

Discern the Meaning of Ummatan Washatan in Southeast Asia

Dr. Muhammad Sofyan¹, Aliyuddin Abdul Rasyid, MA², Dr. Jamaluddin, MA³,
Dr. Abdurahman Adisaputera, M.Hum⁴

1. Faculty of Ushuluddin, State Institute for Islamic Studies of North Sumatera, Medan, Indonesia
2. Faculty of Economic Business (FEBI), State Institute for Islamic Studies of North Sumatera, Medan, Indonesia
3. Faculty of Islamic Religion (PAI), Islamic University of North Sumatera (UISU), Medan, Indonesia.
4. Faculty of Indonesia Language, State University of Medan, Unimed, Indonesia

Abstract: Many people, especially in western, have different point of view through the moslem. Mostly, they do not understand well about the real moslem. Tragically, it also happens to the moslem themselves. They tried to create their own thinking without holding Al 'Quran as their guidance. They try to minimize the meaning of ummatan washatan. We should go back to the Quran as our reflection of life that ummatan wasathan as a good attitude and characters, wasathan in matters of constitution (the establishment of shari'ah), ummatan wasathan is a rahmatan Lil'Alamin mission, ummatan wasathan as solution for present civilization, ummatan wasathan is the best da'wah, the tolerance of ummatan wasathan is not excessive, ummatan wasathan is a sustainable da'wah strategy, southeast asian requires pioneer of ummatan wasathan, moderate islam. Ideas to build ummatan washatan: 1. Engaging youth from different countries, campuses, institutions, or organizations to be preachers of ummatan wasathan, 2. Insert a textbook with ummatan wasathan 3. Holding an international youth camp which leads to the implementation of ummatan wasathan, 4. Making commercial breaks, movies, and other things relating to ummatan wasathan. 5. Conducting a research causing of anarchism, terrorism. 6. Southeast Asia as the central of modern Islamic civilization.

Keywords: Ummatan washatan, moslem, southeast Asia

I. Introduction

Lately, the word "moderate" which is then translated into Arabic as "wasathiyah" becomes a word that tends to leave a certain group and drops a group of others. This word is usually used as an antonym for fundamentalism and absolutism. In fact, incorrectly interpreted, "wasathiyah" is used to categorize those who act and think as a liberal in religion.

The term wasathiyah is usually used by using the basic postulate of Al-Quran Surah Al-Baqarah verse 143. The verse mentioned *każālika waĵa'alnākum ummatan wasathan*... (And so we make you the followers of the "wasath"...).

This verse is often exploited incorrectly that they whom labelled radical, fundamentalist, stigmatic and other stereotyping labels are considered to have violated through this verse. In fact, if it is traced carefully, "washatan" meaning in the verse does not fit the meaning when we give the labels above. The journal will explore the meaning of washatan in that verse and its relevance to Muslims population in Southeast Asia.

II. Methodology

Some Views Of Washatan

A. Wasath as Attitude And Characters

Among the many types and varieties of Allah's creation, man is positioned as the most excellent and noble creature. Why?, In the course of human anatomy, there are two complementary components: physical element (body) and spiritual element (soul). And more than that, in that two components of spiritual, Allah has pinned the other two elements as a symbol of human perfection: sense and passion.

This fact is different in comparison with other creatures. Angel, for example, endowed only with sense without passion; God only gives animals lust without sense; and any type of plants as well as other types of creatures have no either sense nor lust.

In QS. Ash-Shams: 7-10 Allah says:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

"And [by] the soul and He who proportioned it .And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption]."

Surah Al-Fajr 21-28 depicts lust Muthmainnah:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرُ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثِقُ وِتْقَاهُ أَحَدٌ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً

“No! When the earth has been leveled – pounded and crushed. And your Lord has come and the angels, rank upon rank. And brought [within view], that Day, is Hell – that Day, man will remember, but what good to him will be the remembrance? He will say, “Oh, I wish I had sent ahead [some good] for my life.” So on that Day, none will punish [as severely] as His punishment, And none will bind [as severely] as His binding [of the evildoers]. [To the righteous it will be said], “O reassured soul, Return to your Lord, well-pleased and pleasing [to Him].”

