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Islam and Terrorism: The Principle of *Wasatiyyah* Yusuf al-Qardhawi to Avert Incidents of Student Terrorism

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Abstract

This research aims to explore and map the *wasatiyyah* concept offered by Yusuf Al-Qardhawi to counter radical movements and acts of terrorism that have become a serious concern for the Indonesian government. These issues and discourses continue to haunt the dynamics of students' religious life on campus. This research uses a

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qualitative approach with a literature review method, which is carried out by analyzing and discovering the concept of *wasatiyyah*. The results of the research found that the *wasatiyyah* concept can prevent thoughts, attitudes, and acts of terrorism for students who can strengthen and strengthen the foundations of thinking about Islam that rahmatan lil alamin by upholding the principles of tolerance, mutual respect, and respect for each other in creating harmony between people. Religious communities, thereby bridging divisions and confusion in the thinking of groups that view Islam as extreme, as well as minimizing ideologies that are contradictory to the values of Islamic teachings, such as radicalism, terrorism, and acts of anarchism.

[Penelitian ini bertujuan untuk menggali dan memetakan konsep *wasatiyyah* yang ditawarkan oleh Yusuf Al-Qardhawi dalam menangkal gerakan radikal serta tindakan terorisme yang telah menjadi perhatian serius bagi pemerintah Indonesia. Isu dan wacana ini terus membayangi dinamika kehidupan beragama mahasiswa di lingkungan kampus. Penelitian ini menggunakan pendekatan kualitatif dengan metode literature review yang dilakukan dengan menganalisis dan menemukan konsep *wasatiyyah*. Hasil penelitian menemukan bahwa konsep Wassatiyyah dapat mencegah pemikiran, sikap dan tindakan terorisme bagi mahasiswa yang dapat mengokohkan dan memperkuat fondasi berpikir tentang Islam yang rahmatan lil alamin dengan menjunjung tinggi prinsip-prinsip toleransi, saling menghormati, dan saling menghargai antar sesama dalam menciptakan kerukunan hidup antar umat beragama, sehingga menjembatani perpecahan dan kerancuan pemikiran kelompok yang memandang ekstrem tentang Islam, serta meminimalisir ideologi kontradiktif dengan nilai ajaran Islam seperti radikalisme, terorisme, maupun tindakan anarkisme.]

Keywords: *wasatiyyah*; tolerance; *Islam rahmatan lil alamin*

Introduction

According to Muslim historian Raghīb As-Sirjani, the decline of Muslims was caused by several factors, internal and external.¹ Internal factors include the repeated defeats experienced by Muslims on several battlefields, the factors of leaders of Islamic countries who are not trustworthy, destructive media movements spreading negative content, rampant corruption, and other factors that destroy the foundations of the Ummah. Islam. The external factors include ideological war or what is called “*Gazwu Al-Fikr*” ideological war.

¹ Raghīb As-Sirjani, *Ummatun lan Tamut Mubassyarat fi Zaman al-Inkisar*, 1st ed. (Mesir Kairo: Dar At-Tauji’ wa An-Nasyr Al-Islamiyyah, 2003).

Entering the new beginning of the 20th century, the trend of Islamism became increasingly popular, bringing modern political ideology as a response in order to defend the existence of the ideology of Islamic teachings against the domination of the ideology of secularism promoted by Western countries.² According to Bernard Haykel, the term Salafi is still often misunderstood. Salafism for him is a religious view that wants reformulation and revitalization of ritual practices of worship by adopting the first three generations of Islam or better known as As-Salafu Ash-Shalih.³ Islamists argue that Western hegemony has attacked Islam and Muslim life through mass media, popular culture such as films and music, and the secular education system.⁴

The Salafi Jihadi group emerged as an extremist group that represents exclusive groups that reject and want to restore Western domination to its place. In classical Islamic literature, historical construction shows that the genealogy of Salafism ideology leads to the main figures, namely Ahmad bin Hanbal (780-855 AD), Taqiyuddin Ibn Taimiyah (1263-1328 AD), and Muhammad ibn Abdul Wahhab (1703-1792 AD).⁵ The last figure gave birth to the Wahabbism Movement, namely a reform movement in the 18th century whose base was in Najd, the Arab Center.⁶ The spread of Wahabbi ideology in Saudi Arabia apparently influenced political developments in several other Arabian Peninsula countries, such as Yemen, a similar ideology was brought by the reformist Muhammad ibn Ali al-Saukani (d. 1834), in India by Shah Waliyullah (1703-1762 AD), in India the transnational Tablighi Jemaah movement was initiated by Maulana Muhammad Ilyas (1885-1944). The Salafi Reformist Movement emerged in several

² Ai Fatimah Nur Fuad, "Da'wa and Politics: Lived Experiences of the Female Islamists in Indonesia," *Contemporary Islam* 14, no. 1 (April 2020): 19–47, <https://doi.org/10.1007/s11562-019-00442-x>.

