



Moderate Islam in Yusuf Qardhawi's Perspective

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Abstract : *In today's contemporary era, we often witness the appearance of a fierce, anarchist face of Islam that instigates various forms of social violence. Whereas the portrait of Islam presented by radical circles is not absolute and the only correct Islamic construction. This is because the religious construction that they present socially to the wider community in their rigid, intolerant, and sometimes anarchic form is only one of the results of their reading of the fundamental Islamic doctrines: the Qur'an and the Sunnah which are multi interpretative. It is at this point that presenting a reading of Islam with a moderate style becomes very significant. One of the contemporary Muslim scientists who has done many readings while presenting a portrait of moderate Islam is Yusuf Qardhawi. In most of his works, Qardhawi presents a moderate Islamic discourse. According to Qardhawi, one of the most fundamental characteristics of Islam is wasathiyah which means moderate. This article seeks to explore the construction and application of Yusuf Qardhawi's moderate Islamic thought with a critical-philosophical approach.*

Keywords : *Islam, Moderate, Yusuf Qardhawi, Wasathiyah, Tawazun*

Abstrak : *Dalam era kontemporer dewasa ini, kita sering menyaksikan tampilnya wajah Islam yang garang, anarkis, dan menyulut berbagai bentuk kekerasan sosial. Padahal potret Islam yang ditampilkan oleh kalangan radikal tidaklah bersifat absolut dan satu-satunya konstruksi Islam yang benar. Sebab konstruksi keberagaman yang mereka tampilkan secara sosial kepada masyarakat luas dalam bentuknya yang rigid, intoleran,*

dan terkadang anarkis, hanyalah salah satu bentuk hasil pembacaan mereka terhadap doktrin-doktrin fundamental Islam: Al-Qur'an dan Sunnah yang bersifat multi interpretatif. Pada titik inilah, menghadirkan kembali pembacaan terhadap Islam yang bercorak moderat secara komprehensif dan holistik menjadi sangat signifikan. Salah seorang ilmuwan muslim kontemporer yang telah melakukan banyak pembacaan sekaligus menampilkan potret Islam moderat adalah Yusuf Qardhawi. Hampir di sebagian besar karyanya, Qardhawi menyuguhkan wacana Islam yang bercorak moderat. Menurut Qardhawi, salah satu karakteristik paling fundamental dari agama Islam adalah wasathiyah yang berarti moderat. Artikel ini berupaya mengeksplorasi konstruksi dan aplikasi pemikiran Islam moderat Yusuf Qardhawi dengan pendekatan kritis-filosofis.

Kata Kunci : Islam, Moderat, Yusuf Qardhawi, Wasathiyah, Tawazun

A. Introduction

When referring to Qur'an, there are two titles given to Muslims namely *khoiru ummah* (the best people) in the letter Ali Imran verse 110 and *ummatan wasathan* (moderate people) in the letter Al-Baqarah verse 142.¹ The term *wasath* means an intermediate position between two opposing positions. It can also be understood as all that is good and commendable according to its object. For example, courage is intermediate between carelessness and fearlessness, generosity is intermediate between wasteful and miserly.²

All uses of the term *wasath* in various contexts in the Qur'an have a positive connotation. Muslims are given the title of *ummatan wasathan* (moderate people), namely as people who are always in an intermediate position. They must appear as the chosen people who become martyrs in the sense of people who become witnesses or are witnessed and emulated. Here Muslims must show their existence as middle people in a middle position.

The middle position calls on Muslims to appear to hold social interaction, dialogue and be open with all parties who have different religious, cultural, and civilization backgrounds. In this way, they can act fairly towards all parties, as well as act as a fair witness. With the position of

¹ Nur Kholis Setiawan, *Pribumisasi Al-Quran* (Yogyakarta: Kaukaba, 2012). 223-234.

² Sahabuddin, *Ensiklopedia Al-Qur'an: Kajian Kosakata* (Jakarta: Lentera Hati, 2007). 1070-1071.

ummatan wasathan, Muslims also give the impression that they are not isolating themselves from the social environment in which they live because this method does not allow them to carry out their functions properly.³

Meanwhile, extreme or puritan Islam presents a religious panorama that is characterized by absolutism, rigidity, puritanism, intolerant of various religious differences, and literal understanding of the text of the Qur'an and hadith. In addition, they raise the banner of hatred, hostility, and violence not only against internal Muslims but also against external non-Muslim groups.

Puritans don't care about living Islam and a dynamic Islam. Various sociological and anthropological forms of Islam, whether from the present or the past, are declared irrelevant and even distorted. On the other hand, puritans are totally obsessed with and infatuated with imagined Islam—whether as a past imagined in the form of mythology or a future imagined in the form of a promised utopia.⁴

The troubling problem is that everything practiced by the puritans will be justified and legitimized as God's absolute law, which cannot be negotiated. Critical questions or even more so any lawsuits are not permitted, different interpretations are not given the slightest freedom and the process of critical reasoning is silenced. All the attitudes and actions of the puritans by them will internally be sovereign on behalf of God so that all their behavior seems to imply God's punishment which must apply and anyone must submit to it. They build religious authority on the pretext of divinity that humans cannot resist.⁵

In today's contemporary era, we often witness the appearance of the face of Islam which is fierce, anarchist, and incites various forms of social violence. Even though the portrait of Islam presented by radicals is not absolute and the only correct construction of Islam. Because the religious construction that they present socially to the wider community in a rigid, intolerant, and sometimes anarchist form, is only one of the results

³ *Ibid*, 1071.

⁴ Khaled Abou Al-Fadl, *Selamatkan Islam dari Muslim Puritan* (Jakarta: Serambi, 2006), 336-337.

