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### Islam Wasathiyah (Islamic Moderitism) in the Muhammadiyah Khittah Document

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#### ABSTRACT

**Purpose:** The purpose of this study is to describe the distribution and mapping of values/principles of Islam wasathiyah in the Muhammadiyah khittah.

**Methodology:** The data source in this study was in the form of written documents, in the form of discourse contained in the Muhammadiyah khittah. The data in this study were in the form of words, phrases, clauses, sentences, and paragraphs that would be analyzed the values/principles of Islam wasathiyah. The data collection technique used was the note-taking technique. The data analysis method used the equivalent (referential) and aggregate methods.

**Results:** In the 12 steps of Muhammadiyah Khittah, there are 8 Islamic wasathiyah principles, namely wasathiyah, tawassuth, tawazun, tahadhdhur, syura, i'tidal, musawah, tathawwur wa ibtikar, and tasamuh. In Palembang Khittah 1956-1959, there are six Islamic wasathiyah principles, namely tawassuth, tawazun, tahadhdhur, syura, islah, and musawah. In Ponorogo Khittah 1969, there are four Islamic wasathiyah principles, namely, islah, tawassuth, tawazun, and I'tidal. In Ujung Pandang Khittah 1971, there are five Islamic wasathiyah principles, namely wasathiyah, yaitu tawazzun, islah, I'tidal, tahadhdhur, and tathawwur wa ibtikar. In Surabaya Khittah 1978, there are seven Islamic wasathiyah principles, namely tawassuth, tawazun, tahadhdhur, i'tidal, musawah, tathawwur wa ibtikar, musawah, islah, and tasamuh. As for the Denpasar khittah 2002, there are six Islamic wasathiyah principles, namely tawazzun, tawassuth, musawah, tathawwur wa ibtikar, tahadhdhur, and islah. The Islamic principle of wasathiyah that often arises is tawassuth,

which is as many as 19, and the Aulawiyah principle is not found in the Muhammadiyah khittah.

**Applications/Originality/Value:** Muhammadiyah is not only a religious organization but also a public movement. Public and national discourse from its inception into the current era has always influenced Muhammadiyah's response. Ideological thinking that was born by Muhammadiyah is also as a response to the condition of community and nationality in society, such as the Muhammadiyah Khittah document, Articles of Association/By-Laws (AD/ART), Matan of Beliefs and Life Goals of Muhammadiyah (MKCHM), and other Muhammadiyah Decisions. Therefore, this writing is necessary in order as a form of reinforcement to achieve Islam that wasathiyah, moderate Islam that brings peace to the motherland, Indonesia.

## INTRODUCTION

Muhammadiyah is a religious organization of Islamic movement association which was established on Dzulhijah 8, 1330 H, or coincided with November 18, 1912, in the city of Yogyakarta. The founder and pioneer of the Muhammadiyah movement were K.H. Ahmad Dahlan. One of the reformist Islamic scholars whose name is famous throughout the archipelago. One hope from K.H. Ahmad Dahlan with the establishment of Muhammadiyah is that the movement of Muhammadiyah is able to take an example from the traces of the struggle of the Prophet Muhammad (*Ittiba ila rasulillah Saw*), or in other words the direction of Muhammadiyah's movement in his struggle, is able to follow in the footsteps taken by the Prophet Muhammad and his friends, and people who followed him (Aryanti, 2015; Santoso, et al. 2020).

The textual and essential purpose of Muhammadiyah's founding from the past until now has been "To maintain and uphold the religion of Islam, thus creating a truly, fundamental, just, and prosperous society that blessed by Allah swt" (Nashir & Jinan, 2018). It is a very noble purpose as an attempt to translate the Islamic missionary movement into a social dimension. Therefore, Islam is not only in the theological realm but more critical in practical-operational problems with the spirit of Islam enlightening the universe (*rahmatallil'alam*). Thus, it can raise the degree of human development and maintain the values of simplicity (: *tawadhu*) from being trapped in the valley of pragmatism and materialism (Choiruzzad & Nugroho, 2013).

In linguistic or etymological terms, the name Muhammadiyah is derived from the Arabic term from the word *مدح* which means "praiseworthy" namely Prophet Muhammad and is followed by the word *شي* which means understanding, followers, groups or accompanists (Jovita et al., 2019). Thus, *na ro ,dammahuM tehporP eht fo rewollof a si (hayidammahuM) محيية* understanding that in practice follows the Prophet Muhammad, both at the level of belief, speech, and behavior. Thus, implicitly, all classes of the Islamic community without regard to differences in skin, nationality, position, citizenship, and understanding of the teachings of Islam from the *furu*, if they acknowledge and follow in the footsteps of the prophetic life of the Prophet Muhammad, then it could be they are referred to as Muhammadiyah people (Sciortino et al., 2010).

Muhammadiyah is an Islamic movement that enlightens and educates (Nashir et al., 2019). The reality of community and nationality is very influential in the establishment of Muhammadiyah. The emergence of various ideological thoughts in Muhammadiyah is also a response to the turmoil that occurs in the dynamics of community and nationality, such as the birth of 12 Steps, AD/ART (Articles of Association/By-Laws), Khittah Muhammadiyah, MKCHM (Matan's Beliefs and Life Ideas of Muhammadiyah), and Muhammadiyah Citizens' Islamic Living Guidelines (PHIWM).

Moreover, coupled with the current era with various challenges, the ideological principles that exist in the Muhammadiyah body need to be strengthened, either is influenced by internal and external factors. Internal means that comes from within members of the trust, and external means that comes from outside members of the trust but has direct influence. Moreover, the strengthening of ideology and its application is emphasized. Therefore, this writing is present to be able to be a steppingstone to try seeing the form of rational application of the middle path of Islam (wasathiyah) developed by Muhammadiyah organizations. Middle Path of Islam is a moderate Islam that brings peace to the motherland, Indonesia.

