



YUSUF AL-QARDHAWI'S THOUGHTS AND IMPLEMENTATION TO INDONESIAN SOCIETY

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ABSTRACT

Islam is actually a religion that provides security, comfort, tranquility and tranquility for all its creatures. There is nothing in Islam that teaches its people to hate and harm others. Islam as a perfect religion, namely a religion that brings mercy to the universe (rahmatan lil alamin) always prioritizes the mission of peace, tolerance, moderation and nonviolence. This adaptive and accommodating characteristic of Islam is what the Prophet Muhammad (PBUH) championed. A religion that is easily accepted because its teachings are humane and universal. Historically, the entry of Islam in Indonesia was very peaceful and tolerant, as taught by the saints through local culture and could coexist with other religions at that time. But at this time violence or extreme attitudes are a phenomenon that we often hear and see, both in the mass media and the reality that surrounds our environment and society. The phenomenon of Islamic religious discourse in post-reform Indonesia is suspected to have experienced a lot of radicalism and even extremism. The explosion of terrorism in the name of Islam that occurred after the reform until now has made the face of Indonesian Islam in the spotlight in the world. In fact, Islam in Indonesia is Islam that prioritizes moderate principles (al-washathiyyah) in preaching, this characteristic of accommodating Islam is the bulwark of preventing radical religious understanding. Therefore, this study examines more focus and detail about how the concept of Al-Wasatiyyah in Islam according to Yusuf Al-Qaradawi and its implications for Indonesian society.

Keywords: implementation, al-qardhawi's, yusuf al-qardhawi's

INTRODUCTION

Islam is actually a religion that provides security, comfort, tranquility and tranquility for all its creatures (Ubale & Abdullah, 2015). There is nothing in Islam that teaches its people to hate and harm others (Kirmani, 2015). Islam as a perfect religion, namely a religion that brings mercy to the universe (rahmatan lil alamin) always prioritizes the mission of peace, tolerance, moderation and nonviolence. This adaptive and accommodating characteristic of Islam is what the Prophet Muhammad (PBUH) championed (Ramakrishna & Ramakrishna, 2015). A religion that is easily accepted because its teachings are humane and universal (Jones, 2015).

Historically, the entry of Islam in Indonesia was very peaceful and tolerant, as taught by the saints through local culture and could coexist with other religions at that time (Wahid & Ikeda, 2015). But at this time violence or extreme attitudes are a phenomenon that we often hear and see, both in the mass media and the reality that surrounds our environment and society (Mosharafa, 2015).

The phenomenon of Islamic religious discourse in post-reform Indonesia is suspected to have experienced a lot of radicalism and even extremism (Hasyim, 2015). The explosion of terrorism in the name of Islam that occurred after the reform until now has made the face of Indonesian Islam in the spotlight in the world (Wisembaker Jr, 2015). In fact, Islam in Indonesia is Islam that prioritizes moderate principles (*al-washathiyah*) in preaching, this characteristic of accommodating Islam is the bulwark of preventing radical religious understanding.

Islam exists not to break down or wipe out all existing local traditions and cultures, but to try to dialectic with the context in which Islam exists (Moumtaz, 2015). Because of its flexible nature, Islam was able to survive and develop so that it gave rise to a new Islamic pattern that was distinctive and did not exist in any part of the world (OZALP, n.d.).

The phenomenon that has emerged recently is a number of facts that show that some Muslims do not understand the Islamic method correctly (Chao, 2015). The emergence of various terrorist groups claiming to be representatives of Muslims is one proof of this (Kassimeris & Jackson, 2015). Suicide bombings in various countries (including in Indonesia) are carried out by extremist groups who claim to fight in the name of religion (Kruglanski et al., 2015).

Extremism is one of the real threats to global life, which can cause conflicts with one another, cause feelings of mutual suspicion, so that it can cause divisions between one another, so as to create insecurity in the wider community. Extremes are also often associated with religion, namely understanding religion beyond the limits of reasonableness can even lead to acts of violence, not all violence in this world is religiously based (Obaid, 2015).

Like a plant, acts of terror, violence and religious radicalism in Indonesia have been transformed as plants that thrive (Kamalia et al., 2019). Fractures grow, disappear alternately. Religion, which should be a drive or guide for a friendly and tolerant life, is actually a trigger for violence and terror (Selengut, 2017). This means that there is an error in the understanding and implementation of very fundamental teachings (Ball et al., 2005). Hasn't Islam taught by the Prophet Muhammad proven to be a religion that upholds compassion and values differences?

The rise of bomb attacks and shootouts that have occurred in various countries lately is often labeled as a form of terrorism motivated by religious radicalism (Secules et al., 2021). From these incidents, many parties blame the action carried out by hardline groups based on Islam, such as Al-Qaeda, ISIS or Daesh, Boko Haram, Abu Sayyaf, and affiliates of these groups in various countries (Zarkasih, 2023).