⁵ Zaprul Khan, *Islam Yang Santun dan Ramah, Toleran dan Menyejukkan* (Jakarta: Quanta EMK, 2017), 102-103.

of their reading of the fundamental Islamic doctrines: Qur'an and Hadith which are multi-interpretative in nature.⁶

It is at this point that presenting a comprehensive and holistic reading of moderate Islam becomes very significant. One of the contemporary Muslim scientists who has done many readings while presenting a portrait of moderate Islam is Yusuf Qardhawi. In most of his works, Qardhawi presents moderate Islamic discourse. According to Qardhawi, one of the most fundamental characteristics of the Islamic religion is *wasathiyah* which means moderate, or in another expression, namely *tawazun* which means balance.⁷

In Qardhawi's view, Islam is the middle way in all things, both in terms of concepts, creeds, worship, behavior, relations with fellow human beings, and in legislation. This is what God calls the "straight path", the path that distinguishes humans from the path of adherents of various religions and philosophies who become the followers of "those who are angry with God" and the path of "those who go astray", that is, those whom his concept of life is not spared from transgression or waste and neglect.⁸

When approaching the fundamental doctrines of Islam, the Qur'an, and hadith, moderates do not forget the particular texts of the Qur'an and hadith, but at the same time do not separate them from global purposes. All the particular texts contained in the texts of the Qur'an and hadith are understood within the framework of universal purposes. In other words, the moderate approach always seeks to combine particular texts with their universal goals and to understand particular precepts within a broad universal framework.

Globally, for some Muslims, Islam is read in a literalistic-scripturalistic manner which causes radical and extreme religious attitudes, tends to close their eyes, and less sensitive to change. They often rely on particular texts with simplistic understandings and far from the universal intentions behind them. On the other hand, there are some Muslims who are lax, or even ignorant, of Islamic principles. They often interpret Islamic teachings in terms of their interests. They are closer to secularism and

⁶ Zaprulkhan, *Signifikansi Epistemologi Pembacaan Hermeneutis Ali Harb* (Yogyakarta: Idea Press, 2017), 178-179.

⁷ Yusuf Qardhawi, *Karakteristik Islam*, ed. by Rofi' Munawwar Tajuddin (Surabaya: Risalah Gusti, 1995), 141.

⁸ Yusuf Qardhawi, *Islam Jalan Tengah* (Bandung: Mizan, 2017), 22.

atheism than to Islam, even by some people, they are considered to have left Islam.

With the breadth of knowledge and clarity of argumentation, Qardhawi rejects the two extreme attitudes of literalism and secularism in religion. Exploratively and argumentatively, he shows that Muslims stand in the ranks of those who firmly take the middle way, the path of those who have a true understanding, is not arrogant with their group's opinions, are open to differences, and reject extremism and anti-liberalism.

It is hoped that Muslims will not be trapped and influenced by narrow, extreme understanding models from textualists, and also not be dragged down by wild understandings from liberals who often go too far. Muslims must be able to spread mercy to all inhabitants of nature; Muslims must be cool and calm people, far from scary faces or soft faces that always obey other people's wishes. As well as Muslims must have the ability to understand the text of the Shari'a in its context and practice the teachings of their religion carefully and proportionately.⁹

This article attempts to explore the construction and application of Yusuf Qardhawi's moderate Islamic thought with a critical-philosophical approach to reveal the fundamental structure of philosophical thought. The critical-philosophical approach is more scientific, open, dynamic, and has an inclusive pattern, and is not partitioned and not compartmentalized by a tradition.¹⁰ This approach seeks to explore the structure of Yusuf Qardhawi's philosophical thought. Because with his concept of moderate Islam, Yusuf Qardhawi seeks to construct thoughts that are open and inclusive of all forms of diversity regardless of cultural identity, ethnicity, language, nation, and religion as long as we can work together in positive matters.¹¹

As far as the author's observation, there has not been a scientific work that seriously and completely examines moderate Islamic thought from the perspective of Yusuf Qardhawi specifically. It must be admitted that there have been several articles that have highlighted the style of Yusuf Qardhawi's thought, but generally only partially, namely photographing a

⁹ Yusuf Qardhawi, *Dirasah Fi Fiqh Maqashid Asy-Syari'ah* (Mesir: Dar Asy-Syuruq, 2006).

¹⁰ M. Amin Abdullah et al, *Mencari Islam: Studi Islam Dengan Berbagai Pendekatan* (Yogyakarta: Tiara Wacana, 2000), 1-25.

¹¹ *Ibid*, 59-60.

small part of his thought, such as the *Non-Tasyri'iyah Sunnah* according to Yusuf Qaradawi¹² and *Islam and Democracy*.¹³

So far, at least there is an article that seeks to analyze the concept of tolerance that was rolled out by Yusuf Qardhawi. The article is Irwan Masduqi's writing on the Criticism of Radicalism and Fanaticism of sects from Yusuf Qardhawi's Perspective. In the article, Irwan Masduqi describes Yusuf Qardhawi's thoughts on spreading the spirit of tolerance and eradicating fanaticism. The stressing point of the article talks about radicalism and constructive solutions to overcome it. In detail, Irwan Masduqi describes the various characteristics of radical groups, the factors that lead to the emergence of radicalism, and solutions to overcome radicalism which all present the views of Yusuf Qardhawi.¹⁴

Nevertheless, Irwan Masduqi has not explained extensively and in detail the construction of Yusuf Qardhawi's thoughts on moderate Islam. Likewise, Irwan Masduqi has not mentioned the application as well as the relevance of moderate Islamic thought constructed by Yusuf Qardhawi. The emphasis point studied by Irwan Masduqi is Yusuf Qardhawi's ideas regarding radicalism with its various characteristics, the reasons for its emergence, as well as the solutions offered by Yusuf Qardhawi. In the end, with this article, Irwan Masduqi wanted to show Yusuf Qardhawi's ideas which were tolerant and inclusive.

B. The Definition of Moderate Islam and Its Meaning

The term moderate or moderation comes from Arabic, namely from the word *wasath*. According to Raghīb al-Ashfahani, the word *wasath* has various meanings. The word *wasath* can mean the middle state of something, namely the part of something that has two ends that are the same size. Sometimes the word *wasath* is used for something that has a commendable side and a despicable side, like something that is between good and bad. The word *wasath* is also used as a middle ground between

¹² M. Tarmizi Jakfar, *Otoritas Sunnah Non-Tasyri'iyah* according to Yusuf Al-Qardhawi (Yogyakarta: Ar-Ruzz Media, 2011).

¹³ "<https://www.academia.edu>," accessed 5 September 2018.

