

Interpretation Verse of Religious Moderation: Systematic Library Review Meaning of Ummatan Wasathan in Qs. 2: 143

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Abstract

This study focuses on examining the interpretation of the verse on religious moderation, related to the term wastahan ummatan in QS.Al Baqarah (2): 143. This research is important in knowing the views of commentators on the Qur'anic verse regarding religious moderation and related to the contemporary context. This research uses a qualitative traditional approach, using a literature review through a systematic review method of references (Systematic Library Research) related to the focus of this study. The data analysis technique used in this study is descriptive, interpretive and deductive analysis which is carried out in stages: formulation, search, inspection/selection, analysis-synthesis, quality control mainstreaming, and report preparation.

Keywords

Interpretation; verse;
religious moderation;
ummatan wasatan



I. Introduction

In the era of digital technology and social media, the life of inter-religious relations in Indonesia is really facing challenges. The incoming information is unstoppable without a filter, coupled with the rapid internalization of instant knowledge, including religious knowledge and disturbing the fortress of togetherness and national weaving. Ideally, the spirit of religious moderation will inspire us to always be balanced and fair in formulating our perspectives, attitudes and behavior, not to commit violence in the name of any kind, whether religious separatism or human rights.

Importance this study was made, as an effort to rearrange the interpretation of the verse related to religious moderation, along with the context of space and time that underlies the emergence of that interpretation. Of course, by linking it with the current context, especially Indonesia, a more relevant interpretation can be taken, and of course it does not deviate from the rules of the science of interpretation and prioritizes the benefit of the life of the nation and state. Through this study hope you can contribute ideas as an alternative interpretation of religious moderation, especially in the context of tolerance and inter-religious harmony.

II. Research Method

In collecting data, this study uses a qualitative approach with the Systematic Literature Review (SLR) method, namely by searching and selecting books of interpretation and other references related to religious moderation, especially verses related to the focus of this study. The analysis used in this research is descriptive, interpretive and deductive. That is, the opinion of the mufassirin, will be organized, classified and reinterpreted. The unit of analysis in this research is the entire opinion of scholars and academics, especially in the field of commentary on the interpretation of the QS. 2: 143 which was recorded on the google search engine. Related to the descriptive analysis used in

this study, as the unit of analysis, the opinion of the scholars and mufassirin about Qs. 2:143 will be compared according to the context of the past and the present context, especially Indonesianness.

III. Result and Discussion

Allah SWT said QS. al-Baqarah (2): 143: "And thus We have made you the Ummatan Wasathan (middle people) so that you may be witnesses/examples of human (deeds) and that the Messenger (Muhammad) may be witnesses/examples of your (deeds). now) but that We may know (in the real world) who followed the Messenger and who disobeyed. And indeed (the change of Qibla) is very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind." Researchers in the phenomenological view try to understand the meaning of events and their relation to ordinary people in certain situations. Phenomenological sociology is basically strongly influenced by the views of Edmund Husserl and Alfred Schultz. Another influence comes from Weber who put pressure on *verstehen*, namely interpretive understanding of human understanding. Phenomenology does not assume that researchers know the meaning of something to the people being studied.

Because of the above nuzul verse, it was narrated by Muqatil that a group of Jews said: "Our Qibla is the Qibla of the Prophets, and we have done justice among people," they confessed. They even protested about the diversion of the Qibla from Bait Maqdis towards the Grand Mosque, because they considered themselves the most moderate and had done justice among humans. For them, it is not appropriate for the mecca of Muslims to be moved to Mecca. (As-Suyuthi, 2008:29) Thus, this verse is a firm refutation of the claims and assumptions of the Jews as the best people, because only Islam has received wasath recognition in the sight of Allah SWT. (Al-Jawziyyah, 2001: 115).