The phenomenon of spreading extremist and jihadist narratives through new media is a marker of a pattern of social interaction and religious discussion through new channels that convey or provide information, propaganda, and the spread of radical ideas by some extremist groups in the name of religion.

In Muchlis Hanafi's view, Islam and Muslims today face at least two challenges; First, the tendency of some Muslims to be extreme and strict in understanding religious texts and to try to impose such methods on Muslim societies, even in some cases using violence; Second, another tendency that is also extreme by being loose in religion and subject to negative behaviors and

thoughts that come from other cultures and civilizations. In this effort they cite religious texts (the Qur'an and al-Hadith) and the works of classical scholars (turats) as foundations and frameworks, but by understanding them textually and independently of historical context. So no doubt they are like the generation that was born late, because they live in modern society with the way of thinking of the previous generation.

According to Yusuf Al-Qaradawi, extreme attitudes can only be suppressed and controlled if one understands the principle of moderation in Islam (Al-Wasathiyah Fi Al-Islam) where this principle is a stabilizer of basic thoughts and concepts in Islam so that extremism does not occur, both extreme right and extreme left.

Yusuf al-Qaradawi, gave the term radicalism with the term at-Tatharruf ad-Diini, which in straightforward language is to practice religious teachings improperly, or practice religious teachings by taking a tarf or marginal position. So far from the substance of Islamic religious teachings, namely moderate teachings in the middle (wasathiyah). Usually this peripheral position is heavy or burdensome and excessive side, which is not natural. According to Qaradawi, this position of religious practice contains at least three weaknesses. First, it is disliked by the normal nature of mansia (Mahfudz, 2021). Second, it cannot live long. Third, it is very vulnerable to bringing violations of the rights of others (Pogge, 2011).

Yusuf Al-Qardhawi is one of the scholars who has highlighted the concept of wasathiyah and criticized extremism. He placed wasathiyah as one of the characteristics of his manhaj fiqh, and he also included the principle of wasathiyah in his manhaj da'wah.

Digging deeply into Yusuf Al-Qaradawi's thoughts can be one of the concrete answers to answer scientifically about the concept of religious moderation (al-wasathiyah) and criticism and antithesis to extremism both at the level of thought and action. Because usually extremism is initiated and encouraged in its early stages by blind fanaticism towards religious teachings without being based on adequate understanding and methodology.

The topic of religious moderation is still very interesting and hot to be studied and also campaigned along with cases of intolerance, extremism and terror, so that academics, religious people and the wider audience can better understand and practice the true teachings of religion. Because with religious moderation, a person will be more wise and balanced in assessing things and being fair in deciding cases.

The author is interested in studying the concept of religious moderation from the ideas of Yusuf Al-Qaradawi and its implementation to Indonesian society, because he is a figure, scholar and scholar who is quite broad in his insight and knowledge, especially in the field of Islam. Yusuf Al-Qaradawi's thought was moderately oriented, linking salaf thought with khalaf and modern thought. This is evidenced by the large number of papers, lectures, seminars and research on it, both in the form of electronic and print media (books) and widely used as references by academics and the public in general.

Therefore, this study examines more focus and detail about how the concept of Al-Wasathiyah in Islam according to Yusuf Al-Qaradawi and its implications for Indonesian society.

Identify the Problem

From the background above we can identify some problems as follows:

1. The strong influence and danger of threats to extreme thoughts and movements both right and left,

2. Extreme thoughts and behaviors are not in line with the teachings and spirit of moderate Islamic values (al-wasathiyah) and mercy for all nature (rahmatan li al-'alamin).
3. Extreme attitudes can completely erode the joints of the characteristics and spirit of Islamic teachings, which include moderation (al-wasathiyah). Especially in an era where Islam has always been perceived as a cruel and cruel religion, spread by the sword, bloodthirsty, spreading terror and other negative images.
4. The need for strengthening religious moderation, which must begin with moderation in the field of thought.
5. Yusuf Al-Qaradawi's religious moderation (al-Wasathiyah) thought can be a solution and alternative in dealing with extreme thinking.

Issue Limitation

Given the discussion about the figure to be used as research material, namely Yusuf Al-Qaradawi is a great figure and plays various roles at once in the course of his life history, it is necessary that we limit the writing of this dissertation by focusing on two things as follows:

1. The concept of religious moderation in the thought of Yusuf Al-Qaradawi
2. Implementation of Yusuf Al-Qaradawi's religious moderation thinking on Indonesian society.

Problem Statement

Based on this background, in order for the study in this dissertation to focus, it is necessary to formulate the problem that is the object of research. The formulation of this research problem is as follows:

1. What is the concept of religious moderation in the views and thoughts of Yusuf Al-Qaradhawi?
2. How is the implementation of Yusuf Al-Qaradawi's religious moderation thinking in Indonesian society?

