

WASATIYYA ACCORDING TO AZHARITES: FROM EGYPTIAN ROOTS TO GLOBAL IMPACT AND INDONESIAN IMPLEMENTATION

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Abstract: This research aims to provide a comprehensive and scientific analysis of Wasatiyya according to Azharites. The study delves into the historical origins of Wasatiyya in Egypt, elucidating the global dissemination of al-Azhar's interpretation of Wasatiyya. Additionally, the research scrutinizes the conceptualization of Wasatiyya by al-Azhar scholars. The investigation encompasses a thorough exploration of English publications, Arabic books, and Arabic news websites to substantiate the discussion on Wasatiyya and Azharites. The study concludes by examining the practical application of the Wasatiyya concept in Indonesia.

Keywords: wasatiyya; al-Azhar; al-Azhar scholars; Egypt; Indonesia

Abstrak: Penelitian ini bertujuan untuk memberikan analisis yang komprehensif dan ilmiah tentang *Wasatiyyah* menurut al-Azhar. Penelitian ini menggali asal-usul sejarah *Wasatiyyah* di Mesir, menjelaskan penyebaran global penafsiran al-Azhar tentang *Wasatiyyah*. Selain itu, penelitian ini juga meneliti konseptualisasi *Wasatiyyah* oleh para ulama al-Azhar. Penelitian ini mencakup eksplorasi menyeluruh terhadap publikasi berbahasa Inggris, buku-buku berbahasa Arab, dan situs-situs berita berbahasa Arab untuk memperkuat diskusi tentang *wasatiyyah* dan Azhar. Penelitian ini diakhiri dengan mengkaji penerapan praktis konsep *Wasatiyyah* di Indonesia.

Kata kunci: wasatiyyah; al-Azhar; ulama al-Azhar; Mesir; Indonesia

Introduction

In the pursuit of a comprehensive and scientifically grounded understanding, this research endeavors to explore the nuanced dimensions of Wasatiyya and its association with Azharites. Our intention is to provide an in-depth examination of these concepts, unraveling their historical roots, scrutinizing the global propagation initiated by al-Azhar, and delving into the scholarly discourse surrounding Wasatiyya within the esteemed institution. Additionally, we aspire to elucidate the practical implications by discussing the implementation of the Wasatiyya concept in Indonesia.

The exploration commences with a detailed investigation into the historical origins of Wasatiyya in Egypt. By tracing its roots, we aim to illuminate the cultural, social, and intellectual contexts that have shaped the evolution of this concept over time. This foundational analysis serves as a crucial precursor to understanding the multifaceted nature of Wasatiyya and its subsequent dissemination worldwide.

A significant aspect of our inquiry focuses on the role of al-Azhar in propagating its understanding of Wasatiyya. We aim to unravel the mechanisms through which al-Azhar has contributed to the global dissemination of this concept, examining the institution's intellectual legacy and its impact on diverse regions.

The study takes a scholarly turn as we engage with al-Azhar scholars in a critical examination of their perspectives on Wasatiyya. By dissecting the conceptualizations put forth by these esteemed scholars, we seek to uncover the diverse interpretations and applications of Wasatiyya within the intellectual framework of al-Azhar.

Transitioning from theoretical discourse to practical considerations, our investigation extends to Indonesia, where we explore the implementation of the Wasatiyya concept. This empirical facet of the study aims to bridge the theoretical discussions with real-world applications, offering insights into the adaptability and resonance of Wasatiyya in different cultural and geographical contexts.

To substantiate our arguments, we conducted a comprehensive exploration of a diverse range of sources. This included a thorough review of English publications, Arabic books, and Arabic news websites. This multi-

faceted approach ensures a well-rounded analysis, enriching the discourse on Wasatiyya and Azharites and contributing valuable insights to the scholarly conversation surrounding these significant concepts.

Method

The research methodology employed in this study is rooted in qualitative analysis, utilizing a descriptive-analytic approach to comprehensively investigate the intricate concepts of Wasatiyya and Azharites. The study adopts a case study design, focusing specifically on the Azharite perspective to offer a nuanced understanding of Wasatiyya.