Messages of peace in the Khittah (: outline of the struggle) of Muhammadiyah is in accordance with the principles of the Islam Wasathiyah (moderate) practice which was formulated by the Indonesian Ulema Council at the National Conference IX (*Munas IX*) in Surabaya, 24-27 August 2015 (Tempo, 2015), and the proposed concept of Islam Wasatiyyat proposed by the Office of the Special Affairs of the President of the Republic of Indonesia in the Cooperation between Religions and Civilizations at the High Level Consultation of World Muslim Scholars and Scholars on Islamic Wasatiyyat in Bogor, May 1-3, 2018. Islam Wasatiyyat is considered as the teachings of Islam, which is *rahmatan lil alamin*, mercy to the whole universe. The principles include *tawassuth* (taking the middle way), *tawazun* (balanced world and the hereafter), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (discussion), *ishlah* (reformation), *aulawiyah* (straight) prioritizing the priority), *tathawwur wa ibtikar* (dynamic and innovative), and *tahadhdhur* (civilized).

## METHODOLOGY

This research was a qualitative descriptive study and aimed to describe the distribution and mapping of values/principles of Islam wasathiyah in the Muhammadiyah khittah. The data source of this research was the source of in the form of written documents, in the form of discourse contained in the Muhammadiyah khittah. The data in this study were in the form of words, phrases, clauses, sentences, and paragraphs that contain the values/principles of Islam wasathiyah. The data in this study were obtained by scrutinizing. It is one of the methods of providing data by observing the use of language (Mahsun, 2017). The term scrutinizing in this method was not limited to listening to the use of language verbally, but also the use of written language. The advanced technique used was the note-taking technique.

The data in this study were analyzed using the equivalent method because the determinant in the analysis of research data came from outside the language. Sudaryanto (2015) explained that the equivalent method is a method used in language analysis in which the determining instrument is outside the language element and is not part of the language concerned. The analysis technique above was also in line with content analysis. In order to reach conclusions, content analysis is needed based on the analysis of existing data (Fraenkel et al., 2011; Lune & Berg, 2016; Bengtsson, 2016).

## FINDINGS AND DISCUSSION

### Islam Wasathiyah *in the Muhammadiyah Khittah Document*

The Khittah Struggle of Muhammadiyah is a strategy set out in the *Muktamar*/Conference to achieve the aims and objectives of the organization. The Khittah is a detailed, tiered, and continuous steps that provide a path and direction for Muhammadiyah's charitable efforts so that the Khittah can change at any time. Wasathiyah signifies moderation and balance (*i'tidal*) in faith, morality, and character (al-Qudsy et al., 2015).

### *Khittah of 12 Steps of Muhammadiyah 1938-1940*

The twelve steps contain the thoughts and reflections of KH. Mas Mansur, after reviewing the situation of Muhammadiyah as an Islamic movement and struggle (Kiptiyah, 2018). This khittah is divided into two parts, namely the scientific (*ilmi*) step and the charity (*amal*) step. The *ilmi* step is step number 1 to step number 7, while the *amal* step is step number 8 to step 12. The *ilmi* step means that these steps still need further explanation to implement them. The *amal* step means that the steps do not need any more explanation, implement them, because they are considered to be clear. The contents of the Khittah of 12 Steps are as listed in table 1.

**Table 1.** Principles of Islam Wasathiyah in Khittah of 12 Steps of Muhammadiyah

<b>Khittah of 12 Steps of Muhammadiyah</b>	<b>Islam Wasathiyah</b>
1) Deepening the Entry of Faith	<i>Tawassuth</i>
2) Expanding Understanding of Religion	<i>Tawassuth, Tawazun, dan Tahadhdhur</i>
3) Produce characters	<i>Tahadhdhur, Tawassuth, dan Tawazun</i>
4) Guiding <i>Intiqad</i> Practices (self-corrective)	<i>Syura</i>
5) Strengthening Unity	<i>I'tidal</i>
6) Uphold Justice	<i>Musawah</i>
7) Doing Wisdom	<i>I'tidal</i>
8) Strengthening the <i>Tanwir</i> Assembly	<i>Syura</i>
9) Hold a Section Conference	<i>Tathawwur wa Ibtikar</i>
10) Negotiating Decisions	<i>Syura</i>
11) Monitoring Road Movement	<i>Tathawwur wa Ibtikar</i>
12) Connecting External Movements	<i>Tasamuh</i>

*Tawassuth* (taking the middle way) is understanding and practice that is not *ifrath* (exaggeration in religion) and *tafrith* (reducing religious teachings) (Hanapi, 2014). *Tawassuth* in the Muhammadiyah khittah of 1938-1940 is reflected in the point of deepening the entry of faith, deepening religious understanding, developing character. It is because Muhammadiyah in deepening faith and deepening understanding of religion is neither extreme right nor extreme left. Muhammadiyah's neutral position is in the middle.

The principle of *tawazun* in the khittah twelve of Muhammadiyah is to expand religious understanding and to develop character. *Tawazun* is a balanced understanding and practice of religion which covers all aspects of life, both worldly and *ukhrawi*, firmly in stating the principle that can distinguish between *inhiraf* (deviations) and *ikhtilaf* (differences). Perfect Islam is expanding by understanding it between *i'tiqod* and *furu'*, and fearing only God, keeping promises, and always doing good, which is the principle of *tawazun* (Ibrahim et al., 2013).