Purpose and Benefits of Research

The problem that will be used as the object of study in this study is the concept of religious moderation in Yusuf's views and thoughts

Al-Qardhawi and its implementation to the people of Indonesia.

The objectives of this study are as follows:

1. Know the concept of religious moderation in the views and thoughts of Yusuf Al-Qaradhawi.
2. Explain the implementation of Yusuf Al-Qaradawi's religious moderation thinking in Indonesian society.

While the benefits of this study are:

1. For scientific purposes as reference material for further research and other scientific research.
2. As a practical reference for dai', Islamic da'wah communities or institutions and mass organizations in mainstreaming religious moderation and moderate da'wah.
3. Useful as a reference in animating the spirit of thought and da'wah movement Yusuf Al-Qardhawi as a leading figure of da'wah mujahid and international Islamic scholars who was consistent in da'wah until the end of his life.

METHOD

Types, Objects and Sources of Research

This research is library research. The method used is qualitative method. The object of his research is focused on Religious Moderation in the Thought of Yusuf Al-Qardhawi and its

Implications for Indonesian Society. All research data refer to various literature related to the object of research, consisting of primary and secondary literature related to research.

The first and main sources used are the works of Yusuf Al Qaradawi among others; *Sentences fi al-wasathiyyah wa maa'limuha*, *Fiqhu al-wasathiyyah wa al-tajdiid*, *Khashaish al-diin al-islamy*, *al-khithab al-diiny fii ashri al-'aulamah*, *Al-shahwah al-Islamiyah baina al-juhud wa al-tatharruf*, *haulal Qadhaya al-Islam wa al-'ashr*, *Tsaqafatu al-da'iyah*, *Awalawiyyat Al-Harakah Al-Islamiyyah fi Al Marhalah al-Qadimah*.

These sources the author categorizes as primary sources. Other sources in the form of other people's writings that talk about themselves and the thoughts of Yusuf Al-Qaradawi are also used in this study Sources like this are categorized as secondary sources.

Research Approach Methods

This research is basically a study of Islamic intellectual history or character studies, aka the study of concepts or ideas of a figure. Research and studies are carried out on all writings and works of the characters concerned. In other words, this research is a manuscript study or text study of thought. In this study, the approach and method used is the meneutic method, which is the interpretation method.

With this method, the research steps that must be carried out consist of three steps as follows.

First, data reduction is the collection of materials or sources needed in this study. The sources in this study include all the works of Yusuf Al-Qardhawi, especially those related to Islamic Thought Moderation and Islamic da'wah.

In this case, the first and main sources used are the works of Yusuf Al Qaradawi among others; *Sentences fi al-wasathiyyah wa maa'limuha*, *Fiqhu al-wasathiyyah wa al-tajdiid*, *Khashaish al-diin al-islamy*, *al-khithab al-diiny fii ashri al-'aulamah*, *Al-shahwah al-islamiyah baina al-juhud wa al-tatharruf*, *haulal Qadhaya al-Islam wa al-'ashr*, *Tsaqaftu al-da'iyah*, *Awalawiyyat Al-Harakah Al-Islamiyyah fi Al Marhalah al-Qadimah*.

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Second, the presentation of data, which is a set of information arranged that provides the possibility of drawing conclusions and taking action. In the hermeneutic method, interpretation is done using deductive and inductive logic back and forth. This kind of logic of thinking is called Noeng Muhadjir as a reflective mindset. In addition, in meneutics, the principles of interpretation are also used, among others, the principles of *holistica*, *heuristics*, *comparison*, and the principle of *historical continuity*. In this interpretation and analysis, I also use the method of *critical analysis*, a method that is considered good to be used for philosophical and religious research.

Third, the withdrawal of conclusions. From the interpretation and analysis of the data above, conclusions are drawn which are nothing but propositions for answers to the problems studied.

In terms of technical writing, the author will be guided by the Guidelines for Thesis Writing, and Dissertation, *Asy-Syafi'iyah Islamic University Jakarta*. In terms of Arabic-Latin transliteration guidelines, the author is also guided by the transliteration guidelines of the Postgraduate Program of *Asy-Syafi'iyah Islamic University Jakarta*. While in terms of translation of verses of the Qur'an, the author is guided by the Qur'an and the Translation of the Ministry of

Religious Affairs of the Republic of Indonesia, except in certain cases the author does his own translation.

RESULTS AND DISCUSSION

Religious Moderation of Yusuf Al-Qaradawi's Thought

Yusuf Al-Qaradawi is known as a unique and special Islamic scholar and thinker. His uniqueness and specialty, none other than him and no, because he has a distinctive way or methodology in conveying risâlah lam. Perhaps because of the peculiarities of his methodology, he is easily accepted in the Western world, as a thinker who always presents Islam of the middle way (wasathiyyah al-Islam), Islamic moderation, namely Islam, namely Islam that is friendly, tolerant, polite, and miderat and not extreme (radical). Perhaps because of his moderate and tolerant attitude, he was often invited to attend international meetings of religious leaders in Europe and America as representatives of Islamic groups.

