

THE CONCEPT OF *WASAṬIYYAH* IN FIQH MUHAMMADIYAH PERSPECTIVE


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Abstract: This study discusses the concept of *wasatīyyah* Muhammadiyah's perspective on fiqh problem development, especially in Indonesia. It is related to the internal conflicts of Muslims in various aspects of life, including Islamic law or fiqh. These disputes are caused by the friction between the two opposing ideologies in methodology and approach, sometimes caused by an intervention born through contradiction between liberals who want to free themselves from the shackles of textual understanding from the conservative group. In this case, Muhammadiyah occurs to introduce itself as an organization that seeks to offer concrete solutions through its *wasatīyyah* understanding. This study aims to reveal the concept of *wasatīyyah* in Muhammadiyah fiqh, which is related to the expression of the *wasatīyyah* idea in the fiqh produced by Muhammadiyah. This study uses a literature research method that focuses on *wasatīyyah* concepts as seen from the understanding of Muhammadiyah *fiqh* through decisions, congress results or the other fiqh products officially issued by Muhammadiyah. This study concludes that the concept of *fiqh wasatīyyah* Muhammadiyah tries to understand and place text and context proportionally to raise non-radical characteristics and also non-liberal. Furthermore, Muhammadiyah upholds the principle of *tawāsuṭ* which is combined with the codes of *tawāzun* and *ta'ādul* through an "Islam Berkemajuan" or the progressive Islam orientation.

Keywords: Muhammadiyah; concept of *wasatīyyah*; *wasatīyyah* in fiqh

Abstrak: Kajian ini membahas tentang konsepsi wasatiyyah dalam perspektif Muhammadiyah dalam menghadapi perkembangan fiqh, khususnya di Indonesia. Hal ini terkait dengan konflik internal umat Islam di berbagai bidang kehidupan. Aspek hukum Islam atau fiqh pun menerima dampak yang sama. Perselisihan yang terjadi ini disebabkan oleh pergesekan antara dua aliran yang bertentangan dari segi metodologi maupun pendekatan, kadang disebabkan oleh intervensi yang lahir melalui pertentangan antara aliran liberal yang ingin membebaskan diri dari kungkungan pemahaman tekstual yang lahir dari kelompok tekstualis klasik. Dalam hal ini Muhammadiyah muncul memperkenalkan diri sebagai organisasi yang berupaya menawarkan solusi konkret melalui pemahaman wasatiyyahnya. Penelitian ini bertujuan untuk mengungkap konsepsi wasatiyyah dalam fiqh Muhammadiyah, yaitu berkaitan dengan ekspresi konsep wasatiyyah dalam produk fiqh yang dihasilkan oleh Muhammadiyah. Penelitian ini menggunakan metode penelitian kepustakaan yang menitikberatkan pada konsep wasatiyyah dilihat dari pemahaman fikih Muhammadiyah melalui keputusan, hasil muktamar atau produk fikih lainnya yang dikeluarkan secara resmi oleh Muhammadiyah. Kajian menghasilkan kesimpulan bahwa konsepsi fiqh wasatiyyah Muhammadiyah berusaha memahami dan menempatkan teks dan konteks secara proporsional, sehingga memunculkan karakteristik yang tidak radikal tetapi juga tidak liberal. Selanjutnya, Muhammadiyah juga menjunjung tinggi asas tawāsuṭ yang dipadukan dengan asas tawāzun dan ta'ādul melalui orientasi "Islam Berkemajuan".

Kata Kunci: Konsep wasatiyyah; muhammadiyah; wasatiyyah dalam fiqh

Introduction

Recently, the words "moderate", which are then translated into Arabic, *wasatiyyah*, become words that tend to lift a particular group and drop another group. These words are usually used as antonyms for fundamentalism and absolutism. It is mistakenly used to categorize people who act and think liberally in religion.

The term *wasatiyyah* is usually used on the fundamental proposition of the Holy Quran surah Al-Baqarah (2: 143). In that verse it is stated *wa kazālika ja'alnākum ummatan wasaṭan...* (And so we made you a "wasat" people...). This verse is often exploited inappropriately; thus, it suggests that those labelled as radical, fundamentalist, literalist, and other stigmatic and stereotypical labels that have cornered some Islamic movements are considered to have violated this verse. If sifted through, the words *wasatan* in the verse have an inappropriate meaning when used as the stigmatic and stereotypical labels above.

As one of the largest Muslim countries in the world, Indonesia has its uniqueness, namely a moderate form of Islam that can mingle with various other religions in Indonesia. Islam's moderation in Indonesia cannot be separated from the condition of Muslims, who are broadly members of Islamic organizations. Muhammadiyah is one of the prominent Islamic organizations that consistently maintain the unity and integrity of the nation. Muhammadiyah, which historically emerged as a reformist organization, has established itself as Islam *wasatiyyah*.

Muhammadiyah is present and committed to preaching the concept of *wasat* in religion, especially for the Indonesian people, so it is hoped that the religious understanding of the community will no longer adopt wrong understandings and tend to be extreme, exaggerated, or liberal, which causes the religious concept to become completely uncontrollable. Furthermore, Muhammadiyah emphasizes the idea of Islam,

which promotes anti-backwardness, anti-terrorism, anti-war, anti-oppression, anti-violence, and all forms of destruction on earth such as nature exploitation, corruption, crimes against humanity, abuse of power, and various mishaps that destroy life. Islam positively gives birth to virtues that cover the diversity of ethnic groups, groups, races, and cultures of humankind.¹

However, the problem is that the issue of radicalism, which is the antithesis of the *wasatīyyah* concept that has been understood as the basis of puritan groups is often accused of being nested in the Muhammadiyah movement based on the thoughts of Muhammad Abduh, a modernist figure from Al-Azhar University in Cairo. Unlike in 1920, the Muhammadiyah movement after the 1930s changed its vision and mission of purification of Islamic teachings, which were thicker and rejected any forms of superstition, including Islamic syncretism in religious practice². This purification context is often regarded as a source of radicalism within Muhammadiyah.