The balanced components attached to human beings at the same time cultivate the character balance on human behavior and attitude in their daily social interaction. In this context, the core component of Islamic teaching is how the passion can be conquered in mind that the potential for lust leads to muthmainnah passion which guides to virtue; not lust ammara which invites the damage.

In contrast with muthmainnah lust, ammara lust described in QS. Yusuf verse 53:

وَمَا أْبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

“And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”

The effort to conquer potential insolence above is to realize the attitude and noble character (al-karimah morality) in human daily life. Regarding this situation, the application of Sufism in the straight sense has a meaning and relevance. Terminologically, Sufism (tashawwuf) is none other than the soul cleansing by means behave in accordance commendable qualities, as well as leaving properties reprehensible.

Therefore, Islamic idioms are laden with suggestions doing the wise and polite to one another, such as shilaturrahim (connect kinship), ‘iyadah al-maridh (visiting the sick), al-birr wa bi al-Yatama al-masakin (sympathize orphans and the poor), and al-takaful wa at-tadhamun (shoulder to shoulder and solidarity).

On the opposite side, Islam condemns the types of misconduct which can harms others, such as backbiting (wag), namimah (pitting), al-hasad wa al-hiqd (jealousy and envy), ananiy (egoism), and other bad characters. Various types of Islamic religious rites have the reflection of moral values and ethics in our daily social life. For example, the mandatory Friday prayers in congregation every week, where all social classes treated in the same way in the mosque, perform the Hajj once during the life of those who are able, in which the ummah worldwide gather in the sacred place; Annual Eid al-Fitr prayer and Eid al-Adha, and other type of practices are not only has the dimension of the rite as a form of servitude to the Creator, but also a reflection on the ethical and social charge that man treated the same way in the presence of the Almighty. Line that can distinguish all is someone’s characters and his deeds.

B. Wasath In Matters Of Constitution, (The Establishment Of Shari’ah)

What can be captured as a constitutional balance in Islam is the determination of halal and haram which always refers to the benefit-harm reasons, pure-impure, as well as clean-dirty. In this regard Allah says in the Qur’an. Al-A’raf: 157:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful.”

Allah also says in the Quran. An-Nisa’ : 160-160 :

فَبَطَّلْنَا مِنَ الْغَيْبِ الْغَيْبَ الَّذِي كَانُوا يَكْفُرُونَ فَأَخَذْنَا مِنْهُمُ اقْتِذَارًا لِّمَا كَانُوا يَكْفُرُونَ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

“For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people], And [for] their taking of usury

while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.”

Another verse (QS. Al-Baqarah: 54) tells how the Jews who repented had commit the most extreme point, that was suicide :

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّمَا ظَلَمْتُمْ أَنفُسَكُمُ بِاتِّخَاذِكُمُ الْعِجَلَ فُتُوبُوا إِلَىٰ بَارئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارئِكُمْ فَتَابَ عَلَيْهِمْ إِنَّهُ هُوَ
التَّوَّابُ الرَّحِيمُ

“And [recall] when Moses said to his people, “O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator.” Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.” From the explanation above, it can be concluded that the only one of the benchmarks used in the determination of Islamic halal and haram is mashlahah ummah or in the language kaedah fiqhiyyah: jalbu mashalih wa al-dar-u al-mafasid (attempt to bring benefit and prevent damage).

A more concrete example of the constitutional balance of Islam can be seen in the az-zaujat ta'addud constitution (polygamy). In terms of marriage settings, Islam stands tall among those who prohibit polygamy in any form and those who allow polygamy without limits and any provision.

This latter group even tended to justify the practice of free sex without a marital relationship, which not only violate the norms of religion, but also leads to a loss of generation setting system from religious roots. Islam permits polygamy until the limit of four wives, with the moral and ethical prerequisite that the husband is able to do justice to his wives, for example, in terms of providing physical and spiritual living.