There are also many hadiths related to the word wasath or those with the same root as *wustha* and *awsath*, including the following 3 hadiths: (Arif, 2020: 27-28):

1. From Abu Sa'id said; The Prophet sallallaahu 'alaihi wasallam said: "(On the day of qiyamat) Noah 'alaihissalam and his people came and Allah Ta'ala said: "Have you conveyed (teachings)?. Noah 'Alaihissalam replied: "Yes, O my Lord." Then Allah asked his ummah: "Is it true that he has conveyed to you?". They replied; "No. No prophet came to us." Then Allah said to Noah 'alaihissalam: "Who is a witness against you?". Prophet Nuh Alaihissalam said: "Muhammad SAW and his ummah". the message that he carried to his ummah. That is what Allah Most High has said (Surat al-Baqarah verse 143, which means, "And thus we have made you a middle community to be witnesses over mankind...", *al-wasath* means *al-'adl* (fair). (Narrated by Bukhari, Hadith No. 3091 and Ahmad, Hadith No. 10646).
2. From Ibn Abbas the Prophet SAW said: "When food has been served, then take it from the side and leave the middle, indeed the blessing comes down in the middle" (HR. Ibn Majah. Hadith No. 3268).
3. From Abdullah bin Muawiyah Al Ghadhiri he said; The Prophet SAW said: "Three things, whoever does it, he will feel the pleasure of faith, namely whoever worships Allah alone and there is no god worthy of worship except Allah, and pays zakat on his wealth with an open soul and his soul is motivated to pay zakat. every year and do not give animals that are old and have lost teeth, weak, and sick or pay for it with a small ugly one. midfor verily Allah does not ask for your best wealth nor does He command you to give the worst wealth" (Narrated by Abu Dawud. Hadith No. 1349).

Minister of Religion Lukman Hakim Saifudin on the sidelines of the Ministry of Religion's National Work Meeting last January 2019, ordered his staff to adhere to three mantras in carrying out their duties, namely first, religious moderation, second, togetherness, and third, improving the quality of religious services.

Wasath meaning, etymologically: Something that is in the middle, or something that has two ends of equal size. Terminology: Islamic values that are built on the basis of a straight and middle mindset, are not excessive in certain respects. (Ibn 'Assyria, 1984:17-18). 'Adulan, khyaran, simple and selected. (Dhoif, 1972: 1061). According to the Merriam-Webster Dictionary (digital dictionary), moderation is defined as avoiding extreme behavior and expressions. A moderate person is someone who stays away from extreme behaviors and expressions. (Choir, Fanani, et al, 2009:468). While the meaning of Wasathiyah (moderate understanding), is a characteristic of Islam that is not shared by other religions, calls for tolerant Islamic da'wah, opposes all forms of liberal and radical thought. The characteristics of a moderate Muslim's understanding and practice of religious practice: 1. Tawassuth (taking the middle way); 2. Tawazun (balanced); 3. I'tidal (straight and firm); 4. Tasamuh (tolerance); 5. Musawah (egalitarian); 6. Shura (consultation); 7. Ishlah (reform); 8. Alawiyah (put priority); 9. Tathawwur wa Ibtikar (dynamic and innovative); 10. Tahaddhur (civilized).

Term means a just people, who are not one-sided in both the world and the hereafter, but are balanced between the two. From the word wasath, comes the word referee in Indonesian which means; 1). Intermediary, intermediary (in the field of business or trade etc.), 2). Determiner, leader (in a football match for example), 3. Separator, mediator (if there is a dispute in the match). The word wasath has a good and commendable meaning, in contrast to the word al-tarf which means edge, this word has a negative connotation because those who are on the edge will easily slip. In the Qur'an, the word wasatha is only found 3 times in the Qur'an, namely wasatan (sura al-Baqarah: 143), awsatha (sura al-Qalam: 28) and wusthaa (sura al-Baqarah: 238). From the three verses above, the Qur'an talks about moderation in general/global in scope. Among the desired moderation is moderation in faith, worship and religious symbols, social and community relations, morality, education and others. (Budiono, 2001:85)

