

HARMONIZATION OF WAHBAH ZUHAYLI'S PHILOSOPHY OF WASAT MEANING IN TAFSĪR AL-MUNĪR: SCHLEIERMACHER HERMENEUTICS ANALYSIS

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Article History: Received: 9 January 2024 Revised: 20 February 2024

Accepted: 27 February 2024



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DOI: <https://doi.org/10.20871/tjsq.v6i2.333>

Abstract: Every religious believer has various social interaction distortions. Likewise, the orientation that is presented experiences a distraction of thought from individuals toward the problem of religious understanding. In line with this, Islam comes with various faces according to the perspectives that some Muslims have claimed. Of course, this is the impact of misunderstandings related to religious understanding that is too fanatical and exclusive. This article will briefly discuss the alignment of the meaning of *wasat* according to Wabbah Zuhayli's thoughts in his *tafsir al-Munir*. This article aims to provide a new perspective on the meaning of *wasat* with the perspective of grammatical and psychological hermeneutics carried out by Schleiermacher. The method used is descriptive analysis with Schleiermacher's hermeneutic approach of looking for grammatical aspects and psychological aspects. As a result, the term *wasat* finally reaches the limit of understanding interpretation and dispels the misunderstanding because the distance in tracing is quite comprehensive from the grammatical and psychological sides. At the same time, the harmonization of the meaning of *wasat* is hermeneutically quite in line with the current conditions of modern society. Problematic issues that continue to grow do not mean that the solution and solution seekers stop but provide opportunities to bring up various solutions from the perspectives seen by the community.

Keywords: *Philosophy, Schleiermacher Hermeneutics, Tafsir al-Munir, Wabbah Zuhayli, Wasat.*

Abstrak: Setiap pemeluk agama memiliki distorsi interaksi sosial yang beragam. Begitupun orientasi yang disuguhkan mengalami distraksi pemikiran dari individual terhadap problematika pemahaman keagamaan. Selaras dengan hal ini bahwa Islam hadir dengan berbagai wajah sesuai dengan perspektif yang sudah di klaim oleh sebagian kalangan umat muslim. Tentu, hal ini dampak dari kesalahpahaman terkait pemahaman agama yang terlalu fanatik dan eksklusif. Artikel ini sekaligus akan membahas penyelerasan makna *wasat* menurut pemikiran Wahbah Zuhayli dalam tafsirnya *al-Munir*. Tujuan daripada artikel ini adalah memberikan perspektif baru

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terhadap makna *wasat* dengan perspektif hermeneutika gramatikal dan psikologis yang diusung oleh Schleiermacher. Metode yang digunakan adalah deskriptif-analisis dengan pendekatan hermeneutika Schleiermacher yaitu mencari aspek gramatikal dan aspek psikologis. Sebagai hasil, term *wasat* akhirnya mencapai pada batasan *understanding interpretation* dan menghalau adanya *miss-understanding* karena jarak dalam menelusuri sudah cukup komprehensif dari sisi gramatikalnya dan psikologisnya. Pada saat yang sama, harmonisasi makna *wasat* ini secara hermeneutis cukup selaras dengan kondisi masyarakat modern saat ini. persoalan problematika yang terus berkembang bukan berarti penyelesaian dan pencari solusi itu berhenti akan tetapi memberikan peluang untuk memunculkan berbagai solusi sesuai dengan perspektif yang dilihat oleh masyarakat.

Kata-kata Kunci: *Filosofi, Hermeneutika Schleiermacher, Tafsir al-Munir, Wabbah Zubayli, Wasat.*

Introduction

Every religious adherent certainly has a fairly varied ‘*amaliyah*’ orientation. Even religious adherents also tend to implement every teaching learned as a form of social interaction between others. On the other hand, not a few groups provide different perspectives on their diversity, both inter-religious and interfaith. Especially for followers of Islam, the tendency for the diversity of social interactions is very striking in the public eye.¹

There are several characteristics in expressing the face of Islam: First, there is the tendency among Muslims to have a free and less rigid attitude, but on the one hand, it has the potential to follow the negative thoughts that arise from the culture and traditions that come from other civilizations. Secondly, there is a group of Muslims who tend to be right-wing extremists, too rigid in matters of religious law, resulting in an exclusive attitude and self-righteousness.

Not a few of these groups have a major influence on behavior, ways of thinking, and taking a law that affects the order of Islamic society. then comes a group that is not too fanatical to one side, this attitude is then called moderate, or *wasatiyyah*.²

At the same time, not a few Muslims are trapped in extreme groups that tend to muddy the image of Islam itself—departing from the spread of extremism, radicalism even towards terrorism that moves so massively, giving rise to groups such as ISIS (Islamic Movement of Iraq and Syria) in the name of religion to establish a leadership concept oriented towards the *khilafah* and the real Islamic state.³ Many studies are related to the term *wasatiyyah*, with various perspectives and varied analytical approaches.

Some studies focus on the term *wasat* with various perspectives of classical and contemporary interpreters, in this case, one of the articles discusses Gadamer’s

1 Fadhliyah Mubakkirah, “Moderasi Islam: Dari Konsep Menuju Identitas,” *Bilancia: Jurnal Studi Ilmu Syariah dan Hukum* 12, no. 2 (December 31, 2018): 241–61, <https://doi.org/10.24239/blc.v12i2.369>.

2 Fitri Rahmawati, “Konsep Dakwah Moderat: Tinjauan Ummatan Wasathan dalam Al-Qur’an Surat Al-Baqarah:143,” *Studia Quranika* 6, no. 1 (July 27, 2021): 51–68, <https://doi.org/10.21111/studiquran.v6i1.5570>.

