

UNDERSTANDING *WASATHIYYAH* IN THE BOOK *AL-QUR'AN AL-KARIM DAN TERJEMAHAN BEBAS BERSAJAK DALAM BAHASA ACEH*

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Abstract: This article aims to examine the meaning of *wasathiyyah* in the book *al-Quran al-Karim dan Terjemahan Bebas Bersajak dalam Bahasa Aceh*. The research is qualitative and documentation as a data collection technique. The result of the research is that the author of this book gives varied meanings with the word *wasatha*. Among them the meaning of this word: *saban* (same), *sama teungoh* (same in the middle), *seudang* (middle). *Wasathiyyah* covers aspects of worship, *mu'âmalah*, ethics and so on. In terms of worship, levels, models and times are given guidance in the Shari'ah. In the aspect of *mu'âmalah*, this concept regulates how to communicate, time and how to interact. In terms of ethics, this *wasathiyyah* becomes a role model in attitude and behavior.

Abstrak: Artikel ini bertujuan untuk menelaah pemaknaan *wasathiyyah* dalam kitab *al-Quran al-Karim dan Terjemahan Bebas Bersajak dalam Bahasa Aceh*. Padanan yang kata dipakai pengarang dengan mempertimbangkan bait sajak menjadi menarik untuk diteliti. Penelitian bersifat kualitatif dan dokumentasi sebagai teknik pengumpulan data. Hasil penelitian adalah pengarang kitab ini memberikan makna yang variatif dengan lafaz *wasatha*. Di antaranya makna lafaz ini: *saban* (sama), *sama teungoh* (sama di pertengahan), *seudang* (pertengahan). *Wasathiyyah* mencakup aspek ibadah, muamalah, etika dan seterusnya. Dalam hal ibadah, kadar, model dan waktu itu diberikan tuntunan dalam syariat. Dalam aspek muamalah, konsep ini mengatur cara berkomunikasi, waktu dan bagaimana interaksi. Dalam hal etika, *wasathiyyah* ini menjadi role model dalam bersikap dan bertingkah laku.

Keywords: meaning, *wasathiyyah*, book of Mahjiddin Jusuf, life

Introduction

Wasathiyyah is a universal value that is applied in individual and social life. Conceptually, *wasathiyyah* needs to be described more comprehensively, including in understanding religious texts. Scales of spirituality encourage each individual to live in balance. This ‘balance’ position will be able to bring about a better inner life and of course affect the body indirectly. In fact, humans often lose balance in living their lives so that they cannot achieve true happiness. In general, the human nature described in the *nash* is the dissatisfaction of what he has. If man had one valley of gold, he would surely want another. There is never any sufficiency in human characteristics until death.¹

In fact, human happiness can be achieved if he has a sense of satisfaction which is termed *qanâ’ah* for the blessings bestowed on him. This satisfaction is driven by a trait that is with *wasathiyyah* (moderation). Allah has prepared a facility which in the al-Qur’ân is called ‘*lakum*’ which means it is intended for you. The heavens and the earth were created with all their contents to represent God’s favors that make it easy for ‘*ubdiyyah* to Him. This facility is nothing but *wasilah* (bridge) that leads the servant to a higher spirituality. This spirituality in texts often begins with letters with the function of *tarajji* (hope) such as ‘*la’alla*’ which means ‘hopefully’.

Wasîthah is a term that is often used to denote middle. In the dictionary, *wasîthah* means intermediary.² The best of affairs when placed in a balanced position. This is given that human success is always based on the ability to build good interactions which in religious terms is called *hablun*. *Hablun min Allâh* (relationship with Allah) which is manifested in the form of worship and *hablun min an-nâs* (relationship with fellow human beings) which is manifested by *mu’âmalah*. More than that, humans also interact with their environment. Preserving, maintaining and preserving the environment is a prerequisite for interaction so as to obtain a balanced life.

The implementation of religious moderation can be seen in these interrelated aspects³ both in social and individual aspects of life. It continues to be given encouragement so that it becomes an attitude in the life. *Wasathiyyah* or moderation (middle) is manifested in all aspects of human life; belief, ‘*ubdiyyah*, *mu’âmalah*, attitude and behavior. According to Edi Sutrisno, *wasathiyyah* or religious moderation as a middle way in dealing with differences.⁴

¹ Muhammad ibn Nashr al-Dîn al-Albânî, *Mukhtasar Shahîh al-Bukhârî*, Vol. 4 (Riyâdh, Maktabah al-Ma’ârif, 2002), 140.

² Ahmad Warson Munawwir, *al-Munawwir* (Surabaya: Pustaka Progressif, 1997), 1.559.

³ Tim Penyusun Kementerian Agama RI, *Moderasi Agama*, 124.

⁴ Edy Sutrisno, “Aktualisasi Moderasi Beragama di Lembaga Pendidikan,” *Jurnal Bimas Islam* 12, no. 1 (2018).