John M. Echols and Hassan Shadily (2003: 384) say, moderation comes from the word moderation /'mad□'raiseen/kb; Moderate attitude, no exaggeration. Moderator/'mad□'rait□r; chairman (meeting) mediator, mediator (of dispute). Al-Wasthu, fair and middle; more than that is called tafriith and taqshiir (too restrictive or narrow). These last two traits are highly reprehensible. Of the three, the most noble is wasath (middle). It means not excessive, not outrageous and not restrictive. Az-Zijaz said that the word wasathan has two meanings, namely 'adlan wa khiyaaran (fair and middle). The two words are different but have the same meaning, namely, fair is in the middle and in the middle means fair. Among them is the wustha prayer, as stated in His word: Keep your prayer and (maintain) the wustha prayer. As stated in His word: "Pay attention to your prayers and (maintain) wustha prayers" And stand (in your prayers) solemnly." (Surat al-Baqarah 2:238). (Ministry of Religion of the Republic of Indonesia, 2010:21, in Qasim, 2020: 38-39). The word wasathiyah was absorbed into Indonesian as a regulator or mediator of competition by sport with the same basic letter as the ism fa'il "referee." Wustha prayer after prayer in general means showing the specialization and importance of maintaining and caring for the wustha prayer. The wustha prayer is the middle and most important prayer. (Jabbar and Burhanuddin, 2012:713)

The concept of religious moderation is built from two terms, the word moderation and the word religion. Moderation, literally from the Latin Moderatio, which means moderate (no excess

and no deficiency), also means self-control (from an attitude of very excess and lack). The Big Indonesian Dictionary (KBBI) defines the word moderation as: 1. reducing violence, and 2. avoiding extremes. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. So, moderate can mean promoting balance in beliefs, morals, and character, when treating others as individuals, or when dealing with state institutions. In Arabic, moderation is known as wasath or wasathiyah, which has the same meaning as tawassuth (middle), i'tidal (fair), and tawazun (balanced).

Wasatiyyah is the concept of balance in living life, both in the worldly and hereafter dimensions, with the effort of objectively adjusting to the situation at hand, based on religious instructions and provisions. The concrete form of moderate attitude in religion is the balance between the spirit and the body, the world and the hereafter, religion and the state, the individual and society, ideas and reality, the old and the new, reason and naqal (religious texts), religion and science, modernity and tradition, etc. The indicator of the principle of religious moderation is the existence of cooperation and mutually tolerant agreements towards existing differences. (Budiono, 2001:85)

The person who applies the principle of wasathiyah is called wasith. The word wasith has been absorbed into Indonesian into the word 'wasit' which has three meanings, namely: 1) intermediary, intermediary (eg in trade, business); 2) mediator (separator, reconciler) between the disputants; and 3) the leader in the match. According to etymology, moderation is an attitude and view that is not excessive, not extreme and not radical (tatharruf). QS. al-Baqarah (2): 143, which explains the superiority of Muslims over other people. The Qur'an teaches balance and moderation is also emphasized. Muslims are people who are able to act fairly and good people. The term religion, literally means to adhere to (embracing) religion, to worship; obedient to religion; good in life (according to religion) and very venerable; fond of; emphasize (conversational words). The term religion is understood as spreading peace and love, anytime, anywhere and to anyone. Religion is not to homogenize diversity, but to respond wisely. Religion exists so that human dignity, status and dignity are guaranteed and protected. Religion is interpreted as protecting the heart, behavior of oneself, the whole country and the universe. Religious moderation means a moderate perspective in religion, namely understanding and practicing religious teachings not to the extreme, either right or left. Indicators of religious moderation are measured from three (3) benchmarks, namely: (1) Religious adherents return to the main core of religious teachings, namely human values; and (2) mutual agreement, showing cooperation among diverse, complementary human beings; and (3) public order, which gave birth to a moderate religious atmosphere. Research entitled *Development of Diverse Moderation in Religious Education Institutions* (The Ministry of Religion's Simlitbangdiklat) recommends that: (1) Formulation of the concept of moderation by indicators that are agreed upon and understood by each of the different religious perspectives and equalized perceptions; to society at large; (2) Internalization of the concept of religious moderation; (2) Socialization of religious moderation. (Ministry of Religion Purbalingga, 2021).