According to Al-Qaradawi, the existence of Islamic moderation is in line with the revelation revealed to the Prophet Muhammad (PBUH), and the emergence of Islam on earth 14 centuries ago. This direction of wasathiyah Islamic thought became something new and phenomenal in the narrative and thought of global Islam, because it was updated and reintroduced by a 21st century mujtahid, namely Al-Imam Yusuf Al-Qardhawi.

Al-Qaradawi's seriousness in spreading wasathiyah thought and Islamic moderation is not alone. He and several scholars from various Islamic countries then founded the International Union of Muslim Scholars (IUMS), an international organization that was planned to respond to the challenges of today. In practice, this organization tries to solve various problems faced by the people. Furthermore, Al-Qaradawi also gave his support to the establishment of Al-Markaz al-Alamili al-Wasathiyyah (International Center for Moderate Islam) in Kuwait, an institution that publishes articles and news related to Al-Wasathiyyah thought.

To strengthen and disseminate his thoughts and work in building the manhaj Al-Wasathiyyah Al-Qardhawi with the government of Qatar established Al-Qardhawi's Center for Islamic Moderation and Renewal Doha Qatar 2008. The Al-Qaradawi Center for Islamic Moderation and Renewal was established in 2008 in Doha under the umbrella of the Qatar Foundation organization and its Faculty of Islamic Studies. The institute is devoted to promoting the moderation and revival of Islamic thought through scholarly research addressing issues in democracy and economics, human rights, interfaith dialogue, minority jurisprudence, the status of women and families, environmental issues, challenges of war and peace, violence, terrorism, and corruption.

The Influence of Yusuf Al-Qaradawi's Thought and Indonesian Islam

Yúsusuf al-Qardhâwî is known as a unique and special Islamic scholar and thinker. His uniqueness and specialty, none other than him and not not, because he has a distinctive way or methodology in conveying risâlah Islam. Perhaps because of the peculiarities of his methodology, he was easily accepted in the Western world, as a thinker who always presented Islam of the middle way (wasathiyyah al-Islâm), Islamic moderation, namely Islam, namely Islam that is friendly, tolerant, polite, and miderat and not extreme (radical). Perhaps because of his moderate and tolerant attitude, he was often invited to attend international meetings of religious leaders in Europe and America as representatives of Islamic groups.

Al-Qardhâwî owns and manages Web-Da'wah, Mauqi Samahat al-Shaykh al-Qardhâwî in Arabic. Web-Dakwah al-Qardhâwî contains complete content ranging from news, papers, fatwas, and Islamic law, documents and explanations, personal data, to al-Qardhâwî literature (books). All of al-Qardhâwî's books and works are available in al-Qardhâwî's library. Every visitor can read and download the books in it for free. Web-Dakwah al-Qardhâwî is of great benefit to anyone who wants to understand and broaden his or her horizons about Islam and the Islamic world.

Al-Qardhâwî also has Web-Da'wah, named Islamic web, using five languages, namely English, Dutch, French, Spanish, and Arabic. Unlike Mauqi Samahat al-Shaykh al-Qardhâwî, the Islamic web has more varied content, with a wider target, not only for Muslims, but also for non-Muslims, even seems to be intended to target today's young people aka millennial generation. there are also movies and religious songs (Islamic songs).

In addition to using the web, al-Qardhâwî's lectures, lectures, and dialogues were recorded on video on various occasions and shared via YouTube. Undeniably, al-Qaradawi includes scholars and preachers who use this YouTube media a lot. Until now, it may not be counted, not tens, but hundreds. So, al-Qaradawi is already doing what is called digitization or Youtubization of da'wah. In this way, this well-known scholar became more and more famous throughout the universe. Thus, he deserves to be called the number one millennial scholar and preacher of this century.

In the lantern of Islamic thought and da'wah, al-Qardhâwî's work occupies a vital position in the contemporary Islamic movement. His time is arguably spent serving Islam by teaching, lecturing, and conveying actual and Islamic issues in various international meetings and forums in various places and countries. His work and activities are very dense, making the influence of this simple figure has its own and special place and position in the hearts of people in the Islamic world, including our country Indonesia.

Of the approximately 125 books written by al-Qardhâwî, about 13 aspects of the category, covering the issues of fiqh and ushul fiqh, Islamic economics, Ulum Al-Qur'an and as-Sunnah, creed and philosophy, behavioral fiqh, da'wah and tarbiyah, Islamic movement and revival, unification of Islamic thought, Islamic knowledge in general, series of Islamic figures, literature and others. As is known, some of al-Qardhâwî's works have been translated into various languages, including into Indonesian. Among them, there are at least 55 titles of al-Qardhawi's books that have been translated into Indonesian. No wonder the name al-Qardhawi is very well known and popular in Indonesia.