The principle of *tahadhdhur* in the khittah twelve of Muhammadiyah is characterized by an attitude of broadening religious understanding and bringing forth character. *Tahadhdhur* (civilized), which upholds morality, character, identity, and integrity as *khairu ummah* in the life of humanity and civilization. Expanding understanding of religion is one of the attitudes in upholding morality and fostering moral character, which is one of the character attitudes that must be possessed by Muslims in order to lead a good life and civilized as one of noble morals (Hassan, 2015).

The principle of *shura* in the khittah of 12 steps of Muhammadiyah is marked by leading the practice of *intiqad* (self-corrective), strengthening the assemblies of *tanwir*, and deliberating on decisions. The practice of *intiqad* is always to make self-improvement or self-introspection (Ahmad, 2011). The results of *intiqad* must be deliberated based on the aim of bringing *maslahat*, benefits and distance *madharat*. The principle of *shura* is to resolve the form of problems through an assembly by deliberating to reach consensus.

*I'tidal* as the principle of Islam wasathiyah in khittah 12 Steps of Muhammadiyah is marked by strengthening unity and doing wisdom. This principle expressly devotes itself always to strengthen the unity of the nation and state, as well as do all policies following the position and place. The *i'tidal* principle is to put things in their place and carry out their rights and fulfill obligations proportionately.

The principle of *musawah* in the khittah 12 Steps of Muhammadiyah found was to uphold justice. *Musawah* is a form of non-discriminatory attitude towards differences, be it differences in religion, ethnicity, race, origin, as well as customs and traditions (Choudhury, 2016). Upholding justice is a form of real *musawah* principle to realize the principle of the five precepts in Pancasila, which has become the ideology of the Indonesian people.

The next principle is *tathawwur wa ibtikar* (Choudhury, 2016). *Tathawwur wa ibtikar* (dynamic and innovative), which is always open to make changes in accordance with the times and create new things for the safety and progress of humanity. This principle in khittah 12 Steps of Muhammadiyah is marked by

holding a section conference and overseeing the road movement, namely the institution holding coordination between assemblies or institutions as well as monitoring and evaluating the Muhammadiyah Charitable Enterprises (AUM). The purpose of this activity is to be able to make changes in accordance with the times and can create new things in the benefit and progress, especially in Muhammadiyah Charitable Enterprises (AUM).

The last Islamic wasathiyah principle in the 12 khittah of Muhammadiyah is that the *tasamuh* is marked by connecting external movements. *Tasamuh* (tolerance), is recognizing and respecting differences, both in religious aspects and various other aspects of life (Kanagatov et al., 2013; Khon & Kim, 2016; Berggren & Nilsson, 2016; Rezmer, 2016). Connecting outside movements is Muhammadiyah's step, which means connecting or establishing Islamic brotherhood between the Muhammadiyah movement and other Islamic organizations for the glory of Islam.

#### *Palembang Khittah 1956-1959*

The Palembang Khittah was ratified at the 33rd Muhammadiyah Congress in Palembang in 1956. The general chairman of Muhammadiyah at that time was Buya AR. Sutan Mansur (Nashir, 2008). Table 2 below is the contents of the Palembang Khittah.

**Table 2.** Principles of Islam Wasathiyah in the Khittah of Palembang

<b>Palembang Khittah</b>	<b>Islam Wasathiyah</b>
1) Ensouling the characters of members and leaders of Muhammadiyah by deepening and thickening <i>tauhid</i> /monotheism, perfecting worship with <i>khusyu'</i> and <i>tawadlu'</i> , enhancing morals, expanding knowledge, and driving Muhammadiyah with full confidence and sense of responsibility.	<i>Tawassuth, Tawazun, and Tahadhdhur</i>
2) Carry out <i>uswatun hasanah</i> .	<i>Tahadhdhur</i>
3) Integrating organization and tidying up administration.	<i>Syura</i>
4) Increase and enhance the quality of children.	<i>Ishlah</i>
5) Enhancing the quality of members and forming cadres.	<i>Ishlah</i>
6) Obtaining <i>ukhuwah</i> of fellow Muslims by holding an <i>ishlah</i> body to anticipate if rifts and disputes occur.	<i>Musawah, Ishlah</i>
7) Guiding the livelihood of members.	<i>Ishlah</i>

*Tawassuth* (taking the middle way), is understanding and practice that is not *ifrath* (exaggeration in religion) and *tafrith* (reducing religious teachings) (Hassan, 2014). The principle of *tawassuth* in the Palembang khittah is characterized by deepening and thickening monotheism, perfecting worship with *khusyu'* and *tawadlu'*, deepening and thickening *tauhid*/monotheism, which is an attitude of declaring the oneness of God and not associating partners with God and always perfecting worship with *khusyu'* and *tawadlu'*. Worshiping humbly and not boasting is one of the principles of *tawassuth*.

An attitude of expanding knowledge characterizes the *tawazzun* principle of Islam wasathiyah in the Khittah of Palembang. *Tawazun* is a balanced attitude between the world and the hereafter (Spahic, 2015) that we live in the world in accordance with the prophet's advice, must always seek knowledge.

The next Islamic wasathiyah principle is *tahadhdhur*. *Tahadhdhur* is the attitude of upholding the morality, character, identity, and integrity as *khairu ummah* in the life of humanity and civilization (Yaakub, & Othman, 2017). This principle is reflected in the Palembang Muhammadiyah khittah, namely enhancing morals, driving Muhammadiyah with confidence, and a sense of responsibility. The attitude is a character that displays a sense of responsibility. This character is a civilized attitude for the Indonesian people by enhancing *akhlakul karimah*/morality.

