



ISLAM AND RELIGIOUS MODERATION ANALYSIS OF MAUDHU'I TAFSIR

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Abstract

Religious moderation in Islam is a middle attitude that is practiced in beliefs, attitudes, behavior and practices in religion. Religious moderation as mentioned in the Qur'an is the basis for the ummah to create peace, tolerance and justice in society. The research method used in this study is a literature review using the Tafsir Maudu'i approach. The meaning of religious moderation is explained in several languages with a focus on the meaning of words containing the concepts of moderation, balance and mediation in religious practice. Al-Qur'an verses that discuss religious moderation, such as surah Al-Baqarah verse 143, surah Al-Hujurat verse 13 and surah Al-Baqarah verse 238, analyzed to understand the messages contained in it in order to understand the importance of maintaining balance in beliefs, attitudes and social interactions. The results of this research show that religious moderation is one of the important aspects in maintaining harmony and justice in society. By understanding and implementing the principle of moderation, religious communities can live side by side peacefully and respect differences.

Keywords: Religious moderation, Islam, interpretation

A. Introduction

Moderation is an attitude or perspective that positions oneself in the middle, not extreme to the right or left, but balanced. Moderation has now become a hot topic in the community. Along with the times, moderation has grown into a fertile school of thought among religious people. Because if you look at this moderate attitude, it will create harmony, love of peace, tolerance, behave well towards anyone, and other things that bring peace. In Islam, this concept is not a new concept, because long before the Qur'an has touched on this theme. Even in it, Allah commands people to be moderate. It does not lead to a radical understanding that interprets religion textually through nash-nash and seems rigid without reading the reality of life, nor does it lead to a liberal

understanding that interprets religion as following lust and tends to use logic as a way to find justification for what it believes (Ibn Assur).

Therefore, this moderate attitude must be understood thoroughly and able to be implemented correctly in religious life. So that peace and harmony will be created in the midst of existing differences.

B. Method

This research was conducted through a literature review, and the focus was on finding and assessing literature and literature materials related to the phenomenon of religious moderation. For this study, the Tafsir Maudu'i approach was used. This study uses two types of data: primary and secondary data. The Qur'an, which discusses religious moderation, is a primary source of data. Secondary data sources come from articles, journals, and books that support the research topic.

The process involves collecting Qur'anic verses related to the topic or theme discussed, then compiling and explaining the reasons for their descent, as well as the relationship between one verse and another. Furthermore, these verses are interpreted with reference to the opinions of the mufassirs (interpreters).

C. Results and Discussion

1. Definition of Religious Moderation

The word "moderation" has many definitions based on its etymology. In Latin, the word *moderatio* is derived from the word "moderation", which means "not excessive" or "not lacking", and "self-mastery". In English, the word "moderation" comes from the word "moderation". from the word *moderation*, which means a moderate, not excessive, and impartial attitude. In Arabic, moderation is described by the word *wasath* or *wasathiyah*, which is the same as the word *tawassuth*, which means middle, *l'tidal*, which means fair, and *tawazun*, which means tie (Indonesia, 2019, p. 15) Moderation can be interpreted as the reduction of violence or extreme avoidance in the Great Dictionary of Indonesian (Nasional, 2009, p. 1035).

Some experts believe that moderation has many definitions in terms of terminology. In *The Great Theft*, Khaled Abou el Fadl said that moderation is an understanding that takes the middle way, that is, an understanding that is not too extreme to the right or to the left. On the contrary, KH Abdurrahman Wahid said moderation is an effort to realize social justice in religion called *al-maslahah al-'ammah* (Abdullah Munir, 2020, p. 45).

In addition to these two opinions, moderation is also referred to as a way of thinking, interacting, and behaving that is based on a *tawazun* (balanced) attitude in

handling two behavioral states that can occur are explored and compared to determine attitudes that are in accordance with the current situation and do not contradict religious principles and community habits (Indonesia, 2019, p. 7). Religious moderation can be defined as a religious attitude that prioritizes balance in terms of beliefs, morals, and disposition as an expression of the religious attitude of a certain individual or group. balance between personal religious practices and respect for other religious practices of different beliefs. Thus, religious moderation is important in the creation of tolerance and harmony, both at the local, national, and global levels (Indonesia, 2019, p. 18). Thus, religious moderation is balanced in understanding religious teachings, where the balanced attitude is expressed consistently in holding the principles of religious teachings by acknowledging the existence of other parties. Islam wasathiyah is a moderation of Islam that prioritizes justice and balance, as well as a middle way to avoid extreme religious attitudes. The concept of religious moderation, there are several principles of moderation related to the Islamic concept of wasathiyah, such as tawassuth (taking the middle way), tawazun (balanced), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitas), and shura (deliberation) (Indonesia, 2019, p. 18).