A crucial aspect of data collection involves a meticulous exploration of diverse sources in three distinct categories. Firstly, English publications such as academic articles and papers provide insights into the global conceptualization and dissemination of Wasatiyya. The second category involves an in-depth analysis of Arabic books, delving into the extensive literature related to Wasatiyya and Azharites. Lastly, the study extensively reviews Arabic news websites to capture contemporary discussions and perspectives on Wasatiyya, ensuring a holistic examination of the subject matter.

The sampling process employs a systematic approach to select representative materials from each category, aiming to construct a well-rounded and inclusive dataset. This dataset is then subjected to a descriptive-analytic analysis, utilizing thematic analysis to identify key themes related to Wasatiyya, with a specific emphasis on Azharite perspectives.

To bolster the reliability of the findings, the research incorporates validation measures. Cross-referencing and triangulation of data from various sources are undertaken, and peer review as well as expert consultation are sought to validate interpretations and conclusions. Ethical considerations are paramount, with the research adhering to guidelines that ensure proper citation of sources, respect intellectual property rights, and maintain confidentiality and privacy when handling sensitive information.

In essence, this methodological framework aims to provide a rigorous and nuanced exploration of Wasatiyya and Azharites, drawing on a diverse array of sources and employing a robust analytical approach to contribute meaningful insights to the scholarly discourse on this important subject.

Results and Discussion

The Roots of Wasatiyya in Egypt

The historical foundations of the Wasatiyya movement can be traced back to Muhammad Abduh's pioneering work. It extends from Muhammad Abduh to Rashid Rida to Hasan al-Banna and had a major effect on the entire Arab Islamic world and beyond (Baker, 2007). The thoughts of Wasatiyya Rashid Rida can be deduced from his interpretation of surah al-Maidah verse 2, in which he stated that it is forbidden to harm those we despise when we are after *taballul*, and even more so when we are in Ihram. Even though they are the ones who restrict us from entering Masjidil Haram, this is no reason to retaliate against them with the same conduct. This is because it is forbidden to attack the adversary out of vengeance. People who include rage and hatred in their attacks against persons they despise are not upholding the truth; rather, they are merely pleasing themselves (Omar, 2011).

One of the most famous lines from Hasan al-Banna regarding his Wasatiyya philosophy is (Salma, n.d.), "We cooperate on topics on which we agree, and we forgive on matters on which we disagree." Furthermore, Hasan al-Banna's Wasatiyya ideas are reflected in the twenty pillars (*usul al-'ishriin*) he formulated as the Muslim Brotherhood's foundation. In the nineteenth pillar, he highlighted those scientific facts and sharia never conflict. Sometimes Syara' and reason discuss what does not fall within the circle of one of them, but they do not differ definitely because actual scientific truths will not conflict with the Shari'a's solid foundation. Zhanni's considerations should be prioritized between the two so that they are consistent with Qath'i's. However, if both cases involve Zhanni, Syara's appeal must take precedence until rational considerations are established (Washli, 2005).

Al-Azhar's Methods for Disseminating Wasatiyya

The Egyptian Revolution of 1952 was led by the military and supported by the people (Nasser, 1955). The Revolutionary Command Council (RCC), chaired by General Mohammed Najeb and orchestrated in secret by Gamal Abdul Nasser. They were both members of the organization of "Free Officers", which played a significant role in this revolution (Budak 2022, 58). Within the military, the "Free Officers Movement" was a form of national

front in which all oppositional trends were represented (Botman, 2006). In pre-revolutionary periods, the army was a weapon of the tyrannical authorities who utilized it against the nationalist movement. Now that it recognized its position, the military joined the ranks of the populace to lead the national liberation effort. This revolution is bloodless because, at its core, it is a manifestation of long-suppressed passions buried in the nation's hearts. The population had sworn loyalty to Mohammed Ali in an attempt to defeat Mameluke authority, but Mohammed Ali and his descendants began a dictatorial enterprise and usurped the people's rights (Nasser, 1955).