3 Siti Mufida and Mustolehudin, “New Media dan Konflik Ekstrimis Perempuan Indonesia,” *Jurnal Bimas Islam* 13, no. 2 (2020): 345–70, <https://doi.org/10.37302/jbi.v13i2.231>.

point of view, while this study focuses on Schleiermacher's analysis.⁴ In line with what was later conceptualized by Quraish Shihab, *wasatiyyah* has a role and principle in balancing and not overdoing it.⁵ At the same time, the concept of *wasatiyyah* is used as a discourse by the Ministry of Religious Affairs which is the basis of the idea of this moderation concept is to find a similarity and not sharpen differences.⁶

Then some research on the term *wasat* which is interpreted specifically at the level of religious moderation, either in the current context or in Indonesia.⁷ As for research that uses Schleiermacher's psychological theory in the context of interpretation and tafsir books, this refers to the term *basmalah* and its application to the interpretation of the Qur'an.⁸ In line with the theme of *wasatiyyah*, it cannot be separated from the term meaning of moderation itself, some studies

4 M. Nurwathani Janhari and Suke Indah Khumaero, "Konsep Wasathiyah Menurut Sayyid Quthb dalam Kitab Tafsir Fi Zhilal Al-Qur'an (Analisa Sosiologi Pengetahuan Peter Ludwig Berger)," *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 3, no. 1 (June 22, 2023): 33–55, <https://doi.org/10.19109/jsq.v3i1.18328>; Ahmad Faisal, "Makna Wasath dalam Al-Qur'an Perspektif Tafsir Ruhul Ma'ani Al-Alusi dan Asy-Sya'rawi (Kajian Tafsir Komperatif)" (Skripsi, Pekanbaru, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022), <https://repository.uin-suska.ac.id/63814/>; M. Nurwathani Janhari, "Penafsiran tentang Islam Wasathiyah dalam QS. Al-Baqarah [2]: 143 dan QS. Ali 'Imran [3]: 110 Menurut Sayyid Quthb dalam Kitab Tafsir Fi Zhilal Al-Qur'an" (Skripsi, Mataram, UIN Mataram, 2022), <https://theses.uinmataram.ac.id/5196/>; Nur Huda, Nur Hamid, and Muhammad Khoirul Misbah, "Konsep Wasathiyah M. Quraish Shihab dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)," *International Journal Ihya' Ulum al-Din* 22, no. 2 (November 30, 2020): 198–231, <https://doi.org/10.21580/ihya.22.2.6768>; Achmad Fajar Isnaini, "Konsep Wasathiyah Nawawi Al-Bantani dalam Tafsir Marâh Labîd (Analisis Hermeneutika Gadamer)" (Thesis, Institut PTIQ Jakarta, 2023), <https://repository.ptiq.ac.id/id/eprint/1266/>.

5 M. Quraish Shihab, *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama* (Tangerang: Lentera Hati, 2019), xi.

6 Tim Penyusun Kementrian Agama RI Agama, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementrian Agama RI, 2019), 8.

7 Rahmadi Rahmadi, Akhmad Syahbudin, and Mahyuddin Barni, "Tafsir Ayat Wasathiyah dalam Al-Qur'an dan Implikasinya dalam Konteks Moderasi Beragama di Indonesia," *Jurnal Ilmiah Ilmu Ushuluddin* 22, no. 1 (2023): 1–16, <https://doi.org/10.18592/jiiu.v22i1.8572>; Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022): 1–11, <https://doi.org/10.3390/rel13050451>; Muhamad Rezi, "Moderasi Islam Era Milenial (Ummatan Wasathan dalam Moderasi Islam Karya Muchlis Hanafi)," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 2, no. 2 (2020): 16, <https://doi.org/10.31958/istinarah.v2i2.2405>; Khairan M Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah* 12, no. 1 (2021): 90–106, <https://doi.org/10.34005/alrisalah.v12i1.1212>.

8 Aulanni'am Aulanni'am Aulanni'am and Andi Tri Saputra Andi Tri Saputra Andi Tri Saputra, "Hermeneutika Psikologis Schleiermacher dan Kemungkinan Penggunaannya dalam Penafsiran Al-Qur'an," *Al-Wajid: Jurnal Ilmu Al-Quran dan Tafsir* 2, no. 1 (July 1, 2022): 250–65, <https://doi.org/10.30863/alwajid.v2i1.1660>; Muhammad Husni Arafat, "Hermeneutika Psikologi Al-Qur'an: Aplikasi Teori Psychological Hermeneutic Schleiermacher dalam Tafsir Ahkam Alqur'an Karya Ibnu Al-'Arabi Al-Maliki," *Dialog* 39, no. 1 (2016): 43–56, <https://doi.org/10.47655/dialog.v39i1.15>.

more broadly provide a comprehensive meaning with a contemporary context.⁹

The method used in this research is qualitative with Schleiermacher's hermeneutic theory approach with two interpretations, namely, grammatical interpretation and psychological interpretation. Given that research has a priority requirement is scientific objectivity, it is free from sentiment and researchers do not have any doubts, especially in understanding a religious text.¹⁰ Seeing this problem, the reading method will be more comprehensive, directly looking at the text and not excluding the context. This method then has high accuracy in its systematic analysis system and is known as the hermeneutic method.¹¹

The reason the researcher took the perspective of *Tafsīr al-Munīr*, is that methodologically the explanation offered gives special attention to the issue of tolerance. At the same time, the concept of forming a conceptualization of tolerance starts from the general concept of religious moderation known as *wasatiyyah al-Islām*, although on the one hand, Wahbah Zuhaylī provides a methodological approach to interpretation that is still fairly following classical scholars. So, the influence of his thinking provides an open space for diversity and breaks the existence of radical ideologies and fanaticism in people from fanatical attitudes toward certain groups. So, it does not rule out the possibility that Wahbah Zuhaylī's thinking tends to be moderate both in social, and political issues, even questioning the issue of faith. Some factors that have an impact on his thinking are that he studied a lot with scholars who have a moderate tendency to think. Both when he was studying in Damascus or Egypt.

So, in this case, the author wants to provide a different perspective on the term *wasat*, seeing the harmonization of *wasat* mapping needs to be identified in depth with the perspective of contemporary tafsir scholars. Especially tracking the grammatical and psychological side of the author of the tafsir book. On the one hand, this term will then give rise to variants of interpretation so that the understanding of this *wasat* term has a philosophical nature. The purpose of this research is certainly how the term *wasat* is understood linguistically more broadly and situates the position of the author with the socio-historical context at the time of interpreting the verses relating to the term *wasat*.

9 Sandra J. Sarkela, "Moderation, Religion, and Public Discourse: The Rhetoric of Occasional Conformity in England, 1697-1711," *Rhetorica - Journal of the History of Rhetoric* 15, no. 1 (1997): 53–79, <https://doi.org/10.1525/rh.1997.15.1.53>; Nilay Saiya, "Religion, Democracy and Terrorism," *Perspectives on Terrorism* 9, no. 6 (2015): 51–59, <http://www.nber.org/papers/w16019>; Alec Ryrie, "Moderation, Modernity and the Reformation," *Past and Present* 223, no. 1 (2014): 271–82, <https://doi.org/10.1093/pastj/gtt057>; Paul O. Carrese, "Constitutionalist Political Science: Rediscovering Storing's Philosophical Moderation," *American Political Thought* 4, no. 2 (2015): 259–88, <https://doi.org/10.1086/680391>; Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70, <https://doi.org/10.29332/ijssh.v3n1.277>.