³ Saeful anwar Anwar, "Geneologi dan Gerakan Militansi Salafi Jihadi Kontemporer," *An-Nas: Jurnal Humaniora* 2, no. 1 (2018): 169–84, <https://doi.org/10.36840/an-nas.v2i1.99>.

⁴ Charles Hirschkind, *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics* (New York: Columbia University Press, 2006), <https://www.jstor.org/stable/10.7312/hirs13818>.

⁵ Muhammad Sani Umar and Mark Woodward, "The Izala Effect: Unintended Consequences of Salafi Radicalism in Indonesia and Nigeria," *Contemporary Islam* 14, no. 1 (April 2020): 49–73, <https://doi.org/10.1007/s11562-019-00441-y>.

⁶ Roel Meijer, ed., *Global Salafism: Islam's New Religious Movement* (Oxford: Oxford University Press, 2009).

Middle Eastern countries at the end of the 19th century. Among its figures were Muhammad Abduh (Egypt, 1849-1905), Jamaluddin Al-Afghani (Persi, 1839-1897), and Muhamad Rashid Rida (Syria, 1865-1935). The distinguishing characteristic between the two poles is the emphasis on responding to Western cultural, political, and economic threats. The Wahabbi pole emphasizes a pure revolutionary movement directed at doctrinal purification. According to Zimmerman, several extremist movements have connectivity with other transnational groups. Al-Qaeda cultivated relationships and provided support to local Somali Islamist groups, ISIS entered the Libyan theater while remaining loyal to the leadership there so serious attention to their existence must be taken.⁷

Radical movements and acts of terrorism have become a serious concern for the Indonesian government, and these issues and discourses continue to shadow the dynamics of religious life in Indonesia.⁸ There are growing issues of radicalism fronted by groups that claim to be al-Qaeda and ISIS, both of which have become global commodities. The emergence of this group in Indonesia is a form of global resistance by Islamic radical groups against injustice. Experts see that the history of movements of extremism, radicalism, and even terrorism has proliferated well after independence until after reform.⁹ One example of a case of tension resulting from religious ideological conflict is the conflict in Maluku and Poso (1999-2003), where tension between Islam and Christianity triggered its adherents to fight all out in the name of God.¹⁰

Al-Azhar has a very strategic position in directing the ideology of Muslims; this is, of course, due to the large number of ulama on whom Muslims depend to gain religious knowledge. Al-Azhar Ulama, who contributed to Islamic insight, includes Sheikh Muhamad Al-

⁷ Katherine Zimmerman, *America's Real Enemy: The Salafi-Jihadi Movement* (Washington: American Enterprise Institute, 2017).

⁸ Syamsul Arifin, "Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education," *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (2016): 93-126, <https://doi.org/10.18326/ijims.v6i1.93-126>.

⁹ Ahmad Asrori, "Radikalisme di Indonesia: Antara Historisitas dan Antropisitas," *Kalam* 9, no. 2 (2017): 253, <https://doi.org/10.24042/klm.v9i2.331>.

¹⁰ Badrus Sholeh, "Conflict, Jihad, and Religious Identity in Maluku, Eastern Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 46, no. 1 (2008): 71-99, <https://doi.org/10.14421/ajis.2008.461.71-99>.

Khurāsī, Sheikh Ibrāhīm Al-Farmāwī, Sheikh Abdul Bāqī Al-Kulainī, Sheikh Abdullah bin Muhammad As-Syabrāwī, Sheikh Ibrāhīm Ad-Dzowāhirī, and others.¹¹

In conditions of turmoil caused by ideological clashes, Al-Azhar's role was present in mediating multidimensional conflicts between Muslims by promoting the *wasatiyyah* concept of religious moderation. This concept has become the spirit and soul of Al-Azhar University in Egypt. Religious moderation can bridge the resulting divisions, especially since several extreme Islamic groups have brought the concept of takfiri into the area of debate in the intellectual world. In an interview, the current Grand Sheikh of Al-Azhar, Ahmad Thayyeb, emphasized that Al-Azhar will be the center of the moderate Islamic Movement. The efforts made to make this happen include building a philosophical foundation drawn from the Koran and Al-Hadith that moderate Islam does not conflict with the teachings of the Islamic religion.