The concept of religious moderation can not only be seen from the perspective of Islam, but can also be seen from the perspective of other religions. In Christianity, religious moderation is a way of looking to mediate the extremities of interpretation of Christian teachings that are understood by some of its people. While in Hinduism, religious moderation is intended to increase individual awareness in practicing religious teachings. The concept of religious moderation can also be seen from the perspective of other religions, such as Buddhism, Catholicism, and Confucianism (Indonesia, 2019, p. 18).

2. History of Emergence

Wasathiyah is an Islamic teaching that directs its people to be fair, balanced, beneficial, and proportional in all dimensions of life, or often called "moderate". At this time, wasathiyah, or moderation, has developed into a discussion and Islamic theory is considered to be able to make Muslims superior, fair, and relevant to modern civilization in the era of globalization and the industrial, information, and communication revolutions.

Islamic wasathiyah is not a new teaching or *ijtihad* that emerged in the 20th century or 14th hijriyah. However, Islamic wasathiyah, or Islamic moderation, emerged along with the descent of revelation and the emergence of Islam in the 14th century. This is seen and felt by Islamic citizens who have the ability to understand and animate the religion of Islam based on the specialties of their *nash*, as well as the ideas and ways of life of the Prophet Muhammad (*saw*), his companions, and the *salaf shaleh*. The direction

of Islamic thought "wasathiyah" has become something new and phenomenal in global Islamic narratives and thought, because it was refreshed and reintroduced by a 21st century mujtahid, namely His Holiness Al-Imam Professor Doctor Yusuf Al-Qaradhwai, a great scholar from Qatar born in Egypt, an alumnus of the world's leading University, Al-Azhar Egypt.

His works, whether in the form of books, scientific papers, lectures or his actions in the Islamic da'wah movement around the world, are all based on the concept of moderate Islam or wasathiyatul Islam, so that the world scholars and the international Islamic community accept it well and make it a new concept of thought as the principle of Islamic implementation that is rahmatam lilalamin. The concept of Islamic moderation or Islamic wasathiyatul has become interesting and has become the dream of all entities, Islamic da'wah movements and even Islamic countries, after the Islamic world was worried by the emergence of two currents of thought and movements in the name of Islam. The first thought and movement, carries a rigid and hard model of thought and movement, or often referred to as Al-Khawarij al-judud (New Khawarij). This group sees that Islam is a nash and constant religion, does not accept changes and new things in its teachings, especially in creed, worship, law and muamalat, so it is necessary to clean up the elements of shirk and bid'ah from the creed, worship, law and muamalat of the ummah. This understanding and thinking has created a negative impression of Islam, even giving birth to a bad stigma against Islam as a hard, closed, radical, intolerant and inhumanist religion.

Meanwhile, the second current of thought and movement that also represents Islam, is the Islamic liberation thought and movement, or often called Muktaizilah aljudud (new muktaizilah), which carries a rationalist narrative and thinking and full freedom towards Islam. This movement sees that Islam is a rational and fluid religion towards all cultures and developments of the times. So that Islam must change and follow the times in the shari'ah, kaifiyat worship, law, muamalat and even some of its creeds¹. If the first current of thought is rigid, hard and does not easily accept new things in religion, then the second current of thought or direction of thought thinks the opposite, they accept all changes, allowing all new things into Islam including western thought, culture and life. This alliance dares to ensure that there are nash-nash of the Qur'an and As-Sunnah that are no longer relevant in modern human life. Modern Islamic scholars are aware of the condition of the collision of these two conflicting currents of thought, between the extreme right (tafrith) and the extreme left (ifrath), which is very dangerous for Islamic civilization and the lives of its people in the competition of world civilization. Therefore, Islamic scholars are wasathiy (moderate), such as Rashid Ridha a disciple of Muhammad Abduh, Hasan Al-Banna, Abu Zahrah, Mahmud Syalthout, Sheikh Muhammad Al-Madani,

Sheikh At-Thahir Ibn Ashur, Muhammad Abdullah Darraz, Muhammad Al-Ghazali, Yusuf Al-Qardhawi, Wahbah Ad-dzuhaili, Ramadhan Al-Buthiy and others. These scholars began to try to direct the slam people to understand and implement the teachings of Islam that are wasathiyah (Zakaria, Amin, Al-Asymawi, & Faudah, 1999, pp. 11-23).

