

**THE STRENGTHENING OF THEOLOGICAL BASE:
A PATTERN OF ISLAM WASATHIYAH INDONESIA
ACCORDING TO THE MAQASHID SHARIAH**

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Abstract: This study aims to find the concept of Indonesian Islamic moderation from the perspective of maqashid shariah and tries to present forms of Islamic moderation that follow the Qur'an and al-hadith (maqashid shariah). By conducting qualitative research with a descriptive approach through library research methods that focus on observing (examining) previous research studies and analyzing the mils and Huberman models related to conformity with maqashid sharia. This study resulted in the primary forms of Indonesian Islamic moderation, namely: the state of Indonesia, neither a radical religion nor a liberal religion. It is conceptualized in five aspects belonging to the wasathiyah concept, namely: Maintaining Religion (Hifdzu al-din), Nurturing the Soul (hifdzu al-nafs), Maintaining Intellect (hifdz al-aqli), Caring for offspring (hifdz al-nasl).), Maintaining property (hifdz al-mal). So, the presence of maqashid sharia as a spirit with these five principles in maintaining the integrity of Religion and the State ensures that love for Religion and the State can save humanity and maintain the dignity of Islam itself.

Keywords: Theological Base, Islamic Pattern of Wasathiyah, Maqashid Shariah

Abstract: Penelitian ini bertujuan untuk menemukan konsep moderasi islam ke-indonesian persepektif maqashid shariah, dan mencoba menampilkan bentuk-bentuk moderasi islam yang sesuai dengan al-quran dan al-hadist (maqashid syariah). Dengan melakukan penelitian secara kualitatif dengan pendekatan diskriptif melalui metode library research yang terfokus pada observasi (menela'ah) penelitian penelitian terdahulu dan disertai dengan analisis model mils dan hubberman terkait kesesuaian dengan maqashid syariah. Penelitian ini menghasilkan dasar bentuk moderasi islam keindonesian yaitu: negara Indonesia Bukan agama radikal maupun bukan agama liberal. Hal itu terkonsep dalam lima aspek yang tergolong pada konsep wasathiyah, yaitu: Memelihara Agama (Hifdzu al-din), Memelihara Jiwa (hifdzu al-nafs), Memelihara Akal (hifdz al-aqli), Memelihara keturunan(hifdz al-nasl), Memelihara harta (hifdz al-mal). Maka, hadirnya maqashid syariah sebagai ruh dengan lima prinsip itu, dalam menjaga keutuhan agama dan negara yang menjamin bahwa mencintai agama dan negara mampu menyelamatkan ummat manusia dan menjaga marwah islam itu sendiri.

Kata kunci: Dasar, Islam Washathiyah, Maqasid Shariah

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Introduction

In the last few years, Indonesia and even the world community have faced apprehensive conditions. Islam, which is essentially present as a solution in various aspects of life, is even impressed by some groups with an Islamic style full of ferocity and is far from actual Islamic values. At the same time, some groups became his opposition, namely Islamic thought, which is more directed towards unlimited freedom. These two groups can be called radical groups and liberal groups. The existence of these two mutually attractive groups cannot be separated from religious beliefs that need to be reviewed, where the flow of human life is determined by how to understand their Religion.

According to Abu Hapsin, Komarudin, M. Arja Imroni, conflicts between religious communities will continue, this is due to, among other things: (1) the strengthening of radicalism, liberalism, fundamentalism and terrorism; (2) not yet optimal community maturity in Religion. Plus the low participation of the community in maintaining religious tolerance; (3) there is no implementation of Article 29 of the Constitution of the Republic of Indonesia; (4) law enforcement that experiences uncertainty in the event of a religious conflict.

In the Indonesian context, religious adherents for Indonesian citizens must comply with government regulations and participate in all aspects of National Development as the implementation of Pancasila. For this reason, religious people in Indonesia must cooperate with the government and followers of other religions to create a just and prosperous Indonesian state. Professionally practising Pancasila will not reduce a person's Islamic states. Vice versa, Religion in total (*kafah*) does not have to turn away as part of citizens who must obey and obey a nation's agreement. From here, religious moderation needs to be refreshed to maintain religious values as evidence that Islam guarantees its adherents in various contexts of life that are in tandem with Islamic teachings. (Share et al., 2021) .