Furthermore, Al-Azhar became an agent for fostering an attitude of tolerance both with fellow Muslims and inter-religious dialogue. Tolerance can only be created when prioritizing interactive dialogue between fellow religious leaders. Furthermore, Muslims are advised to avoid blind fanaticism and excessive extremism. According to Yusuf Al-Qardhawi, a charismatic *Kyai* who graduated from Al-Azhar who was born in 1926,¹² the Islamic religion will always strive to maintain harmony and a sense of unity among Muslims.¹³ Efforts that must be made to minimize ideologies that are contradictory to the values of Islamic teachings, such as radicalism, terrorism, and acts of anarchism, are by promoting the principle of “*wasatiyyah*” of religious moderation to create dialogue between religions. So, this article wants to explore the concept of *wasatiyyah* which Yusuf Al-Qardhawi initiated as a well-known scholar who graduated from Al-Azhar to prevent attitudes and acts of terrorism among students.

Various researchers have carried out research studies on the Islamic discourse of *Wasatiyyah* or better known as religious

¹¹ Muhamad Abdul Mun'im Khufaji and Ali Ali Subhi, *Al-Azhar fi Alfi 'Am*, 1st ed. (Mesir Kairo: Al-Maktabah al-Azhariyyah lil Turath, 2011).

¹² Bettina Gräf, “Sheikh Yūsuf Al-Qaradāwī in Cyberspace,” *Welt Des Islams* 47, no. 3 (2007): 403–21, <https://doi.org/10.1163/157006007783237464>.

¹³ Yusuf Al-Qardhawi, *Kalimat fi Al-Wasatiyyah Al-Islamiyyah wa Ma'alimuha* (Mesir Kairo: Cairo: Dar As-Syuruq, 2008).

moderation which has been widely discussed by previous scholars and thinkers.¹⁴ This study discusses the discourse of the Salafi jihadi movement which is seen as a Global Terrorism Movement in several regions of the country. This movement was triggered by the doctrinization movement of a certain ideology that has a specific mission in the name of Islam.¹⁵ The author sees that the interest of foreign researchers in this discourse shows how significant the influence of these movements is in competing for ideological doctrinization on the global stage.

The issue of terrorism has long been widespread in Indonesia. This has not escaped the attention of domestic researchers. Many scholars have tried to explore discourses of terrorism.¹⁶ The research

¹⁴ Matt Buehler, "The Threat to 'Un-Moderate': Moroccan Islamists and the Arab Spring," *Middle East Law and Governance* 5, no. 3 (2013): 231–57, <https://doi.org/10.1163/18763375-00503002>; Ahmad Najib Burhani, "Al-Tawassut Wa-l I'tidāl: The NU and Moderatism in Indonesian Islam," *Asian Journal of Social Science* 40, no. 5–6 (2012): 564–81, <https://doi.org/10.1163/15685314-12341262>; Aryeh Lazar, "The Moderating Effect of Religiousness and Spirituality on the Relation between Dyadic Sexual and Non-Sexual Communication with Sexual and Marital Satisfaction among Married Jewish Women," *Archive for the Psychology of Religion* 38, no. 3 (2016): 353–77, <https://doi.org/10.1163/15736121-12341321>; Amir H Zekrgoo and Leyla H Tajer, "Leading a Moderate Life: Guidelines from Rūmī's Mathnawī," 1980; Guiyao Tang, Ji Li, and Xinran Wang, "Multimarket Contact and Firm Performance: The Moderating Effect of Confucian Culture," *Frontiers of Business Research in China* 5, no. 1 (2011): 45–62, <https://doi.org/10.1007/s11782-011-0120-9>; Amir Sheikhzadegan, "From Rigid to Moderate Salafism," *Journal of Muslims in Europe* 9, no. 2 (2020): 196–219; Sukkyung You and Ji Eun Yoo, "Prayer and Subjective Well-Being: The Moderating Role of Religious Support," *Archive for the Psychology of Religion* 38, no. 3 (2016): 301–15, <https://doi.org/10.1163/15736121-12341328>.

¹⁵ Abdulkarim Duerawee and Asiyah Kuwing, "Tawakal Attitude and Gratitude as a Step to Relieve Bipolar Disorder," *Religio Education* 2, no. 1 (June 3, 2022): 1–10, <https://doi.org/10.17509/re.v2i1.46763>.