In Islamic tradition, Prophet Muhammad SAW strongly encouraged his followers to always take the middle way, which is believed to be the best way. The Prophet SAW said: "The best of affairs is the middle way." In Indonesia, wasathiyah discourse or Indonesian moderation, wasathiyah discourse or moderation is often described through three pillars of moderation, namely: thoughts, movements and actions. (Kemenag RI, 2019: 26-28)

3.1 Interpretation QS al Baqarah (2): 143

Based on the results of the search, verification, review and assessment of 30 research results related to the interpretation of QS al Baqarah (2): 143 (hereinafter abbreviated as QS. 2:143, pen.) is linked in the context of religious moderation, in accordance with the protocol and established keywords, namely, a study of the meaning of wasathan in the interpretations that have been researched in the last 10 years (2011-2021), then the mapping of the concept of the interpretation of the verse can be described as stated in the following table.

Review of Research on Tafsir QS al Baqarah (2): 143 Associated with Moderation Context

No	Interpretation	The Meaning of Ummah and Wasathan in the Context of Moderation
1		
2	Al Asfahaniy	The word moderation in Arabic means al-wasathiyah. In language, al-wasathiyah comes from the word wasath. Wasath is interpreted <i>sawa'un</i> , middle, between two boundaries, with justice, the standard or the mediocre. Wasathan: Keeping from being uncompromising even leaving the line of religious truth. (Mussafa, 2018:19-21, 33-35)
3		
	Al Maraghi	Moderate Islam views the Qur'an as an open book, rejecting the view of the Qur'an as a closed and textualistic book. (Mide, 2014: 72). QS. 2:143 has correlation with the previous paragraph. This verse explains the moderation of Muslims that before the arrival of Islam there were two groups, the right and the left. First, the Jews who put forward the physical and benefit the body. Second, groups who are too busy with spiritual affairs, too resigned to the traditions of their ancestors, such as the Christians, al-Shabi'ah and Wathniyyah are among this group. (Budiono: 101-102)
4	Alusiy	Two important things in QS.2:143: First, the mention of ummah wasathan as an indication of the superiority of Muslims. Second, the advantage of the Qibla towards the Haram mosque is as good as the best Qibla on earth. According to him, the superiority of the ummah is not only in the hegemony of Muslims today, but before the earlier believers also received guidance to the straight path (al-sirath al-mustaqim). (Budiono: 99)
5	Al Qurtubi	At-Tirmidzî narrated from Sa'en Al-Khudrî, from the Prophet SAW, regarding the word of Allah SWT; "And so (also) we have made you (Muslims), a just and chosen people. "Abu Sa'id said, "(namely the ummah) who fair, At-Tirmidzî said "This hadith is a hadith" □asan □a□i□,"In the Qur'an it is stated, قَالَ أَوْسَطُهُمْ "Says one of the best in mind among them" (Qs. Al-Qalam [68]: 28) That is, the most just and the best of them. That is, the ummah (Islam) is not excessive as the ummah of Na□ exaggeration with their prophets, nor did they transgress the limits of the Jewish Ummah with their prophets. Al-Wasat is azh-zharf (container). You said, "sallaitu Was□a Al-Qaum (I pray in the midst of the people). <i>Jalastu wasa□a ad-dârî</i> □ (I'm sitting in the middle House). (Hozaituna, 2019:31-32) The Word of Allah SWT, "And so (also) We have made you (Muslims) a chosen and chosen Ummah." The meaning of this word of God adalah, as Ka'even though it is in the middle of the earth, so shall we also made you a middle class people. That is, we made you below prophets