In the 1850s, they possessed more than half of Egypt's agricultural land. In the late 1880s, after a significant wave of land divestment following the exile of Mohamed Ali's grandson Khedive Ismael, the family still owned more than a quarter of the country's territory. hindered Egyptians from attaining wealth and power (Osman, 2011). Not to mention his descendant, King Farouk's nepotism and corruption. Therefore, a revolution occurred that ousted the ruling dynasty, recovering its rights. Thus, it deposed the king, abolished the monarchy, and formed the Republic of Egypt (Naseer 1955). After the July 1952 revolution, al-Azhar played a significant role in the growth of Islamic Wasatiyya in Egypt and around the globe. It was a new era for Egypt and the Islamic world, during which al-Azhar became the protector of the Islamic spirit. As for the nature of al-Azhar's commitment to the propagation of Islam and Wasatiyya, it consists mostly of assisting international students, printing the books and al-Quran translations in a variety of languages that are disseminated globally and ultimately sending delegates from al-Azhar to every continent (Fouad, 2018).

Al-Azhar Support for International Students

Al-Azhar has become a magnet for international students wishing to attend the university. As a result, the number of Indonesian students increased from approximately 720 in the late 1980s to approximately 2,700 in the year 2000. At the end of the 1980s, there were only sixty-five Ph.D. and Master's degree candidates. In 2000, there were approximately 500 female students, and they outperformed boys in academics and Quran competitions. From 1995 to 2000, twenty-five female students at al-Azhar earned a Master's degree. According to official Indonesian circles, this was a notable

accomplishment (Abaza, 2003). Al-Azhar is attentive to international students that wish to study at the institution. They are considered guests by al-Azhar for the Egyptians who will become al-Azhar's ambassadors. After completing their studies at al-Azhar, they will disseminate the authentic Islamic knowledge in their respective countries. Sheikh Muhammad 'Alaish, for instance, is the leader of the scientific and Islamic movement in the Central African Republic of Chad. After completing his studies at al-Azhar, he returned to his native country and constructed a scientific center in the city of Abéché. He incorporated the al-Azhar manhaj into his studies there, which grew fast. This demonstrates the significance of al-Azhar in the Islamic world, since its alumni disseminate the institution's understanding of Islam and Wasatiyya over the globe (Fouad, 2018).

Global Representative of Al-Azhar

Al-Azhar is also concerned with the condition of Muslims outside of Egypt. Therefore, al-Azhar dispatched envoys throughout the world to convey Islam and al-Azhar's view of Wasatiyya. Muslims in Fiji, for instance, requested that al-Azhar send Islamic teachers to their country. So, al-Azhar sent messengers. Not nearly there, even the Grand Sheikh al-Azhar visited Islamic nations. Similar to Abdurrahman Taj, the Grand Sheikh of al-Azhar, who has visited Indonesia. These travels improved al-Azhar's link with the Islamic world and facilitated the dissemination of Al-Al-concept Azhar's of Wasatiyya (Fouad, 2018). Nazir Ayyad, Secretary General of the Islamic Research Academy at al-Azhar, disclosed that al-Azhar sends envoys all over the world for the purposes of da'wah and teaching in order to disseminate the message of Al-Azhar and its manhaj Wasatiyya and to combat deviant and radical ideas. In 2022, the number of 798 of these envoys dispersed over more than 60 nations. They are chosen through a rigorous annual competition between al-Azhar's preachers and teachers (Youm7, 2022).

Distribution of Al-Azhar's Books to the Entire World

Al-Azhar also attempted to propagate Islam and Wasatiyya through textual means. Al-Azhar distributes Islamic theological texts to various Islamic nations in order to safeguard Muslims against incorrect, excessive, and radical interpretations of Islam. The Egyptian Ministry of Foreign Affairs

requested that al-Azhar establish a center for Islamic studies to print and distribute Islamic books and periodicals internationally. Frequently, requests for these works originate from foreign countries. Such are requests for Islamic books in Arabic, English, and Turkish from Finland. Also, like Wilfred Cant's appeal from McGill University, Canada, to al-Azhar to deliver English and French Islamic publications to the university's Islamic studies center (Fouad, 2018).