C. Ummatan Wasathan is a Rahmatan Lil'Alamin Mission

It is an honor for Muslims, because Allah has declared that this people are considered to be Ummatan Washatan (mid-race) or moderate ummah. They are people who are fair, people who are anti to all extremism attitudes and actions that exceed the limit, people who are able to make mid stance as an option to live in every line of thinking, ways of worship, and so the way in muamalah, said Samson Rahman (Moderasi Islam Rahmat bagi Semesta)

Muslims have proved that the content of the teachings contained in the Holy Quran has been a tremendous guideline to organize and pursue a better and a meaningful life. Apostle's hadits have been able to provide inspiration and guidance that can make this nation run steadily with its role in the world stage. Muslim becomes the most admired and respected beings within eight centuries. At that time, Muslims became “high priest” of the civilization who served fresh menu for human life. Islamic moderation has spawned a great civilization with a spectrum, astounding world. The rules of Islamic teachings that show moderation in the most beautiful format have made it very easy to be accepted by every layer of the human being.

D. Ummatan Wasathan as Solution for Present Civilization

In a Western view, the modern world is the peak of changes in human civilization. In fact, with a great progress in various fields of human achievement, modernity is regarded as the peak of the development of any society, or commonly known as the “Grand Process of Modernization”. Changes in society as the unit of a modern human life, are marked by the attitude of the citizens who live increasingly more rational. In general, it was agreed that the modern era is marked by the progress of science and technology. Meanwhile, Islam sees the progress as a change that is consistent with the preaching (Dakwah) objectives. Dr. A. Ilyas Ismail, MA, quoting various Islamic scholars and western analysts view, said that the core of the mission is Islah, which means the improvement and development of society.

Muslim countries welcomed the arrival of modern ideology. Because in the history of Islam, the Prophet SAW as an example for muslim did the same thing. The Prophet SAW is someone who could create change of the ignorance of a civilization (Jahiliah) became a modern Islamic civilization. He along with his friends could change the demoralization of economy, social, politic and culture at that time. However, modernization is now widely misunderstood. Technological advance is the central feature of modernization only by a mean of gaining worldly satisfaction. Now, religion is in the corner of the gate of modernity century, an era which is characterized by a very intense changes that swept the realm of social life, sparking by new findings in the field of technology and industry, said A. Ilyas Ismail, (Paradigma Dakwah Sayyid Qutb)

In the middle of values shifting, the individual is attacked by everyday reality shifting which tends to be momentary, drugging and often very surprising that many of the Muslim intellectuals and scholars show finger respond to the problems of the modern world. The response is sometimes in a form of cynical; outright rejection, that all come from the West is not Islamic. As the originator of modernization is not Muslims (infidels), it is definitely all contradictive with the teaching of Islam.

Fortunately, not all Muslim scholars consider it so. We have to put something in accordance with the portions. Truth (science) that can be taken from the land of China in accordance with the hadiths of the Prophet, and we should never focus if it is from the West or the East according to Allah. Putting something out of place is a tyranny of its own. The author himself admits more likely to agree with the second opinion, though still see that what the first group might think it is good too because the problems of humans in the modern era is so complex that social inequality and vice flourishing in almost all aspects of human life.

E. Ummatan Wasathan is the Best Da'wah

Should not be understood from the call (da'wah) to establish Islamic people who look different (special) with the goals, values and manhaj (conception) which has a unique treatise with milestones, ideals and characteristics; that Islam is a religion of exclusive or that its community lived for themselves, folded their arms, do not care about other people whether they are good or bad, got directions or get lost, said Yusuf Al-Qardhawi (Madkal Lima Rifatil Islam Muqawwimatuhu, Khashaishuhu, Ahdafuhu, Mashadiruh).

Every now and then it is not so, because Islam since the beginning of its preaching is a universal treatise, preaching people as a whole, and as a mercy to all of Allah's servants, Arab and non-Arab (Ajam), each country of Allah, the West and the East, and to all colors of skin, white or black. Therefore, by being an Ummatan Wasathan, we will get the best preaching purposes, a call that can be accepted by the whole society.