		but above the (other) peoples. Meaning of al-Wasahis fair. Origin of the word this is, that the most commendable thing is the middle. <i>Wasathan</i> is justice, because the best thing is the most just. <i>Sayal-wustha</i> in QS 2:238, shape feminism from the word <i>wasath</i> , means best and fairest. People <i>wasathan</i> is a just and best people because the best thing is the most just. Allah swt wants Muslims to be moderate, fairest and most intelligent people. That Muslims must be people who are always in a middle and moderate position, not in an extreme or excessive position. (Arif, 2020: 30, 25-26, 40) Allah commands to hold fast to the Qur'an and al-Sunnah as well as congregations in practicing Islam, then with this agreement and unity will be reached which is the main requirement for the good of the world and the hereafter. (Mide, 2014: 73).
6	al Razi, al Sabt (2003: 239)	Even though they have similarities in the obligations of servanthood to Allah with the previous people, Allah SWT specializes Muslims with the addition of glory and honor to become <i>ummah wasathan</i> as a gift from Allah (Budiono, 2001:93).
	As-Shabuni	According to Ali as-Shabuni, <i>Wasathan Ummah</i> are the chosen people and can act justly, and will be witnesses on the Day of Resurrection that the Messenger has sent them to deliver his message. (Rizky & Zakiah,2020:3)
7	As Shalaby	Abdurrahman As-Sa'diy and Rashid Rida interpret that the meaning of <i>wasathan</i> in QS. 2:143 is justice and goodness." Ibnul Jauzy, I mean QS 2:238 there are 3 meanings: 1: Regarding the prayer which is located in the middle, second: the middle of the size, and third: because the most afdhal position." "Says the one who is the best in mind among them: "Didn't I tell you, you should glorify (to your Lord)?" (Surat al-Qalam: 28) "And the horses of war rushed into the midst of the enemy group" (Surah Al-Adiyat: 5) At-Tabari, Al-Qurtubi and Al-Qasimi said: The meaning is to be in the midst of the enemy "(Arif, 2020: 25-26.30-32.40)
8	At Tabari ¹	From Abu Said Al-Khudri ra, the Prophet SAW explained the meaning of <i>Wasathan Ummah</i> in this verse is justice (HR. Tirmidhi, Sahih). The meaning of wasathan can mean "the best and highest position." Ibn Abbas ra, Mujahid and Atha 'when interpreting QS. 2:143 said:"Ummatan washatan" is justice so that the meaning of this verse is "Allah made Muslims the most just people." Say <i>al-wustha</i> in QS 2:238, is the Asr prayer, because it is located in the middle of other prayers between dawn and noon and maghrib and Isha. The word Ummatan Wasathan from a historical perspective (bil al-riwayat), that is, he explained with rely on the hadith of the prophet that he got from the tabiin until Friend. The word of God "We made you a middle class people," meaning as we show you O you who believe in Muhammad and the revelations he brought! From Allah, then we specialize, to point towards the Qiblah and religion Ibrahim, and we put you first by making a moderate ummah. I see that the word الأوسط in the verse means the part that lies between two sides, such as the "middle room." I saw that Allah said if this ummah is an ummatan wasathan, because they are balanced in this religion, not excessive like the Christians to deify Jesus, nor reckless like the Jews who changed the book of Allah, killed the prophets of Allah, deny Allah and deny Him, but they are equal and Allah has attributes for some people whom Allah has guided, and Allah does not will waste your faith. Verily Allah is Most Merciful Most

Ibn Jarir At-Tabari, 2004, *Tafsir At-Tabari*, vols 2-8., p.7 and vol. 16, p.567 dan 602, Cairo: Maktabah At-Taufiqiya.