10 Muhammad Shahrur, *Al-Kitab Wa Al-Qur'an: Qira'ah Mu'ashirah*, trans. Sahiron Syamsudin and Burhanudin Dzikri (Yogyakarta: Elsaq Press, 2008), 89.

11 Fakhruddin Faiz, *Hermeneutika Qur'ani: Antara Teks, Konteks, dan Kontekstualisasi* (Yogyakarta: Qalam, 2002), 3.

Landscape Hermeneutics Schleiermacher

The use of the word hermeneutics in Indonesian is still not well known by a wide audience, even as stated by Burhanudin in the *KBBI*, its use is not found.¹² At least not for loss of meaning, many researchers point out that hermeneutics is etymologically derived from Greek. The noun of the word is *hermenia*, which means “interpretation”.¹³ However, after the language was absorbed into German, it became hermeneutics and then in English, it was called hermeneutics.¹⁴ In line with the hermeneutic offered by Schleiermacher, this is as stated by Edi Susanto hermeneutics in Schleiermacher’s perspective is a theoretical concept where the explanation or interpretation of texts is related to traditional concepts of scripture and dogma. The task is to understand the text as well even better than the author of the book.¹⁵

At the same time, Sahiron emphasized that the concept offered by Schleiermacher is different from previous thinkers, especially in his hermeneutic position. Schleiermacher places his position as a problem of human understanding because the scope he initiated does not include the Bible and texts alone, but a broader scope, his orientation is theories of knowledge.¹⁶ On the one hand, this information can be seen in the introduction to his book entitled *Hermeneutics and Criticism*. In the beginning, he makes a statement that hermeneutics is an art of understanding that has not yet appeared in a general form but only exists in special hermeneutics.¹⁷

On the other hand, to answer his anxiety about his intellect, he then formulated a theory or method of understanding texts with the aim that there would be no more misunderstandings, this theory was later named romanticist theory. Where this aspect looks at understanding a speech or language whether it has been described in the form of text writing or verbal form. These two aspects have a relationship with each other, namely in the first aspect of language being the shelter of a speaker’s expression and the second expression will be seen from the side of the life journey both internally and the mental state of the speaker.¹⁸ Strictly speaking, this is called by Schleiermacher grammatical hermeneutics and psychological hermeneutics.

12 Mamat S Burhanuddin, *Hermeneutika Al-Qur’an* (Yogyakarta: Pustaka Pelajar, 2020), 73.

13 Edi Susanto, *Studi Hermeneutika: Kajian Pengantar* (Jakarta: PT Fajar Interpratama Mandiri, 2016), 1.

14 Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Quran* (Yogyakarta: Pesantren Nawesea Press, 2017), 13.

15 Susanto, *Studi Hermeneutika: Kajian Pengantar*, 44–45.

16 Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Quran*, 61.

17 Friedrich Schleiermacher, *Hermeneutics and Criticism and Other Writings*, ed. Andrew Bowie (New York: Cambridge University Press, 1998), 5.

18 Shafwatul Bary and Zakirman Zakirman, “Hermeneutika Friedrich D.E. Schleiermacher sebagai Metode Tafsir Al-Qur’an (Kajian Ayat Ikhlas; Jilbab; Sayyarah; dan Al-Hudā),” *Journal of Qur’an and Hadith Studies* 9, no. 1 (June 30, 2020): 51–70, <https://doi.org/10.15408/quhas.v9i1.15209>.

Where in the book *Hermeneutics and Criticism* hermeneutics which he then initiated is: “understanding is only a being in-one another of these two moments” (grammatical and psychological).¹⁹

A glimpse of the workings of Schleiermacher’s hermeneutics is offered from the explanation, namely grammatical hermeneutics and psychological hermeneutics. First, the position of analyzing through grammatical hermeneutics, that understand the meaning in the text, one must find out the meaning of words and the context of the word has been present in the middle of the author and his audience,²⁰ which in this case the benchmark for the scope of grammatical interpretation is in line with the Koran which was present using Arabic in the 7th century. Where the language at that time experienced dynamics ranging from terms, structures, and even synchronicity and diachrony. Then pay comprehensive attention to the meaning of the word both the relationship between elements in the sentence and the relationship between sentences,²¹ which in this case is syntagmatic analysis. then in the last part the analysis of the continuity between the meaning of the word with the author’s history, because language and history must be reviewed as a whole.

Second, in the position of analyzing with psychological hermeneutics, Schleiermacher argues that to understand a text is not only reviewing from the linguistic side but also paying attention to the psychological aspects of the author.²² Simply put this case is analyzing the verses of the Qur’an where this principle cannot be used as a whole to understand the psychology of Allah Swt. So, the impetus for the interpretation of why this verse was revealed is by looking at the causes, which in this case is *asbāb al-nuzūl*, of course by exploring the history behind the revelation of the verse of the Qur’an.

The Socio-Historical Landscape of Wahbah bin Mustafa al-Zuhaylī

A great scholar who was born in 1932 AD, in Dair Atiya, Faiha, Damascus Syria named Wahbah Zuhaylī. Wahbah bin Mustafā al-Zuhaylī is his full name. With a background from a simple family, Wahbah Zuhaylī’s father was only a farmer but with his simplicity, he was famous for his piety.²³ Then in addition to his father, Wahbah Zuhaylī’s mother is famous for her pious nature and her firm stance on religious law, she is named Ḥajjah Fātimah bint Mustafā Sa’ādah.