Youssef Amer, Deputy Chancellor of al-Azhar University and Director of the al-Azhar Translation Center, explained that through the translation of Islamic books, al-Azhar seeks to present the true image of Islam and prevent those with negative perceptions of Islam from spreading false information brazenly for their own benefit or out of ignorance. In a year and a half, the al-Azhar Translation Center has translated 154 titles. The al-Azhar Translation Center selects translators based on their expertise and Aqidah validity. There are five steps of translation before it reaches its final stage: translating, evaluation of translations by other translators, linguistic proofreading, combined review by translators and proofreaders, and the last, examination and critique by experts. Among the books that have been translated by the al-Azhar Translation Center are Grand Sheikh Ahmad Thayyib's *Muqanwimat al-Islam*, Mahmud Hamdi Zaqquz's *al-Insan wa al-Qayyim fi al-Tasawwur al-Islami*, Nabiyy Al-Islam fi Mir'ah al-fikr al-Gharb by 'Izzuddin Farraj, *Miatu Sual 'an al-Islam* by Sheikh Muhammad al-Ghazali, *Wasatiyya al-Islam* by Sheikh Muhammad al-Madani, *Nazariyyat al-Harb fi al-Islam* by Sheikh Muhammad Abu Zahrah, and other significant works that illustrate the core Islamic ideology adopted by al-Azhar for over a millennium (Youm7, 2022).

Al-Quran Translations in Multiple Languages

Al-Azhar also distributes Al-Quran translations in a variety of languages worldwide. This is done to combat the attempts of atheists and other irresponsible parties that translate the al-Quran carelessly, thereby creating inaccuracies. Because a good and accurate translation of the al-Quran can give non-Arab Muslim communities with teaching. The first Dutch translation of the al-Quran was finished in 1953 (Fouad, 2018). Youssef Amer, Vice-Chancellor of al-Azhar University and Director of the al-Azhar

Translation Center, elucidated in 2018 that the al-Azhar Translation Center is engaged in a number of significant translation projects, one of which is the translation of the meaning of the Quran into thirty worldwide languages. The completed project of interpreting the meaning of the Quran is the translations into English, French, and Swahili (Youm7, 2022).

In 2022, Egypt's Minister of Awqaf, Muhammad Mukhtar Gom'a, presented the first copy of the Greek translation of the meaning of the Al-Quran, which was translated by Shaker Ali Moussa, Professor of Modern Greek at al-Azhar University, under the supervision of Dr. Muhammad Mukhtar Gom'a. This is an endeavor by the Egyptian Ministry of Awqaf to disseminate enlightenment of moderate thought in numerous world languages, and a manifestation of al-Azhar's concern for the translation movement, particularly the translation of the Quran's meaning (Elbalad, 2022).

The Wasatiyya Notion According to Al-Azhar Scholars (Azharites)

Through this study, we hope to demonstrate al-Azhar's role in fostering moderation and incorporating it into its curriculum for the benefit of its students and the world at large. This study will attempt to highlight the notions of al-Azhar scholars and others to the implementation and evolution of moderation in Islam.

Wasatiyya Al-Azhar according to Grand Sheikh Ahmad al-Thayyib

Al-Azhar education emphasizes instilling an accurate understanding of the Muslim tradition in students through three dimensions: textual, rational, and intuitive. Azhari's scientific training integrates the study of disciplines related to the Quran, Sunna, Fiqh, Prophet's biography, and broader faith questions. The rational sciences encompass scholasticism, Islamic philosophy, logic, research methods, and theological debate. Intuitive sciences, including Sufism, focus on illuminations of the heart and ethical considerations. This method embodies the just-middle, a defining trait of Islam, demonstrating a comprehensive understanding of the Noble Quran, the Prophet's Sunna, and the intellectual creations arising from these sources (Tayyib, 2019).

The al-Azhar method instills the principles of dialogue and diversity legitimacy in Azharite students from an early age. The culture of "they said, and from us, we say" promotes open discourse and discourages dogmatism. This educational system allows students to choose and delve into various legal schools, fostering a mindset of plurality and acceptance of divergent viewpoints. The dialogical approach prevents students from rigidly adhering to a single school, emphasizing the need for scientific study and evidence before accepting or rejecting perspectives. This method aligns with the practical reality of al-Azhar scholars and students applying Sharia principles in diverse contexts such as prayer, fasting, pilgrimage, marriage, divorce, and varying fatwas across countries and times. The teaching approach at al-Azhar reflects a commitment to plurality, complementarity, and respect for diverse opinions within the Muslim tradition (Tayyib, 2019).