In Kamus Besar Bahasa Indonesia, *wasathiyyah* is paired with the word “moderate” which is defined as “always avoiding behavior or disclosure that is extreme or tends towards a dimension or middle way.”⁵

Wasathiyyah in the opinion of Afrizal Nur and Mukhlis Lubis presents a moderate attitude that can bring about peace⁶ of universal world. *Wasathiyyah* is found substantively in the al-Qur’ân, the Sunnah⁷ and the views of the scholars. This reinforces the emphasis on moderation both ontologically, epistemologically and axiologically. In its implementation, moderate personality has the understanding and practice of religion with the following characteristics: moderation, balance, straight and firm, tolerant, egalitarian, deliberation, reformist and civilized.⁸ This concept will initiate a moderate community and a balanced society. M. Ilham Mukhtar is of the view that *wasathiyyah* leads the people to interact, dialogue and be open with all parties (religion, culture and civilization), because they cannot be witnesses or act fairly if they are closed or closed off from the environment and global developments.⁹ *Wasathiyyah* (moderation) lives and thrives in educational institutions in Indonesia. Saifudin Asrori in his research at Pondok Modern Gontor concluded that values are preserved through the five souls and the motto of the *pesantren*, integration between formal and informal curricula that led Gontor to become a moderate educational institution.¹⁰ Zainun Wafiqatun Niam emphasized the need for the role of all parties in realizing *wasathiyyah* in Islam. The results of his research show that NU and Muhammadiyah carry the same concept, namely to show the peaceful face of Islam that can blend with differences. This is evidenced by the concepts promoted by each of them, namely Nusantara Islam and progressive Islam.¹¹

Wasathiyyah Islam (moderation of Islam) has become a very good discourse. In articulating the teachings of Islam, sometimes extreme views appear by some groups, so that sometimes it triggers acts of intolerance and violence. In Islam, there is one religious reference, namely the al-Qur’ân and al-Hadîth, but the phenomenon shows that there are many faces of Islam.

⁵ Hasan Alwi, et.al., *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2003), 751.

⁶ Afrizal Nur & Mukhlis Lubis, “Konsep Wasathiyah dalam Al-Quran: Studi Komparatif Antara Tafsir *Al-Tahrîr Wa At-Tanwîr* dan *Aisar At-Tafâsîr*”, *An-Nur* 4, no. 2 (2015), 205.

⁷ Khairan Muhammad Arif, “Konsep Moderasi Islam dalam Pemikiran,” *Millah*, 19, no. 2 (2020), 307.

⁸ Abu Amar, “Pendidikan Islam Wasathiyah ke-Indonesia-an,” *Al-Insyiroh* 2, no. 2 (2018), 18.

⁹ M. Ilham Mukhtar, “*Ummatan Wasathan*” dalam Perspektif Tafsir Al-Tabariy,” *Pilar* 2, no. 2 (2013), 113.

¹⁰ Saifudin Asrori, “Lanskap Moderasi Keagamaan Santri: Refleksi Pola Pendidikan Pesantren,” *Jurnal Ilmu Sosial Indonesia* 1, no. 1 (2020), 16.

¹¹ Zainun Wafiqatun Niam, “Konsep Islam Wasathiyah Sebagai Wujud Islam *Rahmatan Lil’alamin*: Peran NU dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia,” *Palita* 4, no. 2 (2019), 91.

There are various Islamic groups that sometimes have their own characteristics in religious practice and practice.¹²

In the context of religion, in one religious teaching, every religion must have a sect in which differences are found in the practice of carrying out their worship. It is the same in Islam. The existence of the four schools of thought is a representation of the differences in Islam which are between one another. There are differences in terms of the practice of practicing sharia in the al-Qur'ân and Sunnah. This happens because the form of *ijtihad* approach taken by one school of thought is not the same as another. So that the product of the results of *ijtihad* in the form of Islamic law between one *madhhab* (schools) and another there is a difference. But lately it has often been in the spotlight that in Islam there is often intolerance between its sects and schools.¹³

Conflicts with religious backgrounds can affect various groups or sects within the same religion (sectarian or intra-religious), or occur in various groups within different religions (communal or inter-religious). Usually, the beginning of this conflict with a religious background is sparked by an attitude of blaming each other for interpretations and religious understanding, feeling self-righteous, and not opening up to other people's interpretations and religious views. Society must learn from the bitter experience of some countries whose people's lives are chaotic, due to socio-political conflicts with different religious interpretations. Diversity, in any field, necessitates the existence of differences, and differences everywhere always give rise to the potential for conflict. If not managed properly and handled wisely, this potential conflict can lead to extreme attitudes.¹⁴

Heterogeneity or plurality/diversity is a necessity in this life. It is a *sunnah* Allâh that can be seen in this world. Allah created this world on the *sunnah* of heterogeneity in a unified framework. Within the framework of human unity, we see how God created various ethnic groups. Within the framework of the unity of a nation, Allah created various ethnic groups, tribes, and groups. Within the framework of the unity of a language, Allah created various dialects. Within the framework of the unity of the Shari'ah, Allah created various schools of thought as a result of their respective *ijtihad*.¹⁵

The vision of religious moderation can actually thrive in Indonesia, more fertile than in other countries, because of the ideological capital of Pancasila and the slogan Bhineka Tunggal Ika, which has the mission of maintaining diversity, caring for diversity, acculturating

¹² Fauziah Nurdin, "Moderasi Beragama menurut Al-Qur'an dan Hadist," *al-Mu'ashirah* 18, no. 1 (2021), 60.