3. Moderation in the Qur'an

a. surah Al-Baqarah Verse 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 لَرَءُوفٌ رَحِيمٌ

"Similarly, We have made you (Muslims) of the Middle Ages(40) so that you may be witnesses to human beings and for the Messenger (Prophet Muhammad) to be witnesses to your (deeds). We do not set the Qibla (Bail) to which you (formerly) have a Qibla against it, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (the removal of the qibla) is very heavy, except for those who have been instructed by Allah. God will not waste your faith. Indeed, Allah is truly the Most Merciful and the Most Merciful to humans." 40) The middle ummah means the chosen people, the best, fair, and balanced, both in beliefs, thoughts, attitudes, and behaviors.

Interpretation of Verses

From Abu Said Al-Khudri ra, the Prophet (saw) explained that the meaning of the wasathan ummatan in this verse is "justice" (HR. Tirmidhi, Saheeh). At-thabari also explained that the meaning of "wasathan" can mean "the best and highest position" (At-Thabari, 2004, p. 7). At-Thabari quoted Ibn Abbas ra, Mujahid and Atha' when interpreting verse 143 saying: "Ummatan Washathan is "justice" so the meaning of this verse is "Allah made Muslims the most just people" (Al-Quthubi, p. 477).

Al-Qurthubi said: wasathan is justice, because the best thing is the most just" (Ibn Jarir At-Thabari, 2004:8). Ibn Kathir said: Wasathan in this verse means the best and most qualified" (Katsir, 1994, p. 237). Other commentators such as Abdurrahman As-Sa'diy and Rashid Ridha interpret that the meaning of washathan in this verse is justice and goodness" (As-Shalabiy, p. 17).

According to M. Quraish Shihab in his tafsir al-Misbah, Muslims are a moderate wasathan ummahan. People in the middle position do not favor left or right, which can lead to people being fair. The middle position makes a person can be seen by anyone from various angles, and becomes an example for everyone (Shihab, 2012, p. 415).

In the view of God and the world, the wasathan can also be understood as the middle. It does not deny the existence of God, but it also does not adhere to polytheism.

According to Islam, God is the Supreme Being and the One One, or the perspective of Muslims about the world. Where people do not acknowledge or judge the virtual world, they also do not believe that the life of the world is everything (Shihab, 2012, p. 415).

In the view of Islam, there is an afterlife other than the world. Faith and righteous deeds in this world determine success in the hereafter. Where one should not get caught up in materialism or spiritualism.

In the interpretation of *Al-Kasyaf* by Imam az-Zamakhsyari, the people of the Prophet Muhammad are described as the people who occupy the middle position and will serve as witnesses for the previous people of the Prophet regarding the truth of the words of the Apostles that have been conveyed to their respective communities. The verse in question also states that the Messenger is also a witness to the people before Allah. The question is whether the people of the Prophet Muhammad have fulfilled their obligations as a people who choose the middle path well, or whether they feel confused between right and wrong because the middle characteristic is missing (Amrullah, p. 333).

Asbabun Nuzul

There was a time when the Prophet (peace and blessings of Allaah be upon him) prayed facing Baitul-Maqdis, the Prophet often raised his face towards the sky hoping that the qibla of prayer would be moved back to face the Kaaba or the Grand Mosque, so verse 144 came down in Surah al-Baqarah which ordered to pray again facing the Kaaba in the Grand Mosque as before (Mahali, 2002, p. 47).

Some Muslims said: "We want to know about the fate of those who died among us before the transfer of the Qibla from Jerusalem to the Grand Mosque. Then what about our prayers before changing the direction of the qibla when we pray facing Baitul Maqdis?".