As a famous figure of scholars in the contemporary era in the field of interpretation and also *fiqh*, on the one hand, Wahbah Zuhaylī is a scholar who lived in the 20th century, during the time of figures such as Muḥammad Salām Madkūr, Sayyid Quṭub, Maḥmūd Shaltūt, and several other contemporary scholars in the same field or across different scientific fields. Apart from the simplicity that

19 Schleiermacher, *Hermeneutics and Criticism and Other Writings*, 9.

20 Schleiermacher, 30.

21 Schleiermacher, 44.

22 Schleiermacher, 27.

23 Saiful Amin Ghofur, *Profil Para Mufasir Al-Quran* (Yogyakarta: Pustaka Insan Madani, 2008), 174.

Wabbah Zuhaylī bears, he is a figure of a scholar who is admired by the people of Syria because of his humble nature and sincerity that always respects the various opinions of other madhhabs even though on the one hand Wabbah Zuhaylī is Ḥanafī.²⁴

The educational journey experienced by Wabbah Zuhaylī was the first education he got from his father. Even since childhood, Wabbah Zuhaylī has been given the gift of understanding the basics of Islam. At the age of 7 years Wabbah Zuhaylī took education until 1946, and continued in high school education for 6 years Wabbah Zuhaylī obtained a diploma in 1952. So, with high learning motivation, Wabbah Zuhaylī finally continued his undergraduate studies with a degree (Lc.) at the University of Damascus, Syria in the field of *sharī'ah*. Starting from 1953 to 1963, a series of bachelor's to doctoral degrees with a thesis entitled *Āthār al-Ḥarb fī al-Fiqh al-Islāmī*²⁵ concluded with his doctoral education at Cairo University, Egypt.

After completing his education, Wabbah worked at Damascus University in 1963 as a teaching staff and then continued as a teaching assistant in 1969. It was then that Wabbah earned his professor's degree in 1975. In line with the degree obtained, Wabbah Zuhaylī was finally able to transfer his knowledge to various universities in Arab countries, such as the Faculty of Postgraduate Adab at the University of Benghazi, Libya, Khartoum University, Ummu Darman University, Africa University, and the United Arab Emirates University.²⁶

Tafsīr al-Munīr: Historical Scope

As a monumental work of interpretation in the contemporary century, *Tafsīr al-Munīr* has managed to have a positive impact on the intellectual scholarship of Muslims around the world. The systematic arrangement, that Wabbah Zuhaylī also refers to the source of literature to write this work of interpretation of the previous scholars. Among the sources of literature that influenced Wabbah Zuhaylī in his *Tafsīr al-Munīr*, among others, *Safwatut Tafāsīr* by Muḥammad 'Alī al-Ṣābūnī in the aspect of linguistic originality, literature, and aspects of linguistic studies. The aspects that focus on grammatical refer to the work of Abū Ḥayyān al-Andalusī entitled *Baḥr al-Mubīt*, while aspects that focus on aesthetic values refer to the work of Zamakhsharī in his tafsīr *al-Kashshāf*, and finally, the aspect of the beauty of reading or *qirā'at* science refers to the work initiated by Ibn al-Jazarī entitled

24 Abu Samsudin, "Wawasan Al-Quran Tentang Ulu Al-Albab: Studi Komparasi Terhadap Pemikiran Wabbah Al-Zuhaili dalam Tafsir Al-Munir dengan M. Quraish Shihab dalam Tafsir Al-Misbah" (Thesis, Surabaya, UIN Sunan Ampel Surabaya, 2016), <http://digilib.uinsa.ac.id/6439/>.

25 Raof Bin Rased, Halimatussa'diyah Halimatussa'diyah, and Anggi Wahyu Ari, "Hukuman Pencurian Pada Qs. Al-Maidah Ayat 38 (Studi Terhadap Pemikiran Wabbah Az-Zuhaili dan Muhammad Syahrur)," *Al-Misykah: Jurnal Studi Al-Qur'an dan Tafsir* 2, no. 2 (1970): 52–65, <https://doi.org/10.19109/almisykah.v2i2.10855>.

26 Andy Hariyono, "Analisis Metode Tafsir Wabbah Zuhaili dalam Kitab Al-Munir," *Al-Dirayah* 1, no. 1 (2018): 19–25.

al-Nashr fi al-Qirā'at al-'Ashr. Therefore, Wahbah maintains factual aspects of the present without eliminating aspects of the old context as a reflection of the dynamics of interpretation that is growing. So that this interpretation is more comprehensive because of the adoption of the thoughts of previous scholars in this case classical accompanied by understandings from contemporary scholars. Thus, this interpretation indirectly elaborates various perspectives on the realm of Islamic studies and aims to develop an integrative and comprehensive understanding of Islam.²⁷

There are several points about the reason Wahbah Zuhaylī wrote tafsir *al-Munīr*, and it is expressed directly in his tafsir, namely: First, scientifically Wahbah Zuhaylī wrote this tafsir aims to facilitate understanding among Muslims. Because the Qur'an is a guide to life for Muslims, then Wahbah Zuhaylī does not limit the explanation of *fiqh* only, but aspects of social aspects, language, wisdom, methods, and so forth. Second, Wahbah Zuhaylī believes that Muslims should open their eyes to their beliefs and thoughts. It is clear because with full awareness, ignorance, and misguidance will disappear. Third, the call of the Qur'an is to create harmonious human relations, be fair, provide compassion, and continue to improve relations with humans, nature, and even Allah Swt. Furthermore, the teachings issued by the Qur'an do not conflict with reason. Five, the presence of the Qur'an fulfills human needs both outwardly and inwardly. Finally, of course, this interpretation is solely to provide a simpler, more complex, and even comprehensive understanding to strengthen the bond of brotherhood between fellow Muslims with the holy book of the Qur'an.²⁸

From a series of motivations Wahbah Zuhaylī in making tafsir *al-Munīr*, the influence of educational background taken in studying the law with a variety of concentrations including philosophy, provides a wider space for Wahbah Zuhaylī to enrich the views of the mufassir in explaining the scope of the meaning of a more comprehensive without having to attempt forced *ijtihad* which in this case is concerned with personal interests because it is feared that the intended interpretation is far from the true meaning.²⁹

It should be underlined, that the style shown in this tafsir *al-Munīr* is *adab al-ijtimā'ī* style, and even the *fiqh* style in this tafsir is very thick. On the one hand, this interpretation seeks to explain the instructions, messages, and even the intent of the content of the Qur'an related to the sustainability of community life as well as a solution to the problems of society with a simple style of explanation and easy to understand by the wider community.³⁰ Of course, Wahbah Zuhaylī's goal has an

27 Hariyono, 19–25.

28 Wahbah Zuhaylī, *Al-Tafsīr al-Munīr fi al-'Aqīdah wa al-Sharī'ah wa al-Manhaj* (Damaskus: Dār al-Fikr, 2003), 9.

29 Ummul Aiman, "Metode Penafsiran Wahbah Al-Zuhaylī: Kajian Al-Tafsīr Al-Munīr," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 36, no. 1 (2016): 1–21, <https://doi.org/10.30821/miqot.v36i1.106>.