What appealed to Qaradawi was his ability to explore the opinions of all the scholars who had ever appeared in order to select the strongest and most relevant opinions for the present time, although in some cases he had to come up with new laws because previous scholars did not study them.

By looking at the model of fiqh thought offered by Yusuf Qardhawi, it appears that there is a conformity with the tradition of fiqh thought that developed in Indonesia. Therefore, what Qardhawi conveyed will greatly affect Indonesian Islamic scientists. Although what was conveyed was not much different from what had been said by previous scholars, there were some things that were characteristic of him in dealing with problems, namely Ijtihad intiq'a'i and Ijtihad Insha'i, although actually the essence of the two ijtiḥad models is often known by different terms such as Tarjih or others.

The most important thing for us is how to read other people's minds and then criticize them without seeing who those thoughts come from. In accordance with the Principles of al-Muhafadzah 'ala Al-Qadim al-Salih wa al-Ahdu bi al-Jadid al-Ashlah (maintaining old traditions that are still good (relevant) and taking new traditions that are considered better (relevant)).

Yusuf al-Qaradawi is a contemporary Islamic figure who is very prominent in writing, thought, science, as well as in the fields of da'wah and jihad. Al-Qaradawi's contribution in the field of jurisprudence and fatwa is widely felt by all Muslims in the hemisphere, so he is dubbed as a global or international mufti. Muhammad Salih} Ibrahim al-Beik, Malamih al-Fikr at-Tarbawi al-Islami fi Daw' Kitabat ash-Shaykh Yusuf al-Qaradawi, wa al-Haram fi al-Islam, Fataawa Mu'ashirah, Fiqh Zakah and others.

Implementation of Yusuf Al-Qaradawi's Religious Moderation in Indonesian Society

Practicing Wasathiyah requires jihad (expending energy), ijtihad (cultivating the mind), and mujahadah (self-control), because Wasathiyah is not a garment that Muslims can wear. Indeed, the material, quality and color and model are available and determined, but before wearing it, we must order an expert to sew us the clothes to fit our respective body sizes.

The principle of implementation is how it is applied so that a policy can achieve its goals. Moderation in the view of Islam is reflected in all aspects of its teachings. If in general the teachings of Islam are divided into three dimensions, namely creed, worship, morals, and tasryi', then this moderation is implemented into these four dimensions.

The following will explain the formulations of the implementation of Al-Qardhawi's religious moderation thinking in Indonesian society.

Akidah Field

Akidah Islam has moderate teachings. The visible characteristics are that the Islamic creed is compatible with nature and reason, easy and clear, there is no element of confusion and paradox, is eternal, and does not contradict science. The moderation of his teachings is seen in the presentation of the subjects of faith such as divinity, prophethood, angels, and scripture. His presentation is halfway between the two extreme poles of the Jewish creed and the Christian creed. This proves clearly that the Islamic creed is a teaching that really comes from Allah Almighty.

From Al-Qaradawi's description above, the implementation of moderation in the Islamic view on aspects of creed is reflected in the following:

First, Islam is a religion not followed by the khurafat (who are excessive in belief), nor like the maddiyyin (who deny completely unattainable by the senses). But Islam invites faith and belief if what is believed has strong arguments and arguments. If other than that it is categorized as mere delusion and must be rejected.

Second, Islam is a religion not embraced by atheists (not believing in God), nor by polytheists (believing in many gods). But Islam invites one God, who has no ally for Him, neither begotten nor begotten, and no one to match and resemble Him.

Third, Islam is not a religion adopted by those who call themselves al-wunama haq (existence), nor is it embraced by those who consider nature to be imaginary and mirage. But Islam believes that the existence of this universe is an undeniable essence, and this essence leads to a greater essence, namely the Creator, Organizer, and Sustainer of this universe which is none other than Allah Almighty.

Fourth, Islam is a religion that is not embraced by those who detain people, nor those who place people as slaves. But Islam views man as a responsible being and a servant of Allah who is able to change what is around him with the degree of his ability to adapt.

Fifth, Islam is a religion that is not embraced by those who cult the prophets, nor does it lie to them. But Islam views the prophets as ordinary men who were given revelation and strengthened them with miracles.

Sixth, Islam is a religion that is not embraced by those who practice reason, nor who believe only in inspiration and revelation. But Islam recognizes the ability of reason and invites it to think constantly, and it also believes in revelation as the completion of reason and to help him from error.

This includes the implementation of the value of moderation in the Islamic view on aspects of creed (belief and faith) that must be upheld and become the basis for religion.