Based on the explanation above, the *wasathiyah* conception of Muhammadiyah is interesting to study, especially concerning the *wasathiyah fiqh* conception. Throughout the author's search for previous studies and scientific publications, including Fajar Rachmadani's research entitled *Wasathiyah: Theory and Practice In Muhammadiyah Fatwa During the COVID-19 Pandemic*. This study aims to analyze the moderate attitude (*wasatīyyah*) that characterizes religious understanding in the Muhammadiyah Movement, especially in the conditions of the *COVID-19 pandemic*, which until now has not ended.³ The following research was conducted by David Krisna Alkawith the title *Digital Nature of Muhammadiyah Dakwah Islam Wasathiyah Berkemajuan*. This study discusses the digital realm of Muhammadiyah close to the mindset of the new generation of Muhammadiyah, namely the younger generation of Muhammadiyah and its influencers to maintain and spread the principles of Wasathiyah Islam. The younger generation of Muhammadiyah moves under the big tent of Wasathiyah Islam and its movement is framed with a *da'wah* movement that is contemporary, creative, and innovative.⁴ In addition, Jupendi's research, with a focus on the *wasatīyyah* concept of political communication perspective, shows that Muhammadiyah's political communication activities have prioritized responsibility (*amānah*), noble character (*al-akhlāq al karimah*), exemplary (*uswah ḥasanah*), and peace (*iṣlāh*). Good political communication should align with efforts to fight for Muhammadiyah's mission in carrying out *amar ma'ruf nahi munkar*.⁵ The study will focus on the concept of *fiqh*, in this case, the legal *istinbath* method and the concept of *wasathiyah* from the Muhammadiyah perspective.

¹ Berita Resmi Nomor Muhammadiyah, "08/2010-2015/Syawal 1436 H" (Agustus, 2015). 22

² Amanah Nurish, "Muhammadiyah Dan Arus Radikalisme," *Maarif* 14, no. 2 (2019): 59–74. Also look at Rahmad Yulianto, "Islam Moderat Indonesia (Moderasi Muhammadiyah)," *Al-Hikmah* 6, no. 1 (2020). 67–69

³ Fajar Rachmadhani, "Wasathiyah: Theory And Practice In Muhammadiyah Fatwa During The Covid-19 Pandemic دراسة تحليلية خلال جائحة كوفيد 19: النظرية والتطبيق في الفتاوى المحمدية خلال جائحة كوفيد 19," *Profetika: Jurnal Studi Islam* 23, no. 1 (2021): 43–51.

⁴ David Krisna Alka, "Alam Digital Muhammadiyah Dakwah Islam Washathiyah Berkemajuan," *Maarif* 14, no. 2 (2019): 85–92, <https://doi.org/10.47651/mrf.v14i2.64>.

⁵ Jupendi, "Islam Wasathiyah Dalam Perspektif Muhammadiyah Ditinjau Dari Aspek Komunikasi Politik," *KomunikasiMU* 1, no. 1 (2021).

Methodology

With the normative-judicial approach, this qualitative research focuses on examining the concept of *wasatiyyah* from the perspective of Muhammadiyah fiqh and makes it a conceptual type of research. This method departs from the paradigm that developed within Muhammadiyah. Through this method, researchers collect ideas on the concept of fiqh *wasatiyyah* Muhammadiyah. The collected data are screened, and a set of data focused on the research problem is obtained, then the data is presented, and conclusions are drawn. These stages are expected to produce systematic research so that the concept of *wasatiyyah* in Muhammadiyah fiqh can be described in depth. Mostly, the data used in this study is secondary data generated through a literature study of Muhammadiyah fiqh products such as Tarjih decisions, manhaj tarjih, decisions, and books related to Muhammadiyah fiqh concepts.

Results and Discussion

Muhammadiyah's Legal Istibath Method

The Muhammadiyah organization was founded by Muhammad Darwisy or known as K.H. Ahmad Dahlan⁶ in Kauman, Yogyakarta, on 08 Dzulhijjah 1330 H/18 November 1912 in response to various suggestions from his friends and students to establish a permanent institution.⁷ As an organization, Muhammadiyah deals with educational issues and serves various community service businesses such as health, law enforcement (fatwa), orphanages, and counselling. It was proved by establishing many schools, hospitals, mosques, orphanages, poor houses, nursing homes, and others. In addition, within the Muhammadiyah organization itself, there are also many autonomous assemblies, institutions and organizations that handle religious and social issues.⁸

⁶ KH. Ahmad Dahlan is the son of KH. Abu Bakar bin K. Sulaiman, a preacher in the Yogyakarta sultanate. He was born in 1869 with the name M. Darwisy. After completing his basic education in nahwu, fiqh and tafsir in Yogyakarta, in 1890 he went to Mecca for a year to study there. In 1903 he returned to Mecca to stay for 2 years. In that city he studied religion, among others, from Sheikh Ahmad Khatib, one of the scholars who adhered to mazhab Shafi'i and who opposed Muhammad Abduh's concept of reform. Ahmad Dahlan himself knew of the renewal understanding that Muhammad Abduh brought when he was in the holy land, after returning to Indonesia, this knowledge was deepened through books and magazines. He not only knew Muhammad Abduh's thoughts but also Ibn Taymiyyah's thoughts (1263-1328 AD) and Ibn al-Qayyim al-Jauzi (1292-1350 AD). Subsequently See in Noer Deliar, *Gerakan Modern Islam Di Indonesia 1900-1942* (Jakarta: LP3ES, 1980). 85. See also in A Lubis, *Pemikiran Muhammadiyah Dan Muhammad Abduh: Suatu Studi Perbandingan* (Bulan Bintang, 1993), <https://books.google.co.id/books?id=2UMxAAAAMAAJ>. 13. See also in Alwi Shihab, "Membendung Arus: Respons Gerakan Muhammadiyah Terhadap Misi Kristen Di Indonesia" (Bandung: Mizan, cetakan I, 1998). 105