This reality shows how important it is to find a way out that can escape the potential of radicalism, liberalism and extremism by bringing up a religious understanding that is moderate (*wasathiyah*), peaceful, tolerant, inclusive, pluralist and excellent and beneficial for all parties by placing the concept of moderation of religious

life according to *maqasid shariah* as a solution by strengthening the theological basis for the sake of creating an attitude of openness so that the life of the nation and the State can be lived productively and harmoniously.

Results and Discussion

Islam Wasathiah concept

There are many views of the scholars related to the meaning of moderate Islam or wasathi Islam. Among them is Imam al-Ashfahani. According to him, wasathan in the Qur'an has a middle meaning between two limits (*sawawn*), or it can mean the standard one. The word also connotes guarding oneself against being excessive or going too far (*ifrat*) and extreme (*tafrit*) (Cholil Nafis, 2020)

According to Grand Sheikh Al-Azhar, Egypt, Ahmad Mohamad ath-Tayeb (2018), Wasathiyah Islam is the undoubted basic concept of Islam. *wasathiyah* is fair, so Muslims as *wasathiyah* people are just people. There has been much literature on *wasathiyah* with justice. Fair is defined as placing something according to its portion, not excessive, not to extreme poles, either right or left. (Alka, 2019)

The *wasathiyah* concept is an ever-renewing concept, an Islamic religious concept that runs in the middle. Allah has said that Muslims are *wasathiyah* people in the Qur'an. In order for Muslims to be witnesses, *wasathiyah* is fair. It is no different from the general chairman of PP Muhammadiyah Haedar Nasir (2018). According to him, Wasathiyah Islam that was developed must be accompanied by the spirit of Progressive Islam. Merely being a moderate community is not enough. Muslims must excel and be able to take the momentum to win the race for civilization.

Imam al-Tabari also described an exciting opinion. As is well known, many theories Imam al-Tabari used in understanding the Koran are often based on history. According to al-Tabari, the word al-wasat in history has been found 13 times. And the meaning of the word al-wasat is al-adlu. Because only fair people can be balanced and can be called a choice. Among the editors of the history in question are;

From Abu Sa'id from the Prophet Muhammad, SAW said, and thus We have made you a ummah who wasathan. Bliau said; (meaning that) Fair. Based on this meaning, the question often arises why Allah prefers the word *al-wasat* over *al-khiyar*? Related to this question, there are at least two reasons: *First*, Allah uses the word *al-wasat* because Allah will make Muslims witnesses to (the actions of other people).

Meanwhile, the position of the witness should be in the middle so that he can see from both sides in a balanced way. *Second*, the use of the word *al-wasat* indicates the true identity of the Islamic ummah, namely that they are the best because they are in both faith and *muamalah*. (Malik Madani, 2016).

Meanwhile, according to Yusuf al-Qardawi, the words *tawassut*, *tawazun*, and fair are expressions that are substantially close together. He also emphasized that *al-wasat* was *l'tidal*. In other words, it is called *tawazun*. (Yusuf Al-Qardawi, 2019). In the view of Duktur Ali Muhammad Muhammad al-kalabi, the analogy relates to *al-wasat* (moderate) that the implementation of Islamic law is not as rigid as Judaism in carrying out worship. Where their worship is not valid except in their place of worship or church, this *wasat* Islamic Religion is also not like Christianity in terms of freedom. In Christianity, there is nothing that is considered unclean and not something that is forbidden. While in Islam, there are lawful things such as *al-thayyibat* (*halal*) food, marriage, Etc. and forbids *khabaits* (*haram*) despicable acts. (Ali Muhammad Muhammad al-kala, 2019).

From various views on *Islam wasathiyah*, it can be understood that the meaning whose substance is something that is in the middle maintains an attitude of exceeding limits (*ifrat*) and reducing religious teachings (*tafrit*), being elected, fair, and balanced. (Nirwana et al., 2020).

