

TOLERANT ISLAM FROM THE POINT OF ISLAMIC LAW IN WASATHIYAH ISLAMIC VIEWS

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Abstract - This study discusses the application of Islamic law in the Wasathiyah Islamic concept, this study aims to understand the application of Islamic law in the Wasathiyah Islamic concept, and the method used is the process of studying books and writings. Writings from experts regarding wasathiyah Islam, and the result is that the current application of Islamic law has the nuances of wasathiyah, the results of this study conclude that the understanding of religion and its practice, and requires its practitioners to stay away from extremism against themselves and other parties. As demanding it also avoids being easy-going in all areas of life

Keywords: Wasathiyah, Islamic Concept, Islamic Law, Expert.

1. Introduction

The current contemporary era is very different from a few decades ago, the information that can be obtained today can be reached or reached in seconds across countries, in contrast to a few years ago where at that time the world community was still limited in the delivery of information. Such a tremendous development has had a huge impact on the people of the world, including the Islamic community itself. Internet access that is very easy to obtain can help Muslim communities increase their knowledge, especially about deepening Islam. The internet is one of the media for the spread of Islam today. It is also very much loved by Muslims and Muslimat, it is hoped that this can give birth to religious experts who understand religious issues comprehensively.

However, the easy access to the internet by all groups, especially the Islamic community, has led to a very concerned event, namely blind fanatics towards one view in Islam. This kind of behavior will certainly have a negative effect on the Muslim community itself, they blame each other and even disbelieve.

The influence of Radicalism or Khawarij as a strong sect tends to feel the most self-righteous, especially in matters of fiqh differences in the realm of furu'iyah. Meanwhile, Islam itself brings teachings that are full of peace and safety. Therefore, we feel the need to discuss the concept of Islam which is full of tolerance in various opinions, under the auspices of Wasathiyah Islam.

2. Related definitions

Wasathiyah Islam is one of the teachings of Islam. The word wasathiyah is taken from the word wasatha which means Islam wasathiyah, namely the Islamic word which is given the adjective wasathiyah. The word wasathiyah is taken from the

word wasatha which gives rise to the word al-wasathu, meaning the middle one.¹ In Qamus al-Tarbiyyah, exemplified al-Thabaqah al-Wasathiy means middle class.² Regarding the word wasatha in the Qur'an, according to Ragib al-Ashfahany, there are four places, namely in Q.S. Al-Baqarah verses 143 and 238, al-Qalam 28; Al-Isra 78.³ As for the Encyclopedia of the Qur'an, the word wasatha means an intermediate position between two opposing positions. It can also be understood as everything that is good and commendable according to its object. For example, courage is midway between nature and fear, generosity is an intermediate position between extravagance and miserliness. The word wustha is mentioned five times in the Qur'an, namely in Q.S. Al-Baqarah (2): 143 and 238; Al-Ma'idah (5): 89; Al-Qalam (68): 28 and Al A'diyat (100) 5. Basically the use of the term wasath in these verses refers to the meaning of "middle", "fair" and "choice".⁴

As for the understanding of Islamic law is law that originates and becomes part of the religion of Islam, this is the opinion of Abdul Ghani Abdullah, he also mentions that the conception of Islamic law is the basis and legal framework set by Allah.⁵ Islamic law can also be interpreted as a system of rules based on rules based on the revelation of Allah swt. And the sunnah of His Messenger regarding the behavior of the mukallaf which is recognized and believed, which binds all his followers.⁶

3. Wasathiyah Islamic Values

Muslims as people who are always in an intermediate position, appear as the chosen people who become martyrs” in the sense of being witnesses or being witnessed and imitated, also appearing as role models and benchmarks of truth. Islam does not want extreme groups because it symbolizes narrowness and rigidity in dealing with problems. Ideologically, Muslims adhere to a system of balance, unlike people who drift into the life of materialism and completely ignore spiritual life, unlike people who only pay attention to spiritual life and ignore physical life. The middle position urges Muslims to appear to hold social interactions, dialogue and openly with all parties who have different religious, cultural and civilization backgrounds.⁷

Likewise, Islam actually requires attention to individual interests but must not forget social interests, because humans are created as individuals who are in the midst of social life. Therefore, individual piety must be balanced with social piety, especially in the field of mu'amalah. Wasathiyah values are also related to the reality of diversity in this life. In The Wisdom Al-Qur'an Al-Karim it is explained that the

¹ Ahmad Warson Munawwar, Al-Munawwar Kamus Arab-Indonesia, Yogyakarta, 1984, p.1662

² Muhammad Ali al-Khauy, Qamus al-Tarbiyyah: inkiliyzy-‘Araby, Dar ilmi li al-Malayin, 1980, p. 299

³ Ragib Al-Ashfahany, Mu’jam Mufradaat al-Fazh al-Qur’an, Dar al -katib al-‘Araby, p. 702

⁴ M. Quraish Shihab, Ensiklopedia Al-Qur’an, Lentera Hati, Jakarta, 2007, p. 1070-1071.