¹³ Hani Hiqmatunnisa & Ashif Az Zafi. "Penerapan Nilai-nilai Moderasi Islam dalam Pembelajaran Fiqih di PTKIN Menggunakan Konsep Problem-Based Learning," *JIPIS*, 29 no. 1 (2020), 27-28.

¹⁴ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 6.

¹⁵ Mohamad Fahri & Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Intizar* 25, no. 2 (2019), 96.

with culture, and maintaining the unity and integrity of the community.¹⁶ *Wasathiyyah* in the life of the people must be able to be described in a comprehensive conceptual understanding departing from a normative approach to practical practice. This article is expected to be able to describe analytically about topics related to moderate through an expansion approach of meaning exploration and reflection of understanding as a whole.

Moderateism of Islamic teachings in accordance with the mission of *rahmatan li al-‘âlamîn*, it is necessary to have an anti-violent attitude in acting among the community, understand the differences that may occur, prioritize contextualization in interpreting the divine verse, use *istinbâth* to apply the latest law and use a scientific and technological approach to justify and overcome the dynamics of problems in Indonesian society. It is appropriate that differences in attitudes become a dynamic of social life that is part of a civil society. The existence of moderate Islam is enough to be the guardian and its of the consistency of Islam that has been brought by the Prophet Muhammad to restore the true image of Islam.¹⁷

The main references to the book “al-Quran al-Karim dan Terjemahan Bebas Bersajak dalam Bahasa Aceh” which was written by Mahjiddin Jusuf because this book is unique because the author endeavors to present translated works in the form of poetry. The presence of poetry to present the meanings in the al-Qur’ân is not easy. For the author, this effort is unique, considering that this interpretation of interpretation requires adequate intellect so that the author can get the equivalence and representation of the discussion he uses. The second aspect is that he uses the Acehnese language as a form of local wisdom to translate the Qur’an.

Among the number of interpretations of translations in the Acehnese language, the researchers found very few translations and interpretations using a literary approach. Mahjiddin Jusuf’s work can be categorized as a unique translation.¹⁸ This is due to the fact that this translation was carried out with effort in a very long time, requiring a great deal of energy so as to be able to put this translation into a literary style; pay attention to the end of the sentence and the compatibility between one good pronunciation and another. The writer chose this book to be studied in relation to the understanding of moderation in the al-Qur’ân with several considerations, including; the uniqueness of the book that was written

¹⁶ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 155.

¹⁷ Mohamad Fahri & Ahmad Zainuri, “Moderasi Beragama di Indonesia,” *Intizar*, 96.

¹⁸ This work includes wealth as well as local wisdom that is interesting to study. In addition, a number of other studies were carried out on local Acehnese wisdom, including those related to Hadhanah, Patah Titi and others. Fauzi, “Shuwar al-Hadhânah ba ‘da al-Thalâq fi Aceh al-Wusthâ,” *Journal Studia Islamika*, 24, no. 1 (2017); Fauzi, “the Concept of *Patah Titi*: the Problem of Inheritance and Its Solution in Aceh Tengah,” in *Journal Studia Islamika*, 26, no. 1 (2019).

in a literary work, the beauty of the choice of words in the literary language style to translate, and paying attention to the author's profile in relation to its influence on translation

Methodology

Methodologically, this research is qualitative with documentation data. The writer tries to get a number of verses *mawdhû'î* about *wasathiyyah*. The root used is *wasatha* with all its derivations. A number of related verses are interpreted with the main reference being "al-Quran al-Karim dan Terjemahan Bebas Bersajak dalam Bahasa Aceh". The writer also tries to do a comparison with several other interpretations in order to cross-check the meaning and scope. More than that, the writer tries to explore *wasathiyyah* in the context of human life, both individual and social.

Data collection techniques through documentation studies; books by Mahjiddin Jusuf, books of commentary and related articles. The materials obtained from the document are grouped and displayed according to the problem formulation. The next step is to interpret the data according to the analytical tools used. The results of the analysis will be presented in writing in accordance with existing scientific principles. The rules applied by this researcher refer to the literary approach. In addition, the researcher saw how Mahjiddin Jusuf poured his thoughts in translating the al-Qur'ân into the Acehnese language by paying attention to the harmony of the existing stanzas.