⁷ Shihab, "Membendung Arus: Respons Gerakan Muhammadiyah Terhadap Misi Kristen Di Indonesia." 105. At the beginning of its establishment, Muhammadiyah had nine core managers, they were K.H. Ahmad Dahlan as Chairman / President, Abdullah Siraj as Secretary/Clerk, then Ahmad, Abdul Rahman, Muhammad, Sarkawi, Akis, Jaelani, and Muhammad Fakhri as members. See Muhammad Raihan Febriansyah, *Muhammadiyah 100 Tahun Menyinari Negeri*, 2013. 3

⁸ Abdul Munir Mulkhan, *Pemikiran Kyai Haji Ahmad Dahlan Dan Muhammadiyah Dalam Perspektif Perubahan Sosial* (Bumi Aksara, 1990). 29-30

To pursue Islamic religious matters specifically, Muhammadiyah formed the Tarjih dan Tajdid⁹ Council¹⁰ at the 16th Muhammadiyah Congress in Pekalongan in 1927 under the name Tarjih Council. In its early stages, the task of this assembly was to choose among the several opinions in the realm of Islamic thought that is considered to have the firmest basis. This process is known as the *tarjih* method.¹¹ This case is because Muhammadiyah does not adhere to a particular school, especially the four mazhabs (Hanafi, Maliki Syafi'i dan Hambali), which are well known among Muslims. Furthermore, the development of society has led to various problems that are increasingly numerous and complex. Hence, the answers of these problems are not always found in the classical Islamic thought. Thus, the concept of *tarjih* Muhammadiyah has expanded as an effort to find legal provisions for contemporary problems that previous scholars have never reported. These efforts are known by *ushul fiqh* clerics as *Ijtihād*¹².

According to Muhammadiyah, *Ijtihād* is not a source of law but a method of legal determination since, principally, the source of Islamic law is only the Qur'an and Hadith.¹³ Based on these two sources, *ijtihād* is carried out. *Ijtihād* carried out by the Tarjih and Tajdid Council is an *ijtihād jama'i*, not an individual *ijtihād*, but *ijtihād* performed by a group of experts discussing a legal problem with a deliberative system by looking for arguments that are considered solid and firm to be used as a basis in solving a problem.¹⁴

Muhammadiyah stated that *Ijtihād* could be carried out on the following problems: (1) The problems contained in the arguments of *zhanni*. (2) Problems not explicitly found in the Holy Qur'an and as-Sunnah.¹⁵

The *Ijtihād* method used by Muhammadiyah are:

⁹ Tarjih dan Tajdid Council are *ijtihād jama'i* institutions (organizational) within Muhammadiyah whose members consist of people with *ushuliyah* and scientific competence in their respective fields. See Pimpinan Pusat Muhammadiyah, "Surat Keputusan Pimpinan Pusat Muhammadiyah No: 17" (SK-PP/II-A/1. A/2001 Tentang Tanfidz Keputusan Musyawarah Nasional Tarjih XXIV, 2001). See also A Al-Alabij, *Perwakafan Tanah Di Indonesia Dalam Teori Dan Praktek*, Asbabun Nuzul: Studi Pendalaman Al-Quran (Rajawali Pers, 1989), <https://books.google.co.id/books?id=JU8yAAAAIAAJ>. 57.

¹⁰ The Council itself is an auxiliary leadership organ responsible for organizing charities, programs and leading activities in particular fields per the policies of the Organization Leadership at each level. Currently, Muhammadiyah has 13 councils which are Tarjih and Tajdid Council, Tabligh Council, Higher Education Council, Elementary and Secondary Education Council, Trainee Education Council, Social Service Council, Economic and Entrepreneurship Council, Community Empowerment Council, Public Health Advisory Council, Library and Information Council, Environment Council, Law and Human Rights Council, Waqf and Treasury Council. Pimpinan Pusat Muhammadiyah: *Lampiran Surat Keputusan Pimpinan Pusat Muhammadiyah Nomor: 120/KEP/I.o/B/2006 Tentang: Qa'idah Unsur Pembantu Pimpinan Persyarikatan*, (Yogyakarta, 2006) dan Pimpinan Pusat Muhammadiyah, *Berita Resmi Muhammadiyah No. 01/2010-2015/Syawwal 1431 H/September 2010 M tentang Tanfidz Keputusan Mukhtamar Satu Abad Muhammadiyah (Mukhtamar Muhammadiyah Ke 46)*. (Yogyakarta, 2010).

¹¹ Tim Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tanya Jawab Agama 3* (Yogyakarta: Suara Muhammadiyah, 2004). 226.

¹² *Ijtihād* means devoting all of our abilities to produce *shara`* laws from the arguments of *syara`* in detail. See Abdul Wahab Khalaf, *Ilmu Ushul al-Fiqhi*, (Kairo: Dar al-Qalam, 1978). 216.

¹³ Adijani Al-Alabij, *Perwakafan Tanah di Indonesia*, (Jakarta: Rajawali Pers, 2002), cet. ke-4. 58

¹⁴ Muhammadiyah (Organization). Majelis Tarjih and Tim P P Muhammadiyah Majelis Tarjih, *Tanya-Jawab Agama*, Tanya-Jawab Agama (Suara Muhammadiyah, 1992), https://books.google.co.id/books?id=k%5C_LXAAAAMAAJ. 213.

¹⁵ Majelis Tarjih dan Tajdid Muhammadiyah, *Lampiran I Manhaj Tarjih dan Pengembangan Pemikiran Islam Keputusan Munas Tarjih XXV*, (Jakarta: Majelis Tarjih dan Tajdid PP Muhammadiyah, 2000).