¹⁶ Ridwan Al-Makassary, "Examining Jakarta Office Mosques: Islamic Teaching Practices and Views of Islamic Ideological Issues," *Indonesian Journal of Islam and Muslim Societies* 3, no. 1 (2013): 121–48, <https://doi.org/10.18326/ijims.v3i1.121-148>; A Faiz Yunus, "Radikalisme, Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Online Studi Al-Qur An* 13, no. 1 (2017): 76–94, <https://doi.org/10.21009/jsq.013.1.06>; Muhammad Najib Azca, Hakimul Ikhwan, and Moh Zaki Arrobi, "A Tale of Two Royal Cities: The Narratives of Islamists' Intolerance in Yogyakarta and Solo," *Al-Jami'ah* 57, no. 1 (2019): 25–50, <https://doi.org/10.14421/ajis.2019.571.25-50>; Tasman, "Al-Radikālīyah al-Islāmīyah: Afkārūhā wa Ḥarakātuhā fī Indūnīsīyā al-Ma'āšir," *Studia Islamika* 16, no.

study above focuses on the development of terrorism and radicalism in Indonesia, as well as issues related to it, such as preventing cases of terrorism. The concept and role of religious moderation in order to minimize ideologies contradictory to Islamic teachings have been studied by several researchers.¹⁷ The study of religious moderation focuses on efforts to balance ideology through constructing a correct understanding of conceptual Islam.

Religious moderation is an internalization of the fundamental values of Islamic teachings which can become the foundation and philosophy in national and state life. The concept of religious moderation is the practice of religious life which is carried out rationally and systematically in a moderate religious perspective, attitude and behavior as a foundation. mutually accepted religious thinking and perspectives.¹⁸ Religious moderation is seen by intellectuals as an antithesis to the existence of two extreme opposite poles between liberal and radical.¹⁹ This religious moderation is at least built on several principles, including the principle of *at-tawazun* (balance) and the principle of *syumuliyah* (universal).²⁰ Religious moderation is a solution to the emergence of two opposing extreme poles in the

1 (2009), <https://doi.org/10.15408/sdi.v16i1.492>; Jajang Jahroni, “Modernisme dan Radikalisme Islam di Indonesia: Menafsirkan Warisan Muhammad ‘Abduh dan Rashid Ridā,” *Studia Islamika*, 2004, <https://doi.org/10.15408/sdi.v11i3.599>; Sholeh, “Conflict, Jihad, and Religious Identity in Maluku, Eastern Indonesia.”

¹⁷ Timothy P. Daniels, “Liberals, Moderates and Jihadists: Protesting Danish Cartoons in Indonesia,” *Contemporary Islam* 1, no. 3 (2007): 231–46, <https://doi.org/10.1007/s11562-007-0020-0>; Itzhak Weismann, “A Perverted Balance: Modern Salafism between Reform and Jihād*,” *Die Welt Des Islams* 57, no. 1 (March 2017): 33–66, <https://doi.org/10.1163/15700607-00571p04>; Sebestyen Szocs and Gyorgy Spira, “Moderate Politicians and Government Commissioners in the Hungarian Revolution of 1848,” *East Central Europe* 3, no. 2 (1974): 240–43; Sheikhzadegan, “From Rigid to Moderate Salafism”; You and Yoo, “Prayer and Subjective Well-Being: The Moderating Role of Religious Support.”

¹⁸ Lukman Hakim Saifuddin, *Moderasi Beragama, Kementerian Agama*, vol. 53, 2019.

¹⁹ Kendra H Asher, “Moderation and the Liberal State: David Hume’s History of England,” *Journal of Economic Behavior & Organization*, 2020, 1–10; Tawakal Attitude and Gratitude as a Step to Relieve Bipolar Disorder; Yusuf Al-Qardhawi, *Fiqh Al-Wasathiyah Al-Islamiyyah Wa At-Tajdid Ma’alimu Wa Manaratu* (Cairo: Maktabah Wahbah, 2009).

²⁰ Sheikhzadegan, “From Rigid to Moderate Salafism.”

understanding of religion.²¹ This moderation can be interpreted as *the middle way* or also called the middle way for understanding the extreme to the right and extreme to the left, or the ultra-conservative pole on the one hand and/or extreme right, and liberal or extreme left understanding on the other.²² Religious moderation must be understood as a balanced religious attitude between practicing one's own religion (exclusive) and respect for the religious practices of other people with different beliefs (inclusive).²³

Wasatiyyah in religion is a perspective, attitude and behavior that takes a position in the Middle, always acts fairly, is not extreme in religion, and also does not deify reason that thinks freely without limits.²⁴ *Wasatiyyah* in religion is discussed, pronounced, embodied and echoed as a *framing* in managing the lives of multicultural Indonesian society.²⁵ It can also be said that *wasatiyyah* in religion is a moderate religious understanding and practice, namely taking the “middle way” between religious understandings that tend to be extreme on one religious side,²⁶ both extreme left and extreme right.²⁷ This needs to be done to be able to accommodate the diversity of religions that exist in religious and state life,²⁸ so that a harmonious, peaceful and

²¹ Wira Hadikusuma, “Agama dan Resolusi Konflik (Analisis Terhadap Konflik Kegamaan di Indonesia),” *Wira Hadikusuma*, 2010.