Literature as an Approach

In the Indonesian dictionary "sastera (literature)" is defined as the beauty of language, the stylistic words used in books, not everyday language. When compared to place, regional literature is literature originally written in regional languages and enjoyed by various nations in the world with universal themes which are considered to be of the highest quality by most nations in the world.¹⁹

Lexically, "sastera" literature means a collection of teaching tools, manuals or good teaching books. In the following developments the word "sastera" is often combined with the prefix 'su', so that it becomes "susastera", which is defined as the result of a good and beautiful creation. "Sastera" is really one aspect of culture that plays an important role. The intended role is, first, in relation to the provision of data, namely in the form of literary works, both oral and written. The role and involvement in relation to theory, especially

¹⁹ Hasan Alwi, *et.al*, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2003), 2001.

poststructuralism theories. As a macro system, as a whole human activity, culture displays very rich and diverse dimensions of life.²⁰

There are four main components that become the main approach to literary works, namely the expressive approach, the mimetic approach, the pragmatic approach and the objective approach. The mimetic approach of thinking that literature as another art is a reflection or representation of real life. Literature is an imitation or combination of reality and the author’s imagination. It can be said that literature is a matter of the author’s imagination which departs from a reality.

The basis for considering the mimetic approach is the world of experience, namely the literary work itself cannot represent the real reality but only as an imitation of reality. The mimetic approach places literary works as imitation products. Reality that is realized dynamically, a representation of the reality of the universe after fiction, dynamic products in which cannot be presented in an ideal scope, and the main product of imagination with a high awareness of reality. The objective approach is an approach that limits itself to literary works, without paying attention to authors and readers; Examine the intrinsic aspects in the form of themes, plots, settings, characterizations and language styles.²¹

Furthermore, the expressive approach, the expressive approach, does not only pay attention to how the literary work is created but what forms occur in the resulting literary work. The study area of this approach is the author’s self. Thoughts and feelings and the results of his work this approach can be used to explore the characteristics of individualism, nationalism, feminism and so on in individual literary works as well as literary works within the periodization framework. the combined production of feelings and ideology perceptions.²²

The expressive approach places literary works as a form of author expression, the product of the author’s imagination working with his perceptions, thoughts and feelings and the product of the author’s worldview. Next, the pragmatic approach is to give the main attention to the role of the reader. This approach pays attention to the shifting and new functions of the reader. The pragmatic approach considers the implications of reading through its various competencies by considering the indicators of literary works and readers so that problems can be solved through a pragmatic approach such as public responses or acceptance of certain readers towards a literary work.²³

Miller as quoted by I Wayan Artika describes a number of reasons for this: (1) literature gets its inspiration from divine power, (2) is able to awaken mortal brightness, (3) because it is divinely inspired, it is a new force to shape and change society, (4) the poet who created the

²⁰ Kustyarini, “Sastra dan Budaya,” *Likhitaprajna*, 16, no. 2 (2014), 1-2.

²¹ I Made Suarta & I Kadek Adi Dwipayana, *Teori Sastra* (Jakarta: Rajawali Press, 2014), 20.

²² Suarta & Dwipayana, *Teori Sastra*, 20.

²³ Suarta & Dwipayana, *Teori Sastra*, 20.

law, (5) one of the fastest ways to become cultured and enter the culture of others, (6) to provide space for sympathetic readers in a fictional world, (7) to be able to create an imaginary world for humans, (8) able to arouse fear and pity that humans like, (9) give pleasure, (10) have a social function, (11) represent reality accurately/validly, (12) are able to form social structures and beliefs, (13) not only displays what actually happened but what could happen, (14) has an effect on the readers, and (14) has an influential critical function, to oppose the ideology of hegemony.²⁴

Qualitative relates to literary works that can be accounted for as works that can entertain, educate, and educate their readers or audiences who enjoy literary works, whether poetry, short stories, or novels. Literary criticism scientifically means to weigh, evaluate, and decide on a work objectively against the literary work it has read. The result is a literary work that can entertain, educate, and educate, and can be implemented in the world of teaching.²⁵

There are several terms that must be understood first, among others: (1) transformation, namely the transfer or change of a literary work that gives rise to new things every time. (2) translation, which is the process of changing the language of a literary text, can also add or reduce the stylistic form of the text, (3) imitation, is a process that is done creatively by the next author by imitating previous literary works either partially or completely, with the intention of creating a new literary work, this imitation is not classified as plagiarism in literary works, as long as literary works. Previously it was only a reference or reference, the author in creating his new work continued to use his own creative power, (4) tendencies, namely traditions that gave rise to a literary resemblance from the new literary work to the previous literary work.²⁶

Results and Discussion

Wasatiyah in the Book "al-Quran al-Karim dan Terjemahan Bebas Bersajak dalam Bahasa Aceh"

In the texts, there are many verses of al-Qur'ân and Hadîths that describe *wasathiyyah* either directly or indirectly. This encourages the author to try to see the meaning of the word, including the expansion of its meaning. Moderation is a very up to date topic today which has been described at length in the al-Qur'ân. It can be seen in a number of existing interpretations. The uniqueness of this Mahjiddin Jusuf's work in relation to interpretation and

²⁴ I Wayan Artika, "Teori dalam Pengajaran Sastra," *Prasi* 10, no. 19 (2015), 20.