Bayani (semantic method)

The Bayani method explains the text of the Qur'an and hadiths that are still *mujmal* or general, have multiple meanings, appear contradictory, or the like, and then the *tarjih* path is carried out. For example, Omar's *Ijtihād* not to divide the conquered land such as the land of Iraq, Iran, Sham, Egypt to the Muslims of the army, but was made *kharaj* (a kind of tax) and the collected *kharja* is submitted to the Muslim Treasury House (*Baitul Māl*).¹⁶ This method has two ways, the first way is the literal way (*ṭarīqah lafẓiyyah*) aimed at sharia texts in the form of The Holy Qur'an and Hadith to find out how the pronunciation of the two sources shows the laws of fiqh intended. The literal method divides pronunciation into four types: in terms of whether it is clear, in terms of *dalalah*, from the broad and narrow scope of meaning, and in terms of the forms used to express the *taklīf*. The second way is the argument way (*ṭarīq ma'nawīyyah*) which uses sources as an excuse for performing *ijtihād*. Those sources are Holy Qur'an and al-Hadith, and other sources that do not contradict Holy Qur'an and Al-Hadith.¹⁷

Ta'liliy (rationalistic method)

Ta'liliy or *Qiyāsi* is crossing (analogizing) a law that has an existing text to a new problem where there is no law based on the text because of the equality of *'illah*.¹⁸ This theory is meant by all reasoning that makes *'illah* as the starting point. Here are discussed ways to find *'illat* in *qiyas* and *istihsān* and changing the law itself if a new *'illah* is found.

Istiṣlāhi (philosophical method)

Istiṣlāhi method is looking for the legal provisions of a problem that does not have the provisions of the text based on the benefits to be achieved.¹⁹ *Ijtihād Istiṣlāhi* can be reached by: (a) *istihsan*, the transfer of a mujtahid from the *qiyas* based on *'illah jāli* (real) to *qiyas khāfi* (cryptic) or moving from a general *nash* (text) to a particular text because of the benefit or to avoid being narrow. (b) *Saddu Dzari'ah*, is covering something (which is allowed) that can lead to damage. (c) *Istiṣlāh*, is looking for provisions on an issue that there is no legal provision based on the texts either prohibiting or ordering it based on the benefits to be achieved. (c) *'Urf*, is stipulating the law of something based on existing habits, valid, beneficial, not prohibited by texts and no greater *mafsadah*. (d) *Ijtihād* by interpreting the verse of *kauniyah* (natural phenomenon).²⁰

¹⁶ Muhammad Yusuf Amin Nugroho, "Fiqh Al-Ikhtilaf: NU-Muhammadiyah," Wonosobo: E-Book Free, 2012. 41

¹⁷ Amir Mu'alim Yusdani, *Ijtihad Legislasi Muslim Kontemporer* (Yogyakarta: UII Press, 2005). 73.

¹⁸ M Y Yusuf, P T RajaGrafindo Persada, and Muhammadiyah (Organization). Majelis Pendidikan Dasar dan Menengah, *Ensiklopedi Muhammadiyah* (Raja Grafindo Persada, 2005), <https://books.google.co.id/books?id=VsTXAAAAMAAJ>. 167. *'Illah* is also known as a legal motive, which is a trait that is in the *ashl* where these properties can be measured. *'Illah* is also defined as something that influences the existence of law or as something that motivates the existence of law. Thus, *'illah* has the position of determining whether or not there is law. This is in accordance with the rule of *ushūl al-fiqh* that the presence or absence of a law depends on the presence or absence of *'illah*. A fuller explanation of *'illah* can be seen in Wahbah Zuhaili, "Ushul Al-Fiqh Al-Islami Juz II," Beirut: Dar Al-Fikr, 1986. 606 and Abu Hamid Al-Ghazali, *Al-Mustashfa Fi 'Ilm Al-Ushul* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1983). 310, Saif al-Dīn Abū Al-Amidi, *Al-Hasan 'Ali Ibn Abi 'Ali Ibn Muhammad. Al-Ihkām Fī Ushūl Al-Ahkām* (Mesir: Dar al-Fikr, 1996). 137.

¹⁹ Asjmuni Abdurrahman, *Manhaj Tarjih Muhammadiyah* (Yogyakarta: Pustaka Pelajar, 2012). 113.

²⁰ Abdurrahman. 107-109

In the *Istiṣlāḥiy* method, general verses are gathered to create general principles used to protect or bring benefit. These principles are organized into three levels, namely *darūriyah* (essential, primary needs), *ḥājiyāt* (secondary need), and *taḥsīniyāt* (luxury, aesthetic needs). *Istiṣlāḥiy* theory, according to the circumstances, is used when there are no specific arguments and only deals with new problems that usually arise due to the use of technology and advances in science.²¹

The approach used in determining the *ijtihādiyah* laws is the approach of *At-tafsir al-ijtima'i al-mu' ashir* (hermeneutic), *At-tarikhi* (historical), *As-susiuluji* (sociological) and *Al-antrubuluji* (anthropological).

Then in interpreting the law, Muhammadiyah uses several techniques, including (1) *Ijma'* is the agreement of the mujtahid of this ummah after the death of the Prophet Muhammad towards a shar'i law. (2) *Qiyās* is equating the branch with the main (*ashl*) in law due to the gathering of the same reasons between both.²² (3) *Maṣlāḥah mursalah* is a benefit not prescribed by Sharia in the form of law with no arguments that justify or blame it for creating benefit,²³ etc.²⁴

The concept of Fiqh Wasaṭiyyah

Abu Abdur Rahman Faruq Post explained that the hallmark of Islam and true Muslims is to lead a moderate religious life, namely a belief that should be understood by all rationally and openly. Moderate Islam attempts to restore how Islam and true Muslims understand and practice their teachings rationally and openly. Moderate Islam (*wasaṭiyyah*) is an understanding and practice of religious teachings in a way that is not excessive and negligent.²⁵

In various Islamic traditions, Muslims are taught to become a fair society and uphold moderation methodology in understanding, defining, interpreting, and practising religion. The Holy Qur'an (QS. al- Baqarah: 143) and the hadith of the prophet explain that Islam teaches peaceful living and establishes peace. Islam does not accept or tolerate radicalism, and extremism, including fanatical religious thought.²⁶

In Muhammad Kamal Hassan's research, it was found that moderate (*wasaṭiyyah*) includes various aspects: religiosity, spirituality, intellectuality, appearance, attitudes, behaviour, relationships and activities of Muslims in the contemporary era. However, all these aspects of *wasaṭiyyah* met with the "Liberal Islam" movement in Indonesia. In responding to this movement, Hassan emphasized that the term *wasaṭiyyah* should be interpreted comprehensively, referring to the expression of the Holy Qur'an "ummatan

²¹ Yusdani. 96-97

²² Al-Utsaimin. P. 53.