In this regard, Allah swt sent down verse 143 which clearly explained that Allah swt would not waste any of their faith, which they had worshipped according to the provisions that existed at that time. Meanwhile, the hypocrites at that time said: "What turned the Muslims away from their Qibla (Baitul-Maqdis) that they had been facing so that they returned to the Grand Mosque". In connection with their words, Allah SWT sent down verse 142 as an answer about the change in the direction of the Qibla, from Baitul-Maqdis back to the Grand Mosque (Mahali, 2002, p. 48).

While in another narration it is explained, among Muslims there are those who want to know about the fate of those who have died or died as martyrs before moving back to the Qibla from Baitul Maqdis to the Grand Mosque. In connection with the wishes of the Muslims, Allah swt sent down verse 143 which confirms their fate. Allah alone does not waste their faith and righteous deeds (Mahali, 2002, p. 48).

The Prophet Saw prayed facing Baitul Maqdis for sixteen or seventeen months. Even though in a small heart, the Prophet is more likely to pray facing the Kaaba (Grand Mosque). In his life, the Prophet Muhammad (peace and blessings of Allaah be upon him) received an order to pray facing the Grand Mosque again - at that time the prayer performed was the ashar prayer- as affirmed in verse 144, there was a friend who went out of the village to meet a group of Muslims who prayed in the mosque facing Baitul Maqdis, which at that time they were performing rukuk. The companion said: "By Allah, I have prayed (asr) with the Prophet (saw) facing the Grand Mosque". They also turned the direction of the qibla facing the Grand Mosque. With this incident, there was a thought among Muslims about the fate of Muslims who had died when they were ordered to pray in front of Baitul Maqdis. In connection with that, Allah swt sent down verse 143 as an affirmation that their fate remains in heaven because their faith is not wasted by Allah SWT (Mahali, 2002, p. 48).

Reasonable Sentences

It is reasonable that this verse is related to the previous verse and the one after it. Broadly speaking, this verse explains the change in the direction of the Qibla, which initially faced Baitul Maqdis in the city of Palestine and then Allah changed it to face the Kaaba at the Grand Mosque in the city of Makkah, which has been explained earlier in the asbab al-nuzul verse which is explained from several narrations.

b. surah Al-Hujurat Verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

O mankind! Truly, We have created you from a man and a woman, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Truly, Allah is All-Knowing, All-Knowing.

Interpretation of Verses

According to the tafsir al-Misbah by M. Quraish Shihab, the word تعارفوا comes from the word عرف, which means to know. The word patron used in this verse has a reciprocal meaning. So, the word means acquaintance (Shihab, 2012, p. 617) The opportunity to benefit each other increases along with the level of recognition of one party to the other. This shows how important it is to know each other, which means that people must get to know each other in order to draw lessons and experiences from each other. It is very

important to have a perspective of getting to know each other because cooperation cannot happen without getting to know each other.

The word "كريم" is derived from the word "كرم", which basically means good and unique according to the object. Those who behave well toward God and their fellow humans are good and special people. People tend to seek, compete, and strive to be the best. Many humans think that materiality, beauty, and status make humans unique. Because privilege cannot be measured or seen from it, this is a mistake (Shihab, 2012, p. 618).

Buya Hamka in his tafsir Tafsir Al-Azhar in surah Al-Hujurat verse 13 regarding Allah created people of tribes and nations to know each other. In order to be understood by readers, Hamka gives an explanation as follows: The people of Lake Maninjau are their hometown. There is a tribe called the Luhak Agam tribe. There is a saying that is held "if you are far away looking for a tribe, if you are close, become a Hindu." When, they migrated to Tapan Indrapura on the south coast or to Kempar Riau. If anyone asks which tribe they are from? They answered that they were of the Tanjung tribe and claimed to be brothers and sisters. If people ask and answer that their tribe is from Jambak, then the Tanjung people will happily answer that the Jambak tribe is "Bako" meaning Father's brother. However, if they answered the Urn tribe they were happy and replied that they were the master's son-in-law, because their wives and children were of the Urci tribe

The Qur'an as a guideline that guides mankind in the happiness of life in this world and in the hereafter provides guidance on various issues, both creed, sharia, morals, and other issues. The Qur'an is a source and reference for Muslims in referring to all problems faced in life, including religious moderation. The term religious moderation does not come from Arabic, but a foreign language that is absorbed into Indonesian. Therefore, the term moderation cannot be found explicitly in the Qur'an.