²⁵ Kasno Atmo Sukarto, "Kritik Sastra dan Implementasi Pengajaran," *Pujangga* 4, no. 1 (2018), 19.

²⁶ Gatut Setiadi, "Hypogram Sastra Teks dan Interteks dalam Karya Sastra Mahabharata dan Bharatayuda," *Jurnal Akademika* 1, no. 2 (2019): 177-8.

translation is the ability of the author to translate and understand the al-Qur’ân in Acehnese rhyming, animate a literary understanding. This is very important to touch the values of beauty that are colored by local wisdom. Therefore, researchers feel it is very important to conduct in-depth studies in terms of moderation by taking several verses in the Koran and then seeing how the author translates in literary language.

The al-Qur’ân as a heavenly book reveals a number of forms of word that indicate people, entities, medieval or modern attitudes. This is in accordance with Allah’s instructions that if mankind wants to be safe in both this worldly life and the hereafter, it must not be convex to one side, each individual in a middle position. In various forms of word, the al-Qur’ân expresses this so that humans are able to understand and reflect comprehensively on these meanings. Furthermore, it is required the ability to implement it in everyday life, both social and individual life. It is hoped that the verses in the al-Qur’ân can be translated according to the *maqâsid* or the objectives of the Shari’a. The meaning is the presence of understanding to give birth to human benefit.

This maximum effort has already presented these meanings as can be seen in this work. Moreover, the ability to choose relevant words which are then expressed in literary meaning. This is certainly not easy considering that the diversity between the words of one paragraph and paragraph, line by line is very much needed in order to realize the values of beauty and artistry in the intended translation. Meanwhile, if we look further, the al-Qur’ân expresses middle or moderate sometimes in the form of direct words, sometimes with signs. It can be seen that there are a number of verses in the al-Qur’ân when it comes to a medieval ummah as a direct pronunciation. While the indirect expression in behaving how someone in donating, behaving and so on.

Wasatha

This word “*wasatha*” literally describes the middle position. However, to understand more deeply, it is necessary to see how *wasatha* was translated in relation to the interpretation of the al-Qur’ân in Q.S. al-Baqarah 143 when Allah explained the position of the *wasata* people. *Wasatha* is a phrase that emphasizes the quantitative aspects not the quantitative. Therefore, when this description is explained, it will definitely take a lot of positions on how to translate the quality of the people in question and contextualize it in the current understanding.

Al-Nahhas said that the mention of virtue is in the middle because *ghuluw* (excessive) and *taqshîr* (not optimal) are both reprehensible. The best of matters is in the middle.²⁷

²⁷ Abu Ja’far al-Nahhâs Ahmad ibn Muḥammad ibn Ismâ’il bin Yunus al-Muradî al-Nahwî, *I’râb al-Qurân*, Vol. I (Beirut: Dâr al-Kutub al-‘Ilmiyyah, 1421 H), 83.

Wasathiyyah understood that there was no *tasydîd* (weighting) in his life. *Wasathiyyah* in food and drink, for example, it is understood that consuming something is permissible as long as there is no syara' prohibition. The prohibition in question results in disturbing his health, mind and social interactions. In *Turjuman al-Mustafid*, the wasat *ummah* in the above verse means 'chosen people'.²⁸ Wasat here seems to emphasize the quality aspect. Talking about moderation, it doesn't just talk about a certain trait, but more than that aspect of the quality it possesses.

Mahjiddin Jusuf with his typical translation describes as follows:

*Meunan pih Kamo Meupeujeuet gata
Ngon umat gata seudang wasithah
Seudang di teungoh kon keudeh keuno
Keu saksi dudoe dum hamba Allah.*²⁹

(Likewise We have made us and your ummah to be *wasîthah*, neither going there nor here. Be a witness for all servants of Allah)

In the interpretation of al-Qusyairi, it is stated that al-wasat is the same as the meaning of *al-khiyar*. This *ummah* is created as *khayr al-umam*, which is a group that is chosen from the chosen people as Allah made them as witnesses against other people on the Day of Resurrection.³⁰

Understanding that balance is the opposite of evil and is in line with *istiqâmah* (consistency). So the balance is an intermediate position between the two conditions both qualitatively and quantitatively. Another meaning, namely *akhyar* (choice) and *a'dal* (balanced). The Holy Prophet mentioned *awsath* descended from the tribe of Quraish in the most balanced sense for all creatures. Balance is important in a people's life so that he is able to place himself as a servant of Allah alone. Thus, what is done does not exceed the provisions of his Lord. The desire, will, attitude and behavior of the servant is always measurable and is in the middle of the two poles: *ghuluw* and *taqshîr*.

The use of the word moderation is expressed by *wasatha* in the al-Qur'ân Surah al Baqarah 143. *Wasatha* can mean the balance of choices of various forms of advantages given by Allah. The advantages of this people as moderate people are described in the verse of the Qur'an.

Bayna Ighlâl wa Basth

²⁸ 'Abd al-Rauf al-Fansuri al-Jâwi, *Turjumân al-Mustafid* (Jakarta: Raja Publishing, 2014), 23.