¹⁴ Irwan Masduqi, *Berislam Secara Toleran* (Bandung, 2011), 116-129.

the attitude of *ifrath*, which is crossing the line or overdoing it, and the attitude of *tafriith*, namely being reckless, careless, or being negligent.¹⁵

According to Wahbah al-Zuhaili, in the context of our lives today, *wasatiyyah* means moderation and balance in various matters including beliefs, morality, and in running the socio-political system and government.¹⁶ Here Wahbah al-Zuhaili frames the meaning of *wasatiyyah* with a spectrum of meaning that is quite broad in scope. *Wasatiyyah* is not only in terms of our personal beliefs, morality, and personal character but also has to carry socio-political implications, namely our attitude of moderation in the treatment of different parties, as well as in implementing a system of socio-political order and government. In other words, moderation in Islam is not only personal-individual but also social-collective.

Meanwhile, in Yusuf Qardhawi's view, one of the most fundamental characteristics of the religion of Islam is *wasathiyyah* which means moderate, or in another expression, namely *tawazun* which means balance. Whereas what is meant by *wasathiyyah* or *at-tawazun*, is a balance between two paths or two directions that face each other or are contradictory, where one of the two paths cannot affect itself and ignores the other. Likewise, neither of the two directions can take precedence over and surpass the other.

Some examples of two conflicting directions are *ruhhiyah* (spiritualism) with *maddiyah* (materialism), *fardiyah* (individual) with *jama'iyah* (collective), *waqi'iyah* (contextual) with *mitsaliyyah* (idealism), *tsabat* (consistent) with *taghayyur* (changes) and so on. The meaning of *tawazun* between the two directions is that each direction equally erases its field, and at the same time, it also gives its rights fairly according to the portion allotted for it without adding or subtracting, without exceeding or deviating.¹⁷

In Qardhawi's view, Islam is the middle way in all things, both in terms of concepts, creeds, worship, behavior, relations with fellow human beings, and in legislation. This is what God calls the "straight path", the

¹⁵ Raghīb Al-Ashfahani, *Mu'jam Mufrodat Alfadz Al-Quran* (Libanon: Darul Kutub Al-Ilmiyah, 2008), 594-595.

¹⁶ Wahbah al-Zuhaili, *Tafsir Al-Munir Jilid 2* (Jakarta: Gema Insani, 2016). 578. See in Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam* (New York: Oxford University Press, 2015), 246.

¹⁷ Qardhawi, *Karakteristik Islam...*, 141.

path that distinguishes humans from the path of adherents of various religions and philosophies who become the role model of "those who are angered by God" and the path of "those who go astray", that is, those whom his concept of life is not spared from transgression or waste and neglect.¹⁸

In the context of *wasathiyyah*, Qardhawi describes several meanings in detail. *First*, *Wasathiyyah* means fair. Among the meaning of *wasathiyyah* which characterizes Muslims as stated in the verse in the verse (QS. 2: 143) and the eligibility of Muslims to be witnesses for humans are: fairness, which is a condition for accepting the testimony of a witness. If it's not fair, his testimony will definitely be rejected. As for a witness and a just judge, all mankind will accept his testimony and decision.

The interpretation of *al-wasth* in this verse is the same as *al-adlu* as narrated by Prophet. Imam Ahmad narrated from Abi Sa'id al-Khudzri, that the Messenger of Allah interpreted the *al-wasth* in that verse as *al-adlu*. *Al-adlu*, *at-tawassuth*, and *tawazun* are three words that have the same meaning. Fair in essence is the middle between two opposite sides, or two opposite sides, not leaning or leaning towards one of them. In other words, fair is *muwazanah* (comparison) between these sides by giving each of them their rights without being reduced or exaggerated.¹⁹

At this point, we need to briefly explore the meaning of *ummah wasath* in verse 143 of the letter al-Baqarah. The verse states: "Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed, it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Mercif". (QS. Al-Baqarah 2: 143).²⁰

This verse includes the verses that were revealed in Medina, where the people that the Qur'an referred to at that time were Jews, Christians, and Muslims. In several narrations, it is stated that the reason for the revelation of the above verses is related to the change of Qibla. Previously, when the Prophet was in Mecca amidst polytheists, the Qibla that was used

¹⁸ Qardhawi, *Islam Jalan Tengah...*, 22.

¹⁹ Qardhawi, *Karakteristik Islam...*, 146.

²⁰ Abdullah Yusuf Ali, *The Meaning of the Glorious Qur'an Text, Translation and Commentary* (Beirut: Dar-al-Fikr, 1999), 19.

as the direction of worship was Bait al-Maqdis, not the Ka'bah, so that Muslims were not considered to legitimize pagan beliefs, bearing in mind the many idols that were around the Ka'ba at that time. After the Prophet migrated to Medina and was amid the Jews and Christians, when social and political conditions changed, God ordered to move off the Qibla towards the Kaaba with the aim of not matching the Qibla of the Jews at that time, and reinforcing the teachings brought by Ibrahim with the Kaaba as its symbol.²¹

According to Quraish Shihab when interpreting this verse, wasath people are middle people who are moderate and become role models, so their existence in the middle position is in accordance with the position of the Kaaba which is also in the middle. The middle position makes humans not side with left and right, which leads humans to be fair. The middle position makes a person visible to anyone in different directions, and at that time he can be an example for all parties. That position also makes it possible to watch anyone and anywhere. God made the Muslims in a middle position so that they would be witnesses to the actions of humans, namely other people.²²

There are also those who understand *ummatan wasathan* in the middle sense in the view of God and the world. Not denying the existence of God, but also not adhering to polytheism (many Gods). The Islamic view is that God is the Most Existent and He is the One and Only. The Middle one is also the view of Muslims about the life of this world. One doesn't deny and judge it as Maya but doesn't think that worldly life is everything. The Islamic view of life is that besides the world there is also the hereafter, success in the hereafter is determined by faith and good deeds in this world. Man must neither sink in materialism nor soar in spiritualism. When the gaze is directed to the sky, the feet must remain on the ground. Islam teaches its people to reach worldly material but with heavenly values.²³

When reading the verse, Ismail Raji al-Faruqi gave an interesting interpretation: "Islam is the religion of golden mean. It is both general and particular, universal and specific, formal and contextual, monolithic and pluralistic, individualistic and socialistic; and that is its strength ... Islam is the religion of balance ... its very axiology is always a delicate balancing

²¹ Setiawan, *Pribumisasi Al-Quran...*, 226.

