرة/2: 143)

Terjemah Kemenag 2019 : "Demikian pula Kami telah menjadikan kamu (umat Islam) umat pertengahan agar kamu menjadi saksi atas (perbuatan) manusia dan agar Rasul (Nabi Muhammad) menjadi saksi atas (perbuatan) kamu. Kami tidak menetapkan kiblat (Baitulmaqdis) yang (dahulu) kamu berkiblat kepadanya, kecuali agar Kami mengetahui (dalam kenyataan) siapa yang mengikuti Rasul dan siapa yang berbalik ke belakang. Sesungguhnya (pemindahan kiblat) itu sangat berat, kecuali bagi orang yang telah diberi petunjuk oleh Allah. Allah tidak akan menyia-nyiakan imanmu. Sesungguhnya Allah benar-benar Maha Pengasih lagi Maha Penyayang kepada manusia. Umat pertengahan berarti umat pilihan, terbaik, adil, dan seimbang, baik dalam keyakinan, pikiran, sikap, maupun perilaku." (Al-Baqarah/2:143)

Relying on Tafsir Ibnu Katsir's word *wasath* here is understood as the best choice. according to the expression, that the people of Quraisy He is the Arab of choice, both in

²¹ Akhmad nurul Kawakip et al., "PENGELOLAAN SEKOLAH INKLUSI: STUDI MULTI SITUS PADA SEKOLAH ISLAM DI JAWA TIMUR," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (April 2, 2023): 103, <https://doi.org/10.32478/evaluasi.v7i1.1237>.

²² Norasid, Abdullah, and Amir, "Pemikiran Wasathiyyah Abdul Hadi Awang Mengenai Wacana Kenegaraan Menerusi Pentafsiran Al-Quran."

the nasab and the place of residence, which means the best as the Prophet saw.²³ Wasathan fi Qaumihi which means he is the best and the most glorious.²⁴ Though the word wasathan means righteousness, Sayyid Quthub also means good, prime, fair and middle. Muhammad Quraish Shihab means moderate, fair and non-excessive.

This is somewhat reinforced by the asbustos of the verse which is self-proclaimed from Ibn Ishaq he said Ismail bin Khalid told me from Abu ishaq of Barra', related to questions of Muslims²⁵. The Muslims who died before our kiblat changed and how do we pray when we are still facing the Baitul Maqdis, It was revealed that Allah would not disappoint the faith of those who worshiped Him (Mawadatur Rohmah 2020).

In a broad sense, the verse relates to the explanation of the change of direction of the kiblat which originally faced the Temple of Makdis in the State of Palestine which was modified facing the Ka'bah in Mecca.²⁶ From the change of direction the kiblat clarifies who follows the Prophet and who remains Christian and Jewish. Whoever follows the Prophet (*peace and blessings be upon him*) is the best or the most guided.²⁷

b. Wustha

The word wustha can be found in the Qur'an Surah Al-Baqarah 2: 238 :

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ (البقرة/2: 238)

Terjemah Kemenag 2019 : "Peliharalah semua salat (fardu) dan salat Wustā.75) Berdirilah karena Allah (dalam salat) dengan khusyuk. Menurut pendapat yang masyhur, salat Wustā adalah salat Asar." (Al-Baqarah/2:238)

If you are referring to Ibn Katsir, it is said that Allah has commanded you to keep the prayer at its time, to keep its terms, and you do it on its time. In this verse there is the word wustha which relates to the matter of prayer. Wustha is a prayer whose time is in the middle. However, there are differences of view, the first saying that the morning prayer is the wustha prayer, if the day begins with the sunset. Contrary to the second opinion, say that the Wustha is the ashar prayer because they begin the day with the rising of the dawn. The Prophet (*peace and blessings of Allah be upon him*) said that when the war broke out, the Prophet and his armies were forced to postpone the prayer of Ashar (Quraish Shihab 2007).

²³ Khairan Muhammad Arif, "Konsep Moderasi Islam Dalam Pemikiran," *Millah* 19, no. 2 (February 14, 2020): 307–44, <https://doi.org/10.20885/millah.vol19.iss2.art6>.