F. The Tolerance of Ummatan Wasathan is not Excessive

In Kamus Besar Bahasa Indonesia, the word tolerance means nature or attitude of being tolerant. The word tolerance is defined as "to be tolerated (respect, let, allow) establishment (ideas, opinions, beliefs, habits, 14enet14our, and so on) which are different from the establishment of our own.

Furthermore, it is stated that Ummatan Washatan is not an excessive tolerance. Our prophet Muhammad saw also has a tolerance to the non-Muslim ummah, as a story in his hadith :

"Jabir bin 'Abdullah said," One day, we were sitting in front of the people who carry the body of a Jew. The Prophet stood up and we soon followed. After that we said, "O Messenger of Allah, what passed earlier is the body of a Jew." Prophet then replied, "Am I not also a human being? If you all see people passing by carrying the corpse, then stand up! "(H.R. Bukhari), said Muhammad bin Ismail bin Ibrahim. 2001. (Dar al-Taqwa li al-Turast p. 539).

G. Ummatan Wasathan is a Sustainable Da'wah Strategy

Having regarded Ummatan Wasathan as people who are consistently adhered to the instructions of Allah (al-shirâth al-mustaqîm), we can conclude that the meaning of "wasath" is something that has been patented in the Quran itself, not the meaning that was given a new nature by human. In this case, the Quran has determined that the teaching of Islam derived from the Quran and Al-Sunnah is a fair, best, chosen, and moderate doctrine so that people who consistently do it, then will automatically be a people who have the same nature with the teachings of the tenet, said Tiar Anwar Bachtiar (Menjernihkan Makna Moderat)

Shallaby Muhammad Ali in Al-Wasathiyyah fi Al-Qurân extensively enough discussed wasathiyyah. There are many things he discussed, ranging from theology to the problems of everyday fiqh (tasyri "). In this way, Shallaby wanted to show that pure Islamic teachings which are taken from the Al-Quran and Al-Sunnah are the teachings that are worth mentioning wasath with various definitions.

So based on the meaning contained in the ummatan wasathan above, we can analyze that if the development of the concept was launched into the world of da'wah, the concept of ummatan wasathan will provide solutions to the sustainable da'wah and can be a strategy that can exist or continue from age to age.

H. Southeast Asian Requires Pioneer of Ummatan Wasathan

Tracing the history that Muhammad Amien Rais said that during the 20th century, there are at least three major revolutions, declared Muhammad Amien Rais(Dinamika Revolusi Islam Iran). First, it was Russian Revolution of 1917. This revolution is socialist revolution led by Vladimir Ilyich Lenin. This revolution has managed to transform Russia into a socialist state, and make this country become one of the super powers.

The second revolution is Mao Zedong's revolution in China, 1949. This revolution managed to turn China into a Marxist socialist state in Asia. The third is the Iran's Islamic Revolution led by Imam Khomeini in 1979. This revolution managed to shake Iran's international relations with Western countries, undermining the power and greatness of the military regime of the Pahlavi dynasty, Iran freed from the domination of the United States and Israel, and restored the sovereignty and independence of Iran nation.

Reflecting the brief history above, hence Muslims in Southeast Asia actually needs a pioneer figure of ummatan wasathan to unite the power of Islam from various fields. It is a great hope that we as Muslims in Southeast Asia are looking forward to the presence or figure whom can be the hope of Muslims in the world, especially in Southeast Asia, so that Islam and the message of Islam can appear exclusively in the middle of the world.

I. Moderate Islam

As a revealed last divine religion of Allah, through the Prophet Muhammad, Islam is perceived to contain moderate teachings in it. In a verse of the Qur'an Ummatan Wasathan Muslims referred to as Ummatan Wasathan that is moderate people who are not leaning to the right or left as stated in Quran Surah Al Baqarah verse 143.