²² M. Quraish Shihab, *Tafsir Al-Mishbah: Vol.1* (Jakarta: Lentera Hati, 2002), 325.

²³ *Ibid.*

between two evils or a subtle combination of disparate values ... standing between the doer of too much and the doer of too little”.²⁴

Al-Faruqi sees Islam as the golden mean, as the best middle way. This golden mean includes general and particular dimensions, universal and specific, formal and contextual, monolithic and pluralistic, individualistic and socialistic. This golden mean of moderation is the strength of the Islamic religion.

Second, wasathiyyah means consistency. *Wasathiyyah* means consistency in the path which is far from tendencies and deviations. So, a straight path, or in the Qur'anic language, *shirathal mustaqiim* is a straight road that lies between winding roads leading to certain parts. So, if we draw a lot of lines and then bring them together in the two opposite directions, then the line that lies between the many lines should be straight. As a consequence of the existence of this community as a middle community between winding paths (misguided ideologies), this community is required to be a mediator between ummah who are heading for a crooked path.

Islam teaches Muslims to avoid the extremities of these two groups and should always adhere to the moderate path, which is the path of those who are blessed by God and given favors from the Prophets, honest people, martyrs, and pious people.

Third, wasathiyyah is proof of goodness. Likewise, *wasathiyyah* is a proof of goodness, a figure of excellence and privilege both on the material and spiritual sides. In material matters, for example, we see that the most important appointment is the middle one (not one-sided). We also see that the leader of the group is always in the middle, while his followers are around him. In spiritual matters, for example, we find that *tawasuth* (moderate) is always better than extremism. Prophet is a person who is in the midst (*wasathan*) of his people, meaning the noblest among them in terms of lineage and descent.²⁵

Fourth, Wasathiyyah reflects security and as proof of strength. *Wasathiyyah* reflects a safe place, far from danger. Outskirt areas are usually always threatened by distress and easily damaged, in contrast to the middle area, where this area is maintained and looked after by what is around it.²⁶ Likewise with a moderate system with moderate people as well.

²⁴ Kamali, *The Middle Path of Moderation in Islam...*, 31.

²⁵ Qardhawi, *Karakteristik Islam...*, 147-148.

²⁶ *Ibid*, 149.

Wasathiyyah is also a testament to strength. Then the middle area is the headquarters (center) of power. Don't you see that youth is actually a phase of strength between the weaknesses of childhood and old age? Isn't the sun in the middle of the day stronger than when it is on the horizon (morning) and dusk (afternoon)?²⁷

Fifth, Wasathiyyah is the center of unity. *Wasathiyyah* is the center of unity and at the same time reflects the common ground. Therefore, when the periphery areas grew in number until they were countless, then the middle area remained only one. Maybe even the outskirt areas will meet there (the middle area earlier). So, that area is the middle area and it is he who is the center point. This will be increasingly evident in various aspects, both material aspects (thoughts) and spiritual aspects (mentality).

Therefore, the sects of extremist thought always lead to divisions and mistakes among these people, which will not happen in a balanced or moderate thought system.²⁸

The various scopes of the meaning of moderation explained by Qardhawi once again show a very broad spectrum of the meaning of moderation as wide as the philosophy of life itself.²⁹ So moderation is a broad and comprehensive concept of morals, law, economics, and even international issues. Thus, if *wasathiyyah* has all of the above features, it is not surprising that these privileges are evident in every aspect of Islam. It is from the *nadhariyah* (theoretical) or *amaliyyah* (operational) aspects or from the *tarbiyah* (educational) and *tasyri'iyah* (legislative) aspects.³⁰

C. Characteristics of Moderate Islam

Globally, the characteristics of moderate Islam or Islamic moderation include four major elements that are interrelated with one another, namely *rabbaniyyah* or divinity, *insaniyyah* or humanity, *akhlaqiyyah* or morality, and *waqi'iyah* or contextual.

1. Divinity (*Rabbaniyyah*)

The first characteristic of Islamic moderation is divinity. Divinity, as said by Arabic language experts, is an artificial infinitive (*masdhar*) that is returned to the word "*Rabb*", added with the letters *alif* and *nun*

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ Kamali, *The Middle Path of Moderation in Islam...*, 14.

³⁰ Qardhawi, *Karakteristik Islam...*, 150.

irregularly, which means "something related to God, namely Allah SWT". But he is also predicated for humans, so there is a human term "*Rabbani*", if a human is closely related to God, then a rabbinic human means a human who knows His religion, His Book, and teaches it.³¹

According to Qardhawi, there are two divinity³²: *First*, the divinity in terms of goals and orientation, that is, Islam makes its ultimate goal and its distant goal a good relationship with God and getting His pleasure. That is the aim of Islam and it is the purpose, orientation, and ideals of man and his happiness which is also the end of his efforts in the life of the world.³³

In Islam, there are Islamic law and civil transactions. However, it is intended to regulate human life so that they can feel happiness, avoid the upheaval of fighting over cheap jewelry, devote all their energy and thoughts to knowing God and worshiping Him, and try to earn His pleasure.³⁴

In Qardhawi's view, there is no doubt that *Rabbaniyyah al-ghayah wa al-wijhah* has many benefits and influences in oneself and life, where humans will reap the fruits in this world, and will reap the fruits in the hereafter. It is a very important fruit.

Second, divinity in terms of reference and concept, namely to achieve goals and objectives, is a pure divinity, because the source is the revelation of God which was revealed to the last of the Apostles, Muhammad SAW. This path came as a result of engineering one's ambitions, family ambitions, social class ambitions, party (group) ambitions, or even the ambitions of a nation. He came because of the will of God who wanted him to be guidance and light, information and good news, as well as medicine and mercy for His servants.³⁵

2. Humanity (*Insaniyyah*)

According to Qardhawi, human values (*al-qiyam al-insaniyyah*) are values that stand on respect for human rights and dignity, both in the form of freedom and independence, good name and existence, honor and

³¹ Yusuf Qardhawi, *Menuju Pemahaman Islam Yang Kaffah* (Jakarta: Insan Cemerlang, 2003), 194.

³² *Ibid.*

³³ *Ibid.*, 195.

³⁴ Qardhawi, *Karakteristik Islam...*, 2.

³⁵ Qardhawi, *Menuju Pemahaman Islam Yang Kaffah...*, 200.

rights, also maintenance of blood, property, and dignity and offspring, in his position as a member of society.