²⁹ Mahjiddin Jusuf, *Al-Quran dan Terjemahannya*, 30.

³⁰ 'Abd al-Karîm ibn Hawâzin ibn 'Abd al-Mâlik al-Qusyairî, *Lathâ'if al-Isyârat*, Vol. I (Mesir: al-Hay'at al-Mishriyyah, n.d), 132.

The al-Qur’ân commands humans not to be too extravagant and not to be stingy. Allah commanded not to shackle his hands and not to let him go so that he becomes a wasteful person. This middle principle provides impressive learning that shopping is not due to lack of wealth, but becomes a simple personality. It’s simple in this context can be classified *wasatha*:

And do not make your hands shackled around your neck and do not (also) you too low (very generous) later you will be blamed and regret.

In Mahjiddin Jusuf’s rhyming tarjamah, he wrote as follows:

*Tapeugah beugot bek saket hate
Jaroe meurante pih tapeusiblah
Meurante jaroe bak takue gata
Nyan ta usaha beu ek tapeuglah
Meunan cit jaroe bek leupah taleung
Hana tareugam sabe tapeuhah
Mangat bek gata jeut gob ceureuca
Oh dudo gata meunyeusai teulah.³¹*

(say good words, don’t offend (this is connected with the previous verse), tied hands alone, tied hands around your neck, with the effort that this is a solution for that. Likewise, the hand is too stretched out, there is nothing in your hand, don’t let other people control you, until you regret the day)

Mahjiddin uses two *thibâq* (two opposite pronunciations) in the translations of ‘meurante’ and ‘taleung’. ‘Meurante’ means to be tied to a chain so that it cannot be active. The solution, according to Mahjiddin, is in business. With effort, the meurante will be released again to try. Lafaz in the al-Qur’ân includes *isti’ârah tamtsiliyyah*. The al-Qur’ân exemplifies a miser who does not want to give to others like a person who binds his hands around his neck, so that he cannot extend his hands to give. While people who are extravagant with people who can not hold something.³²

In the interpretation of *Mafâtiḥ al-Ghayb*, it is stated that *wasatha* also means balance. In essence, *wasatha* position far apart between the two extreme ends, *ifrâth* (excess) or *tafrith* (lack). It is said *wasatha* for which it is because the position does not tend to one of the two positions or two parties. Another meaning is *khiyar*. Allah made this people middle as a form of praise to them. Because when Allah assigns attributes to a people it is an ‘*illat*

³¹ Mahjiddin Jusuf, *Al Quran al Karim: Terjemah Bebas Bersajak dalam Bahasa Aceh*, 429.

³² Wahbah ibn Musthafâ al-Zuhaylî, *al-Tafsîr al-Munîr fi al-‘Aqîdah wa al-Syarî‘iah wa al-Manhaj*, Vol XV (Damaskus: Dâr al-Fikr, 1418 H), 10.

(reason) where Allah will make them witnesses on the Day of Resurrection. That is just as they were later attributed to the apostle as a witness for this *ummah*.

This is a form of appreciation. According to Fakhru Razi, saying that it is impossible for the testimony to be a compliment but the character that sticks to the testimony is justice. So that is the next form of test that the best place is the middle. to one side it will accelerate to damage and destruction so this worry is a form of expression of balance without tending to one side ignoring the other side.³³

In this verse it can be understood that the two key words that refer to the word *wasatha* are middle and choice. The middle is what is then often interpreted as moderation, not being too extreme to the left and to the right. Thus, it is expected to be able to foster a better social life. This is because humans in their lives cannot live without other people and even in individual lives. The principles of moderation need to be enforced so that it will make it easier for someone to carry out activities. Otherwise, he will be stuck with something that is far from what is expected. This position of moderation is highly emphasized in the verse. While “choice” which in the second meaning is more about the character possessed and a form of appreciation given to people who have that character which is termed *khiyâr al-nâs*. Humans certainly cannot be separated from morals and character in everyday advantages

Wusthâ

The word *wusthâ*, for example, is found in Q.S. al-Baqarah 238. Mahjiddin Jusuf describes its meaning as follows:

Beu that tajaga bandum seumbahyang

Lom pih seumbahyang nyang sama teungoh

Tadong meudo'a taseumah Tuhan

Ate di dalam be khuchu' leuphah

(should be guarded all prayers, moreover also the middle prayer, standing praying worshipping God, accompanied by humility in the heart)

In choosing the meaning, Mahjiddin uses the lafazh “sama teungoh” to describe the worship that is in the middle. “Teungoh” in the Acehnese language means the middle, the position is not left or right. In *balâghah*, *wusthâ* in this verse is ‘*athâf*’ typical (something special) to ‘*âmm*’ (something general) explaining its advantages and glory compared to others.

Before mentioning the term *wustha*, this verse explains the necessity of consistently maintaining the five prayers diligently and on time, perfecting the time and conditions that are included with humility, not denying the substance, not rushing and not slowing down.