30 Quraish Shihab, *Membumikan Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2007), 108.

impact on the thoughts, attitudes, and construction of people's understanding of Islam, so that the understanding gained is intact and able to be applied as a guide to the straight path and pleased by Allah Swt.

Interpretation of the Meaning of *Wasat* in *Tafsir al-Munir*

Not a few scholars provide interpretations that question the concept of moderation of the verses of the Qur'an that are in line with the discussion. There are at least five verses that derive the word *wasat* in the Qur'an, namely in Surah Al-'Adiyat verse 5, Surah Al-Baqarah verses 143 and 238, Surah Al-Ma'idah verse 89, and Surah Al-Qalam verse 28.³¹ Regarding the search for verses that discuss the word *wasat*, the author tries to use Schleiermacher's hermeneutic approach which consists of two concepts, namely grammatical interpretation and psychological interpretation.

Before entering the realm of analysis, it is necessary to have an interpretation at the beginning of Wahbah Zuhayli's perspective so that the explanation of the term *wasat* is more systematic. Some of the verses that contain the term *wasat* and the interpretation of Wahbah Zuhayli in tafsir *al-Munir*, including:

Q.S. Al-Baqarah verse 143, with the term *wasata*:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

And thus have We willed you to be a community of the middle way, so that [with your lives] you might bear witness to the truth before all mankind, and that the Apostle might bear witness to it before you. And it is only to the end that We might make a clear distinction between those who follow the Apostle and those who turn about on their heels that We have appointed [for this community] the direction of prayer which thou [O Prophet] hast formerly observed: for this was indeed a hard test for all but those whom God has guided aright. But God will surely not lose sight of your faith - for, behold, God is most compassionate towards man, a dispenser of grace. (Q.S. al-Baqarah [2]: 143)

According to Wahbah Zuhayli, this is about changing the direction of the *qibla* from Bayt al-Maqdis to the city of Mecca. Seeing the position of the Prophet at that time was restless, indecisive, and even given a test by the hypocrites because of the diversion and instability of the law at that time. In short, because of the focus on the term *wasat* in this verse, Wahbah Zuhayli interprets them as believers who are always given the gift by Allah Swt. a guide to the right path. At the same time, the Muslims are confirmed in their hearts that they are the best ummah. This *wasat* attitude is then related to a moderate or balanced attitude in all matters, not crossing the line, both in religious affairs and world affairs. Of course, they do not neglect their obligations and do not have an excessive attitude.³²

31 Muḥammad Fu'ād 'Abd al-Bāqī, *Muḥjam al-Mufahras li Alfāz al-Qur'ān al-Karīm* (Beirut: Dār al-Fikr, 1981).

32 Wahbah az-Zuhaili Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj (Al-Faatibah*

Q.S. Al-Baqarah verse 238, with the term *wuṣṭā*:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Be ever mindful of prayers, and of praying in the most excellent way; and stand before God in devout obedience (Q.S. Al-Baqarah [2]: 238).

The explanation related to this verse, which is routinizing the five daily prayers about there is one of the best prayers among the five daily prayers. Wahbah Zuhaylī cites several opinions of the mufasssirs such as al-Qurṭubī explained *abbwa wuṣṭā* prayer is the afternoon prayer. Definition of this *wuṣṭā* prayer is according to Wahbah Zuhaylī there are 7 different opinions, even Ibn Arabi only states that the *wuṣṭā* prayer is only a determinant of prayer time, not anything else. In other words, Wahbah Zuhaylī emphasized that the orientation of this verse is to keep the prayer on time, accompanied by an attitude of *khushū‘* and full of hope in Allah Swt., this makes it evident that the status of servitude and faith is the true proof of the essence in one’s Islam. Furthermore, it is maintaining this prayer that then strengthens the bond of brotherhood and maintains the rights of fellow human beings.³³

Q.S. Al-Mā'idah verse 89, with the term *awsat*:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

God will not take you to task for oaths which you may have uttered without thought,¹⁰¹ but He will take you to task for oaths which you have sworn in earnest. Thus, the breaking of an oath must be atoned for by feeding ten needy persons with more or less the same food as you are wont to give to your own families, or by clothing them, or by freeing a human being from bondage; and he who has not the wherewithal shall fast for three days [instead]. This shall be the atonement for your oaths whenever you have sworn [and broken them]. But be mindful of your oaths! Thus God makes clear unto you His messages so that you might have cause to be grateful (Q.S. Al-Mā'idah [5]: 89).

This verse is about oaths that are taken intentionally or unintentionally. Several scholars of *fiqh* gave their opinions regarding the contract in the oath because it indicated playing with the words of the oath. Wahbah Zuhaylī finally gave the opinion that Allah will punish those who deliberately play with oaths. The Ḥanaffiyah scholars agree that oaths are categorized into three types: unintentional, intentional, and false oaths. So, for those who violate these oaths, it is obligatory to pay the best expiation for those in need.³⁴ *Awsat*, positioning indirectly is the best

- *Al-Baqarah*) Juz 1 ʿ2, trans. Abdul Hayyie al-Kattani, vol. 1 (Jakarta: Gema Insani, 2013), 273–74.

33 Zuhaili, 1:273–74

34 Wahbah az-Zuhaili Zuhaili, *Tafsir Al-Munir: Aqidah, Syariat, Manhaj (Al-Maidah -*

gift.

Q.S. Al-Qalam verse 28, with the term *awsatuhu*:

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

Said the most right-minded among them: "Did I not tell you, 'Will you not extol God's limitless glory?'" (QS. Al-Qalam [68]: 28).

Wabbah Zuhayli provides an interpretation of this verse on the word *awsat* has the meaning of the most ideal person, the most reasonable, the most just, and the best opinion and religion. Wabbah then emphasizes that this verse is a reminder of Allah's vast forgiveness, reminding people to always be grateful for the provisions given to them. So that they recognize their sins and are committed to continuing to evaluate themselves to be better.³⁵

Q.S. Al-Ādiyāt verse 5, with the term *wasatna*:

فَوَسَطْنَ بِهِ جَمْعًا

Thereby storming [blindly] into any host! (QS. Al-Ādiyāt [100]: 5).