This discussion will focus on several parts of human values, namely knowledge, charity, freedom, deliberation, justice, and brotherhood.³⁶ *First*, knowledge. Knowledge is one of the noble values brought by Islam and stands above human life, both morally and materially, worldly and hereafter. Islam makes it a path to faith that motivates to do good deeds, as well as a gift that makes humans given the mandate as caliphs on earth.³⁷

Indeed, Islam is a religion of knowledge and the Qur'an is a book of knowledge. The verses of the Qur'an that were first revealed to the prophet were, "Read in the name of your Lord who created" (*iqra' bismirabbika al-ladzi khalaq*). Reading is the key to understanding knowledge and the Qur'an is a book whose verses are explained, namely reading in Arabic for people who are knowledgeable (QS. Fushshilat: 31)

Qur'an is the greatest book that stimulates people to think scientifically and reject all forms of superstition. The Qur'an does not justify the existence of blind obedience to ancestors, leaders, or superiors, especially to ordinary and ignorant people. Also, reject the domination of prejudice and lust in the context of discussing the faith and truth of God's law. Neither does he accept a theory unless it is based on definite propositions and convincing evidence in matters that can be sensed, from sound logic in matters of thought and reliable excerpts in matters of transmission.

The Qur'an views research as something obligatory thinks it is worship, seeking the truth as an approach to God, and uses the tools of knowledge as an expression of gratitude for His blessings. Ignoring everything is the road to hell.³⁸ Based on these values, Islamic civilization can stand tall, have a firm foundation, and knowledge and faith can combine.³⁹

Based on the principle of Islamic moderation, for Qardhawi, in his civilizational tradition as the cumulative fruit of the sciences produced by scholars and scientists, there is no dichotomy and conflict between science and religion, law and sharia, or between reason and revelation. All of them

³⁶ *Ibid*, 122.

³⁷ *Ibid*.

³⁸ *Ibid*, 123-124.

³⁹ *Ibid*, 124-126.

became an integral unit in forming a noble civilization that became the exemplary example of mankind with various classical scholars and scientists at that time.

"This civilization," wrote Qardhawi, "does not know what has happened among other peoples, in the form of conflict between science and religion, between wisdom and Shari'a, between reason and revelation. Many scholars in the field of religion are also doctors, mathematicians, chemists, astronomers, and others, such as Ibn Rushd, Fakhrurazi, Al-Khwarizmi, Ibn An-Nafisz, Ibn Khaldun, and so on."⁴⁰

Second, charity. Action is the fruit of knowledge. The saying goes, "Knowledge without charity is like a tree without fruit or a cloud without rain". Charity is also the fruit of true faith because there is no faith without charity. Even though the scholars differed on the inclusion of charity as part of the nature of faith, the conditions for the validity of faith, or the fruit of faith, true faith must produce deeds.

The charity that Islam wants is pious. The word "*pious*" in the Qur'an has a broad meaning, encompassing everything that brings benefit to religion and the world as well as individuals and society. It also includes worship and civil transactions or life activities in the world and the hereafter, as taught by our scholars.⁴¹ In the context of good deeds, we need to further elaborate on the meaning of godly to see the meaning of moderation, the meaning of harmony. The term *pious* has several meanings as good, good, appropriate, useful, and compatible.⁴² Thus, good deeds are actions that are good, appropriate, useful, and harmonious.

Third, freedom. Among the human values that Islam pays great attention to is freedom. With it, we can save humanity from forms of pressure, coercion, dictatorship, and colonialism. But it can also make humans as leaders in this life, but at the same time, they are also servants of God.

Freedom here includes freedom of religion, thought, politics, residence, and all forms of freedom in the truth. Freedom of religion means freedom of belief and freedom of worship. Therefore, it is not acceptable for a person to convert to Islam when he is forced to leave the religion he

⁴⁰ *Ibid*, 126.

⁴¹ *Ibid*, 128.

⁴² Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: Hidakarya Agung, 1990) 219; see Munawir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997). 788.

loves and embraces or is forced to embrace a religion he does not like. The texts of the Qur'an explicitly prohibit such actions. As stated in verse: "There is no compulsion to (enter) the religion (Islam); Verily, the true path is clear from the wrong path". (Qs. Al-Baqarah 2: 256)

People outside of Islam who are under the responsibility of Muslims are entitled to rights like Muslims in general, with some exceptions determined by religion. Likewise, he is not obligated to carry out everything that is obligatory for Muslims and it is not forbidden for him to do something that is forbidden for Muslims, with some restrictions by Islamic law.⁴³

Fourth, deliberation. Among the human and social values that Islam carries is deliberation (*shura*). The meaning is that a person should not be alone in opinions and in issues that require a common mind with other people. This is because the opinions of two or more people in the congregation are considered closer to the truth than the opinion of just one.

Deliberation on a matter can open the door to difficulties and provide an opportunity to see the matter from various angles, according to the different interests of each individual, the different levels of thinking, and the level of their knowledge. The decisions obtained are based on perfect perception and comprehensive studies. With deliberation activity, humans will have added value, namely—besides their thoughts—in the form of other people's thoughts. In addition, his knowledge also increases with the knowledge of others.⁴⁴

Fifth, justice. Among the basic human values brought by Islam and used as the pillars of personal, household, and community life is justice. To the extent that the Qur'an makes justice between humans the goal of divine treatises, as the word of God: "Indeed, we have sent our messengers with clear evidence and we have sent down with them the Book and the balance (justice) so that people can carry out justice" (QS. Al-Hadid 57: 25).

There is no emphasis on the value of justice that is greater than this matter, namely that Allah SWT sent His messengers and sent down His book to bring about justice. In the name of justice, books were sent down and apostles were sent. With this justice, the life of the heavens and the

⁴³ Nurcholish Madjid, *Islam Kemedernan dan Keindonesiaan* (Bandung: Mizan, 1999), 130-131.

⁴⁴ *Ibid*, 136.

earth will be established. Justice means giving rights to owners, both on a personal or congregational scale, also regarding material or value without exceeding or reducing, so as not to reduce their rights and not to abuse the rights of others.⁴⁵

3. Morality (*Akhlaqiyyah*)

Main morals and behavior are an important part of the existence of Islamic society. They are a society that knows equality and justice, virtue and compassion, honesty, and trust, patience and loyalty, shame and dignity, dignity and humility, generosity and courage, struggle and sacrifice, cleanliness and beauty, simplicity and balance, forgiveness, and courtesy, as well as advising and cooperating with each other.