While acknowledging the historical presence of extremist doctrinal schools among Muslims, accusing others of disbelief, and promoting exclusion, it is essential to recognize these as anomalies in the broader scientific and intellectual history of the Muslim tradition. Such schools, despite historical support, are exceptions that the conscience of the Umma must reject. Examining their history reveals a pattern of temporary influence followed by rapid failure. The Azharite method not only fosters dialogue, diversity, and respect within Muslim legal and intellectual schools but also extends these principles to the relationship between Islam and other divine religions, a topic that merits detailed exploration beyond the scope of this discussion (Tayyib 2019).

Contemporary crises faced by Arabs and Muslims necessitate dialogue as the sole solution, making it imperative to engage in conversations between Muslims and among diverse groups. This approach is crucial for thwarting adversaries, countering fourth-generation warfare schemes, fostering awareness, and instilling hope for a secure future. Positioned between the Syria School and the Moroccan School is the Egyptian School, specifically known as "The Heritage and Renewal." This school distinguishes itself by focusing on the renewal of heritage, involving the careful differentiation between constants and variables in the realm of inheritance. While the traditional approach sees heritage as the starting point, the renewal process

entails reinterpretation to address contemporary needs and challenges. The goal is to contribute to societal development, solve problems, eliminate obstacles, and foster progress ((Tayyib, 2016). Thus, this is underlying what Tayyeb emphasized on Wasatiyya as solution.

Wasatiyya Al-Azhar According to Sheikh Abbas

Sheikh Saleh Abbas, Undersecretary of al-Azhar al-Sharif, in the meeting with the Secretary-General of Kerala scholars narrated that al-Azhar is working to combat extremist ideology, spread a lifestyle of tolerance and dialogue, and consolidate the thought of citizenship, a tradition of pluralism and acceptance of the other among all human beings. Joint recognition applications to aid methods of peaceful coexistence among all people, and to create intellectual recognition of the difficulty of terrorism and its chance to nations. As proof, al-Azhar is geared up to provide all types of scientific and advocacy aid to al-Nouriah University and Muslims in India, in the field of combating extremism and supporting peaceable coexistence, pointing to al-Azhar's readiness to establish a branch of the Center for Teaching Arabic to Non-Native Speakers in India, to educate them the Arabic language and the sciences of the Holy Quran. And spreading the teachings of the authentic Islamic religion and its tolerant values. For his part, the Secretary-General of the Association of Scholars and Sheikh of al-Nouriah University in India, expressed his perception for the repute of al-Azhar al-Sharif, which is the qiblah for Muslims and a platform for moderation and moderation around the world, stressing his aspiration to cooperate with the al-Azhar Foundation in education, education imams and preachers in India, and providing them with al-Azhar thought that presents the correct image of the Islamic religion, and it consolidates the values of peace and peaceful coexistence among the followers of distinctive civilizations and cultures (Ahram, 2022).

Wasatiyya Al-Azhar According to Saeed Amer

Saeed Amer, Assistant Secretary-General of the Islamic Research Academy, stated the importance of the al-Azhar's global message and the human want for it in spreading religion, teachings, and morals, as part of an increased educational symposium "on al-Azhar's moderation and how to apply it on the ground" for the coordinators of the branches of the al-Azhar

Alumni Organization. Amer added, that the moderation of al-Azhar follows the moderation of Islam, truth, goodness, and justice, now not exaggeration, nor exaggeration or negligence. And belief and continues societal peace, which is the exquisite function played by using al-Azhar, its establishments, and pupils in spreading reasonable thought, retaining the security of folks and societies, building the nation, assisting citizenship and peaceable coexistence amongst individuals, and retaining the nation's capabilities (Ahram, 2022).

In conclusion, the perspectives on Wasatiyya presented by renowned Azharite scholars, namely Sheikh Ahmad Thayyeb, Sheikh Abbas, and Sheikh Saeed Amer, consistently align with the principles of Islam. Their comprehensive explanations emphasize the essence of moderation, balance, and the avoidance of extremes in the practice of Islamic teachings. This shared commitment to Wasatiyya reflects a deep understanding of the inherent values within the Islamic tradition, reinforcing the importance of moderation as a guiding principle for Muslims. The insights provided by these scholars contribute significantly to the promotion of a balanced and inclusive interpretation of Islam, fostering unity and understanding within the diverse Muslim community.