		<p>Merciful to people." (Qur'an 2:143) The word of Allah, "We have made you a middle nation," means as we show you O you who believe in Muhammad and the revelations he brought! From Allah, then we specialize, to point towards the Qibla and religion Ibrahim, and we put you first by making a moderate ummah. The ummah is a group of people, as for <i>الْوَسْطُ</i> according to Arabs is a choice, life mediocre, if they want to raise their standard of living, and he is just, no biased. I see that the word <i>الْوَسْطُ</i> in the verse means the part that lies between the two sides, the middle room. I saw that Allah said if this ummah is an ummatan wasathan, because they are balanced in this religion, not excessive like the Christians to deify Jesus, nor reckless like the Jews who changed the book of Allah, killed the prophets of Allah, deny Allah and deny Him, but they are equal and Allah has characterized this ummah with wasathan ummatan because the thing that Allah loves the most is the middle (balanced). Muslims who <i>wasathiyah</i> is that Muslims are moderate people, because they are in the middle position in all religions, they are not an extreme and excessive group like the extreme attitude of Christians with their monastic teachings that reject the world and their nature as human beings. Muslims are also not like free and negligent Jews who change the books of Allah, kill the prophets, lie to God and disbelieve in Him (Surah An-Nisa: 46). Muslims, the people of the Middle Ages, are balanced in religion, so it is for this reason that Allah has named them moderates." (Arif, 2020: 25-26, 30-32.40)The interpretation of the verse, <i>الْوَسْطُ</i> is fair, and it means choice. Scholars who argue, <i>الْوَسْطُ</i> is fair, mention the following narrations: (1) Salim bin Junadah and Ya'qub bin Ibrahimâhim told us, he said: Hafs bin Ghiyats told us, from A'mash, from Abi Salih, from Abi Sa'en, from the Prophet SAW, regarding the word of Allah "We made you a middle nation," <i>الْوَسْطُ</i> he said: meaning "justice"; (2) Mujahid bin Musa and Muhammad bin Basysyar told us, he said: Ja'far bin Aun told us, from A'mash, from Abi Salih from Abi Sa'id, from the Prophet SAW with the same history; (3) Muhammad bin Basysyar told us, he said: Mu'charity told us, he said: Sufyan told us, from Hafs bin Ghiyats, from A'masy from Abi Salih from Sa'en Al-Khudri, about the word of Allah, "We made you a middle people," said, "Just;" (4) Ali bin Isa told me, he said: Sa'id bin Sulaiman told us, from Hafs bin Ghiyats, from Abi Salih, from Abu Hurairah, from the Prophet SAW, regarding the word of Allah, "We made you a middle nation," he said said, "Fair;" (5) Abu Kuraib told us, from Ash'ats, from Ja'far, from Sa'jw.org en, concerning the word of God "We have made you a middle people," he said: "Just;" Muhammad bin Amr told me, he said: Abu Ashim told us, from Jesus, from Ibn Abi Najih, from Mujahid, about the word of Allah, "We made you a middle people," he said: "Just." (Hozaitun, 2019: 32-35, 38-41)</p>
	Az-Zuhaili	<p>According to Wahbah Zuhaili, what is meant by Wasthan's Ummah are the chosen people who can act fairly in all matters/cases. (Rizky & Zakiah, 2020: 3)</p>
9		
10	Ibn 'Assyria	<p>Ibn 'Asyur interprets Wasatiyah Islam with a very broad meaning. Written research by Miftahudin wrote, that there are many Islam in Indonesia groups and streams. There are many organizations in the name of Islam (Ormas) each of which has a different interpretation meaning with other Islamic organizations. With the many faces of Islam in Indonesia, tolerance between people religious people should not be eliminated. Afrizal Nurdan Mukhlis Lubis (2015) quotes Sheikh Jabir al-Jazâiri and Ibnu'Assyria has a</p>