They do good and evil, all forms of goodness and nobility, the virtue of morality, sincerity of intentions for God, repent and put their trust in Him, and are afraid to face His threats and hope for His mercy. They glorify His symbols, are happy to gain His pleasure, avoid His wrath, and various other divinity values that have been forgotten by many humans. This morality means not only regarding the relationship between humans but also the relationship between humans and their Creator.

Islamic society forbids all forms of corruption and bad morality. In some cases they act harshly, to include it in the category of major sins, such as prohibition of alcohol and gambling. Both are considered as dirty deeds and satanic deeds. Apart from that, it also forbids adultery and any act that brings closer or helps commit adultery, for example, sexual deviation and so on.

Islamic society also forbids the practice of usury and consuming other people's property in vanity, especially if the person is weak, such as an orphan. Apart from that, it also forbids being disobedient to parents, severing relations with relatives, disturbing neighbors, hurting other people (both verbally and by hand), and performing some of the signs of hypocrisy, such as lying, betraying, not keeping promises, and fraud. another.

Islam came to deny every corruption that deviates from pure nature and common sense. Islam also justifies, recommends, and commands us to have a noble character in accordance with a healthy nature and a sane mind, which will give happiness to individuals and society.

⁴⁵ *Ibid*, 149.

Anyone who reads the Qur'an and the hadiths of the Prophet Muhammad will surely see that morals and virtues are one of the main pillars of Islamic society and not a side matter in life. The Qur'an mentions that morals include the main characteristics of people who are faithful and pious, where no one will enter heaven apart from them, no one can be saved from the fires of hell apart from them, and no one can achieve happiness in the world and the hereafter apart from them. Morals are part of faith. A person's faith is not perfect except by adorning this faith with morals. Whoever turns away from Islamic morality, then he has distanced himself from the qualities of a believer and is faced with God's wrath and His curse.⁴⁶

4. Contextual/Realistic (*Waqi'iyah*)

According to Qardhawi, the meaning of *waqi'iyah* here means contextual or realistic for human life. The attention of Islamic teachings to moral idealism does not prevent the Shari'a from paying attention to the reality that is happening and establishing the Shari'a that completes worship. Shari'a does not wander in an imaginary world, aspires to an ideal human being who cannot exist in the real world.⁴⁷ God's Shari'a is a Shari'a that was created for humans according to their capacities that He has created, namely having a body and a spirit, feelings, and instincts, as well as ego and social drives followed by instincts to do evil and do good which always struggles within him. God says: "For the sake of the soul and its perfection (creation), then Allah inspired to the soul (way) ungodliness and piety." (QS. Al-Shams 91: 7-8).⁴⁸

In addition, *waqi'iyah* also recognizes the reality of this nature as a factual essence and has a visible existence. With the understanding that nature here refers to a far greater reality. Indicates a Being far more eternal than this natural being. That Being is a Being that exists by itself, namely the Being of God, the Creator of all things. As well as determine the dimensions correctly.

Acknowledge that there is a reality of life which is the stage that always alternates between good and bad, stopping with a death and then getting ready to live another life after that death. That's when all souls are

⁴⁶ Qardhawi, *Menuju Pemahaman Islam Yang Kaffah...*, 144.

⁴⁷ Yusuf Qardhawi, *Membumikan Islam* (Bandung: Pustaka Mizan, 2018)..., 120-121.

⁴⁸ *Ibid*, 121.

rewarded according to what they have worked for and those souls are eternal in enjoying what was practiced when in the world.

Recognizing the reality of human beings as beings who have a combination of creation. He is a blown spirit from God behind his material body from the land. Within him, there are heavenly elements (sky) and earth (*ardhi*). Islam also recognizes the human reality which consists of men and women, each of whom has a process of forming, tendencies, and duties of each as well as a determining element in society. So it is natural that in humans there is often agitation between elements of *selfness* and jealousy of others.

Therefore, in directing the formation of its mindset, its teachings of morality, and its constitutional law, Islam never forgets the reality of nature, life, and humans with all the conditions and events that surround it. Because the Lawgiver directs and teaches humans as well as creates nature and this life. He is the one who knows best about what can improve and what destroys human existence. He is also Omniscient about how humans can reach high degrees above angels or descend to the lowest degrees like animals.

Al-Waqi'iyah with this meaning does not mean it is against the tendency of idealism in philosophy and morality. Because this tendency is human nature that directs it to the height of self-quality and longing for the ideal type in life. Therefore, *al-waqi'iyah* in Islam is *al-waqi'iyahal-mitsaliyah* (contextual but does not rule out idealism). The concept of Islam in this matter can be saved from the exaggeration of idealism worshipers without looking at reality and also from the one-sided view of reality adherents who do not want to try to carry out idealism.⁴⁹

D. Application of Moderate Islam

According to Qardhawi, among the phenomena of moderate Islam or Islamic moderation that is the most obvious feature of Islamic treatises, and makes Islamic society different from other societies is the character of a balance between firmness on principles and development, or between firmness on principles and flexibility⁵⁰, or uniting between changing with what remains, between transformation and consistency.

⁴⁹ Qardhawi, *Karakteristik Islam...*, 177-178.

⁵⁰ Qardhawi, *Menuju Pemahaman Islam Yang Kaffah...*, 255.

The combination between what is changing and what is fixed, between transformation and consistency is a very concrete form of moderate Islamic application in all aspects of life. Islam combines the two in beautiful harmony, by placing each of the two in its right place, firmness in holding on to what must be eternal and sustainable, and flexibility in what should actually change and develop.⁵¹

In Qardhawi's observations, when discussing Islam, some people are usually divided into two groups. *First*, the group of people who put more emphasis on the problem of flexibility and development (transformation) in Islamic laws and teachings. There are even times when Islamic laws are formulated very mildly and accept everything that humans want from moral concepts without any boundaries and ties.