²⁴ Shumsudin Y., Norhasnira I., and A.Irwan Santeri D. K., "The Concept of Moderation Among Islamic Pious Predecessors," *Global Journal Al Thaqafah* 4, no. 2 (December 31, 2014): 133–39, <https://doi.org/10.7187/GJAT732014.04.02>.

²⁵ M Rahmat, "Understanding the Meaning of Khalifah Fil Ardhi in the Quran and Implications on Education," *IOP Conference Series: Earth and Environmental Science*, 2018, <https://doi.org/10.1088/1755-1315/145/1/012121>.

²⁶ Ahmad Hasan Ridwan et al., "Implementing and Interpreting Fazlur Rahman's Islamic Moderation Concept in the Indonesian Context," *Journal of Islamic Thought and Civilization* 12, no. 2 (November 11, 2022): 58–73, <https://doi.org/10.32350/jitc.122.05>.

²⁷ O A Khmas, "The Approach of Moderation in Islam," *Opcion* 35 (2019): 2646–61, https://api.elsevier.com/content/abstract/scopus_id/85074769753.

Their contention is that they have forgotten to do the prayer in a timely manner. In this case, there is an ordinance for Muslims to perform prayer on time and with pleasure.²⁸ The accuracy in performing worship will also affect the habit of the person in doing something to always try to finish every task on time.²⁹ A prayer in due time can avoid wrongdoing, such as unjust behavior against a disobedient or religious person.³⁰ Then the prayer can be performed in a timely manner and can be done fairly consistently without looking at anyone's background (Quraish Shihab 2007).

c. Ausath

The word wustha can be found in the Qur'an Surah Al-Maidah 5:89 :

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْذَرُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾﴾ (المائدة/5: 89)

Terjemah Kemenag 2019 : “Allah tidak menghukum kamu disebabkan sumpah-sumpahmu yang tidak disengaja (untuk bersumpah), tetapi Dia menghukum kamu disebabkan sumpah-sumpah yang kamu sengaja. Maka, kafaratnya (denda akibat melanggar sumpah) ialah memberi makan sepuluh orang miskin dari makanan yang (biasa) kamu berikan kepada keluargamu, memberi pakaian kepada mereka, atau memerdekakan seorang hamba sahaya. Siapa yang tidak mampu melakukannya, maka (kafaratnya) berpuasa tiga hari. Itulah kafarat sumpah-sumpahmu apabila kamu bersumpah (dan kamu melanggarnya). Jagalah sumpah-sumpahmu! Demikianlah Allah menjelaskan kepadamu hukum-hukum-Nya agar kamu bersyukur (kepada-Nya).” (Al-Ma'idah/5:89)

Ibn Jarrah (peace and blessings be upon him) is a verse in the Qur'an that describes the death of a man who has broken his oath by giving food to the poor. Like the food given to his family.³¹ Meaning of the middle is the standard of the quantity of food and the quality of food to be given to the poor. Therefore, as a Muslim, you must be able to keep your promises to others and be responsible for what you do, because that is the character of a moderate person.³²

d. Ausatuhum

The word wustha can be found in the Qur'an Surah Al-Qalam 68:28 :

﴿قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ۚ﴾ (القلم/68: 28)

²⁸ Mohd Shukri Hanapi, Siti Mastura, and Caturida Meiwanto Doktoralina, “Wasatiyyah-Consumerism Ethics in Al-Qur'an,” *International Journal of Financial Research* 10, no. 5 (June 10, 2019): 204, <https://doi.org/10.5430/ijfr.v10n5p204>.

²⁹ S Syarif, “Quran Interpretation Methodology, New Media, and Ideological Contestation of Salafi in Sambas,” *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/HTS.V79I1.8814>.

³⁰ Helmy, “The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens.”

³¹ Hanapi, Mastura, and Doktoralina, “Wasatiyyah-Consumerism Ethics in Al-Qur'an.”