The Implementation of Wasatiyya in Indonesia by Azharites

According to Azra (2013), the student-teacher network with the Middle East has required lengthy and intricate historical processes since Indonesia was known as Nusantara. Therefore, the Middle East continues to exert a considerable impact on Nusantara's religious development until it becomes Indonesia. In addition to Saudi Arabia, Egypt, and al-Azhar, their ulema have been cited in Indonesia for centuries. Therefore, in the 19th century, Indonesians traveled to Egypt for Islamic education. Until then, the number of al-Azhar alumni in Indonesia has exceeded that of graduates from other Middle Eastern universities (Schlehe & Nisa, 2016). Considering al-reputation Azhar's as a bulwark of moderate Islam in the Sunni world, this is obviously very encouraging. Al-Azhar University, under the direction of Grand Shaykh Musthafā al-Marāgh, is becoming increasingly active in its efforts to make al-Wasatiyya its religious paradigm. Alumni of the institution have expressed this paradigm in public discourse in a variety of countries, including Indonesia (As'ad et al., 2021).

Evidence of The Implementation of Wasatiyya Values in Al-Azhar's Education

It is observed that the model of Islamic studies at al-Azhar has affected the Islamic education curriculum in Indonesia. Shortly after al-Azhar amended its curriculum, Indonesia approved the alteration. To adhere to al-Azhar, the Department of Tafsir and Hadith was moved from the Faculty of Shari'ah (Islamic Law) to the Faculty of Ushluddn (Islamic Theology) in the early 1990s. In this regard, Islamic boarding schools and schools in Indonesia must change their curricula to align with those of al-Azhar schools (Saenong, 2018). As an institution that fosters inclusivity, al-Azhar does not seal itself up to input, innovation, or change. Rahmah el-Yunusiyah, an educational reformer from West Sumatra, was given the title Shaykh by al-Azhar for establishing a separate school for women from elementary to university level. In 1955, the Chancellor of al-Azhar University visited the college, which inspired him to construct the women's campus at al-Azhar University (Wati & Eliwatis 2021).

Politically, alumni such as Quraish Shihab and Mustafa Bisri are more balanced. Unquestionably, some young Azharites (as al-Azhar alumni) have decided to disseminate the concept of Wasatiyya through their diverse political perspectives. For instance, Democratic Party member Tuan Guru Bajang has Nahdatul Wathan ancestry. Similarly, Zuhairi Misyrawi of the PDIP, who is linked with Nahdatul Ulama, and several other alumni, such as Surahman Hidayat, are PKS proponents (As'ad et al., 2021). Despite their diverse political vehicles, they tend to preach the Islamic Wasatiyya that they learnt at al-Azhar. This is evidence of al-achievement Azhar's in educating its pupils on the basis of tolerance and respect for one another's diversity.

Implementation of Wasatiyya Azhar Values in the Era of Digital Society

Quraish Shihab frequently serves as a resource in religious conversations, especially in the realm of interpretation. Then there is Mustafa Bisri, a poet and humanist whose da'wah has attracted many sectors, particularly common individuals. The next generation of al-Azhar alumni are more adaptable in their use of various means, such as Habiburrahman el-Sirazi with his novel *Ayat-Ayat Cinta*, which was well-received by the public and opened the eyes of many to view al-Azhar as a moderate, pluralistic, and

tolerant institution, even encouraging the younger generation to continue their education there. In 2015, in addition to el-Shirazi, numerous al-Azhar alumni emerged on YouTube and garnered widespread interest. Abdul Somad and Hannan Attaki are the two new youthful preachers. Abdul Somad focuses on discussing Islamic jurisprudence, particularly as it pertains to everyday behaviors. His lectures are extremely popular with the public due to his wit and problem-solving ability. As for Hannan Attaki, he is a reliable speaker who pioneered the millennial urban Muslim youth movement in Bandung, resulting in the appearance of popular hijrah festivals in multiple places (As'ad et al., 2021).