In the structure of teachings, Islam always combines two opposing points. For example, Islam does not merely make the esoteric question of divinity, but also other things concerning humanity with diverse implications in daily life. In a more detail explanation, three-dimensional components include the teachings of the al-ahkam al-I'tiqadiyah (monotheism doctrine), al-ahkam al-khuluqiyah (teaching of ethics and morality), and al-ahkam al'amaliyah (practical rule of daily actions), stated by Abu Yasid (Islam Modera: 2014, p. 8.).

III. Discussion

Some Ideas Relating To The Spirit Of Ummatan Wasathan

Islam is a religion revealed by Allah as a guide for all human life in order to obtain happiness in his life. Happiness propagated in Islam is happiness in the real sense, which includes both individual and social happiness, physical and spiritual happiness, happiness in the world and in the hereafter. Happiness in Islam assembled the broadest coverage.

Therefore, Islam is a comprehensive doctrine that encompasses all aspects of human life. Islam contains teachings on the worship of Allah, the social and economic welfare, arts, culture, and science. Islam teaches the values or the necessary principles to achieve a dignified human life. In line with that, the teachings of Islam emphasize the importance of establishing a strong Muslim generations and reflect the values of Islam in its various aspects.

Muslims attributed in the Qur'an as khairu ummah, the best people as stated in Al Quran Surah Ali Imran verse 110 :

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ.

The first part of the verse above explains that Muslims are the best people in the history of human life, while the second part describes the reason why they are called the best people. The reason, because they ask people to do virtues and prevent or distanced themselves from the evil. Moreover, Allah also mentions that the Islamic Ummah is "ummatan wasathan".

كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا..

Ummatan wasathan is people who have moderate characters, the nature of the middle, not extreme, characters that reflect the balance of physical and mental, body and soul, the world and the hereafter.

Ummatan wasathan is people who are moderate, reflecting the balance and harmony, in their nature and behavior. The hukamas argue that there are three powers which each leads to certain properties. The properties that are extreme in the sense of excessive or extreme in the sense of showing weakness. Between these two extreme characters, there is a character that is moderate which is good.

Nowadays, Muslims are required to be able to find some bright ideas to develop the spirit of Ummatan Wasathan. Various new ideas are expected to bring back the glory of Islam as Ummatan Wasathan. Some new ideas to build the tendency of ummatan wasathan are:

1. Engaging Youth From Different Countries, Various Campuses, Institutions, Or Organizations To Be Preachers of Ummatan Wasathan

The younger generation has an important role in strengthening the national values which is not fading in order to maintain the integrity of the Unitary Republic of Indonesia (Republic of Indonesia). The younger generation should also act as unifiers and throw away little things that can lead to communal conflict and focus on doing great things in order to become a great nation. In the case of forming the youth who behave Ummatan Wasathan, the role and the awareness of youth from different groups may lead to the realization of Ummatan Wasathan.

In realizing these goals, there are still many things to be improved, particularly the way of thinking and behave of young people who start to ignore the concept of Ummatan Wasathan. Therefore, young people should participate in strengthening the values of awareness of the importance of having a sense of moderation "middle" in facing all circumstances so that the identity of the young men became characterized by a high civilization.

The next step is to guide the youth who are qualified to be educated preachers who will broadcast the meaning of Ummatan Wasathan world wide. With such a step, the community who have an awareness and understanding of the importance of Ummatan Wasathan will be generated.

2. Insert A Textbook With Ummatan Wasathan Subject And Prepare The Teachers To Teach The Students Of Elementary School, Junior High School, Senior High School And College Or University About Moderate Islam

Education is the foundation of the development of a nation. If the education is not running well, then the development will not be optimal. Education is also a mean of knowledge transformation, which includes the socialization of knowledge, development of science and socialization of certain norms and values of a society.

Indonesia is a third world country which is doing the development of education as mandated by the Constitution of 1945. However, as a number of abuses and problems arise in the process of its realization, the quality of education in Indonesia today can be said to be still very low. This is proved by the data of UNESCO (2000) on the Human Development Index ranking which indicates decrease in the composition of the level of achievement in education, health, and income per capita.