*Shura* (discussion), i.e., every problem is solved by deliberation to reach consensus with the principle of placing prosperity above all (Mujani et al., 2015). This principle in the Palembang Khittah is characterized by requiring organization and tidying up administration. Integrating organization is a form of attitude in maintaining the organization utilizing meeting all elements of the organization so that it is not easily divided and tidying up administration in an organization.

The next principle is *musawah*, marked by the attitude of "obtaining *ukhuwah*/brotherhood of a fellow Muslim by holding an *ishlah* body to anticipate in the event of a rift and dispute." In this principle, it has been explained that Muhammadiyah anticipates cohesion and disputes without discrimination. *Musawah* (egalitarian), is not discriminatory to others due to differences in beliefs, traditions, and origins of someone (Salleh, 2015).

The last principle is *ishlah*, which is marked by the attitude of "obtaining fellow Muslim brotherhood by holding the *ishlah* body and guiding the lives of members." It is clear that in this principle, an *ishlah* body needs to be built as well as guiding the people's livelihood better. *Ishlah* (reform) is prioritizing reformative principles to achieve better conditions that accommodate the changes and progress of the times, by grounding in the public good (*mashlahah 'amah*) by sticking to the principle of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah* (Mujani & Mazuki, 2018).

#### *Ponorogo Khittah (1969)*

The birth of Parmusi (Indonesian Muslim Party) was the fruit of Khittah Ponorogo (1969). In the formulation of the 1969 Khittah, it is stated that the *da'wah* of Islam *amar ma'ruf nahi munkar* is carried out through two channels: state and social politics. Muhammadiyah positions itself as the Islamic movement of *amar ma'ruf nahi munkar* in the social field (Nashir, 2008). Table 3 below is the formulation of Ponorogo Khittah.

**Table 3.** Principles of Islam Wasathiyah in the Ponorogo Khittah

Ponorogo Khittah	Islam Wasathiyah
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1) Muhammadiyah strives to achieve or realize a life's ideals and beliefs that originate from Islamic teachings.	<i>Ishlah, Tawassuth, Tawazzun, I'tidal</i>
2) Islamic <i>Da'wah</i> of <i>amar ma'ruf nahi munkar</i> in the true meaning and proportion as guided by Rasulullah SAW is the only way to achieve the ideals and beliefs of life.	<i>Tawassuth, I'tidal, Tawazzun</i>
3) Islamic <i>da'wah</i> of <i>amar ma'ruf nahi munkar</i> as intended must be done through two channels/fields simultaneously, namely: a) state political channels (practical politics) b) community channels	<i>Tawassuth, I'tidal, Tawazzun</i>
4) To carry out the struggle of Islamic <i>da'wah</i> and <i>amar ma'ruf nahi munkar</i> as referred to above, each tool was made in the form of an organization. a) for channels/fields of state politics (practical politics) with political organizations (parties) b) for channels/fields of society with non-party organizations	<i>Tawassuth, I'tidal, Tawazzun</i>

*Tawassuth* (taking the middle way) is understanding and practice that is not *ifrath* (exaggeration in religion) and *tafrith* (reducing religious teachings). The principles of Islamic wasathiyah in the Ponorogo Khittah are marked by the attitude of life beliefs that originates in the teachings of Islam and the *da'wah* of Islam, *Amar ma'ruf nahi munkar*. Everything that is done in this world should come from the teachings of Islam because the teachings of Islam are the teachings of a perfect religion (Ghani et al., 2015). As well as upholding the Islamic religion and upholding the truth

and avoiding His prohibition, it is a principle of not being extreme right or left. *Ishlah* (reform) prioritizes reformatory principles to achieve better conditions that accommodate the changes and progress of the times by grounding in the public good (*mashlahah 'amah*) by sticking to the principle of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdu bi al-jadidi al-ashlah* (Bakir & Othman, 2017). The *ishlah* principle of Islamic wasathiyah in the Ponorogo khittah is characterized by the attitude of the Muhammadiyah struggling to achieve or realize an ideal. Achieving an ideal requires a struggle (to achieve the desired state of life towards the good).

*Tawazzun* in the Ponorogo khittah is marked by an attitude of life beliefs originating from the Qur'an and Muhammad. It is to achieve the ideals and beliefs of life with the Islam *da'wah* of *amar ma'ruf nahi munkar*. This principle is a balanced practice of religion between the world and the hereafter (Mazuki et al., 2013), being able to distinguish which deviant deeds, and can carry out his commands.

*I'tidal* in the Ponorogo Khittah is marked by the attitude of Muhammadiyah striving to achieve or realize an ideal and belief in life that comes from Islamic teachings (Arif et al., 2017). Islamic *da'wah* of *amar ma'ruf nahi munkar* in the true meaning and proportion as guided by Muhammad Saw is the only way



to achieve the ideals and beliefs of life. In this case, it is achieving and realizing the ideals of Islam in accordance with their respective proportions, and do not change or reduce the teachings that have been determined. Participating in political organizations or not is a right of everyone, and Muhammadiyah does not require its members to join political organizations.

### ***Ujung Pandang Khittah 1971***

The Khittah or the Struggle of Muhammadiyah, which is quite popular compared to other khittah is the Ujung Pandang Khittah in 1971. As the name implies, the Muhammadiyah Khittah was born from the 38th Congress in 1971 in Ujung Pandang (South Sulawesi), which has now been renamed the city of Makassar. Ujung Pandang Khittah, in table 4, is the most widely referred and becomes the guideline or primary reference in determining the attitude of the organization to face the political world (Nashir, 2008).