As the main source and reference, the Qur'an does not always present the words but the substance and meaning that must be sought and explored deeply. The equivalent of the word meaning religious moderation in the Qur'an has been aligned by Islamic experts with the word wasathan. In the Qur'an, the word wasathan can be found in several verses and has various meanings, terms, and terms.

Asbabun Nuzul Ayat

Because of verse 13 of surah al-Hujurat, Ibn Abi Hatim narrated from Abi Malakah who said, "After the liberation of the city of Mecca, Bilal went up to the Kaaba and pronounced the adhan" (Abu Hasan Ali Bin Ahmad Al-wahidi Al-naisabury, 468:264). Seeing this, some people then said, "How can this black slave actually sound the call to prayer on the Kaaba!" others said (in a mocking tone), "Would Allah be angry if he was

not the one who sounded the call to prayer? Allah then sent down this verse" (Jalaludin As-Suyuthi, 911:107).

In the 13th verse of asbabun nuzul narrated by Abu Dawud about the descent of this verse, it is about an event that happened to a companion named Abu Hindin who used to serve the Prophet Muhammad to remove dirty blood from his head with a cup, which was shaped like a horn. The Prophet commanded the tribes of Bayadah to marry the Hindu Ash with a woman of their ranks. They asked if it was proper for us to marry our girls to a slave?", so Allah sent down this verse so that we should not mock someone for looking down on his position. In response, this verse came down (Jalaluddin As-Suyuti, Abdul Hayyie, 2008:529).

Reasonable Sentences

Al-hujurat is reasonable with the previous verse, namely this verse as an answer or response to the narrow view of some companions on the phenomenon of pluralism, skin identity and position. As a result, they look discriminatory towards others who have different skin tones and positions. This view then gives birth to a discriminatory attitude towards others, resulting in the provision of unequal opportunities, ethnic eradication and suspicion or prejudice, as we all know, differences in "clothes" are often not realized as good but on the contrary as something negative.

There is a command for us to fear Allah. Indeed, the most noble in the sight of Allah is because of his piety (Ghofur, 2005, p. 12).

This verse is a verbal confession by the Bedouin Arabs that they believe. In fact, they have not yet believed, until it enters their hearts. Verse 13 that Allah is omniscient, while the Prophet was told by Allah "to tell them: You have not believed, in verse 14" (Abdul Rahman B Smith, 1998:413).

c. surah Al-Baqarah Verse 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Keep all the prayers (fardu) and the Wustā prayers.⁷⁵ Stand for Allah (in prayer) solemnly. (surah Al-Baqarah: 238)

75) According to the popular opinion, the Wustā prayer is the Asr prayer.

Interpretation of Verses

In the interpretation of *Al-Mishbah*, what is meant by the "*sentence ash-salat al-wustha*" is the prayer that is in the middle. Some people understand the meaning of "middle" in the context of the number of rak'ahs, namely the Maghrib prayer because the three rak'ahs are between Asr (four rak'ahs) and Isha and Fajr (two rak'ahs). Based on history, the Dhuhur prayer was the first to be performed, followed by Asr, Maghrib, Isha,

and Fajr. If so, the Maghrib prayer becomes the prayer that is in the middle (Shihab, 2020, p. 519).

Commentators such as At-Tabari say that the *makasut* is the Asr Prayer, because it is located in the middle of other prayers between dawn and zuhur as well as maghrib and isha" (Ibn Jarir At-Tabari, 567. Al-Qurthubi said: "Al-Wustha is a feministic form of the word *wasath* which means best and fairest" (Al-Quthubi, 296. According to Ibn al-Jauziy, the meaning of this verse has 3 meanings: **first**: related to prayer which is located in the middle, **second**: the most middle in size and **third**: because it is the most *afdhal* in its position" (Ali Muhammad As-Shalabiy, 20). So there is no other meaning of the word *wustha* in this verse other than "the middle, the fairest and the best.

Verse 238 of Surah Al-Baqarah shows in the tafsir of Al Azhar that during the Battle of Ahzab, the city of Medina was heavily besieged by the enemies of the Muslims. As a result, the Prophet and the Muslims had to dig a trench or *khandak* to defend the city. This interferes with the implementation of Asr prayers, which do occur during Asr. Many other narrations state that the Al-Wustha prayer is actually the Asr prayer, because the other two prayer times, Fajr and Dhuhur, are performed during the day between dawn and noon, and the other two prayer times, Maghrib and Ishaq, are mentioned at night (Amrullah, p. 587).