In the Field of Worship

Worship in Islam Al-Qaradawi's view demands a balance between those who adhere to monastic beliefs and those who emphasize only morals which are the substance of all forms of worship. The implementation of Al-Qaradawi moderation in the dimension of worship can be formulated including a balance between;

Divinity and Humanity

An activist of al-wasathiyyah must have a strong understanding and practice of Rabbaniyyah meanings and values as the foundation of Islamic religious building. They are the values of faith in the One God, belief in the Hereafter that will hold the most just trial in which humans will be rewarded with rewards and sanctions, believing in heaven and hell, presenting a sense of al-khasyyah (fear) and piety to Allah, focusing on worshipping Him where this is the purpose of the creation of man on earth. These are all realizations of Rabbaniyya meanings and values

At the same time, it is also believed that these humanist and social values are actually authentic treasures of Islam. But modern developments identify these as Western values. It becomes values that parallel the concept of justice in Islam, shuro in society and government, freedom, dignity and human rights, moreover the rights of minority groups which are fundamental prerequisites for the desired progress for the establishment of justice and equality among the population, even a condition for the establishment of Islamic sharia where people can make their choices freely and freely.

Islamic da'wah often describes combinative cooperation between two opposites. Islam does not only teach the strengthening of the spiritual aspect and neglect the material aspect, between the Rabbâniyyah and insâniyyah aspects. But Islam blends the two.

Ideality and Reality

Here there is an invitation to the ulama ummah to always be creative in bringing up new fiqh in interacting with the modern world and changing times. There are priority fiqhs, discord fiqhs, unity fiqhs, civilization fiqhs, change fiqhs, reality fiqhs, da'wah fiqhs, minority fiqhs, harmony fiqhs and others that allow ijtihad scholars to offer solutions to today's ummah. The hope is that the scholars really preach in an intelligent and effective way, give fatwas with fatwas that are in accordance with the demands of the times, and if punishing punishes with science. Therefore Al-Qaradawi invites a new understanding of fiqh in order to balance between ideality and reality.

Tahlil and Tahrir

Be husnu al-dhan (prejudiced) to everyone who makes the double vow of al-shahâdatain, pray facing the Qibla and do nothing that invalidates his faith. The attitude of condemning people with fâsiq and kâfir is not the attitude of this moderate concept. Followers of the concept of al-wasathiyyah believe that the gate of Islam is kalimah al-shahâdatain and that closing the gate is a denial of what the kalimah al-shahâdatain contains.

Individual and Collective Benefit,

Another important part of al-wasathiyyah is faith in religious plurality, traditional plurality, language plurality, intellectual plurality, political plurality, the importance of coexistence between civilizations, assimilation, positive interaction, without sectoral arrogance. All these are vital elements for al-wasathiyyah which is at the same time the ingredient of the modern democratic system.

Firmness and Flexibility.

The concept of balance is a divine gift to the people, where God obliges the people to be committed to balance in many things. In the context of religious life, a Muslim must be able to balance consideration of the principles of tsawâbit (unchanging) and mutaghayyirât (things changing) of the times.

In life, we are often faced with conditions where religious principles rub against changes in time and place on the ground. At that time, one must consider tsawâbit and mutaghayyirât equally. There should be no attitude that immediately changes tsawâbit to mutaghayyirât or vice versa.

In the Field of Morals

A Muslim who adheres to al-wasathiyyah must have a strong commitment to noble moral values such as honesty, trustworthiness, keeping promises and agreements, being humble and shameful, courageous and sufficient. Likewise with social morality such as justice, virtue, ihsân, doing good to both parents (birru al-wâlidain), friendship with relatives and neighbors, loving to the dhu'afâ, cooperating in kindness and piety, associating with community groups, sharing with the poor, those who are on the way, not being redundant and consumptive in spending money and so on.

Here, the above values can also annul the paradigm that perceives ritual worship and shiar as a portrait of religion as a whole. These practices should have an effect on their morals and behavior.

The implementation of Al-Qarardhawi's moderation in morals can be formulated by emphasizing the balance of material orientation and spirituality. There are at least three main points in moderation in aspects, namely:

- a) Reviving spiritual values that are the soul of religion in order to realize the meaning of life and meaningful life.
- b) Awaken people to their holy nature on which their nature depends and needs God.
- c) Perpetual revival of the concept of universal humanity.

Field of Tashri' and Qanun

According to Al-Qaradawi's view, Islam is also a system that has balance in tasyri' and its laws and regulations. Islam in terms of halal and prohibition is not like Jewish ideology, which has gone overboard in prohibition.

The implementation of Al-Qaradawi's moderation in the aspects of tasyri' and qanun is reflected in three typological forms of moderation principles, namely: justice (Al-'Adl/العدل),

balance or *tawâzun* and tolerance (*Tasâmuh*). The implementation of Islamic moderation in the aspect of *tasyri'* can be formulated in the following points:

Relieve the load

In this regard, Al-Qaradawi called for placing the *Shar'iyah takaalif* in a proportional position. The understanding of *taklif* and acts of worship in Islam must be carried out in a balanced manner and at each level in accordance with its position in the *Shari'a*. This means that big things should not be looked at as small and small things should not be raised. Something whose decree must take precedence must not be terminated. And vice versa. In this context, for example, creed must take precedence before charity. Matters of *ushul* (principal and premier) should take precedence over matters of *furu'* (branch and secondary), *faraidh* (obligation) should take precedence over those of *nawafil* (sunnah and exhortation).