**Table 4.** Principles of Islam Wasathiyah in the Ujung Pandang Khittah

<b>Ujung Pandang Khittah</b>	<b>Islam Wasathiyah</b>
1) Muhammadiyah is an Islamic Da'wah Movement that works in all fields of human life and society, has no organizational relationship with, and is not an affiliation of any political party or organization.	<i>Tawazzun, Ishlah, I'tidal</i>
2) Every member of Muhammadiyah, in accordance with their human rights, cannot enter other organizations, as long as they do not deviate from the provisions in force in the Muhammadiyah Association.	<i>I'tidal, Tahadhdhur</i>
3) To further solidify Muhammadiyah as an Islamic da'wah movement after the 1971 election, Muhammadiyah conducted <i>amar ma'ruf nahi munkar</i> constructively and positively against the Indonesian Muslim party.	<i>Tawassuth, Tawazzun, Tathawwur wa Ibtikar</i>
4) To further enhance Muhammadiyah's participation in the implementation of national development.	<i>Tathawwur wa Ibtikar</i>

The *tawazzun* principle of Islam wasathiyah in the Ujung Pandang Khittah 1971 was marked by Muhammadiyah's attitude as an Islamic missionary movement that works in all fields of human life and society and carried out Islamic *da'wah* movements after the 1971 election. Muhammadiyah carried out the missionary movement aimed at maintaining a balance between worldly life and the hereafter (Nashir, 2008).

*Ishlah* (reformation) prioritizes reformative principles to achieve better conditions that accommodate change (Kamali, 2016) and the progress of the times by grounding in public benefit (*mashlahah 'amah*) while still adhering to the principle of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdu bi al-jadidi al-ashlah*. Muhammadiyah's attitude characterizes this principle as an Islamic missionary movement that works in all fields of human life and society. This principle can be interpreted that Muhammadiyah always adheres

to the principle of *al-muhafazhah 'ala al-qadimi al shalih*, which is a principle that preserves good old practices and makes a living grip.

Next Islam wasathiyah in the Ujung Pandang Khittah is that Muhammadiyah has no organizational relationship with and is not an affiliation of a political party, and every member of the Muhammadiyah is not allowed to enter other organizations that conflict with the Muhammadiyah's line of struggle. Muhammadiyah does not require its members to take part or not in a political organization. All decisions are in the hands of members, and Muhammadiyah does not impose the will and obligations of its members, and fulfill obligations proportionately (Nashir, 2008).

*Tahadhdhur* in the 1971 Ujung Pandang Muhammadiyah khittah, namely Muhammadiyah, is an Islamic missionary movement that works in all fields of human life and society. Charity is one of the moral virtues. *Tahadhdhur* is upholding the morality, character, identity, and integrity as *khairu ummah* in the life of humanity and civilization (Mujania, 2014).

Furthermore, *tawassuth* in the Muhammadiyah khittah is marked with the point "every Muhammadiyah member in accordance with his human rights cannot enter other organizations, as long as they do not deviate from the provisions that apply in Muhammadiyah's requirements." If it does not deviate from the principles of the teachings of Islam, Muhammadiyah does not prohibit it. It is all one of Muhammadiyah's attitudes, which is not extreme right or left (Yousif, 2015).

The last one in the 1971 Ujung Pandang khittah was *tathawwur wa ibtikar*. This principle is always open to make changes in accordance with the times and create new things for the safety and progress of humanity (Othman & Sulaiman, 2014). It is marked by the Muhammadiyah's decision to engage in constructive and positive of *amar ma'ruf nahi munkar* in the Indonesian Muslim Party (*Parmusi*) by increasing Muhammadiyah's participation in the implementation of national development. Muhammadiyah is always open to the development of Indonesia, and it is one form of Muhammadiyah's struggle and devotion to the nation and state.

*Surabaya Khittah 1978 (Completion of Ponorogo Khittah 1969)*

The 1978 Muhammadiyah Khittah was an outline of the Muhammadiyah's struggle, which was decided at the 40th Muhammadiyah Congress in Surabaya (Nashir, 2008).

**Table 5.** Principles of Islam Wasathiyah in the Surabaya Khittah

Surabaya Khittah	Islam Wasathiyah
<i>First</i> , the nature of Muhammadiyah. The development of Indonesian society, whether caused by dynamic power from inside, or because of contact with culture from outside, has caused specific changes. These changes involve all aspects of people's lives, including social, economic, political, and cultural fields, which involve structural changes and changes in attitudes and	<i>Tawazzun, Tathawwur wa Ibtikar</i>

behavior in human relations.	
<i>Second</i> , Muhammadiyah and Society. In accordance with its Khittah, Muhammadiyah, as society chooses and positions itself as the Islamic movement of <i>amar ma'ruf nahi munkar</i> in society, with the primary intention being to form a family and a prosperous society in accordance with the <i>da'wah</i> of <i>jama'ah</i> .	<i>Tawassuth, Tawazun, Tahadhdhur</i>
<i>Third</i> , Muhammadiyah and Politics. In the field of politics, Muhammadiyah strives according to its Khittah: by <i>da'wah</i> of <i>amar ma'ruf nahi munkar</i> in its true meaning and proportion. Muhammadiyah must be able to prove theoretically, conceptually, operationally, and in real terms, that Islamic teachings are able to regulate the community and the Republic of Indonesia which have Pancasila and the 1945 Constitution to become a just and affluent society as well as prosperous, happy, materially, and spiritually which is given by Allah SWT.	<i>Tawassuth, Tawazzun, I'tidal, Tathawwur wa Ibtikar, Musawah</i>
<i>Fourth</i> , Muhammadiyah and <i>Ukhuwah Islamiyah</i> . In accordance with its personality, Muhammadiyah will cooperate with any Islamic group to broadcast and practice the religion of Islam and defend its interests. In carrying out this cooperation, Muhammadiyah does not intend to merge and subordinate its organization with other organizations or institutions.	<i>Tasamuh (Toleransi) Tawassuth, Musawah, I'tidal</i>
<p><i>Fifth</i>, Basic Muhammadiyah Program. Based on this foundation and stance and taking into account the capabilities and parts thereof, it is necessary to determine the following policy steps:</p> <ol style="list-style-type: none"> <li>Reviving Muhammadiyah as an alliance that brought together some members of the community, consisting of Muslims and Muslim women who have strong faith, are devout in worship, have good morals, and set a good example in society.</li> <li>Increasing the understanding and maturity of Muhammadiyah members about their rights and obligations as citizens in the Unitary State of the Republic of Indonesia and increasing social sensitivity to the problems and difficulties of people's lives.</li> <li>Establishing Muhammadiyah alliance as a movement to carry out <i>da'wah</i> of <i>amar ma'ruf nahi munkar</i> to all corners and layers of society, as well as, in all fields of life in the Republic of Indonesia based on the Pancasila and the 1945 Constitution.</li> </ol>	<p><i>Tawassuth, Ishlah, Tahadhdhur</i></p> <p><i>Tasamuh,</i></p> <p><i>Tawassuth, Tawazun</i></p>