		different meaning regarding Wasathiyah Islam itself. Al-Jazairiy as a commentator who consistently maintains the noble values of ma'ruf interpretation'sur, the indicator is still consistent with the interpretation put forward by senior scholars such as Ibn Kathir. (Hozaituna, 2019:6-7)
11	Ibn Kathir	<i>Wasathan</i> In this verse it means the best and the most qualified. (Arif, 2020: 25-26).Asbabul Nuzul QS. al-Baqarah/2: 143. Before its descentQS.2:143, the first verse that came down was QS.2:144, as the narration explains, Muhammad bin Ishaq narrated from al-Bara' that the Messenger of Allah. When praying still facing Baitul Maqdis he often set his sights to the sky waiting for Allah's orders. So Allah swt. lowerQS.2:144; "Indeed We (Allah often) see your face looking up to the sky, so We (Allah) will turn you (Prophet Muhammad) to the Qibla that you (Prophet Muhammad) like. Turn your face towards the Grand Mosque (Ka'bah)..." Al-Bara' continued his words: "So some of the Muslims said: "We want information about people (Muslims) who died before we faced the Kaaba.'bah. And what about our prayers facing the Baitul Maqdis?" So Allah (SWT) sent down a letterQS.2:143; "... and Allah will not waste your faith (O Muslims)..." Those who lack understanding among mankind, they are People of the Book (Jews and Christians) asked; "What causes them (Muslims) to turn away from their Qibla (Baitul Maqdis) first?" So Allah (SWT) sent downQS.2:142; "Those who lack sense among men will say..." Until the endQS.2:143. (Mide, 2014: 32-33).Allah Ta'ala said: "And so (also) We have made you (Muslims), a just and chosen people so that you are witnesses of (deeds) humans and that the Messenger (Muhammad) be witnesses of (deeds) you. Allah Ta'as said, "Indeed, We have changed your Qibla to mecca of Ibrahim□m (Ka"bah). We choose the Qibla for you so that We make you as a chosen people, and on the Day of Resurrection you will be witnesses over other peoples, because all the people recognize your superiority." When Allah made this ummah as Ummat Wasa□an, then He gave speciality to him with Shari'ah" the most perfect, the straightest path, and the clearest understanding. (Hozaituna, 2019:2-3, 31)
12	Ibn Taymiyya	Muslims are called wasath people because they are not excessive and extreme towards their prophets. Moderate Muslims do not equate the prophets as God and make the attributes of the prophets as divine attributes, then worship them and make them healers of disease. Nor do Muslims ignore the Prophets as messengers of Allah, reject them and disobey them, but Muslims respect the Prophets, follow their Shari'ah and help their religion". (Yusuf Al-Qardhawi, Fiqh Al-Wasathiyah Wa at-tajdid, p.64) Ibn Taymiyya argues that wasathiyah This ummah lies in the problem of cleanliness and uncleanness, on the issue of halal and haram and on the issue of morals or morality. It was never the case that Islamic teachings became hard and rigid during the Salaf generation and there was never an attitude of making Islam easy during the Khalaf generation, therefore only the enemies of Allah made this religion extreme and only the guardians of Allah made this religion full of mercy and love. Dear". Even Ibn Taymiyya is of the opinion that anyone who goes out or violates the middle things in a person, then he has done the work of heresy of ignorance." (Arif, 2020: 32)
13	Muhammad Abduh	Ummah in the Qur'an as mentioned in chapter 2 that the word ummah is found in 24 letters and is repeated 64 times with several variants. Among these verses, Muhammad Abduh explained that the ummah in his interpretation of Surah Ali-Imran verse 104. The Ummah is a society that has strong bonds, which are bound by a unified vision and mission so that