With the various views above, *wasathiah* connotes balance (*al-tawazun*) which is a balance between two paths or two directions that are facing or contradicting each other: spirituality (*ruhiyyah*) and material (*maddiyah*). Individuality (*fardiyyah*) with collectivity (*jam'iyah*). Contextuality (*waqiiyah*) with textuality. Consistent with change (*taghayyur*). Therefore, in fact, balance is the character of Islam as an eternal treatise. In fact, according to Islam, charity is righteous when it is placed in the principles of balance between vertical and horizontal values. (Cholil Nafis et al., 2020)

History of Islamic construction *wasathiyah*

When you want to explore the history of Islam, *wasathiyah* essentially coincides with the arrival of Islam itself, which was brought by the Prophet Muhammad. Substantially, Islam itself becomes *wasathiyah*. We see that the significant religions generally take the name of the tribe where the Religion was born. Judaism is taken from the name of the tribe, Christianity from the name of its founder Jesus, and Buddhism from Gautama Buddha. Islam is not like that. Namely, not taking from the

name of the character, country, or nation. No Arabic name knows the name of the Prophet. His commitment is attached to peace.

The *wasathiyah ummah* is a *ummah* of fair choice, neither extreme right nor extreme left, and does not make Religion a material interest. People are said to be good, not people who are most concerned with worldly affairs than the interests of the hereafter. Not the other way around. The ideal is people who can balance the two. (Cholil Nafis et al., 2020).

More specifically, in the context of the nation and State, the *wasathiah* Religion of Islam is universal (*rahmatan lil alamin*), which strives to maintain mutual survival in peace, harmony, and solidarity, among others. The reflection comes from the teachings sourced from the substance of the *Hudaibiyah* agreement. This agreement is an event where the Prophet and his companions will perform Umrah. However, unfortunately, there was news that the polytheists of Quraysh would attack them. After going through deliberation with friends, finally, the Prophet Muhammad chose problem-solving through negotiation. The events around the year 628 AD contain many *ibrah* that Muslims can imitate. (Iffaty Zamimah, 2018).

It is no less interesting to constantly hear about the position of the Prophet after moving from Mecca to Medina, no longer as ahead of religious affairs alone. However, as a head of State whose mission is to form a formulation of the principle of agreement between the Muslims of Medina under the Prophet Muhammad with various non-Muslim groups, none other than is to build a common political society, in this case, the relationship between Religion and the State as Nurkholis called it the "Medina Experiment" in upholding a *civil society*. He continued that Muhammad had presented humanity with an example of a socio-political order that recognizes delegation of authority and constitutional life. According to him, the historical form of the socio-political system in Medina is what is known as the "*Mitsaq al-Madinah*" (Medina Charter).

It is interesting what the Prophet said after arriving at Medina, namely formulating the Medina Charter or in Arabic terminology *al-Mitsaq al-Madinah*, or the constitution of Medina, as Ibn Ishaq called it the "Testament with the Jews". Ibn Ishaq said, "After that, the Prophet *sallallahu 'alaihi wa sallam* agreed the Muhajirin and the Ansar. In this agreement, the Messenger of Allah (*sallallahu 'alayhi wa sallam*) did not

fight the Jews, made a pact with them, acknowledged their Religion and property and made requirements for them (Ibn Hisham , 1994).

In the contents of the agreement's text, the author only describes the points that are considered important, including *first* affirming the life agreement. Medina's people will be preserved for their property, *third* the right to own property. (kemenag.go.id, 2019). From the points above, Rasulullah has reflected the modern State that in advancing a country, it is necessary to cooperate in terms of harmony in achieving a progressive state and to make agreements among various community groups, especially between Muslims and Jews that existed long before the arrival of the Prophet.

Characteristics and patterns of *Islam wasathiyah*

The characteristics and patterns of *Islam wasathiyah* are essential to be highlighted in this discussion. Given the need to create a clear view as an understanding and practice of Islamic religious practice in religious life, society, nation and State. The goal is that the values of the Islamic teachings of *rahmatn lil 'Alamin* can give birth to the best ummah (*khaira ummah*).