*Tawazun* (balanced) is a balanced understanding and practice of religion, which covers all aspects of life, both worldly and *ukhrawi*, is firm in stating the principle that can distinguish between *inhiraf* (deviations) and *ikhtilaf* (differences) (Hassan, 2011). This Islam wasathiyah is marked by "The Nature of Muhammadiyah." "The development of Indonesian society, whether caused by dynamism from inside, or because of contact with culture from outside, has caused certain changes, Muhammadiyah and society, Muhammadiyah and politics." Establish Muhammadiyah requirements as a movement to carry out *da'wah* of *amar ma'ruf nahi munkar* to all corners and layers of society, as well as, in all fields of life in the Unitary State of the Republic of Indonesia based on the Pancasila and the 1945 Constitution of the Republic of Indonesia. Muhammadiyah is balanced between the world and the hereafter, namely between Muhammadiyah and politics for the progress of the Unitary Republic of Indonesia (NKRI).

*Tasamuh* in the Surabaya Khittah is characterized by Muhammadiyah's attitude of working together with any Islamic group in an effort to broadcast and practice Islam, as well as to defend the interests and enhance the understanding and maturity of Muhammadiyah members about their rights and obligations as citizens in the Unitary State of the Republic of Indonesia (NKRI).

Muhammadiyah always appreciates differences with any Islamic group without discrimination, for the progress of Islam, as well as broadcast and practice the teachings of Islam. *Tasamuh* is an attitude of acknowledging and respecting differences, both in religious aspects and various aspects of his life (Rozali, 2017). The attitude of cooperation with other Islamic groups is a form of tolerance of Muhammadiyah, which recognizes the existence of other Islamic groups besides Muhammadiyah.

*Tathawwur wa Ibtikar* in Surabaya's khittah is marked by the attitude of the nature of Muhammadiyah. The development of Indonesian society, whether caused by the dynamic power from inside or because of contact with culture from outside, has led to specific changes, and in the political field, Muhammadiyah strives in accordance with its khittah. Muhammadiyah always accepts developments openly (Dorloh & Yusuf, 2015) in which this attitude of Muhammadiyah is always dynamic and innovative, both in politics and others. Furthermore, *tawassuth* is characterized by Muhammadiyah's attitude places itself as the Islamic movement of *amar ma'ruf nahi munkar* in the Muhammadiyah and *ukhuwah Islamiyah* communities. It includes strong faith, devout worship, noble character, and be a good example in society (Li-ya, 2012). In this attitude, Muhammadiyah always distinguishes what is true and which is not true, always carries out religious teachings in accordance with the orders and abandons its prohibitions, and always carries on Islamic brotherhood, faith, obedience to worship, to have good deeds, and being a good example in society.

*Tahadhdhur* in the Surabaya Khittah is characterized by Muhammadiyah's attitude as a choice to select and position itself as the Islamic movement of

*amar ma'ruf nahi munkar* in the community, with the primary intention being to form a family and a prosperous community in accordance with the proselytizing of the congregation and faithful, devout worship, noble morals, and set a good example in the midst of society (Dusuki, 2017). In social life, Muhammadiyah always upholds the *akhlakul karimah*, which is characterized by the attitude of always having faith, observing worship, and having good morals.

*I'tidal* in the Muhammadiyah khittah is marked by the attitude of the Muhammadiyah trying to be in accordance with its khittah: by preaching *amar ma'ruf nahi munkar* in the true meaning and proportion, Muhammadiyah will cooperate with any Islamic group in the effort to broadcast and practice Islam and defend Islam its importance (Arif et al., 2017). In carrying out this cooperation, Muhammadiyah does not intend to merge and subordinate its organization with other organizations or institutions. Muhammadiyah, by carrying out *da'wah*, always puts it according to its position. In cooperation, Muhammadiyah does not take care of the affairs of its Islamic movement and carry out the beliefs of each Islamic organization.

The next Islam wasathiyah is *musawah*, marked by Muhammadiyah's attitude that it will cooperate with any Islamic group to broadcast and practice Islam (Mujani & Mazuki, 2018). Working together with other Islamic organizations is Muhammadiyah's non-discriminatory attitude towards other organizations.