	<p>they are as if a living and living body. . Something that is between the two ends and he is a part of it, the middle of all things, revolves around goodness, justice, and balance. <i>Wasath</i> shared two: As justice and as <i>al-khiyar</i> (الخيار) (ability to choose). Word وسطا interpreted as العدل (fairness), i.e. not exaggerating) الإفراط و الغلو and reduce a case. <i>Wasath</i> means on QS. 2:143 as the meaning of al-khiyar, (the ability to choose), able to weigh (التوازن) between two extreme affairs, being balanced and not exaggerating (ghuluw), such as addressing a case by not taking sides with one of them. The attitude of tasamuh (tolerance) in order to achieve glory and a peaceful life, the principle of togetherness in social life, maintaining integrity and attachment to others, avoiding division. (Thariq, 2020: 6-9)</p>
Rashid Rida	<p>Sheikh Muhammad Rasyid Rida, argues that Islam is not a religion that only focuses on the spiritual, nor on the physical, but Islam is both spiritual and physical at the same time, in a balanced, moderate and integral way. In his interpretation "Al-Manar", when interpreting QS.2:143 said: "As for the Muslims are the people that Allah has gathered in it two dimensions, namely; spirit and body. Muslims are spiritual and physical people. Therefore, Muslims are a people who are given all dimensions of humanity, because humans consist of spiritual and physical. When Allah swt said: "Thus We made you a middle people". This shows that you Muslims know the two elements of humanity and that you possess these two perfections, so that you will be witnesses for all of humanity. Rida said that the worshipers of the body only pay attention to physical problems and leave spiritual or spiritual matters, while the spiritual group is very extreme in believing in the human spirit and leaving the world. . The first group said "There is no life except our life in this world, we die and die and live, and nothing kills us except time" (Surah Al-Jatsiyah: 24). This group is the same as animals and they reject all spiritual privileges. As for the extreme group on religion, they say: "Indeed the life of this world is a prison for the soul and a punishment for it, so we must free ourselves from this world by leaving all physical pleasures and tormenting it, destroying all the rights of lust and releasing it from all that is divine. give in this world. You see how the two groups have come out of a just and balanced stance. then we have to free ourselves from the world by giving up all bodily pleasures and tormenting them, destroying all the rights of lust and releasing them from all that Allah has given in this world. You see how the two groups have come out of a just and balanced stance. then we have to free ourselves from the world by giving up all bodily pleasures and tormenting them, destroying all the rights of lust and releasing them from all that Allah has given in this world. You see how the two groups have come out of a just and balanced stance." in Arif, 2020: 34)Moderate and tolerant attitudes have long been echoed by modernization movement thinkers such as Rashid Rida in Egypt. His remarks were often conveyed by Qardhawi in various seminar moments, even at the beginning of the book Fatawa Mu'asirah he quoted Rashid Rida's words, he said;Rashid Rida, says:"We help each other on matters that we have agreed on, and forgive one another for some (tolerance) on the disputed case." That is, efforts to knit ukhwah and community unity in social life must prioritize the public interest. Even thousands of years earlier it was very popular to advocate for tolerance, as demonstrated by the mujtahid priests. (Budiono:101-102)</p>

From the table above, it can be explained that of the 15 commentators/ulama regarding QS.2:143, all of which have something to do with religious moderation. Although there are different interpretations in interpreting the term wasatan, the mufassirin scholars, as expressed in the studies published in the last 10 years, have discussed quite a lot about religious moderation and the moderate attitude possessed by Muslims in relation to interpretations.QS.2:143. From the studies presented above, it can be seen that some studies only focus on the meaning of wasath and quite minimally describe the meaning of Muslims in terms of ummah. From the table presented above, it can also be identified the various interpretations of the scholars from the past to the contemporary regarding the interpretation of the Qur'anQS.2:143.

IV. Conclusion

From published research sources reviewed in this study, it can be concluded several points as follows:

1. In general, judging from the munasabah verse, QS al Baqarah (2): 143 relates to the attitude of the Jews and Christians in terms of changing the direction of the Qibla.
2. The meaning of ummah describes a group of people. While wasathan is a special characteristic/attribute of Allah SWT, which means justice, balance and peace. Ummatan wasathan is a process of proving the truth of the holy verses of the Qur'an that in the course of history, Muslims are the best, just and peace-loving religion.
3. Various studies reviewed on this SLR show that the mufassirins interpret the meaning of lafazh ummatan wasathan as having relevance to the meaning of moderation, including religious moderation.

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