²³ Abdul Wahab Khalaf, *Ilmu Ushul al-Fiqhi*, (Kairo: Dar al-Qalam,1978), p. 84

²⁴ Majelis Tarjih dan Tajdid Muhammadiyah, *Lampiran I Manhaj Tarjih dan Pengembangan Pemikiran Islam Keputusan Munas Tarjih XXV*, (Jakarta: Majelis Tarjih dan Tajdid PP Muhammadiyah, 2000). See also Asjmundi Abdurrahman, *Manhaj Tarjih Muhammadiyah*, p. 107-109.

²⁵ Abu Abdur Rahman Faruq Post, "The Moderate Religion: Clarification of the Moderate, Balanced Religion of Islam and the True Muslim between the Extremes of Other Religions and Their Followers," *Makkah Al Mukaramah, Dar Ul Itibaa Publications*, 2013. p. 13.

²⁶ Thameem Ushama, "Historical Roots of Extremist and Radical Islamist Thinking," *Intellectual Discourse* 25, no. Special Is (2017): 527–51.

wasatan”, which refers to the universal Islamic community or nation that focuses on justice (*‘adalah*), kindness (*khairiyah*), and in order to be a to be "witnesses of mankind" before Allah as a trustworthy servant in this world and the hereafter (QS.al- Baqarah:143).²⁷

The term *wasatiyyah* generally expresses personal moderation and characteristic group behaviours. Moderation refers to an attitude or position contrary to extremism and exaggeration.²⁸ The term *wasatiyyah* is the *verbal noun* form of the word *wasat*. Instead of assigning one literal and one-sided meaning, there are several other synonyms, such as *i’tidāl*, *tawāzun*, and *iqtisād* which are translated as moderation, justice, balance, and prudence. The opposite of *wasatiyyah* is *taṭarruf*, which refers to the "extremism" group.²⁹

Living a life of moderation (*wasatiyyah*) and sticking to the middle (*i’tidāl*) is part of applying justice and ethics for every Muslim. However, these two things are difficult to practice in life. In fighting for and implementing *wasatiyyah*, according to Muhammad Hashim Kamali, educational values and media responsibility are needed. These two elements contribute to plurality and social harmony. Muslims should also participate actively in being the *khair* ummah (the best mankind) and humanity. Muslim societies will weaken when fanaticism and extremism become their nature and behaviour. Fanaticism and extremism towards religious understanding contradict Islamic teachings that teach justice and meditation. Every problem in this world requires stability. When the elements of serenity are lost, various problems will arise, and life is threatened.³⁰

Wasatiyyah, as stated by Muneer Kuttiyani Muhammad and Adibah Abdul Rahim, teaches how to place human nature according to its nature and balance in life as taught by the Prophet Muhammad. From the perspective of sharia, *wasatiyyah* aims to provide benefits and human welfare, preventing something harmful. The universality of moderation focuses on justice that can be applied anytime and everywhere. All prophets sent by Allah have fulfilled their responsibilities to deliver justice to their people.³¹ Likewise, Muslims today have to imply Islam *wasatiyyah*.

Muhamadul Bakir Ya’kub explained that *wasatiyyah* is not only interpreted as being and behaving in moderation between extremism and excess but also includes all concepts of balance, justice, diligence, and goodness in work performance (*itqan*) as described in the Holy Qur’an (2:143) that Allah made Muslims as the chosen people and witnesses to be fair and balanced on earth. Thus, the essence of Islamic moderation is a manifestation of fairness and moral excellence towards the difficulties or burdens of others. In Muhammad

²⁷ Muhammad Kamal Hassan, “The Concept of Wasatiyyah and the Challenge of Islam Liberal in Indonesia,” *Social Sciences and Humanities, International Islamic University Malaysia*, 2010.

²⁸ Muhamadul Bakir Yaakub and Khatijah Othman, “A Textual Analysis For The Term ‘wasatiyyah’ (Islamic Moderation) In Selected Quranic Verses And Prophetic Tradition,” *Journal Of Education And Social Science*, 2016. p. 67.

²⁹ Muhammad Kamal Hassan, *The Need to Understand Al-Wasatiyyah as Part of IUM’s Mission of Islamisation* (Centre for Islamisation (CENTRIS), IUM, 2013). Also see in M H Kamali and T Ramadan, *The Middle Path of Moderation in Islam: The Qur’anic Principle of Wasatiyyah*, Religion and Global Politics (Oxford University Press, 2015), <https://books.google.co.id/books?id=5sT9CAAAQBAJ>. p. 9; See also in Muneer Kuttiyani Muhammad and Adibah Abdul Rahim, “The Principle of Wasaiyyah as a Higher Objective of the Shari’ah: A Historical Survey,” *Intellectual Discourse* 25, no. 2 (2017): 341–355.

³⁰ Yaakub and Othman, “A Textual Analysis For The Term ‘wasatiyyah’ (Islamic Moderation) In Selected Quranic Verses And Prophetic Tradition.” p. 16-17.

³¹ Muhammad and Rahim, “The Principle of Wasaiyyah as a Higher Objective of the Shari’ah: A Historical Survey.” p. 341-355.

Kamal Hassan's view, the holistic essence of justice, goodness, and the ummah became the basic concept of *wasatiyyah*. The concept of *wasatiyyah*, in its practical application, encourages people to live together peacefully and accept each other³². From the perspective of Khaled Aboe El-Fadl, this value of justice control and guide humans in interpreting and understanding God's law (*Devine law*). Being fair is God's commandment. God describes Himself as Most Just, who is a mercy on Himself (6:12). God's message to do justice was then addressed to Prophet Muhammad and then to mankind.