The implementation of *Islam wasathiyah* is very open among Indonesian Muslims. This is due to Indonesian Islam's long history, which has ordained it as a *wasatan ummah*. Indonesian Islam has a calm face as if it follows the rhythm of a beautiful and reassuring archipelago. No exaggeration, Islam in Indonesia is seen as a representation of the new face of Islam which is peaceful, tolerant, gentle and non-violent. For Azra, Islam in Indonesia is a variant of Islam not trapped in religious extremities. (Najib & Fata, 2020) . There are several characteristics of understanding and practising Islamic religious practice of Wasathiah as published through Taujihah Surabaya, namely: (Najib & Fata, 2020)

1. *Tawassut* (take the middle way)
2. *Tawazun*(balanced)
3. *I'tidal* (straight and firm)
4. *Tasamuh*(tolerance)
5. *Musawah*(egalitarian)
6. *Shura* (consultation)
7. *Islah*(Reformist)
8. *Awlawiyyah* (put priority)

9. *Tathawwur wa ibtikar*(dynamic and innovative)
10. *Tahaddur* (civilized). (Munas MUI, 2015).

Besides that, the Prophet Muhammad SAW. also reminded his people to avoid things that are excessive or exceed the limits as had been done by the previous ummah, which resulted in disaster and punishment befalling them. Attitudes beyond the limits that can become *ibrah* in previous ummah events include, during the time of the Prophet Lut which was known as same-sex marriage (homosexual and lesbian), even though the Prophet Lut had warned of the consequences of his actions which Allah then punished in the form of rain. Rocks, earthquakes, and strong winds made them perish.

Bani Madyan is famous for its fraud when buying and selling transactions in terms of economic problems. *Bani Shu'aib* repeatedly gave warnings, but they were ignored until their actions got punishment from Allah in the form of heat that destroyed them. Regarding power, how did Pharaoh, through his power act brutally according to his desires and even oppress the Israelites and kill children who are not yet mature? Prophet Musa gave a warning to Pharaoh, but Pharaoh ignored the warning. In the end, Allah gave the punishment by drowning the Pharaoh and his minions.

After the death of the Prophet, there was a group of Shiites who loved Sayyidina 'Ali too much. There is also a *khowarij* group with a single uncle. And other portraits. The Prophet Muhammad always maintained the behaviour of his ummah so as not to fall into these behaviours. In a Hadith, the Prophet said, "O people, avoid being excessive (beyond limits) in Religion. Because the previous ummah perished because of the attitude of transgressing (HR. *ibn Majah*). (Muhammad sayyid tantawi, tt).

Wasathiah and Wathaniah

In various studies, the connotation of the discussion of *Islam wasathiyah* leads to the relationship between Religion and the State. Although, in essence, the scope of *wasathiah* can cover various things, including its relation to matters of faith. *Wasathiah* and *wathaniah* is interesting because, among other things, multi-interest and multi-perspective are unavoidable. Until now, the understanding of *wasathiah* and *wathaniah* is still being debated. Therefore, it is very important that the existence of *wasathiah* and *wathaniah* is directed at the level of robust scientific evidence.

As it is known, Religion and State are two things that cannot be separated. As al-Ghazali likens the case of twins. The principle of Religion is directly proportional to the principle of the State. That is, love for their country is part of their Religion's love. In the portrait of the journey of the Prophet Muhammad, we can see the hadith of the Prophet:

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ، فَتَنَظَّرَ إِلَى جُدْرَاتِ الْمَدِينَةِ أَوْضَعَ رَأْسَهُ ، وَإِنْ كَانَ عَلَى دَابَّةٍ ، حَرَّكَهَا مِنْ حَيْثُهَا (رواه البخارى)

Anas said that if the Prophet arrived from a journey and saw the village of Medina, the Prophet accelerated his mount. If the Prophet was on a horse, then the Prophet moved him, because of the love of Medina" (HR al-Bukhari)

وَفِي الْحَدِيثِ دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ ، وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْحَيْنِ إِلَيْهِ (فتح الباري لابن حجر - ج 6 / ص 6)