Provides convenience

The concept of *al-wasathiyah* that is championed contains the necessity to develop methods of *taisir* and *tabshîr* in inviting Muslims to understand their religion better and correctly, strengthen their stance and commitment, explain the nature of Islam and respond to the accusations and negative claims of others against this religion. This *da'wah* is not only internally but also externally oriented, inviting others to realize and believe in this religion as a realization of the universality of Islam itself which Allah says in *Sura al-Anbiyâ: 107*. The intensification of internal and external *da'wah* above should be able to utilize the latest technology from satellite facilities, the internet and so on with various languages of the modern world.

Gradual enforcement of the law

The concept of *al-wasathiyah* also requires wise graduality in *da'wah*, education, *fatwa* and not haste in making decisions before the time comes and going through the entire series of phases that have been set. That's what thoughtful graduality is all about

The principle of graduality of *da'wah* can be read clearly in Islamic history, where Allah Almighty did not send down the Quran directly 30 juz at a time from the heavens of the world to the earth. This *tanzîl* process took no less than 23 years, during which the interaction of the *Qur'an* with life went well and man was able to live his life followed by the *tanzîl* process which took more than two decades. In addition, the *Sunnatullah* in this universe also follows a clear process and law of stages. The whole process of life of living beings around us follows this law, so that nothing is *symsalabim*. Even if there is, then it is only in the magical world that uses supernatural powers. Islam is a religion that both historically and doctrinally follows this law because it was revealed to man who follows the whole process of life as it has been created.

The reactualization of Islamic moderation in *tasyri'* is a manifestation of the implementation of the sharia-based concept of Islamic moderation in following the times, taking into account the principles and basic aspects in understanding Islam.

Ummah Wasatha and the Future of Indonesian Muslims

Alwi Shihab argues that when viewed from a geological, historical and cultural point of view, Indonesia is a very complex country with diversity of races, ethnicities, languages and even religions. Therefore, it stands to reason, if our founding fathers launched the motto *Bhineka Tunggal Ika* (different but still one) to glue the unity of the nation.

Indonesia is the country with the largest Muslim majority population and the 3rd largest democracy in the world. As a member of the G20 and the largest market share in Southeast Asia, Indonesia is an important player in the global economy. Indonesia's ability to continue to counter

extremist influences and maintain stable economic growth is critical to regional security and global trade, making it an important partner for the United States.

Over the past two decades, Indonesia has emerged as a leading country at the regional level. Indonesia's democracy, prosperity, and stability are important to the world. With a commitment to address the major challenges that hinder development progress, Indonesia forges ahead to realize its vision of becoming an independent country.

However, the process of peaceful Islamization gradually began to shift when Indonesia entered the 1998 reform era, at the end of the New Order period which was an important momentum for the rise of Islam in Indonesia, even arguably became a pre-condition for the emergence of various new Islamic movement groups, including radical Islamic movements. Since then, various events called radicalism and terrorism have often haunted Indonesia, ranging from the Bali Bombings, riots in Ambon, Poso and a series of other events in various parts of Indonesia.

In order to respond to the spread of Islamic movements like this, an ASEAN ulama conference was held for the first time, namely The Jakarta International Islamic Conference, with the theme —Da'wah Strategy Towards Ummatan Wasathon. This conference eventually formed the Center for Moderate Moslem (CMM), commanded by Muhammadiyah and NU, to promote Islam the Middle Way for Indonesian Islam. The two largest Islamic organizations in Indonesia, namely Muhammadiyah and NU, which from the beginning were considered as bearers of moderate Islam, are expected to have a major contribution to the empowerment of moderate Islam for Indonesia.

Apart from all that, it turns out that the role of these two mass organizations, namely Muhammadiyah and NU, is very vital in spreading moderate Islamic teachings in Indonesia. Muhammadiyah and NU are two Islamic organizations that have played a lot of roles and contributed to fighting for forms of Islamic moderation, both through the educational institutions they manage and the socio-political-religious work played. Therefore, these two organizations should be called two civil society institutions that are very important for the country's moderation process. Muhammadiyah and NU are also two socio-religious organizations that play an active role in maintaining and strengthening networks and institutions supporting Islamic moderation, even making Indonesia a model project for tolerance for the outside world. Religion that is able to reject terrorism always starts from a moderate religious attitude, which seeks to develop an interpretation of religious texts with the language of religion that is peaceful, polite, and wise, so that its religious orientation does not stop at "to have a religion", but more important than that is "to be religious". So it is time for religious organizations such as NU and Muhammadiyah, which are moderate, to guide religious groups to prioritize wisdom, not terror and violence, in channeling their religious militancy.