While the *second* group emphasizes the consistency and eternal side in the Shari'a and teachings. So it's like being in front of a solid rock, not moving or softening in the slightest. This is a weakness that some humans have in examining various issues in the religion of Islam. They are often trapped in *ifrath* (exaggeration) or *tafrith* (wasting).⁵² Furthermore, for Qardhawi, the character of combining firmness of principles and flexibility in Islamic moderation is indeed one of the uniqueness that only Islam has.

Divine Shari'a other than Islam—usually—represents firmness of principles, sometimes even representing stagnation (attitude of status), to the extent that history has recorded many divine religious figures and their anti-scientific movement towards the scientific movement and the Renaissance movement and their rejection of all new things in the field of thought, law or management.

As for worldly teachings or positive laws usually represent free (absolute) flexibility, that's why we see them always changing. In fact, it is rarely constant in one condition, until the constitution which is the main law is often abolished with just a stroke of a pen from an authoritarian ruling regime, a revolutionary council, or a parliament (People's Representative Council) that is elected legally or fraudulently, so that people never satisfied for a day with the validity of a single article or a single rule of law that in the past was so respected and valued.

⁵¹ *Ibid.*

⁵² Qardhawi, *Karakteristik Islam...*, 241.

However, Islam, through which God has sent down heavenly laws and treatises, placed in it elements of firmness of principles and eternity, as well as elements of flexibility and keeping abreast of developments. This is one of the beauties of the miracle of Islam, as well as proof of the universalism, eternalism, and validity of Islam for all ages and places.

We can find aspects of the firmness of principles and aspects of flexibility in Islamic law and its message which are universal and timeless. Thus, we state: Islam adheres to firm principles about goals and objectives, but is flexible about means and methods. Principle firmness applies to basic principles and general principles, while flexibility applies to branches and partial matters. The firmness of principles applies to religious and moral values, while flexibility applies to worldly and scientific issues.⁵³

The characteristics of Islamic moderation in the combination of principles and flexibility include several aspects. *First*, an indication of the firmness of principles and flexibility in reference sources and Islamic law. The firmness of principles and flexibility have various phenomena and indications that we can find in Islamic reference sources, sharia, and history. The firmness of this principle can be seen clearly in the source texts of authentic Shari'a law in the form of the Qur'an and the tradition of the Prophet Muhammad. The Qur'an is the main source and basic law, while As-Sunnah is a theoretical review and practical explanation of the Qur'an.

Flexibility is evident in the sources of independent reasoning (*ijtihad*) where scholars dispute the extent to which the authority of independent reasoning is limited, in which case some scholars extend the authority to carry out independent reasoning, and some scholars argue more with it. The disputed sources of independent reasoning are consensus (*ijma'*), analogical reasoning (*qiyas*), juristic preference (*istihsan*), public interest issues (*maslahah mursalah*), opinions of companions, pre-Islamic law and arguments and other sources of deduction (*istinbath*).

In Shari'a law, we find it divided into two distinct parts, namely: the part which represents firmness of principles and continuity, and the part which represents flexibility and actuality. We find that the firmness of principles (*tsabat*) is embodied in several Islamic teachings, including:

1. In the five basic creeds of Islam, namely faith in God, His angels, His books, His Messengers, and the Last Day, which the Qur'an has

⁵³ Qardhawi, *Menuju Pemahaman Islam Yang Kaffah...*, 255-256.

mentioned in more than one place, as the saying God: "It is not a virtue to turn your face towards the East and West, but the virtue is believing in Allah, the Last Day, angels, books, prophets" (QS. Al-Baqarah 2: 177).

2. About the five pillars of Islam which consist of the two sentences of the creed, establishing prayers, giving alms, fasting during Ramadan, and pilgrimage to the holy *Baitullah*, there is an authentic history that Islam is indeed built on those five things.
3. About various unlawful things that are certain, such as witchcraft, killing, adultery, eating usury, consuming the property of orphans, accusing a good and pure believing woman of committing adultery, running away from the battlefield, seizing the property of others, stealing, backbiting, pitting against each other and so on, all of which have been determined by the arguments of certainty Qur'an and hadith.
4. About the main noble values include honesty, trustworthiness, maintaining one's chastity, patience, keeping promises, shame, and other noble morals, which are considered by the Qur'an as a branch of faith.
5. Concerning Islamic law that is certainty (*qath'i*), about issues of marriage, divorce, inheritance, hadd law, retaliation (*qishash*), and other Islamic rules stipulated by certainty and implication texts (*qath'iyuts-tsabat wa dalalah*), these issues are constant (not arbitrary.)

Second, the firmness of principles and flexibility in the perspective of the guidance of the Qur'an. People who study Qur'an certainly find in his holy texts, a lot of evidence that shows this prominent character. Of the many characteristics of existing Muslims, namely the combination of firmness of principles and flexibility in a balanced and harmonious blend. If indeed the illustration will make it clear, then there is no reason to mention here a few examples that can explain what has been described above.

1. Firmness of principles (*tsabat*) is manifested in the word of God when providing criteria regarding the community of believers, as follows: "While their affairs (decided) by deliberation between them (QS. Asy-Syuura: 38). Thus, it is not permissible for a ruler or a society to abolish the principle of deliberation (*shura*) from its political and social life, and it is not permissible for the ruler to control people over what they do not like by authoritarian and coercive means.

As for flexibility, this is manifested in the absence of determining a certain "form" of shari'a, which has always been followed by humans throughout all ages and places, where society will be in danger with an eternal binding here. In the absence of restrictions, if the situation changes according to changes in the environment, era, or conditions, then the believers at any time can carry out the shura principle ordered by God in a form that suits their situation and conditions, which is by their portions and actual developments without any limitations that require them to be in a static form.

2. The firmness of principles is manifested in the word of God: "And (orders you) when setting laws among humans so that you determine them fairly" (QS. An-Nisa' 4: 58). God requires the attachment of justice and commitment to the provisions that have been revealed by God and be careful not to follow lust. These are all things for which there is not the slightest room to take them lightly. Because that is a manifestation of the principle of definite legal aspects that do not change in the field of law and justice.

Flexibility in this regard is manifested in the lack of attachment to a particular form for the judiciary and the prosecution, whether it consists of one level or more. Does it take place by way of individual justice or general justice? Are there criminal courts, civil courts, and so on? All of that is left to the *ijtihad* of the Muslim rulers and the members of the shura majlis, and the intentions of the shari'a maker (God). With all that is none other than upholding justice, eradicating tyranny, realizing benefits, and preventing damage.