Wabbah Zuhayli's interpretation in this verse explains that the horse that at that time flew dust during the war, then the horse was right in the middle of the enemy. This is what makes the term *wasatna* a position that is juxtaposed with horses. Even Allah Swt. swears by the horse that he is a noble vehicle because when running has its privileges compared to other animals. The purpose of this oath is to raise the urgency of horses among Muslims to always protect them, and take care of them for the sake of jihad in the way of Allah. In this case, there is a *targhib* (motivation) for the use of the word horse because it aims at noble things.³⁶

The diversity of the term *wasat* in the Qur'an has the potential to have a direction and purpose in bringing up varied philosophical meanings. Moreover, the term *wasat* is interpreted as a position, attitude, spiritual concept, or even action that does not have fanatical power between right extremists and left extremists. This needs interpretation in hermeneutic analysis, in line with this discussion, the author provides a grammatical and psychological hermeneutic approach according to Schleiermacher.

Distilling the Philosophical Meaning of the Term *Wasat*: Grammatical and Psychological Hermeneutics

Before going into the grammatical and psychological analysis carried out by Schleiermacher, it is better to review it first from the grammatical side. Etymologically, grammatical hermeneutics is the art of understanding while terminologically it is the process of interpreting language where the word is traced

Al-A'raaf) Juz 7 & 8, trans. Abdul Hayyie al-Kattani, vol. 4 (Jakarta: Gema Insani, 2013), 46.

³⁵ Wabbah az-Zuhaili Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj (Al-Mulk - An-Naas)* Juz 29 & 30, trans. Abdul Hayyie al-Kattani, vol. 15 (Jakarta: Gema Insani, 2013), 83.

³⁶ Zuhaili, 15:83.

when it is written. This means that the more he interprets into a text, in this case, seen from the side of dialectical language, the better his mastery of language and interpretation will be.³⁷ However, if one ignores these rules, the meaning will be far from what the interpreter intended.

Simply put, Schleiermacher emphasizes the diachronic side of the text, so that the text can be understood from its original speakers and first listeners. This is in line with what Walter J. Ong meant that a newly emerged word cannot be separated from the old meaning, even though it is physically too far from the current contemporary meaning, even though it has been intervened with dictionaries, the old meaning will continue to follow it.³⁸

Then some cannot be left out of Schleiermacher's grammatical, namely the relationship between parts of the text and the whole text (among parts of the text and the whole). On the one hand, Sahiron Syamsudin explains the grammatical process promoted by Schleiermacher and paired with the interpretation of the Qur'an. Some of these principles are: first, determining the meaning of the word and the context of its revelation that has been recognized by the speaker, in this case looking also at the *asbāb al-nuzūl* of the verse and dictionaries that are close to his time. Secondly, considering the meaning of the words in this case after and before the meaning is understood in a series of sentences: thirdly, paying attention between the parts and the whole text.³⁹

The following steps or methods of Schleiermacher's hermeneutics are offered from the explanation, namely grammatical hermeneutics and psychological hermeneutics. First, the position of analyzing through grammatical hermeneutics, that understand a meaning in the text, one must find out the meaning of words as well as the context of the word has been present amid the author and his audience,⁴⁰ the scope of grammatical interpretation is in line with the Koran which was present using Arabic in the 7th century. In line with the dynamic development of language so that it covers the terms, structure, and scope of language and text. Then pay comprehensive attention to the meaning of the word both the relationship between elements in the sentence and the relationship between sentences, which in this case is syntagmatic analysis. then in the last part the analysis of the continuity between the meaning of the word with the author's history, because language and history must be reviewed as a whole.

Second, in the position of analyzing with psychological hermeneutics, Schleiermacher argues that to understand a text is not only reviewing from the linguistic side but also paying attention to the psychological aspects of the author.⁴¹ Simply put, tracing and analyzing the verses of the Qur'an where this principle cannot be used as a whole to understand the psychology of Allah Swt. So, the impetus for the interpretation of why this verse was revealed is by looking at the

37 Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Quran*, 66.

38 Walter J. Ong, *Orality and Literacy* (USA and Canada: Routledge, 2002), 46.

39 Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Quran*, 66.

40 Schleiermacher, *Hermeneutics and Criticism and Other Writings*, 30.

41 Schleiermacher, 27.

causes, which in this case is *asbāb al-nuzūl*, of course by exploring the history behind the revelation of the verse of the Qur'an.

Grammatical Hermeneutics Analysis

In line with the term *wasat* that has been described above, it is necessary to draw the word through the principles of the text to find how the text has experienced dialectics from the time the text was written to the present era. First, the sentence of the verse derived from the term *wasat*, has a different tendency in meaning because it has changed the form of the word from the basic word form *wasat* itself. According to Ibn Manẓūr in his *Lisān al-'Arab*, the word *wasat* means something that is in the middle, fair, even quoting in the book of *Tanzīl al-'Azīz* in Q.S. Al-Baqarah 143 the word *wasat* means moderate, fair, the chosen people, the fairest even in other contexts is the best person from among them.⁴²

Meanwhile, according to al-Aṣḥāhānī, the word *wasat* when read with the letter Sin which has a *fathah* letter, is used for something that is united like one body. Even this attitude is in the middle between despicable and praiseworthy attitudes as in Q.S. Al-Qalam verse 28, sometimes the word *al-wasat* gives a figurative meaning that means trying hard, as well as in Q.S. Al-Baqarah verse 238, to some scholars the word *wuṣṭa* used in the verse the meaning the best prayer, some scholars say it is the afternoon prayer. It takes a hard effort to do it because it is squeezed by the time being busy working and time to rest.⁴³

In line with some opinions from the linguistic side explained by Wahbah Zuhaylī, from the five verses that use the term *wasat* with varied forms, the conclusion is that *wasat* is something that is chosen, noble, not inclined to despicable attitudes but dominant to praiseworthy attitudes, harmonizing in Q.S. Al-Baqarah verses 143, 238, Q.S. Al-Qalam verse 28 the term *wasat* historically means, that *wasat* trends in the area of attitudes, and morals, even in contemporary language *wasat* is often used in terms of religious moderation, and tolerance between religions, to humanize humans with commendable aspects not despicable.⁴⁴

The second principle is to look for the meaning of the word before and after the word you want to understand in a series of sentences.⁴⁵ This analysis can also be called syntagmatic analysis, where its relevance to Qur'anic studies is how the meaning does not only provide one meaning but has a religious meaning from one word.⁴⁶ The word *wasat* with all its derivations in the Qur'an. The memorization of the word *wasat* often means something that is defended, as explained earlier, but try to pay attention to the fragment of the verse Q.S. Al-Mā'idah verse 89,

42 Ibnu Manẓūr, *Lisān al-'Arab* (Beirūt: Dār al-Kutub al-'Ilmiyyah, 1993), 310.

43 Ar-Raghib al-Ashfahani, *Al-Mufradat fī Gharib al-Qur'an: Kamus Al-Qur'an*, trans. Ahmad Zain Dahlan, vol. 2 (Depok : Pustaka Khazanah Fawa'id, 2017), 766–67.