Within Islam itself, religious moderation is understood similarly to the concept of 'wasathiyah' which is not new in Islam. When viewed from his journey, there have been many Muslim scholars who study, discuss, and publish in national and international forums related to the concept of 'wasathiyah'. Starting from The Charter of Moderation in Religious Practice initiated by the PERGAS Singapore organization in 2003; then we also know The International Centre for Moderation in Kuwait in 2004; continued with The Amman Message 2004; Assembly for Moderate Islamic Thought and Culture in Jordan 2004; The Makkah Declaration, Saudi Arabia 2005. In addition, there is also Al-Qardhawi's Center for Islamic Moderation and Renewal in Doha Qatar 2008; Global Movement of Moderates Foundation (GMMF) in Kuala Lumpur Malaysia

2012; Wasathiyah Institute Malaysia (IWM) 2013; The Bogor Message in Indonesia 2018; to the concept of religious moderation formulated by the Ministry of Religious Affairs of the Republic of Indonesia in 2019.

Religious moderation since it was echoed and recorded by the Ministry of Religious Affairs in 2019, aims to lead people to a moderate religious understanding, not extreme in attitude, and also does not glorify unlimited free thinking in order to realize a harmonious and peaceful life in diversity in Indonesia (Ministry of Religious Affairs, 2019), moreover religious moderation is included in Indonesia's National Medium-Term Development Plan (RPJMN) for 2020-2024.

Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, both religion, customs, tribes and the nation itself. Religious understanding is a historical fact in Islam. This diversity, in part, is due in part to the dialectic between the text and reality itself, and the way of looking at the position of reason and revelation in solving a problem. The logical consequence of this fact is the emergence of terms that follow behind the word Islam. Call for example, Fundamental Islam, Liberal Islam, Progressive Islam, Moderate Islam, and many other labels. Moderation puts forward an attitude of openness to existing differences which is believed to be sunnatullah and mercy for humans. In addition, moderation is reflected in the attitude that it is not easy to blame people or groups with different views. Moderation promotes fraternity based on humanitarian principles, not just on faith or national principles.

In order to strengthen wasathiyah, MUI formulates the understanding and practice of Wasathiyah Islamic religious amaliyah has the following characteristics:

1. Tawassuth (taking the middle way), i.e. understanding and practicing that is not ifrath (excessive in religion) and tafrith (reducing religious teachings).
2. Tawazun (balance), which is a balanced understanding and practice of religion that covers all aspects of life, both worldly and ukhrawi, is firm in stating the principle that can distinguish between inhiraf (deviation) and ikhtilaf (difference).
3. I'tidal (straight and firm), that is, putting something in its place and exercising rights and fulfilling obligations proportionately.
4. Tasamuh (tolerance), which is acknowledging and respecting differences, both in religious aspects and various other aspects of life.
5. Musawah (egalitarian), that is, not being discriminatory against others due to differences in beliefs, traditions and one's origin.
6. Shura (deliberation), that is, every problem is resolved by means of deliberation to reach consensus with the principle of placing benefit above all else.
7. Ishlah (reform), which prioritizes reformative principles to achieve a better state that accommodates the changes and progress of the times based on the general benefit (mashlahah 'amah) while adhering to the principle of al-muhafazhah 'ala al-alqadimi al-salih wa al-akhdzu bi al-jadidi al-ashlah.
8. Aulawiyah (prioritizing priorities), namely the ability to identify more important matters must be prioritized to be implemented compared to those of lower importance.
9. Tathawwur wa Ibtikar (dynamic and innovative), which is always open to make changes in accordance with the times and create new things for the benefit and progress of mankind.
10. Tahadhdhur (civilization), which is upholding charity, character, identity, and integrity as khairu ummah in the life of humanity and civilization.

Moderate and middle people are anti-extremism and transgressive actions. People who are able to make the middle attitude as a life choice in all lines of thinking, worship, muamalah and so on.

CONCLUSION

From a series of chapters that have been explained, the author concludes that the following points are answers to the problem formulation that has been formulated earlier, namely: The concept of religious moderation in the thought of Yusuf Al Qaradawi is al-wasathiyah which can also be called al-tawazun, which is an effort to maintain a balance between two opposing sides or edges, so that one does not dominate and negate the other. The concept of religious moderation formulated by Al-Qaradawi is based on the Quran and Hadith and turast as well as a deep understanding of Islamic teachings. Al-Qaradawi's religious moderation thinking and implementation in Indonesian society are reflected in aspects of creed, worship, morals, and also tasyri'. The implementation of Al-Qaradawi's religious moderation thinking in a plural and multicultural Indonesian society is formulated by making several formulations of points that become benchmarks and standards for understanding and implementing religious moderation in the fields of creed, worship, morals, and tasyri'.

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