"This hadith shows the virtues of Medina, and it dictates love for the homeland and longing for it" (Fath al-Bari, 6/6)

a pattern of *Islam wasathiah* according to *maqasid sharia* perspective

The existence of *Islam wasathiah* as an essential instrument in Religion and State cannot be separated from Maqashid sharia as the inner spirit of sharia itself. It is considered necessary to have sharia maqashid reasoning in Religion, nation and State. Here the author explains in detail the relation of maqashid sharia in the context of the State:

1. Maintaining Religion (*Hifdzu al-din*)

Religion, in this case, Islam, is a guide for human life, and in it, there are elements of faith as the foundation of life as a belief system for a Muslim. There is an element of sharia that guides Muslims in their relationship with Allah. Through the Shari'a, humans get guidance and guidance on how to connect with God. Religion also must contain a moral element that guides humans to have moral qualities, both to God and others and their environment. For this reason, the State is obliged to protect the Religion adhered to by a person and guarantee the freedom of everyone to worship according to their Religion and beliefs. In the concept of moderation, religion is very

urgent, religion is positioned not too extremist and not liberal, ideally religion here puts forward the concept of *tawassut* (moderate), and prioritizes justice.

2. Nurturing the Soul (*hifdzu al-nafs*)

Islam is a religion that upholds human dignity as the most perfect created being (*ahsani taqwim*). With reason and heart, humans can reach high civilizations and spiritual peaks. Therefore, Islam strictly prohibits killing without rights because it is contrary to the basic principles of the existence of Religion. From there, the State must be able to ensure (guarantee) the freedom of human life without discrimination according to their rights. The State must be present and stand upright to maintain the security and peace of its citizens by indiscriminate law enforcement through state tools. The concept of moderation is closely related to *Hifdz al-nas* because extremist countries tend to contradict *maqasid shariah*.

3. Maintaining Intellect (*hifdz al-aqli*)

Humans are the perfect creatures of Allah compared to other creatures because they are given the gift of reason. With his Intellect, humans can reach the peak of the highest civilization to date. With reason, too, humans can create progress, order, and technological discoveries that are very great. Therefore, the State is obliged to maintain the minds of the citizens so that they can develop properly.

4. Nurturing offspring (*hifdz al-nasl*)

Islam upholds the sanctity and nobility of morality through offspring. Islam's protection of offspring is by enjoining marriage and forbidding adultery. Islam regulates strictly, who is not allowed to be married, how marriage is carried out and what conditions must be fulfilled. So that, marriage is considered valid and a mixture of two different people. The pure lineage through the marriage regulated in Islam will determine the future generations of character and piety. Therefore, the State must have an instrument to carry out marriage properly according to the provisions of Religion and the State.

5. Maintaining property (*hifdz al-mal*)

Islam believes that all the treasures of this world belong to Allah. Humans only have the right to take advantage of it. However, Islam also recognizes a person's rights. It is human nature to love and accumulate wealth without limits so that they are willing to work on it in any way. So Islam regulates that there should be no conflict between one another. Islam has rules so that humans do not take property that is not their right.

Conclusion

From various descriptions regarding the urgency of wasathiah Islam in the context of Religion, society, and Indonesianness, it is exciting to be encouraged on various occasions. To present this gracious Religion in its actual position (wasathiah). It is neither a radical religion nor a liberal religion. Religion and the State are inseparable units. Through wasathiah Islam, or moderate Indonesian-style Islam, this should be the main fence when diversity and peace begin to be shaken by the notion of religious values as they should be. Based on the analysis in the discussion, it is obtained that the concept of Islam wasathiah in the perspective of maqashid sharia was developed through five aspects belonging to the wasathiyah concept, namely: Maintaining Religion (*Hifdzu al-din*), Nurturing the Soul (*hifdzu al-nafs*), Maintaining Intellect (*hifdz al-aqli*), Caring for offspring (*hifdz al-nasl*), Maintaining property (*hifdz al-mal*). So, the presence of maqashid sharia as a spirit with these five principles in maintaining the integrity of Religion and the State ensures that love for Religion and the State can save humanity and maintain the dignity of Islam itself.

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