The book is an important facility in advancing education, therefore, one of the powerful movement to disseminate Ummatan Wasathan is to create textbooks about Moderate Islam and then disseminate them to all levels of education. Thus the spread of Ummatan Wasathan understanding can be understood as a whole starting from the academic track of our education.

In addition to that, teachers who are qualified to teach Ummatan Wasathan should be prepared seriously, in order to create a qualified educators in their field so that the objectives aspired can be achieved well, namely the creation of an understanding of moderate Islam action.

3. Holding An International Youth Camp Of Several Countries Or States In Order To Familiarize Them With A Diverse Association Which Then May Lead To The Implementation Of Ummatan Wasathan.

The expected characters of a person to be Ummatan Wasathan are self-reliance, leadership, social intelligence, spirituality, and cooperation. Independent character built through camp activities is one embodiment that can be seen and observed by anyone. The formation of a strong soul, discipline, and emotional maturity are goals and objectives of the camp activities.

In the camp, all the activities of both private events and group activities / teams should be managed and conducted by personal and each team. If the cooking is a mother responsibility in a family, then in camp it is conducted by teams / individuals who are given the task. In a family, toiletries, clothing are prepared by the parents, then in the camp, all the equipment prepared by the members of the scout. This is a real form of independent character.

In daily life, students usually do not have regular programs or activities such as learning, playing, watching tv, etc. Then in camp activities, camp organizers have designed a program that was organized from time to time with activities that are loaded with superior personal formation that must be followed and adhered to each member of the scout. This is a real form of discipline.

Social intelligence is usually formed in the camp activities. In Scout, squads known as a unit consisting of at least 10 people Scouts. When the program is established, the group will interact in a team and prepare themselves for camp. Mutual respect among fellow scouts, mutual respect, and concern or empathy will be tested in this group. Time management becomes very important in camp. Camp resident becomes a very disciplined and obedient person. Every second used to follow meaning full activities. The management covers not only the scouting but also the activities of eating, bathing, resting and even doing religious services.

In camp, the squads have actually carrying out the principles of management. Starting from activities of designing time, the initial survey campsites, arranging campground events, job design and job specification description, and etc. Organizing principles can be seen from the allocation of human resources, the allocation of financial resources, the determination of the structure of duties, and responsibilities and authority of each member. In this case, it is expected that the investment management attitude of Ummatan Wasathan will be achieved.

4. Making Commercial Breaks, Movies, Soap Operas And Other Things That Will Give Lessons About Ummatan Wasathan Which Is Away From Terrorism, Radical Thinking And Other Destructive Responses Towards Other Group.

Efforts to introduce the concept of ummatan wasathan can be done through the medium of TV. Communication through movies, soap operas, commercials and others who have a primary goal of changing people's behavior in order to form a moderate society as expected. The increased public knowledge and understanding of Ummatan Wasathan is expected to trigger moderate behavior to support the attitudes.

Selecting the TV media as a channel to convey the message of Ummatan Wasathan is influenced the methods used. Some methods of communication that can be done are public speaking, speech in the mass media, soap operas, writing in the mass media, making banners, posters, and etc.

In addition to that, the world of entertainment can not be separated from human life, because human beings need entertainment in their lives. After working with the logic of the human brain for hours, people need entertainment to stretch the brain and refresh the mind that it can work again optimally.

Most of the soap opera aired romance story. This is quite disappointing though because it would be better if the business of entertainment help introducing moderate concept. This can be done by making a variety of films and soap operas with a good moral messages about Ummatan Wasathan so that the understanding of Ummatan Wasathan can be delivered beautifully, namely in the form of entertainment through movies, soap operas and advertising.

5. Conducting A Research And A Comprehensive Study About The Causes Of Anarchism, Terrorism And Finding A Way For Them To Return To Ummatan Wasathan Concept

Social problem is a mismatch between the elements of culture or society that endanger the life of a social group, or hinder the fulfillment of the desires of the principal citizens of a social group. Social problems are the result of social interaction between individuals, individuals and groups, or groups with the group.