³³ Abû ‘Abd Allâh Muḥammad ibn ‘Umar ibn al-Ḥasan ibn al-Husayn al-Taymi (Fakhr al-Dīn al-Râzī, *Mafâtiḥ al-Ghayb*, Vol. VI (Beirut: Dâr Ihyâ’ al-Turâth al-‘Arabî, 1420 H), 84.

Wahbah mentions that the *lafaz al-wustha* comes from *wasath*. *Wasath* means ‘*adl* and *khiyar* (middle and choice). *Wustha* according to him also means *al-fudhla* (advantage). This phrase also indicates that it belongs to the middle number. The *wustha* prayer in question is the middle between two prayers, before and after. Another view, the *lafaz* indicates the middle of the time. The opinion that is *rajih* here is the Asr prayer.³⁴ The same opinion was also written by ‘Abd al-Ra’ûf al Singkili in *Turjumân al-Mustafid* although in a very short description.³⁵ This opinion refers to H.R. Aḥmad, Muslim and Abû Dawud, *we are preoccupied (neglected) of the wusthâ prayer - i.e. the ‘Asr prayer*.

The advantages of the ‘Asr prayer are also mentioned in another hadîth, narrated by Bukhâri and Muslim. This hadîth explains that the person who misses the ‘Asr prayer is the person who loses his family and property.

At the end of this verse, the al-Qur’ân commands to establish prayer while remembering Allah Almighty while standing, always being *tadharruf* and solemn. This is known as *qanitin*. *Qanitin isim fa’il* which also means obedient. It is as narrated by Aḥmad that every qunut in the Qur’an means obedience (obedience). There is also a meaning triangular, or silent. This is in accordance with the narrations of al-Bukhâri and Muslim from Zayd ibn Arqâm: we spoke in prayer until this verse was revealed, then we were ordered to bow (quiet).³⁶

There is also an understanding of *wusthâ* from the verse above; first: middle in *maḥallan* (position); second, the middle of *qadaran* (level) and third, the most *afdhal*. This *tawjih* gives a sign of the *fadhilah* prayer that occupies the *wustha* both in position, position; quality and quantity. The command to keep the prayer; its time, its pillars and conditions, its solemnity and its sustainability are enshrined in the al-Qur’ân. More than that, the Qur’an commands to keep the prayer *al-wustha*. *Al-Wusthâ* is translated as ‘middle’. Scholars interpret the middle in question is the Asr prayer. The interpretation of *wustha* is asr prayer because he is in the middle of the afternoon prayer with the evening prayer. Of course, there are a number of other interpretations to identify the middle prayer. Some say *dhuhur*, it’s mid-afternoon. Others say *maghrib* prayer, because it is in the middle of the number of *rak’ahs*. There is also a view of ‘*Isha*, because it was the middle of the night. Others said it was dawn because it was mid-morning. From his overall view, his identification was middle. When the al-Qur’ân specifically commands the mid-salat, this implies that the mid-salat has advantages regardless of which prayer is interpreted.

Awsath

³⁴ Wahbah ibn Musthafâ al-Zuhaylî, *al-Tafsîr al-Munîr fî al-‘Aqîdah wa al-Syarî‘ah wa al-Manhaj*, Vol. II (Damaskus: Dâr al-Fikr, 1418 H), p. 392.

³⁵ ‘Abd al-Rauf al-Singkilî, *Turjumân al-Mustafid*, Vol. I, 40.

³⁶ Wahbah ibn Mushtafâ al-Zuhaylî, *al-Tafsîr al-Munîr*, 392.

The word *awsath* there can be found in Q.S. al-Mâidah: 89. *Awsath* in the context of this verse, some understand it as a middle food eaten by the community where the kifarât was handed over. Another understanding is the middle of the food eaten in the family of the person who fulfills the *kaffârat*.

*Meunyo nyang meunan payah tateuboh
Tamita siploh ureng yang susah
Ureung nyang gasien mita siploh droe
makanan keuno tajok kipharat*

(if so (a solemn oath) the fine must be paid. That is sought by 10 people who are difficult, poor people. They are the ones who are given the food)

*tabri makanan saban ngon keudroe
keu phamili droe tabri napakah
atawa teuma tabri pakaian
akan ureungnyan pakaian sudah.³⁷*

(the food given is the same as what he eats for himself, for the family he supports. You can also feed them (which was difficult).

Awsath is interpreted by Mahjiddin with the same 'saban' which means the same. The same food was given to his family. Mahjiddin Jusuf understands that *awsat* is equal or comparable. That is, when people want to pay *kaffârât* (fines), the quality of the food provided is the same as what is consumed in their family. This emphasizes how people who act in worship or muamalah prioritize the best in terms of quality and quantity.

Mahjiddin Jusuf's Literature in His Work

This book is an illustration of stylistic words in interpreting or translating verses of the al-Qur'ân whose references are from a number of existing books which are considered as stretching. Mahjiddin Jusuf's work as a form of regional literature is written in the Acehnese language and can be enjoyed by people who can understand happiness with good quality. From this it is considered to give a beauty as an effort from the author and I am very rich and strange that every word contained in it.