The term moderatism is rare in classical Islamic thought. However, according to Masdar Hilmy, the Arabic equivalent can be used with *al-tawāsuṭ* words or *al-wasaṭ* (moderation), *al-qist* (justice), *al-tawāzun* (balance), *al-i'tidāl* (harmony), and other.

Wasatiyyah Islam also indicates an integration between Islam, modernity, and Indonesian culture. Appreciate and accommodate cultural locality known as the concept of indigenous Islam and cultural *da'wah* as an application of the concept of Imam Syafi'i: *al-'adatu muhakkamatun* (customs can be used as a legal reference/fiqh).

In the context of rivalry and conflict in the today's global world, Indonesian Muslims can actualize and transform the potential of Islamic values or normative Islam into the operative or worldly Islamic and grounding areas of Islam in Indonesia and even the world. However, these efforts must go through the creation of *ijtihad*, which is serious, widespread and of high value and requires reliable Muslim thinkers in the Islamic world. Indonesian Muslims have a great chance of realizing this Islam *wasatiyyah* in this context.

The crystallization of the *wasatiyyah* spirit can be observed in various official decisions, which are the source of Muhammadiyah's ideology. For example, in Matan's Beliefs and Life Goals of Muhammadiyah (MKCH) in points 4 and 5. In point 4, it is clear that Muhammadiyah's puritanical character for matters of faith and worship. However, Muhammadiyah's character is flexible and inclusive of non-theological and non-ritual matters. In point 5, it is even emphasized that Muhammadiyah is ready to build humanitarian networks for anyone to create an actual society.

Fiqh Wasatiyyah in Muhammadiyah's Perspective

Muhammadiyah, which various observers have classified as the Islamic modernism-reformism movement, has a distinctive character in thought. As an Islamic modernism-reformism movement, Muhammadiyah tends to develop a conception of Islamic Society with accentuation on education, health and social welfare programs rather than encouraging the establishment of an Islamic State.³³ According to Ricklefs, Muhammadiyah is considered Indonesia's most important modernist organization with massive social work. However, the purification and Islamic ideas it develops sometimes invite polemics and concurrency from established Islamic groups.³⁴

³² Hassan, *The Need to Understand Al-Wasatiyyah as Part of IIUM's Mission of Islamisation*.

³³ Haedar Nashir, *Memahami Manhaj Gerakan Muhammadiyah*, Introduction in *PP Muhammadiyah, Manhaj Gerakan Muhammadiyah: Ideologi, Khittah, dan Langkah* (Yogyakarta: Suara Muhammadiyah, 2012), p. xxviii-xxix

³⁴ M C Ricklefs, "A History of Modern Indonesia Since c. 1200, Terj," *Tim Penerjemah Serambi, Sejarah Indonesia Modern*, 2008, 1200–2008. P. 368-369.

Muhammadiyah's identity as a *wasatiyyah* movement is summarized in Muhammadiyah's Personality.³⁵ If analyzed one by one in the various dictums in the official decision, it will be increasingly seen that the two faces of Muhammadiyah are contradictory but support each other. On the one hand, Muhammadiyah seems to be on the extreme right, but on the other hand, it sided with the extreme left. It is Muhammadiyah's uniqueness. Between text and context is understood and positioned proportionally.³⁶

As a *wasatiyyah* movement, the various extreme right and extreme left movements in Muhammadiyah do not have clear roots. Extreme culture does not fit the Muhammadiyah atmosphere and will naturally be rejected. The *wasatiyyah* movement aligns with the *Islam Berkemajuan* model, currently being promoted by Muhammadiyah.³⁷ The concept of *Islam Berkemajuan* is tucked into a message of peace, openness, tolerance, friendship, and appreciation of diversity. Of course, these messages are the breath of the *wasatiyyah* movement.³⁸

Therefore, the offer to enforce Islamic law and establish a state based on religion aimed at Muhammadiyah was addressed wisely and rationally. For Muhammadiyah, enforcing Islamic law is a tireless effort to create a civilized social system. The civility of the social system is reflected in people's awareness of living in the social order, such as maintaining cleanliness, obeying traffic signs, punctuality, and so on.

Meanwhile, the ideal form of state-approved by Muhammadiyah was the Republic of Indonesia by functioning *Pancasila* as the state philosophy. Muhammadiyah, through the *wasatiyyah* movement, automatically functions to guard the integrity of the Republic of Indonesia. Long ago, Ki Bagus Hadi Kusumo, a Muhammadiyah figure now awarded the title of National Hero, became one of the founding fathers of Indonesia. This historical evidence shows how Muhammadiyah was not tempted to change the Republic of Indonesia to become a state based on religion.

Muhammadiyah is also not a home for liberal-secular thoughts and movements that prioritize freedom and remove religion from the space of activity. For Muhammadiyah, freedom is upheld as a fundamental right, not freedom without limits. Freedom adhered to by Muhammadiyah is limited freedom that considers the existence of other parties. In

³⁵ See the Decree of the 44th Muhammadiyah Congress on 8 s/d 11 July 2000 in Jakarta, (Yogyakarta: Muhammadiyah Central Leadership, 1421 H / 2000 AD)

³⁶ Tasnim Rahman Fitra and Ade Silvana, "Moderate Islamic Jurisprudence: Study of Muhammadiyah's Decision on Changes in Criteria for Fajr Prayer Time," *Mazahib* 20, no. 1 (2021): 43–76, <https://doi.org/10.21093/mj.v20i1.3150>.

³⁷ The term "Islam Berkemajuan" found momentum in its popularity, especially after Muhammadiyah raised it as the theme of the 47th Muhammadiyah Congress in Makassar, South Sulawesi, on 3rd-7th August, 2015. The theme of the 47th Muhammadiyah Congress reads "Enlightenment Movement Towards a Progressing Indonesia". The enlightenment movement is here to provide answers to humanitarian problems that are cultural and structural in nature; spiritual emptiness, conflict and social violence, as well as ecological damage. The substantial aim of the enlightenment movement is to build the main social institutions, or in the definitive language of the organization is; realizing a true Islamic society. Haedar Nashir, "Muhammadiyah Dan Gerakan Pencerahan Untuk Indonesia Berkemajuan," *Paper presented at the Ramadhan Recitation of the Muhammadiyah Central Leadership, in Yogyakarta, 5th-7th August, 2011, 5–7*.