²² Masykuri Abdillah, “Moderasi Beragama untuk Indonesia yang Damai :Perspektif Islam?,” *Seminar Nasional Institut Agama Hindu Negeri*, no. September 2019 (2019): 33–40; <https://doi.org/10.33363/sn.v0i2.13>; Syaiful Arif, “Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH Abdurrahman Wahid,” *Jurnal Bimas Islam* 13, no. 1 (2020): 73–104, <https://doi.org/10.37302/jbi.v13i1.189>.

²³ Mohamad Fahri and Ahmad Zainuri, “Moderasi Beragama di Indonesia,” *Intizar* 25, no. 2 (2019): 95–100.

²⁴ Abdul Syatar, Muhammad Majdy Amiruddin, and Arif Rahman, “KURIOSITAS Media Komunikasi Sosial dan Keagamaan” 5572, no. 11 (2018): 189–210.

²⁵ Wildani Hefni, “Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri,” *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

²⁶ Arif, “Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH Abdurrahman Wahid.”

²⁷ Muhammad Faisal, “Manajemen Pendidikan Moderasi Beragama di Era Digital,” *ICRHD: Journal of Internantional Conference*, 2020, 195–202.

²⁸ Ramli Ramli, “Moderasi Beragama bagi Minoritas Muslim Etnis Tionghoa di Kota Makassar,” *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 12, no. 2 (2019): 135–62, <https://doi.org/10.35905/kur.v12i2.1219>.

side by side life can be achieved with everyone in all matters, whether actions, speech or thoughts.²⁹

According to Yusuf al-Qardhawi, the concept of *Al-Wasatiyyah* must at least meet certain criteria, including 1) Comprehensive understanding of Islam, 2) Using the al-Quran and as-Sunnah as a basis, 3) Realization of the meanings and values of Rabbaniyyah, 4) Placing takalif in a syar'i position proportionally, 5) Commitment to moral values, 6) Tajdid and Ijtihad are carried out by experts and in their place, 7) balance between tsawabith and mutaghoyyirat, 8) articulation of the Tabsyir method in da'wah, 9) Wise graduality, 10) Combinative cooperation between two opposing things, 11) Peace and Jihad, and 12) Protection of the rights of religious minorities.³⁰

Methods

This research uses a qualitative approach with a literature review method, which is carried out by analyzing and discovering the concept of *wasatiyyah*. The research process is carried out by conducting research, reviewing, collecting, and synthesizing various literature sources relevant to the concept of *wasatiyyah*. Then, a review and critical evaluation of existing literature sources were conducted. The main aim of using this literature review method is to understand and describe the concept of *wasatiyyah* initiated by Yusuf Al-Qardhawi and then apply it to students' learning of Islamic Religious Education.

Results

Wasatiyyah concept reflects the universal principles of simplicity, balance, and justice, which can be applied in various aspects of life. This is one of the core values in Islamic teachings that helps guide Muslims in living their lives well and in balance. The concept of *Wasatiyyah* in Islam refers to the principles of simplicity, balance, and middleness in various aspects of life. This concept is very important in Islamic teachings and is used to teach Muslims about a balanced and harmonious way of life. *Wasatiyyah* teaches Muslims to maintain

²⁹ Priyantoro Widodo and Karnawati Karnawati, "Moderasi Agama dan Pemahaman Radikalisme di Indonesia," *PASCA: Jurnal Teologi dan Pendidikan Agama Kristen* 15, no. 2 (2019): 9–14, <https://doi.org/10.46494/psc.v15i2.61>.

³⁰ Ahmad Dumyathi Bashori, "Konsep Moderat Yusuf Qardhawi: Tolak Ukur Moderasi dan Pemahaman Terhadap Nash," *Dialog Jurnal Penelitian dan Kajian Keagamaan* 36, no. 1 (2013): 1–18, <https://doi.org/10.47655/dialog.v36i1.73>.

balance in their worship. This means not overdoing or not doing enough in worship. For example, fasting during the month of Ramadan is a form of worship, but it must be done with simplicity and without exaggeration. Islam encourages its followers to maintain balance in their social interactions. This includes fair treatment of all people regardless of race, religion, or social class. Islam also encourages its followers to maintain good relations with neighbors and contribute positively to society.³¹

The *Wasatiyyah* concept teaches Muslims to avoid extravagant behaviors while encouraging them to give zakat and charity to those in need. This creates balance in the distribution of wealth and reduces economic inequality. Islam also teaches the application of laws that are fair and balanced. Punishments must be appropriate to the offenses committed, and protection must be given to all individuals, including the rights of women, children, and minorities. Islam encourages its followers to seek knowledge and education. The *Wasatiyyah* concept teaches that knowledge is a trust (mandate) that must be safeguarded and passed on to the next generation. *Wasatiyyah* encourages Muslims to maintain ethics and morality in everyday life. This includes speaking the truth, not tyrannizing others, and avoiding sinful acts.