44 Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70, <https://doi.org/10.29332/ijssh.v3n1.277>.

45 Schleiermacher, *Hermeneutics and Criticism and Other Writings*, 27.

46 Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Quran*, 66.

which reads:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْإِيمَانَ فِكْفَارَتِهِ إِطْعَامُ عَشْرَةِ
مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرَ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَشْكُرُونَ

God will not take you to task for oaths which you may have uttered without thought,¹⁰¹ but He will take you to task for oaths which you have sworn in earnest. Thus, the breaking of an oath must be atoned for by feeding ten needy persons with more or less the same food as you are wont to give to your own families, or by clothing them, or by freeing a human being from bondage; and he who has not the wherewithal shall fast for three days [instead]. This shall be the atonement for your oaths whenever you have sworn [and broken them]. But be mindful of your oaths! Thus God makes clear unto you His messages so that you might have cause to be grateful.

Compared to Q.S. Al-Qalam verse 28:

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

Said the most right-minded among them: "Did I not tell you, 'Will you not extol God's limitless glory?'"

Along with the use of the word *awsat* in different verses, on the one hand, if traced it is still in the same origin as the word *wasat*. See Q.S. Al-Mā'idah verse 89, Wahbah Zuhaylī explains that *awsat* in this verse is more moderate in terms of the amount and quality of food commonly consumed by the public in general. Whereas in Q.S. Al-Qalam verse 28, leads more to the attitude of someone who is fair in giving religious opinions, the most generous attitude in material terms, and becomes a respected figure with his idealistic thoughts. As seen from the words before and after, the first is to feed the poor within the scope of payment of expiation for false oaths or intentional oaths. On the other hand, it is more about the attitude of a person who has a garden in the previous verse (Q.S. Al-Qalam: 27) because they feel prosecuted because they hinder the poor or the poor.

Moving on to the third principle is to pay attention between the parts and the whole. This means that the meaning of the verse can be understood by understanding each of the words contained in the sentence or vice versa can be understood as a whole verse.⁴⁷ In simple terms, it can be summarized by looking at the relationship of verses with verses or the relationship of letters with letters. About this term *wasat*, some of the Qur'anic verses mentioned above such as Q.S. Al-Baqarah verse 143 related to the previous verse, namely verse 142 because it still discusses the change of causation, as well as this *wasat* sentence is similar to the composition of QS Ali Imran verse 110. In summary, the term *wasat* is related to the *wasatiyyah* (moderate) nature of Islam and is reinforced by the testimony of the Prophet who stated the goodness and justice of his people.⁴⁸

⁴⁷ Syamsuddin, 66.

⁴⁸ Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj (Al-Faatihah - Al-Baqarah) Juz 1*

Psychological Hermeneutics Analysis

It should be noted that psychological hermeneutics according to Quraish Shihab only applies to the level of texts authored by humans. The opinion expressed by Schleiermacher is focused on the similarity of humanity between the interpreter and the author of the text, helping to understand the purpose of the text.⁴⁹ In simple terms, this process is analyzing the text with the author's psychology, but on the other hand, the spirit of psychological interpretation can be faced by looking at the reasons the verse was revealed (in this case *asbāb al-nuzūl*). Namely tracing what was behind the verse of the Qur'an was revealed.⁵⁰

First, Q.S. Al-Baqarah verse 143, regarding the revelation of this verse, is in line with the previous verse which explains the anxiety of the prophet Muhammad when instructed by Allah Swt. to change the *qibla* from Bayt al-Maqdis to Mecca. In line with the long wait of approximately sixteen to seventeen months, finally, the apostle of Allah answered his request. even narrated in *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim* from Barā', that during the tragedy of moving the *qibla* to the Kaaba, many Muslims died, and they did not know what their status was, but Allah answered them in the status of faith (Q.S. Al-Baqarah: 144).⁵¹

Second, Q.S. Al-Baqarah verse 238, corresponding to the revelation of this verse about approximately six hadith imams, narrated from Zayd bin Arqam: that at the time of the Prophet, we used to talk in prayer, that is, people were praying among us some were talking to the person next to them until the verse was revealed: Stand for the sake of Allah (in your prayer) with solemnity. So, with this verse, we were commanded to be silent and not speak during prayer. At the same time, in the explanation of the *wuṣṭa* prayer, Aḥmad, Bukhārī in his *tārīkh*, Abū Dāwud, and Ibn Jarīr al-Ṭabarī narrated from Zayd bin Thābit, that the Prophet used to offer the noon prayer, and it should be noted that this prayer was the hardest prayer according to the Companions at that time. So, this verse was revealed: keep all your prayers, and keep the *wuṣṭa* prayer. According to some narrations, this prayer is the *ḡubūr* prayer, and some have adhered to this opinion.⁵²

Third, Q.S. Al-Mā'idah verse 89, Ibn Jarīr al-Ṭabarī narrated from Ibn 'Abbās who said that when this verse was revealed to those who forbid women and meat to themselves. So, they asked the Messenger of Allah, O Messenger of Allah, what should we do about the oaths we have taken, so this verse was revealed. At the same time, al-Ṭabarī commented on this verse, that this is in line with those who forbid themselves with oaths, which in turn this verse revealed regarding their actions.

Fourth, Q.S. Al-Qalam verse 28, regarding the verse that the *asbāb al-nuzūl*

﴿2﴾ 1:275.

49 Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuann, dan Aturan Yang Patut Anda Ketahui dalam Memahami Al-Qur'an* (Tangerang: Lentera Hati, 2013), 444.

50 Muhammad Hamdan, "Filosofi Kafir dalam Al-Qur'an," *Tashwirul Afkar* 38, no. 02 (2020): 285–308, <https://doi.org/10.51716/ta.v38i02.25>.