³⁸ Yunahar Ilyas, *Materi tentang Ideologi Muhammadiyah Refreshing dan Silaturahmi Nasional Peningkatan Kualitas Mubaligh (PKM) Muhammadiyah*, (University Hotel Maguwoharjo, Yogyakarta, 2017)

addition, secular thoughts and movements oppose Muhammadiyah because they can lead to a permissive lifestyle.

On the other hand, Muhammadiyah carries the concept of an *Islam Berkemajuan*, understanding that Muhammadiyah is an Islamic movement that carries out the mission of da'wah and renewal to create a sound Islamic society. Muhammadiyah believes that the message brought by the Prophets to the Prophet Muhammad is a complete and perfect religion, which contains teachings in the form of commands and prohibitions but also guidelines for the safety of human life in the world and the hereafter. Moreover, Islam also contains the values of progress to realize an enlightened human life. According to Dahnil Anzar Simanjuntak as quoted by Zainun Wafiqatun Niam, *Islam Berkemajuan* radiates enlightenment which is theologically a reflection of transcendental values, liberation, and emancipation. Moreover, *Islam Berkemajuan* nurtures the seeds of truth, goodness, peace, justice, benefit, prosperity, and the virtues of a dynamic life for all humankind. Islam upholds the dignity of humans, both men and women; Islam promotes anti-violence, anti-oppression, anti-backwardness, and anti-all forms of destruction on earth, abuse of power, corruption, crimes against humanity, nature exploitation, and so on.³⁹

Syafi'i Ma'arif⁴⁰ then continued that the concept of Islam, which was later said to be advanced Islam, especially in Indonesia, had to be framed in Indonesia and humanity. He believes that the relationship between Islam, Indonesia, and humanity with cultural relations cannot be separated. He further stated that these relationships must be placed on the same line. Islam was born and developed in Indonesia entirely in the blood and flesh of history and not in a cultural vacuum. As a historical religion, Islam has been, is, and will continue to struggle with a changing environment because the goal of Islam is to direct this change so that it does not slip away from the straight path of the essence of Islam, namely civilization, humanity, and justice. Islam is not harsh, violent, terrorized, and radical.⁴¹

Muhammadiyah, in understanding Islam, is based on Al-Quran and As-Sunnah and not tied to any theological schools, *fiqh* schools, or *tariqat sufiyah*. Although Muhammadiyah is *ahlus sunnah* in *de facto*, they state that the *fiqh* model they adopt is the concept of *fiqh manhaji*, emphasizing argumentation over the opinion of the mazhab imams. Religious understanding in Muhammadiyah is independent, comprehensive, and integrative. However, Muhammadiyah was not against theological, mazhab, and Sufism paths.

³⁹ Zainun Wafiqatun Niam, "Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan Lil 'alamin: Peran Nu Dan Muhammadiyah Dalam Mewujudkan Islam Damai Di Indonesia," *Palita: Journal of Social Religion Research* 4, no. 2 (2019): 91–106.

⁴⁰ Ahmad Syafi'i Ma'arif, member of Presidential Advisory Council in Jokowi's era, born in Sumpur Kudus, West Sumatera, 31th May 1935. Has been a lecturer at the Faculty of Social Science Education of Yogyakarta State University, Sunan Kalijaga State Islamic Institute, and Islamic University of Indonesia (UII) Yogyakarta. Become an advisor to the Muhammadiyah Central Leadership (2005-now), Emeritus Professor at Yogyakarta State University (2005-now), and founder of Maarif Institute (2003-now). Once studied at Madrasah Muallimin Muhammadiyah Lintau (1953) and Yogyakarta (1956), Faculty of Teacher Training and Education of Cokroaminoto University Surakarta until the baccalaureate (1964).

⁴¹ Muthoifin Mr, "Islam Berkemajuan Perspektif Ahmad Syafii Maarif," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 4, no. 1 (2017): 117–32.

Muhammadiyah also characterized itself as a *tajdid* movement.⁴² In the Articles of Association, Muhammadiyah is an Islamic movement, *da'wah amar ma'ruf nahi munkar*, and *tajdid*.⁴³ Muhammadiyah's *Tajdid* is divided into purification and dynamism. Both must be balanced. Purification is in terms of faith (purification from *shirk*), worship (purification from *bid'ah*), and morals (purification from deviants). While dynamization or modernization is carried out in worldly matters. Thus, Islamic teachings can be applied actually and functionally. Therefore, *bid'ah* only exists in *mazhab* worship, while in the cultural area there is no *bid'ah*.

Muhammadiyah positions itself as moderate or *wasatiyyah* Islam. Muhammadiyah is not radical or illiberal. Muhammadiyah adheres to the principles of *tawāsut* (middle path), *tawāzun*, (balanced), and *ta'ādul* (fair). Muhammadiyah is also present and future-oriented, which is now known as progress.

In the case of *siyāsah syar'iyyah*, Muhammadiyah maintains the same closeness to all political parties. Muhammadiyah is not affiliated with any parties. Muhammadiyah adheres to ethical politics or high politics, or superior politics. Meanwhile, Muhammadiyah creates a truly Islamic society. Muhammadiyah does not aim to establish a sharia state (*khilafah islamiyah*). Muhammadiyah uses a cultural approach rather than a structural approach (power) to achieve the goals. In a cultural approach, Muhammadiyah educates people from below with its progressive preaching, which is enlightening and liberating.