Wasatiyyah concept in religion is a concept or principle that emphasizes simplicity, balance, and middleness in religious practice. This concept is often associated with Islam, but can be applied to various other religions as well. The term *Wasatiyyah* comes from Arabic and literally means middle or balance. In Islam, the *Wasatiyyah concept* teaches Muslims to follow the middle path in various aspects of life, including worship, ethics, economics, and social matters. This emphasizes the importance of avoiding extremism and fanaticism and maintaining a balance between rights and obligations. The *Wasatiyyah* concept reflects the values of middleness and moderation in Islam. However, similar principles of balance and moderation can be found in many other religions, and many religions teach their followers to avoid extremism and fanaticism and to practice their religion with simplicity.

³¹ Nurti Budiyantri et al., "The Formulation of the Goal of *Insan Kamil* as a Basis for the Development of Islamic Education Curriculum," *IJECA (International Journal of Education and Curriculum Application)* 3, no. 2 (August 2020): 81–90, <https://doi.org/10.31764/ijeca.v3i2.2252>.

Wasatiyyah in religion is a perspective, attitude, and behavior that takes a position in the Middle. It always acts fairly, is not extreme in religion, and also does not deify reason that thinks freely without limits.³² *Wasatiyyah* in religion is discussed, pronounced, embodied and echoed as a *framing* in managing the lives of multicultural Indonesian society.³³ It can also be said that *Wasatiyyah* in religion is a moderate religious understanding and practice, namely taking the “middle way.” between religious understandings that tend to be extreme on one religious side,³⁴ both extreme left and extreme right.³⁵ This needs to be done to be able to accommodate the diversity of religions that exist in religious and state life,³⁶ so that a harmonious, peaceful, and side-by-side life can be achieved with everyone in all matters, whether actions, speech, or thoughts.³⁷

The *Wasatiyyah* Concept in Indonesia is Also known as religious moderation. Religious moderation is a fundamental value that is the foundation and philosophy of society in the archipelago and is a strategy carried out rationally and systematically to make moderate religious views, attitudes, and behavior a perspective and basis for thinking mutually accepted in building human resources. (HR) Indonesia.³⁸ Religious moderation is seen by intellectuals as an antithesis to the existence of two extreme opposite poles between radical and liberal. This religious moderation is at least built on several principles, including the principle of *at-tawazun* (balance) and the principle of *syumuliyyah* (universal).³⁹

³² Syatar, Amiruddin, and Rahman, “KURIOSITAS Media Komunikasi Sosial dan Keagamaan.”

³³ Hefni, “Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri.”

³⁴ Arif, “Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH Abdurrahman Wahid.”

³⁵ Faisal, “Manajemen Pendidikan Moderasi Beragama di Era Digital.”

³⁶ Ramli, “Moderasi Beragama bagi Minoritas Muslim Etnis Tionghoa di Kota Makassar.”

³⁷ Widodo and Karnawati, “Moderasi Agama dan Pemahaman Radikalisme di Indonesia.”

³⁸ Saifuddin, *Moderasi Beragama*; Anna Taitslin, “Russian ‘Liberal’ Opposition: The Divide Between ‘Radicals’ and ‘Moderates’?,” *Transcultural Studies* 9, no. 1 (2013): 63–70; Asher, “Moderation and the Liberal State: David Hume’s History of England.”

³⁹ Al-Qardhawi, *Fiqh al-Wasathiyyah Al-Islāmiyyah wa at-Tajdīd Ma’ālimu wa Manārātu*.

Religious moderation is an alternative solution to the presence of two opposing extreme poles in religion,⁴⁰ moderation must be interpreted as *a middle way* or middle way between extreme right and extreme left, ultra-conservative or extreme right pole on the one hand, and liberal or extreme left on the other hand.⁴¹ Religious moderation must be understood as a balanced religious attitude between practicing one's own religion (exclusive) and respect for the religious practices of other people with different beliefs (inclusive).⁴²

One of the basic principles in religious moderation is to always maintain a balance between two things, for example, the balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal benefits, between necessity and volunteerism, between religious texts and ijthihad. Religious figures, between ideal ideas and reality, as well as the balance between past and future.⁴³