As stated by the coordinator for the al-Azhar envoy, Muhammad Abdul Fudhail, at an event titled "Social Media as a Dialogue Room" in 2016, al-Azhar emphasized the significance of utilizing social media to convey the *wasatiyya* narrative, which emphasizes the importance of coexistence among adherents of different religions and cultures (Sabq, 2016). *Shout al-Azhar* (voice of al-Azhar) has become a media outlet that actively promotes religious moderation by publishing the opinions and recordings of studies by scholars such as Shaykh Ramadhn al-Buth, Shaykh Sha'raw, Sheikh al Jum'ah, and Sheikh Usmah Sayyid al-Azhar (As'ad et al., 2021). Because the concepts of moderation must be explored in light of current events.

Wasatiyya Al-Azhar and The Implementation of Nationalism Values

As stated by Shaykh Ahmad Thayyib at the International Conference with the theme "Freedom and Nationality, Diversity and Integration" organized by Majlis Hukam' Muslim, among al-initiatives Azhar's for achieving national unity, citizenship is a right and an obligation in Islam, which is enjoyed by all in accordance with the principles and principles for achieving equality and justice. For instance, Muslims in England and Christians in Egypt share the same rights and responsibilities as all other citizens (Sanad, 2017). In Indonesia, the relationship between Islam and nationalism dates back to the colonial period, as evidenced by the Syarikat Islam organization created by Haji Samanhudi in 1905, which focused primarily on the opposition of local Muslim traders against the dominance of Dutch trade (Ibda, 2017). Soekarno, the first president of Indonesia, sent a

special envoy to KH. Hasim Asy'ar Roisul Akbar Nahdatul Ulama in Tebuireng Jombang, whose theological views are very similar to al-Azhar with his As'yirah creed, to request a legal fatwa for jihad in defense of a non-Islamic country such as Indonesia. KH. Hasyim Asy'ar gave a resolute response to the appeal that it was necessary to defend the country against foreign dangers (Rofiq, 2018), until a fatwa was published on October 22, 1945, which became known as the "Nahdlatul Ulama Jihad Resolution."

The strengthening of the issue of Islam, nationalism, and the state as a common space, not only Nahdlatul Ulama, but also Muhammadiyyah, Nahdatul Watan, and many other Islamic organizations, continues to be fought for, particularly by those who have experienced education at al-Azhar, to combat narratives and actions that threaten the existence of the state, and their importance as an umbrella for cultural, ethnic, and religious diversity.

In conclusion, the implementation of Wasatiyya by Azharites in Indonesia emerges as a multifaceted and impactful endeavor. Through their contributions in education, Azharites have played a pivotal role in fostering a moderate and balanced understanding of Islam, steering the society away from extremism. In the realm of the digital society, their influence is evident in promoting inclusivity, tolerance, and constructive discourse, countering divisive narratives. Moreover, the Azharites' efforts in strengthening the idea of nationalism underscore their commitment to harmonious coexistence within the diverse fabric of Indonesia. This holistic approach, spanning education, digital engagement, and nationalism, exemplifies the enduring relevance and adaptability of Wasatiyya principles as a guiding force for Azharites in contributing to a balanced and harmonious Indonesian society.

Conclusion

Muhammad Abduh, Rashid Rida, and Hasan al-Banna established the historical foundations of the Wasatiyya movement in Egypt, which had a significant impact on the entire Arab Islamic world and beyond. As for the nature of al-Azhar's commitment to the propagation of Islam and Wasatiyya, it primarily consists of assisting international students, printing books and al-Quran translations in a variety of languages for global distribution, and ultimately sending delegates from al-Azhar to every continent. Al-Azhar alumni hold key positions in society in Indonesia. Some of these alumni are

focused on education and incorporate al-manhaj Azhar's into their instruction. Some are involved in preaching to the larger community, whether they do it in person or online. Through fiction, religious texts, and motion pictures, some discuss Islamic Wasatiyya. Al-Azhar politicians are leading the charge in defending their country in the spirit of being religious statesmen, with the motto "Hubbul wathan min al Iman" serving as their political compass and serving the community. Many have directly implemented the Wasatiyya idea through various political parties.

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