Asbabun Nuzul

Verse 238 in Surah Al-Baqarah stands on its own textually without being related to the verses before or after. This verse talks about divorce issues, *iddah* periods, and other regulations related to women. However, this verse also touches on the topic of prayer (Shihab, 2012, p. 4). According to the book of tafsir *Nazhm Ad-Durar Fi Tanasub Al-Ayat Wa As-Suwar* by Burhanuddin Al-Biq'a'i, who is also known as Abu Al-Hasan Ibn Umar Ibn Hasan Ar-Rubath Al-Biq'a'i Ad-Dimasyqi Ash-Shafi'i, it is explained that Al-Baqarah verse 238 has a close relationship with Al-Baqarah verse 237.

Once Allah has established various laws regarding divorce and the rights and obligations of spouses after divorce, which takes enough time to demand and affirm one's unstable state of soul, it is very possible for one to neglect the obligation of prayer and even other worship. Therefore, Allah SWT reminds people through verse 238 in Surah Al-Baqarah not to let their guard down and abandon the obligation to pray after going through a series of activities described in the previous verse (Arif Firdausi, Dina Duwi Indah Sari).

Reasonable Sentences

Literally, this verse has nothing to do with the previous verse. A verse that explains a lot about divorce and the laws that follow it. In this context, Burhanuddin al-Biq'a'i with

foresight explained that verses 237 and 238 have a strong connection, even the relationship is stronger than the previous verse. That is after Allah mentioned various kinds of laws related to divorce, the rights and obligations of divorced husband and wife. So that these busyness can take up a lot of time and make a person's psychological condition unstable.

It is very possible to make a servant neglect to perform prayers. Even worship as a whole. So in this verse Allah reminds people to keep their prayers and not be negligent because of the busyness that has been explained in the previous verses. And after so many laws that discuss the relationship between servants and other servants. Here Allah mentions the relationship between the servant and his Rabb.

D. Conclusion

Unlike fundamentalism or liberalism, religious moderation is an attitude that puts religion in the middle. *Tasamuh* (tolerance), *i'tidal* (fair), *tawazun* (balanced), *tawassuth* (middle way), *musawah* (equality), *deliberation* (negotiation), *islah* (peace), *qudwah* (exemplary), *awlawiyah* (priority), *tathawur wa ibtikar* (dynamic, creative).

In Islam, a moderate attitude prioritizes tolerance, openness, and acceptance of diversity. Liberals and fundamentalists distinguish between moderates. It is essential to study and study Islamic moderation to be applied in daily life in various fields, including religious, cultural, and social.

Islamic *wasathiyah* is not a new teaching or *ijtihad* that emerged in the 20th century or 14th *hijriyah*. However, Islamic *wasathiyah*, or Islamic moderation, emerged along with the descent of revelation and the emergence of Islam in the 14th century. The direction of Islamic thought "*wasathiyah*" has become something new and phenomenal in global Islamic narratives and thought, because it was refreshed and reintroduced by a 21st century *mujtahid*, namely His Holiness Al-Imam Professor Doctor Yusuf Al-Qaradhawi, a great scholar from Qatar born in Egypt, an alumnus of the world's leading University, Al-Azhar Egypt. His works, whether in the form of books, scientific papers, lectures or his actions in the Islamic *da'wah* movement around the world, are all based on the concept of moderate Islam or *wasathiyatul Islam*, so that the world scholars and the international Islamic community accept it well and make it a new concept of thought as the principle of Islamic implementation that is *rahmatam lilalamin*.

Since justice is a characteristic of a moderate person, which in Islam is called *Wasathiyah*, *Ummatan Wasatha* is often referred to as religious moderation. According to Quraysh Shihab in the tafsir *Al-Mishbah*, the middle position makes people just because they do not lean to the left or to the right. Humans in the center can see it from anywhere. However, the word *wustha*, which refers to prayer, is found in verse 238 of

surah Al-Baqarah. According to the tafsir of Al-Mishbah, the word "ash-prayer al-wustha" means "prayer in the middle". Because the Asr prayer is a mid-day prayer between day and night, many scholars understand that the Wustha prayer is the Asr prayer.

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