According to Yusuf Al-Qardhawi, the concept of *Al-Wasatiyyah* must at least meet certain criteria, including 1) a Comprehensive understanding of Islam, 2) Using the Al-Quran and As-Sunnah as a basis, 3) Realization of the meanings and values of Rabbaniyyah, 4) Placing takalif in a syar'i position proportionally, 5) Commitment to moral values, 6) Tajdid and Ijthihad are carried out by experts and in their place, 7) balance between tsawabith and mutaghoyyirat, 8) articulation of the Tabsyir method in da'wah, 9) Wise graduality, 10) Combinative cooperation between two opposing things, 11) Peace and Jihad, and 12) Protection of the rights of religious minorities.⁴⁴ Yusuf Al-Qaradawi emphasized the importance of a moderate attitude and perspective in various aspects of human life, where this principle is built on several pillars: 1) comprehensive understanding, 2) referring back to

⁴⁰ Hadikusuma, "Agama dan Resolusi Konflik (Analisis Terhadap Konflik Kegamaan di Indonesia)."

⁴¹ Abdillah, "Moderasi Beragama untuk Indonesia yang Damai: Perspektif Islam?"; Arif, "Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH Abdurrahman Wahid."

⁴² Fahri and Zainuri, "Moderasi Beragama di Indonesia."

⁴³ Saifuddin, *Moderasi Beragama*.

⁴⁴ Bashori, "Konsep Moderat Yusuf Qardhawi: Tolak Ukur Moderasi dan Pemahaman Terhadap Nash."

the Al-Quran and Hadith, 3) Establishing meaning and spiritual values, 4) Adhering to Moral Values and 5) being wise in behaving.⁴⁵

Discussion

Wasatiyyah concept offered by Yusuf al-Qaradawi is identical to laying the foundations of moderate and tolerant Islamic thought. The concept of *Wasatiyyah* is rooted in Islamic teachings and seeks to promote a balanced and moderate understanding of the practice of the Islamic religion. This concept is very important in the contemporary context because it aims to deal with extremism and radicalism that often arise in the Islamic world. Some of the main principles and ideas related to Yusuf al-Qaradawi's *Wasatiyyah concept* include: 1). Moderation: *Al-Wasatiyyah* emphasizes the importance of living life moderately in all aspects, including religious, social, and political practices. This avoids extremism and excessive actions. 2). Compromise and Tolerance: This concept encourages an inclusive and tolerant attitude towards differences of opinion in Muslim society. *Al-Wasatiyyah* taught that dialogue and compromise are good ways to resolve conflict and promote peace. 3). Rejection of Extremism and Radicalism: *Al-Wasatiyyah* firmly rejects extremism and radicalism in all its forms. This includes religious, political, and social extremism. 4). Social Justice: This concept emphasizes the importance of social justice and equitable distribution of wealth in Islamic societies. *Al-Wasatiyyah* teaches that Islam respects the rights of individuals and groups and encourages action aimed at reducing social inequality. 5). Wise Leadership: *Al-Wasatiyyah* supports wise and just leadership in society. Leaders who adhere to these principles are expected to promote stability and prosperity. Yusuf al-Qaradawi's concept of *Wasatiyyah* played an important role in spreading a moderate understanding of

⁴⁵ Yusuf Al-Qardhawi, *Kalimat fi al-Wasatiyyah al-Islamiyyah wa Ma'alimuha*. (Cairo: Dar As-Syuruq, 2008); Bettina Gräf, "Sheikh Yūsuf Al-Qaradāwī in Cyberspace." *Welt Des Islams* 47, no. 3 (2007): 403–21. <https://doi.org/10.1163/s157006007783237464>; Luisa Ragionieri et al., "Morphological Analysis of the Urethral Muscle of the Male Pig with Relevance to Urinary Continence and Micturition," *Journal of Anatomy* 228, no. 3 (2016): 511–19, <https://doi.org/10.1111/joa.12415>; David H. Warren and Christine Gilmore, "One Nation under God? Yusuf al-Qaradawi's Changing Fiqh of Citizenship in the Light of the Islamic Legal Tradition," *Contemporary Islam* 8, no. 3 (September 2014): 217–37, <https://doi.org/10.1007/s11562-013-0277-4>.

Islam and creating a more inclusive and tolerant understanding in Muslim society

To become a religious perspective, attitude, and behavior, the *Wasatiyyah concept* offered by Al-Qardhawi must be translated into structured steps so that its level of success can be measured. There are at least four structured steps of the *Wasatiyyah concept*: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating to local culture or acceptance of traditions. So that these indicators can be measurable, they are outlined in several indicators for each of these indicators. For national commitment, it can be measured from a person's perspective, attitude, and behavior in accepting and implementing the principles of nation and state as outlined in the 1945 Constitution and regulations under it, or it can also be interpreted as love for the homeland. Apart from that, a measurable attitude of national commitment means that a person is able to live side by side with differences, accept state ideology, respect the legitimate government, and carry out the mandate of the 1945 Constitution.