### ***Denpasar Khittah 2002***

The Muhammadiyah Khittah in the Nation and the State or also known as the Denpasar Khittah, was decided in the Muhammadiyah Tanwir session in Bali in 2002. Muhammadiyah, by staying within the framework of the *da'wah* and *tajdid* movements, became the focus and main orientation of the movement, could develop the function of interest groups, or as a civil-society social movement in playing the role of nation and state (Nashir, 2008). The Denpasar Khittah in 2002 or the complete Muhammadiyah Khittah in the Nation and the State contains nine main statements, as follows:

**Table 6.** Principles of Islam Wasathiyah in the Surabaya Khittah

Denpasar Khittah 2002	Islam Wasathiyah
1) Muhammadiyah believes that politics in the life of the nation and state is one aspect of the teachings of Islam in worldly affairs ( <i>al-umur ad-dunyawiyat</i> ), which must always be motivated, inspired, and framed by noble religious and moral values.	<i>Tawazzun, Tawassuth</i>
2) Muhammadiyah believes that the state and efforts to develop the life of the nation and state, both through political struggles and through community development, are basically a vehicle that is absolutely necessary to build a life where Divine values underlie and flourish along with the upholding of human values, justice, peace, order, togetherness, and civilization for the realization of	<i>Tawazzun, Musawah, Tahadhdhur, I'tidal</i>

" <i>Baldatun Thayyibatun Wa Rabbun Ghafur</i> ".	
3) Muhammadiyah chose the struggle in the life of the nation and state through efforts to foster or empower the community in order to realize a strong civil society as the aim of the Muhammadiyah to realize the true Islamic society.	<i>Tathawwur wa Ibtikar, Tawassuth</i>
4) Muhammadiyah critically encourages political struggle that is practical or power-oriented (real politics) to be carried out by political parties and formal state institutions as well as possible, towards the creation of a democratic and civilized political system in accordance with the noble ideals of the nation and country.	<i>Tahadhdhur</i>
5) Muhammadiyah always plays its political role as a manifestation of the <i>da'wah</i> of <i>amar ma'ruf nahi munkar</i> by influencing the process and policy of the country, so that it continues to run in accordance with the constitution and the noble ideals of the nation. Muhammadiyah actively becomes the nation's adhesive force and serves as a vehicle for healthy political education towards a peaceful and civilized national life.	<i>Tawassuth, Tawazzun, Tahadhdhur,</i>
6) Muhammadiyah is not affiliated and has no organizational relationship with political forces or any organization. Muhammadiyah always develops a positive attitude in viewing political struggle and carrying out the function of criticism in accordance with the principle of <i>amar ma'ruf nahi munkar</i> for the establishment of a democratic and civilized political system.	<i>Ishlah, Tawassuth</i>
7) Muhammadiyah gives freedom to every association member to exercise their right to vote in political life according to their conscience. The use of the suffrage must be a responsibility as citizens who are carried out rationally and critically, in line with the mission and interests of Muhammadiyah, for the benefit of the nation and state.	<i>Musawah, Tathawwur wa Ibtikar</i>
8) Muhammadiyah asks all its members who are active in politics to carry out political duties and activities seriously by prioritizing responsibilities ( <i>amanah</i> ), noble morals ( <i>akhlaq al-karimah</i> ), ideals ( <i>uswah hasanah</i> ), and peace ( <i>ishlah</i> ). These political activities must be in line with efforts to fight for the mission of the association in carrying out the <i>da'wah</i> of <i>amar ma'ruf nahi munkar</i> .	<i>Tawassuth, Tahadhdhur, Ishlah</i>

9) Muhammadiyah always cooperates with any party or group based on the principle of virtue and benefit, away from <i>kemudharatan</i> , and aims to build the life of the nation and state towards a better, advanced, democratic, and civilized.	<i>Tathawur wa Ibtikar</i>
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*Tawazun* in the Denpasar khittah is marked by Muhammadiyah's attitude, which believes that politics in the life of the nation and state is one aspect of the teachings of Islam in worldly affairs (*al-age ad-dunyawiyat*). This attitude which must always be motivated, imbued, and framed by major religious and moral noble values, Muhammadiyah believes that the state and efforts to develop the life of the nation and state, both through political struggle and through community development, are basically a vehicle necessary to build a life in which Divine values. Muhammadiyah always plays its political role as a manifestation of the preaching *amar ma'ruf nahi munkar*. This attitude explained that Muhammadiyah in politics is an obligation in creating a better life of the nation and state, in accordance with Islamic principles that have been exemplified in religion (Ibrahim et al., 2013).

*Ishlah* in the Denpasar sermon was marked by Muhammadiyah's attitude to always develop a positive attitude in viewing political struggle and carrying out the function of criticism in accordance with the principle of *amar ma'ruf nahi munkar*. It is done for the sake of the establishment of a democratic and civilized political system of the state. Muhammadiyah asks all members who are active in politics to carry out political duties and activities seriously, by prioritizing responsibility (*amanah*), noble character (*akhlak al-karimah*), example (*uswah hasanah*), and peace (*ishlah*) (Dorloh & Yusuf, 2015). This reconciliation attitude is shown by the attitude of the members of Muhammadiyah, who are in politic, by develop a positive attitude and promote peace in politics.

The next principle of Islamic wasathiyah is *tawassuth*, which is characterized by the attitude of Muhammadiyah, believing that politics in the life of the nation and state is one aspect of the teachings of Islam in worldly affairs (*al-ages ad-dunyawiyat*). It must always be motivated, inspired, and framed by major religious and moral virtues, the aim of Muhammadiyah to realize the true Islamic society. Muhammadiyah always plays its political role as a manifestation of the preaching *amar ma'ruf nahi munkar*, and Muhammadiyah always develops a positive attitude in viewing political struggle. Muhammadiyah carries out the function of criticism in accordance with the principle of *amar ma'ruf nahi munkar* for the sake of establishing a democratic and civilized political system of the state. This attitude proves that Muhammadiyah is an organization that is not extreme right or left, in which politics always prioritize *amar ma'ruf nahi munkar* (Nashir, 2008).