51 Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj (Al-Faatibah - Al-Baqarah) Juz 1* ﴿2﴾ 1:275.

52 Zuhaili, 1:275.

of this verse begins with verse 17 which tells about the ability of the people of Mecca to deal with believers. As the garden owners can overcome the garden. It is narrated that there was a man from the tribe of Thaqīf, he was a Muslim and had a field of dates and crops near Ṣan‘a. When he was alive, he often had a field of dates and crops. When he was alive, he often gave his crops to the poor, but when he died and was succeeded by his children, he was reluctant and hindered the poor and they indicated that they did not want to share their crops. So immediately Allah burned and destroyed their garden with fire.⁵³

Fifth, Q.S. Al-‘Ādiyāt verse 5, narrated by Bazzār, Ibn Abī Ḥātim, and Ḥakīm from Ibn ‘Abbās, said, the Prophet sent a troop of horses, and for one month there was no news at all. So, this is the reason for the revelation of Surah Al-‘Ādiyāt.⁵⁴ About this verse, Allah Swt. swears by the horse, because on the one hand, it has a privilege when running that is not possessed by other animals. Even further, this horse is a noble vehicle because it was determined on the Day of Judgment for the reason that it was useful during the war among the Arabs and was very important to them.

From some of the explanations above regarding the *asbāb al-nuzūl* of each verse that has the derivation of the word *wasat*, the philosophical alignment that the term *wasat* is not only on the side of human characteristics but on other material buildings that are characterized by fair treatment, wise and even admired by their circles. Even on the one hand, in the grammatical position of the term *wasat*, the literal meaning dominates and is in harmony with the meaning in psychological analysis. At the same time, the material object followed by the word *wasat* influences the sentence after or before. That is, philosophically, the middle attitude provides a moderate attitude by the reasons Wahbah Zuhaylī gave for giving the interpretation of *wasat* is a moderate attitude that is not extremist to the right or the left. So that if it is harmonized with the meaning of *wasat*, there is a gradual reconstruction by the text after or before which on the other hand provides information that the middle position does not always imply a mere position, but an action both verbally and by deed.

Philosophical Implications of the Term *Wasat* for Modern Society

The complex problems of society do not rule out the possibility of having a gap in creating a conflict resolution and peace amid the roar of freedom of religion. On the one hand, moderation is not only limited to freedom of religion but also how the actualization of the attitudes and ethics of each individual provides benefits and peace from the teachings that have been held from their religious principles. At the same time, on a broader scope, many Western writers, including Bernard Lewis, describe Islam as the cause of the emergence of extremism and terrorism.⁵⁵ So, it

53 Zuhaili, *Tafsir Al-Munir: Aqidah, Syariat, Manhaj (Al-Mulk - An-Naas) Juz 29 & 30*, 15:81.

54 Zuhaili, 15:83

55 Muhammad Adil Iqbal and Shaikh Abdul Mabud, “Challenge of Globalisation to the Muslim Ummah: Religious Extremism and the Need for Middle Path (Wasat),” *Strategic Studies*

is necessary to harmonize the essence and substance of Islam itself by touching on the realm of moderation to create an environment of tolerance and peace.

The term *wasat* with all forms of meaning explained in the tafsir, provides a conclusion on a simple scale that *wasatiyyah* Islam is an offer to create how speech and behavior work together in creating a space full of justice and provide orientation to goodness. Quraish Shihab conceptualizes *wasatiyyah* Islam with a practical and pragmatic structure in improving moral quality and straightening the way of thinking that is not fanatical and extremist.⁵⁶ So, the philosophical broadening of the term *wasat* will form in the body of each individual and not only be limited to the cognitive side.

Not only the sociological aspect, the presence of an increasingly massive media onslaught does not rule out the possibility of providing space for divisions both personally and in groups in influencing the ideology and Islamic paradigm of the community. Media activities have a major impact on people's social activities, because this impact makes a person's behavior experience a mismatch between the virtual world and the real world. In addition to the massive development of media with all its problems, the universality of Islam is closely related to the issue of one of the characteristics of Islamic da'wah, namely the attitude of *wasat*y or moderate.⁵⁷

At the same time, modern life today is always faced with several problems that are identified as complex and rather complicated due to the massive dynamics of incoming information so that social change becomes contaminated due to inappropriate use and filtering of information.⁵⁸ The role of this moderate concept is then to harmonize people's perspectives on behavior, actions, and also how social community interaction so that discrepancies do not occur continuously.

Simply put, the moderate attitude that arises from Wabbah Zuhayli's interpretation has a reason because he has practiced in advance by always respecting the differences in views on *fiqh* issues, especially leading to the *mazhab*, even though he is a Hanafi school. This is what then becomes a turning point in the meaning of the word *wasat*, which in literal terms is only limited to the middle oriented to position or place, through the development of modern-contemporary interpretation brought by Wabbah provides a new perspective by looking as a whole and at the same time he still considers the needs of the community in social issues. Thus, the author finds harmonization of meaning in the term *wasat*, a broadening of meaning that is different in context but has the same urgency and orientation.

39, no. 3 (2019): 73–88, <https://doi.org/10.53532/ss.039.03.00106>.

56 Nur Huda, Nur Hamid, "Konsep Wasathiyyah M. Quraish Shihab dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)." *International Journal Ihya Ulum Al-Din* 22, no. 2 (2020): 198–231.

57 Engkos Kosasih, "Literasi Media Sosial dalam Pemasarakatan Sikap Moderasi Beragama," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 263–96, <https://doi.org/10.37302/jbi.v12i2.118>.

58 Abu Yazid, *Islam Akomodatif* (Yogyakarta: LKiS, 2004), 3.

Conclusion

In general, the concept of *wasatiyyah* Islam provides an understanding of moderation that tends to a peaceful and friendly Islamic behavioral relationship. The term *wasat* becomes a benchmark in one of the interpretations offered by Wahbah Zuhaylī in projecting various explanations of the verse relating to *wasatiyyah* Islam.

Along with Schleiermacher's approach, the term *wasat* finally reaches the limit of understanding interpretation and dispels the misunderstanding because the distance in exploring is quite comprehensive from the grammatical and psychological sides. At the same time, the harmonization of the meaning of *wasat* is hermeneutically quite in line with the current conditions of modern society. Problematic issues that continue to grow do not mean that the solution and solution seekers stop but provide opportunities to bring up various solutions according to the perspectives seen by the community.

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