Muhammadiyah, at the socio-cultural level, tries marrying tradition and Sharia. In general, they try to combine their habits in life with Sharia, which are understood on the condition that they do not conflict with the creed and Sharia itself. Muhammadiyah members continue to carry out their traditions and habits even though some Muhammadiyah residents are deemed incompatible with the original Muhammadiyah. It is what Geertz considers the religion of the "*abangan*" in rural Javanese society. In addition, there are Muhammadiyah members who marry habits in NU (*Nahdhatul Ulama*) with Muhammadiyah. Especially in terms of trade and secular political *siyāsah*. This Muhammadiyah model is a marriage between NU and Muhammadiyah, a culture beyond Muhammadiyah that usually develops among academics and progressive-transformative youths, not preachers.⁴⁴

So, in simple terms, it can be said that the concept of *fiqh* chosen by Muhammadiyah is followed up in understanding and practising Islam by staying away from "*taṭarruf*" (extreme attitudes). Moderation in Islam plays between two extreme poles, over-textualists, and over-rationalists. The over-textualist approach will dwarf the space of *ijtihad* and reason to produce stagnation and castration of reason, which incidentally is

⁴² The terminology of *tajdid* in Muhammadiyah which in addition to the meaning of renewal, also means purification. It's just that the purification adopted by Muhammadiyah is not identical with textualization which tends to be rigid, so that the purification steps carried out by Muhammadiyah are not carried out in a frontal and radical way, but in ways that are persuasive, wise, wise, and gradual, which is often referred to by Muhammadiyah as cultural preaching. Ahmad Jainuri, "Muhammadiyah Dan Wahhabisme Mengurai Titik Temu Dan Titik Seteru," Surabaya: LPAM (Lembaga Pengkajian Agama Dan Masyarakat), 2002. P. 129.

⁴³ PP. Muhammadiyah, *Keputusan Mukhtamar Muhammadiyah Ke-45 Tentang Anggaran Dasar Muhammadiyah* (Malang: PP. Muhammadiyah, 2005). P. 5.

⁴⁴ Zuly Qodir, "Muhammadiyah Memperkuat Moderasi Islam Memutus Radikalisme," *Jurnal Maarif* 14, no. 2 (2019). p. 21.

Allah's greatest gift. This attitude will complicate the interactive dynamism of Islam in the modern and developing world. The over-rationalist approach will also bear bitter fruit because it will give birth to 'rational delinquency' in the text to "align" Islam with the dynamism of the times. From the womb of such an approach has given birth to influential liberalism of thought which is often not only inconsistent with the text but also contains unnecessary claims and wastes energy. Muhammadiyah's choice of *fiqh wasatīyyah* does not mean an attitude that does not favour the truth and does not have a stance to determine which is true or false. Muhammadiyah members as moderate Muslims are also not hypocrites who always seek safety, are "fickle", and choose Islamic teachings according to their interests. Moderate Muslims believe that the totality of Islam is a religion that is always modern, not against the dynamics of the world and other religious communities. (see the meaning of "umūruddunia" in the book *masā'ilul khamsah* at HPT).

Based on the description above, the writer draws a red line that the perspective of Muhammadiyah *fiqh wasatīyyah* has the following positions: (1) Middle Fiqh between *taqlid* thoughts to mazhab with narrow understanding and thoughts that are free from attachment to mazhab. (2) Middle Fiqh between the thoughts judged by reason alone, even though it violates *nash* (texts) that are *qath'i* with thoughts that deny the role of reason entirely even to understand texts. (3) Middle Fiqh between tough and strict thought even in *furu'* cases and those that are easy going even in *ushul* cases. (4) Middle Fiqh between the thoughts that glorify *turats* too much even though the current reality has changed with thoughts that ignore *turats* even though it contains valuable guides. (5) Middle Fiqh between the thoughts that deny the role of inspiration and thoughts that accept it excessively, thus making it a source of *syara'* law. (6) Middle Fiqh between the thoughts that are excessive in haram, so as if there are no lawful cases with thoughts that are too easy to justify as if there are no unlawful things. (7) Middle Fiqh between the thoughts that ignore the texts with the reason to keep the *maqāshid syarī'ah* with the thoughts that ignore the *maqāshid syarī 'ah* with the reason of preserving the *naṣ*.

Overall, this article has implications for answering the problem of radicalism, which has been understood as the basis of Puritan groups often accused of being nested in the Muhammadiyah movement based on the thoughts of Muhammad Abduh. This article tries to thoroughly explain the accusation based on an analysis of the *washatīyah* notion as it is presented within the context of "Islam Berkemajuan." The analysis demonstrates that the allegations are unfounded and that it is possible to effectively manage the problems that resulting from this misunderstanding.

Conclusion

The term *wasatīyyah* generally expresses personal moderation and characteristic group behaviour. Moderation refers to an attitude or position contrary to extremism and exaggeration. The term *wasatīyyah* is a verbal noun from the word *wasat*. The crystallization of the *wasatīyyah* spirit can be observed in various official decisions, which are the source of Muhammadiyah's ideology, for example, in Matan's Beliefs and Life Goals of Muhammadiyah in points 4 and 5. In point 4, the character of Muhammadiyah is visible in matters of faith and worship. Muhammadiyah's identity as a *wasatīyyah*

movement also encapsulates the Muhammadiyah Personality. If analyzed one by one in the various dictums in the official decision, it will be increasingly seen that the two faces of Muhammadiyah seem contradictory but support each other. On the one hand, Muhammadiyah seems to be on the extreme right, but on the other hand, it is on the extreme left. This is Muhammadiyah's uniqueness. Between text and context are interpreted and positioned proportionally, Muhammadiyah is neither radical nor liberal. Muhammadiyah adheres to the principles of *tawāsuṭ* (middle path), *tawāzun*, (balanced), and *ta'ādul* (fair). Muhammadiyah is also present and future-oriented, which is now known as progress. So that Muhammadiyah's *wasatiyyah* Fiqh can be described as the middle Fiqh among the groups calling for narrow sectarian practice with those who call for freedom from being bound by the mazhab. Middle Fiqh among the groups who judge by reason alone, even though it violates *qath'I* texts, and those who deny the role of reason even to understand texts. Middle Fiqh between the challenging thoughts and strict even in *furu'* cases with easy thoughts going even in *ushul* cases. Middle Fiqh between the thoughts that glorify *turats* too much even though the current reality has changed with thoughts that ignore *turats* even though it contains valuable guidelines.

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