³² Hasan Basri et al., “Applying Higher Order Thinking Skill (HOTS) to Strengthen Students' Religious Moderation at Madrasah Aliyah,” *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 207–20, <https://doi.org/10.15575/jpi.v8i2.21133>.

Terjemah Kemenag 2019 : "Seorang yang paling bijak di antara mereka berkata, "Bukankah aku telah mengatakan kepadamu hendaklah kamu bertasbih (kepada Tuhanmu)?" (Al-Qalam/68:28)

Tafsir Ibn Katsir said that the word "*ausatuhum*" means that the person who says "*Insyallah*" is regarded as "tasbih" while M. Quraish Shihab refers to the best or the most moderate. We must be wise in our behavior and in our actions. We must think first and remember God. If we do something, we should think first, and we should remember God, then when we want to do something contrary to Islam, he will consider the consequences that must be held accountable.³³ Because the best person is the one who is wise in making decisions so he always tries to be moderate (Quraish Shihab 2007).

e. *Fawasathna*

The word *wustha* can be found in the Qur'an Surah Al-'Adiyat 100 : 4-5 :

﴿ فَاتَّزَنَ بِهِ نَقْعًا ۚ فَوَسَطْنَ بِهِ جَمْعًا ۚ ﴾ (العديت/100: 4-5)

Terjemah Kemenag 2019 : "4. sehingga menerbangkan debu, 5. lalu menyerbu ke tengah-tengah kumpulan musuh," (Al-'Adiyat/100:4-5).

According to Ibn Katsir the word "*fawasathna*" means that I am gathered to take a position in the middle of the field. Ibn Hatim, al-Bazar and al-Hakim also said from Ibn Abbas he said that the Prophet Muhammad saw when he sent a cavalry, by sending Bani Kinanah is al-Mundzir bin Amru al-Anshari one of the leaders in Bai'at Aqabah but until a month there was no news.³⁴ In this verse it is explained that when you fight in the way of God, do not be afraid in the face of the enemy and seek to arouse the spirit of the struggle among the Muslims.³⁵ Always ready to fight and plunge into the battlefield when called to destroy an attacking enemy. From here comes the message that he is fighting against minority groups that are discriminated against because of their ethnic, racial, cultural and religious differences. That such discriminatory groups should be given protection and freedom as citizens.

CONCLUSION

The conclusion of the study is that the Quran consistently encourages the Muslims to adopt a moderate attitude in religion. The understanding and interpretation of scholarship related to religious moderation in Islam, analyzed in this study, suggests that the attitude of tolerance, inclusion, and balance between obedience to the teachings of religion and respect for individual rights and freedoms are principles emphasized by the Qur'an. The findings of this study provide practical guidance for Muslims in practicing religious moderation in everyday life, which can contribute to building inclusive, tolerant, and harmonious societies.

³³ Basri et al.

³⁴ T Ushama, "Is Islam a Religion of Tolerance or Intolerance? An Analysis of the Qur'an, Sunnah and Interpretations of Selected Muslim Scholars," *Islamic Quarterly* 62, no. 3 (2018): 365–405, https://api.elsevier.com/content/abstract/scopus_id/85062827852.

³⁵ Asma Afsaruddin, "THE HERMENEUTICS OF INTER-FAITH RELATIONS: RETRIEVING MODERATION AND PLURALISM AS UNIVERSAL PRINCIPLES IN QUR'ANIC EXEGESES," *Journal of Religious Ethics* 37, no. 2 (June 2009): 331–54, <https://doi.org/10.1111/j.1467-9795.2009.00389.x>.

In addition, this research also has important theoretical implications in the development of thought and understanding of religious moderation in Islam. However, this research has limits in terms of focusing on the interpretation of the Qur'an and does not include other perspectives such as the hadith or the opinion of other scholars. Therefore, further research could expand the scope and involve more resources to gain a more comprehensive understanding of religious moderation. Overall, this research contributes significantly to deepening the understanding of religious moderation in Islam and encourages Muslims to practice it in building a respectful, tolerant, and harmonious society.

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