The next principle of Islamic wasathiyah is *tathawwur wa ibtikar*, which is characterized by Muhammadiyah's attitude in choosing the struggle in the life of the nation and state through efforts to foster or empower people. It was done in order to realize a strong civil society as the goal of Muhammadiyah to realize the true Islamic society. Muhammadiyah gives freedom to every

member of the association to use their voting rights in political life according to their conscience.

The use of the right to vote must be a responsibility as citizens who are carried out rationally and critically (Kamali, 2016). In line with the mission and interests of the Muhammadiyah, for the benefit of the nation and state, the Muhammadiyah always cooperates with any party or group based on the principles of virtue and benefit, away from *kemudharatan*, and aims to build a life of the nation and state towards a better, advanced, democratic and civilized. By providing guidance and community empowerment, it is one of the same attitudes in realizing a better Indonesia, and Muhammadiyah always strives to create benefit for its members.

Furthermore, the principle of Islamic wasathiyah is *tahadhdhur*. This principle is marked by the attitude of upholding human values, justice, peace, order, togetherness, and civilization for the realization of "*Baldatun Thayyibatun wa Rabbun Ghafur*." Muhammadiyah critically encourages political struggle that is practical or power-oriented (real politics) to be carried out by political parties and formal state institutions as well as possible towards the creation of a democratic and civilized political system. It is in accordance with the noble ideals of the nation and state. Muhammadiyah asks all its members who are active in politics to carry out political duties and activities seriously by prioritizing responsibilities (*amanah*), noble morals (*akhlak al-karimah*), ideals (*uswah hasanah*), and peace (*ishlah*). This attitude is an attitude that upholds the *akhlakul karimah* (Mazuki et al., 2013).

*I'tidal*, this principle is marked by the upholding of human values, justice, peace, order, togetherness, and civilization for the realization of "*Baldatun Thayyibatun wa Rabbun Ghafur*." This attitude expressly devotes itself to fostering unity and building a better, advanced, superior, and independent civilization of the nation to realize an Indonesian state that is *baldhatun thayyiban wa rabbul ghufur*. *I'tidal* (straight and firm) is putting things in their place and exercising their rights and fulfilling obligations proportionately (Hassan, 2011).

## CONCLUSION

Dalam Khittah Langkah 12 Muhammadiyah terdapat 8 prinsip Islam *wasathiyah*, yaitu *tawassuth*, *tawazun*, *tahadhdhur*, *syura*, *i'tidal*, *musawah*, *tathawwur wa ibtikar*, dan *tasamuh*. Khittah Palembang 1956-1959 terdapat 6 prinsip Islam *wasathiyah*, yaitu *tawassuth*, *tawazun*, *tahadhdhur*, *syura*, *ishlah*, dan *musawah*. Khittah Ponorogo 1969 terdapat 4 prinsip Islam *wasathiyah* yaitu, *ishlah*, *tawassuth*, *tawazun*, dan *I'tidal*. Khittah Ujung Pandang 1971 terdapat 5 prinsip Islam *wasathiyah*, yaitu *tawazzun*, *ishlah*, *I'tidal*, *tahadhdhur*, dan *tathawwur wa ibtikar*. Khittah Surabaya 1978 terdapat 7 prinsip Islam *wasathiyah*, yaitu *tawassuth*, *tawazun*, *tahadhdhur*, *i'tidal*, *musawah*, *tathawwur wa ibtikar*, *musawah*, *ishlah*, and *tasamuh*. Adapun dalam khittah Denpasar 2002 terdapat 6 prinsip Islam *wasathiyah*, yaitu *tawazzun*, *tawassuth*, *musawah*, *tathawwur wa ibtikar*, *tahadhdhur*, dan *ishlah*. Prinsip Islam *wasathiyah* yang sering muncul adalah *tawassuth* yaitu sejumlah 19 dan prinsip *Aulawiyah* tidak ditemukan dalam khittah Muhammadiyah.



In the Khittah of 12 Steps of Muhammadiyah, there are 8 Islamic wasathiyah principles, namely *wasathiyah*, *tawassuth*, *tawazun*, *tahadhdhur*, *syura*, *i'tidal*, *musawah*, *tathawwur wa ibtikar*, dan *tasamuh*. In Palembang Khittah 1956-1959, there are six Islamic wasathiyah principles, namely *tawassuth*, *tawazun*, *tahadhdhur*, *shura*, *ishlah*, and *musawah*. In Ponorogo Khittah 1969, there are four Islamic wasathiyah principles namely, *ishlah*, *tawassuth*, *tawazun*, and *I'tidal*. In Ujung Pandang Khittah 1971, there are five Islamic wasathiyah principles, namely *tawazzun*, *ishlah*, *iididal*, *tahadhdhur*, and *tathawwur wa ibtikar*. In Surabaya Khittah 1978, there are seven Islamic wasathiyah principles, namely *tawassuth*, *tawazun*, *tahadhdhur*, *i'tidal*, *musawah*, *tathawwur wa ibtikar*, *musawah*, *ishlah*, and *tasamuh*. As for the Denpasar Khittah 2002, there are six Islamic wasathiyah principles, namely *tawazzun*, *tawassuth*, *musawah*, *tathawwur wa ibtikar*, *tahadhdhur*, and *ishlah*. The Islamic principle of wasathiyah that often arises is *tawassuth*, which is as many as 19, and the *Aulawiyah* principle is not found in the Muhammadiyah khittah.

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