Shari'a (shari'a makers) with various texts have paid attention to the principles and objectives of shari'a, but did not pay attention to "means and methods". All of this is presented so that Muslims can apply all Islamic teachings contextually and still have relevance to various challenges of the ever-changing times.

Third, the firmness of principles and flexibility in the perspective of Al-Hadith guidance. If we examine the tradition of the Prophet Saw—the tradition of words, deeds, and agreements—then we will find that it is full of examples and arguments that manifest in steadfastness and flexibility side by side.

1. Firmness on principles (*tsabat*) is manifested in the Prophet's rejection of trivialities or giving in easily in all matters relating to the transmission of revelation or matters relating to general principles, religion, values,

the foundations of *aqidah*, and morals. However, people try to close attention to all of that using bargaining, intimidation, or various influences that exist in humans. So, the attitude of the Prophet in this matter was clear, that is, he categorically refused to give up on principles, as the Qur'an has taught in various moments.

When the polytheists offered him to take the middle way, so that he would agree with their worship and they would accept something from the Prophet's worship if he would worship their gods for one period and they also worship his Lord for one period as well, then the firm answer brought by the revelation in a letter in the Qur'an has dashed every attempt at bargaining, and decisively cut off any negotiations. This is illustrated by the xylophone in the surah al-Kafirun: 1-6: "Say: "O disbelievers, I will not worship what you worship. And you are not worshipers of the God whom I serve. And I have never been a worshiper of what you worship, and you have never (also) become worshipers of the God I worship. For you your religion, and me, my religion "(QS. Al-Kafirun: 1-6).⁵⁴

Thus, Prophet learned from the revelation of God that there is no consensus and to be lax in matters of faith and all matters related to it. But on the other hand, we also find extraordinary flexibility in political attitudes and tactics in dealing with enemies, with all high attitudes and movements, alertness, and respect for every aspect and consideration, but without stiffness, orthodoxy, or stagnation.

We find in the Ahzab war, for example, that he accepted Salman's opinion to dig a moat around Medina, and he also consulted with the Ansar leaders about the possibility of giving a portion of Medina's fruits to some of the invaders who were in alliance with the Quraysh, to withstand their attacks and to divide them in the alliance, and to seize the time until the situation changes.

He told Nu'aim bin Mas'ud al-Asyja'i when he had converted to Islam and wanted to join the ranks of the Muslims to fight against the Quraysh. "Truly people who are hard to know, so try as much as you can to infiltrate and divide their power." So immediately Nu'aim carried out his strategic role in dividing the Quraysh, Ghothofan, and the Bani Quraidhah Jews.

⁵⁴ *Ibid*, 260-264.

During the Hudaibiyah incident, the Prophet's flexibility was also seen transparently with the most beautiful agreement. His willingness to accept conditions that appear to be very detrimental and harmful to the Muslim community, which in the end are beneficial, also shows his flexibility.

2. The attitude of firmness in principle and flexibility manifested simultaneously in the attitude of the Prophet SAW to the Bani Saqib delegation, when he offered them to convert to Islam, but they asked him to let the idol they worshiped "Lata", which they worshiped during the time of ignorance, for three years. Prophet Saw refused the request, but they offered to let him leave it for just one year, but he still refused. They reduced their offer to him to only one month after their arrival, but he was still reluctant to accept the offer, even sending Abu Sufyan bin Harb and Mughirah bin Syu'bah to destroy the Lata idol.

Apart from asking them to leave the idols they worshiped, they also asked him to forgive them for their negligence in not praying, and so that they would not be tasked with destroying the statues they were worshiping with their own hands. In this case, he said: "As for destroying your statues with your own hands, then we will forgive you (not telling you to do it), as for prayer, there is no tolerance because there is no good in a religion where prayer is not performed in it."

Prophet when dealing with matters related to faith and principles, he never gave in, did not give relief, and was intolerant, as was the case with the idol issue mentioned above.

As for technical and partial issues, then there is opportunity in them for gain and tolerance, as happened in the case of destroying statues with the hands of the Bani Saqif themselves, because that is not related to principles, but related to methods and ways of implementation.

Fourth, Islamic jurisprudence is between principle, firmness, and development. After seeing the firmness of principles and flexibility shown based on the guidance of the Qur'an, hadith, and the attitude of the Companions, it is not surprising that we find that Islamic jurisprudence with its various schools of thought, runs in the same orientation constantly on the principles, integral principles, and rules, but flexible and conditional in matters that are branch and sub-discussion.

Islamic jurisprudence does not give a Muslim absolute freedom to regulate his life, even at the expense of his beliefs, values, and perceptions,

just as Islamic jurisprudence also does not bind him in all matters with his detailed and permanent laws. An expert in Islamic jurisprudence is truly bound by the constant *muhkamat* texts of the Qur'an and hadith whose validity is certain and also certain in their significance as desired by *Shari'* (God), so that it can be understood by human understanding, and the disputes about it disappear, so that finally an agreement (*ijma'* consensus) is reached.

These texts are the basis of intellectual and moral unity for Islamic society. The position of these texts for Muslims is like mountains in the earth, that is, they stabilize the earth so that it does not sway, and protect the earth from shaking and shaking. There are very few texts of this kind when compared to other texts.⁵⁵

E. Conclusion

From the various expositions that have been explored previously, the following conclusions can be drawn. *First*, Yusuf Qardhawi's construction of moderate Islamic thought has several characteristics which form its principal foundation which include: being *rabbaniyyah* (divinity), humanity (*Insaniyyah*), being morality (*akhlaqiyyah*), and being *waqi'iyyah*, contextual/realistic. These are several characteristics of Yusuf Qardhawi's moderate Islam which has its uniqueness and is different from the others. *Second*, the construction of moderate Islamic applications in Yusuf Qardhawi's thought describes a combination of firmness of principles and flexibility or unity between transformation and consistency. According to Qardhawi, among the phenomena of moderate Islam or Islamic moderation that is the clearest feature of Islamic treatises, and makes Islamic society different from other societies is the character of a balance between firmness on principles and development, or between firmness on principles and flexibility, or uniting between changing with what remains, between transformation and consistency. [.]

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