In light of these and other Islamic texts, the act of inciting terror in the hearts of defenseless civilians, the wholesale destruction of buildings and properties, the bombing and maiming of innocent men, women, and children are all forbidden and detestable acts according to Islam and the Muslims. Muslims follow a religion of peace, mercy, and forgiveness, and the vast majority have nothing to do with the violent events some have associated with Muslims. If an individual Muslim were to commit an act of terrorism, this person would be guilty of violating the laws of Islam. (<http://www.islam-guide.com/ch3-11.htm>, September 4, 2014).

It's very clear acts of violence can not be justified in view of Islam, and it is clear that the action can not be attributed to the struggle for the enforcement of Islamic sharia. Therefore we should be wary of making propaganda attacking Islam with violence as mounts. We must also be careful not to get carried away by the propaganda that wants to make people phobia and away from Islam and sharia, and the application of sharia Islamic struggle in state frame. Lastly if we want to live safe, peaceful and prosperous then it is time we support and stand for the formalization of sharia through the state, because it saved lives and the good of the whole society both Muslims and non-Muslims and the key realization for all.

In order to minimize the tendency of terrorism, muslims can do a peace full way such as conducting a comprehensive research about terrorism, analyze the problem caused that act, , negotiate the possible solutions with those who involved in it and finally ask them kindly to act moderately by telling them the effect that might happened as a result of anarchism or terrorism.

6. Making Southeast Asia As The Central Of Moderate Islam And Modern Islamic Civilization That Is Far From The Culture Of Radicalism, Terrorism And Anarchism

One source of optimism about the rise of Islam in Southeast Asia in general is based on the character of Islam in this region is different from the Islam in other regions, particularly in the Middle East. An essential characteristic of Islam in Southeast Asia, for example, is having a more peaceful mind, friendly, and tolerant.

These characters are what make Islam in Southeast Asia is not hostile to western civilization. Colonialism and western imperialism against the peoples of Southeast Asia do not make Muslims shut down for a dialogue with western civilization. Imperialism is the evil side of Western civilization that can not be tolerated, while democracy is the "pretty" side of western civilization which should be appreciated. Therefore, Islam in Southeast Asia is quite prospective at a time when Islam has been identified with radicalism and is considered incompatible with democracy.

Moderate Islam in Southeast Asia, beside as a movement of opening mind and accommodating towards Western modernity, is also the antithesis of radical Islam. When the phenomenon of terrorism occur in Indonesia, many people wish to appear as moderate muslims.

Characteristics of Southeast Asian society which is tolerant give enough opportunity to spread the understanding of prospective Ummatan Wasathan. Building southeast Asia as a central of ummatan wasathan for the realization of the spirit of life that is not biased between extremes of thought and that is too loose in response to something.

IV. Conclusion

The concept of moderate Islam, better known in term ummatan wasathan, is a concept that teaches Muslims to be accepted in various circles of society in the world, especially in Southeast Asia. Ummatan wasathan is understood as people who are in the middle (not to the left and not to the right), a concept that put Islam is a universal teaching position for all its adherents, but still adhere to the Qur 'an as a guide to human life

and remain loyal to apply al-hadith which is a guidance from Prophet Muhammad who has pointed out to the community around the world how to apply the concept of Ummatan Wasathan appropriately and decisively.

In understanding the whole concept of Ummatan Wasathan, there is a tendency that some brilliant concepts will be born in Southeast Asia, among which are; Ummatan Wasathan concept will be a mercy to the worlds. Ummatan Wasathan provides solutions to contemporary civilization which is increasingly modern, The concept of Ummatan Wasathan will also bear the best message of Islam which have tolerance but remain in the lines of the Quran and al-Hadith and give the feel of an actual Da'wah of all time and produce spectacular Da'wah that Islam in Southeast Asia will be honored and respected by the other parties.

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