It is very important to see how the imagination ability of a Mahjiddin to express the interpretation is in accordance with his tendency in practical beliefs and practices that are not called *Fiqh*. This work can be considered as one of the literary forms that are inspired by the power of values. Because after all, a person in his scientific and religious understanding

³⁷ Mahjiddin Jusuf, *al-Quran al-Karim dan Terjemahan Bebas Bersajak dalam Bahasa Aceh* (Banda Aceh: Pusat Penelitian dan Pengkajian Kebudayaan Islam (P3KI), 2007), 174.

of course gets the direction and guidance of Allah Swt. so that he can express his work and language in accordance with existing rules. This is considering that this interpretation and translation must be in accordance with the understanding of good rules related to *‘aqidah*, *fiqh*, *adab* and so on. This inspiration is actually also intended to be able to change people’s understanding in a more interesting form so that the hope is that the art connoisseurs can understand the verses of the al-Qur’ân and at the same time see the beauty of the words they convey.

If we look further at the footbridge expressed by Mahjiddin Yusuf, it is hoped that it will provide enlightenment on how to interpret mortal life to lead to eternal life. Therefore, the author always provides the opportunity for the reader to explore the meaning of the meaning in an exploratory manner so that it will produce the values of *tadabbur* (reflection) in everyday life. Mahjiddin’s literary works are expected to be able to give a belief to the public with the value of art and beauty, besides being able to stir the hearts of the readers so that it will give a positive impression in the hearts of readers, so it is not just transferring meaning from one language to another but how to choose words that are appropriate and effective for the congruence of the intended meaning.

Wasathiyyah in Individual and Social Life

The concept of *wasathiyyah* starts from something simple and is done repeatedly. *Wasathiyyah* in enjoying food means every individual who understands the concept qualitatively about preparing, consuming it and at a reasonable level for it. Understanding the concept of *wasathiyyah* will show how to shop, cook and consume these foods, including reasonable sizes. *Wasathiyyah* here which axiologically also affects other aspects, both sociological, hygienic, economic and so on. The Messenger of Allah ordered to eat, drink and dress in a reasonable size, *min ghayr sarafin wa lâ makhilat* (not too much or too little). The middle concept in terms of food will present a person who is healthy, prime, intelligent and organized.

In social life, *wasathiyyah* is understood as the ability to communicate in good language, polite behavior and noble temperament so that it will foster a good relationship with Allah and his relationship with creatures. The simplicity in the interaction actually encourages the sustainability of good relations between each other. Visiting someone is also arranged in such a way that he does not bore the person being visited (*zur ghibban tazdâd hubban*, visit intermittently, increase affection).

Domestic life is also greatly helped by this *wasathiyyah* attitude. This attitude helps develop and maintain a harmonious relationship between mother, father and children. The ability to live in a middle position causes a person to be able to maintain his family’s ark in both spacious and narrow conditions. Divorce and domestic disputes are sometimes only triggered by simple things that arise because of inappropriate conversations, inappropriate behavior and so on. Outwardly, this does not seem substantive, but in terms of creating

harmony, the *wasathiyyah* actually determines happiness in the household.

Wasathiyyah is also required in worship. This is intended so that a person is able to carry out the rules of worship in accordance with the provisions and religious guidelines, namely the Al-Qur'ân and the Hadîth of the Prophet. The Prophet's message for example: Pray you as you see me praying". "Take it from me according to your rituals (Hajj). This guide is so that worship is in the corridor of guidance and not far from divine guidance.

On the other hand, worship in using its time also pays attention to the *wasathiyyah* aspect. This means that there is a time of worship at a predetermined duration and time without denying the needs of human beings as individual beings and social beings outside, including the needs of their families and services. Meanwhile, in a broader context, *wasathiyyah* presents the nature of respecting differences, practicing in accordance with beliefs, maintaining togetherness, maintaining harmony, helping each other and making others happy. This larger context and scope is framed in *ukhuwwah insâniyyah*. In this frame, joint efforts and endeavors in realizing prosperity and happiness are the goals.

Conclusion

Wasathiyyah in the al-Qur'ân is obtained from the same root word with various derivations. Literally, meaning refers to the existing basic meaning. Mahjiddin Jusuf in translating these words seems to be able to find equivalent words that match the meaning and are in sync with the stanzas. *Wasathiyyah* pronunciation in the al-Qur'ân is found in verses related to worship, muamalah, ethics and others. Mahjiddin is able to interpret these verses according to the context of *sawabiq* and *lawahiq*. Mahjiddin translates lafaz *wasathiyyah* as *saban* (same), *sama teungoh* (same in the middle), *seudang* (middle). In the context of both individual and social life, *wasathiyyah* is seen as a concept that is able to encourage the presence of peace and tranquility. The nature and attitude of this *wasathiyyah* guides humans not to overdo it, but to simplicity and balance. Individuals who are balanced in managing life will present a *wasathiyyah* society. Moderation is what is expected to achieve a better life.

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