⁵ <https://penerbitbukudeepublish.com/materi/pengertian-hukum-islam/>

⁶ https://id.m.wikipedia.org/wiki/Hukum_Islam_di_Indonesia#/search

⁷ M. Quraish Shihab, Ensiklopedia Al-Qur’an, Lentera Hati, Jakarta, 2007, h. 1071

world was created by Allah in diversity and plurality, whether it involves environmental aspects, beliefs, or races. Important values in the Islamic concept of wasathiyah include, among others:⁸

1. The ability to appreciate the principle of balance between various human potentials, both physical, mental and spiritual potentials must develop together.
2. Being able to realize that humans are individual beings who must respect social life and the lives of others, because they need each other.
3. Willingness to accept diversity in various ways, both physical diversity, skin color, ethnicity, beliefs, thoughts, views and so on.
4. Capable in social interaction, dialogue, communication and openness with all parties who have different religious, cultural and civilization backgrounds.
5. Ability to not get carried away in the life of materialism by completely ignore the spiritual life, not only pay attention to the spiritual life by ignoring the physical life.
6. The ability to be moderate, namely not extreme, not feeling self-righteous, but being moderate, fair and choice.
7. Able to develop and be an example of tolerance (tasamuh), in the form of a willingness to openly accept differences, have mutual respect and respect for the existence of each different party.
8. Becoming a martyr, namely being a witness to the implementation of the principle of being fair and just and being an example or being witnessed as the chosen people.

4. Application of Wasathiyah Islam in Islamic Law

Before discussing the application, the author presents several important steps that need to be considered for the establishment of Wasathiyah, including:⁹

1. Correct understanding of the texts of the holy verses of the Qur'an and hadith
2. Bringing together faith and knowledge as well as material creativity and spiritual nobility, as well as economic strength and moral strength.
3. Inviting to reform in accordance with religious guidance and demanding from the experts to carry out ijtihad in its place.

Furthermore, to apply wasathiyah in life, especially Islamic law, both personally and in society, serious efforts are needed to be confirmed by: correct knowledge/understanding, balanced and controlled emotions, and continuous vigilance and prudence.

As for the application of wasathiyah in law, wasathiyah taught by Islam in the field of law is found, among others, by the existence of what is called Maqashid Asy-Syariah, namely the purpose of religious guidance which should always be considered in the context of understanding Islam and establishing its laws. The objectives are

⁸ Kamrani Buseri, *Islam wasathiyah dalam perspektif Pendidikan*, 2015, h. 5

⁹ M. Quraish Shihab, *Wasathiyah*, Lentera hati, 2020, h. 181

formulated in five main points. Religion is prescribed by Allah to maintain religion itself, soul, mind, property, and human honor. There are legal provisions that are definite and unchanged, but in their application, certain conditions are required to be fulfilled at the same time taking into account the social conditions.

The law of cutting off hands for thieves, for example, does not necessarily apply to all who steal. But it must first be seen, among other things, the value of the stolen goods, then whether the goods are placed in a reasonable place, and whether the thief has ownership of the stolen goods, then whether it occurs in normal times. Another example is that adultery does not happen immediately unless there are four people who witness for sure.

Thus Islam balances between legal provisions that are certain and cannot be changed, with special provisions relating to the details of their application.¹⁰

4. Conclusion

Wasathiyah is a system that demands an understanding of religion and its practice, and requires its practitioners to stay away from extremism towards themselves and others, as well as demanding it also avoid being easy-going in all areas of life. Therefore, implementing wasathiyah requires jihad, ijtihad, and mujahadah. Even in legal matters, religious law in hudud matters is not immediately carried out, it must meet the conditions that have been determined.

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¹⁰ M. Quraish Shihab, *Wasathiyah*, Lentera hati, 2020, h. 59