National commitment is a very important indicator to see the extent to which a person's views, attitudes, and religious practices have an impact on loyalty to the basic national consensus, especially about the acceptance of Pancasila as the state ideology, his attitude towards ideological challenges that are contrary to Pancasila, and nationalism. From the perspective of the *Wasatiyyah concept*, practicing religious teachings is the same as carrying out obligations as a citizen, just as fulfilling obligations as a citizen is a form of practicing religious teachings because loving the country is part of faith.

As indicators of someone having a perspective, attitude, and behavior that reflects the practice of tolerance, it can be measured by being open, open-minded, voluntary, and gentle in accepting differences. Tolerance is always accompanied by an attitude of respect, accepting different people as part of ourselves, and positive thinking. Apart from that, other indicators that can be measured are the high level of respect for differences, giving freedom and space to other people to embrace their religion and beliefs, providing space to express beliefs and beliefs, having equality and freedom in expressing opinions, respecting equality and diversity and being able to live side by side to synergize and work together. Tolerance is the most important foundation in democracy because democracy can only work when someone is able to hold back their opinion and then accept the opinions

of others. Therefore, the democratic maturity of a nation, among other things, can be measured by the extent of that nation's tolerance. The higher the tolerance for differences, the more democratic the nation tends to be, and vice versa. The aspect of tolerance is actually not only related to religious beliefs but can be related to differences in race, gender, differences in sexual orientation, ethnicity, culture, and so on.

The next indicator of the *Wasatiyyah* concept is non-violence; this attitude can be measured when a person avoids and refuses to use violence in expressing opinions and bringing about desired changes, attacks and intimidates other people who have different understandings of his teachings, carries out extreme changes and resistance if there is a gap. Social, economic, and political are actualized in thought, word, and deed. The essence of measurable acts of violence is the attitudes and actions of a particular person or group who use violent methods to bring about the desired change. Radical groups generally want these changes in a short time and drastically and are contrary to the prevailing social system.

The final indicator of *Wasatiyyah* concept is accommodating towards local culture or acceptance of traditions. This can be measured through the high level of acceptance and friendliness towards local traditions and culture in religious behavior, as long as it does not conflict with the religious teachings that one believes in. A non-rigid religious tradition, among other things, is characterized by a willingness to accept religious practices and behavior that do not solely emphasize normative truths but also accept religious practices that are based on virtue, as long as these practices do not conflict with the principles of religious teachings. Another thing that can be measured is that it is not easy to condemn and condemn people who carry out cultural and religious rituals but it is accommodating towards traditions and culture.

Apart from that, steps that can be taken and are structured in implementing the *Wasatiyyah concept* of religion in higher education are by instilling mental revolution and fostering the Pancasila ideology to strengthen the cultural resilience and mentality of an advanced, modern and characterized nation, Promotion and preservation of culture to strengthen identity, improve people's welfare, and influence the direction of development of world civilization; Strengthening the concept of *Wasatiyyah* as the foundation of a middle way religious perspective, attitudes and practices to strengthen tolerance, harmony and social harmony; and Increasing the culture of literacy, innovation

and creativity to create a society of knowledge, innovation, creativity and character.

The next step that can be taken so that the *Wasatiyyah* concept becomes a structured program is by strengthening religious perspectives, attitudes, and practices as a middle way; Strengthening religious harmony and harmony; Strengthening religious and cultural relations; Improving the quality of religious life services; Development of economic and religious resources; Development of religious broadcasting for peace and benefit of the people; Strengthening the education system with a moderate perspective such as curriculum development, teaching materials and processes, teacher and education personnel education, and teacher recruitment; Management of places of worship as centers for the transmission of tolerant religion; and Utilization of public spaces for the exchange of ideas and concepts among pupils, students and youth across cultures, across religions and across ethnic groups.

Conclusion

Wasatiyyah concept offers a very comprehensive concept that provides a peaceful and balanced view of religious life in all fields. This concept offers a solution in religion that emphasizes a moderate life in all aspects, which is open and compromise with tolerance in religious practices, both individual, social, and political. The *Wasatiyyah* concept emphasizes the importance of dialogue and communication in resolving conflicts and promoting peace on earth. The concept of *wasatiyyah* firmly rejects extremism and radicalism in all its forms, whether in religion, politics, or society. The concept of *Wasatiyyah* plays an important role in spreading a moderate understanding of Islam and creating a more inclusive and tolerant understanding in Muslim society.

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