

WASHATIYAH ISLAM
AS A SOLUTION TO OVERCOME RACIAL CONFLICT

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ABSTRACT: *Racial conflict is the clash of different racial groups due to colliding interests and cultures. This conflict usually occurs in a society consisting of various elements, such as ethnicity, race, religion, education, economy, politics, language and others who live in a group of people who have one government. One of the causes of racial conflict as mentioned in the theory of intercultural misunderstanding is due to incompatibilities in communication between different cultures, giving birth to negative stereotypes or prejudice against other parties. This study tries to put forward efforts to anticipate racial conflicts by actualizing the meaning of Islamic washatiyah, namely; (1) Theological Level, (2) Ideological Level; (3) The socio-political level so that the solution offered by Wasathiyah Islam in overcoming racial conflicts is found, firstly by establishing national brotherhood, fostering a sense of unity and secondly by removing bad prejudice and clarifying every problem or tabayun*

Keywords: *Wasathiyah Islam, Solution, Racial Conflict*

INTRODUCTION

Racial conflict is the conflict between different racial groups due to conflicting interests and cultures, such as conflict between groups of color or between ethnic groups.¹ This conflict usually occurs in a society consisting of various elements, such as ethnicity, race, religion, education, economy, politics, language and others who live in a group of people who have one government. For example, in Indonesia, there have been incidents between natives and ethnic Chinese on May 10, 1963 in West Java, between Madurese and Dayak tribes on December 30, 1996 in Sanggaule, West Kalimantan, and anti-Chinese riots on May 13-15, 1998 in Jakarta, Solo and Medan.²

There are many factors that cause racial conflict, and of course the triggers are different in each country that experiences it. For example, in America it happened because white people felt superior to black people, in Indonesia it happened because of the negative sentiment towards immigrants felt by the indigenous population who considered themselves indigenous. However, the main trigger is due to injustice, oppression and racial discrimination committed by certain groups against other groups.³

¹ Alo Liliweri, *Prasangka dan Konflik: Komunikasi Lintas Budaya Masyarakat Multikultur*, Yogyakarta: LKiS, 2005, P. 54.

² Rida Ahida, *Keadilan Multikultural*, Bukit Tinggi: P3M STAIN Bukit Tinggi dan Ciputat Press, 2008, P. 239.

³ Bambang S. Sulamono, dkk, *Keadilan dalam Kemajemukan*, Jakarta: PT. Sinar Agape Press, 1998, P.

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In Indonesia at this time it is very prone to racial conflict, because the various triggers for conflict easily grow and flourish, especially as the 2024 Democratic Party approaches there are very visible ripples of potential conflict. Among the ripples and conflict triggers that have been rife in the community are the many racial issues being disseminated by certain communities, including issues of anti-love, anti-Arab and face-to-face between natives and non-natives.

The problem is if the ripples and conflict triggers are not responded to positively and tolerantly, then racial disharmony and conflict will be difficult to avoid. Of course this concern is the question, how can Islam prevent and at the same time resolve racial conflicts that will exist in society? Thus this study the author gives the title "Washatiyah Islam as a Solution to Racial Conflict"

RESEARCH METHOD

This research is based on the paradigm of qualitative research methods with deductive analysis. This research approach was chosen because it includes in-depth exploration of the material. This is because the purpose of this study is in accordance with the objectives of the qualitative method, namely to understand certain circumstances, events, groups or social interactions. This approach is used to examine how a Muslim person or minority Muslim community fights for Muslim rights by carrying out demonstrations in non-Muslim countries.

Primary data sources in this study came from books, while secondary data were in the form of journals, articles and writings related to the research theme which were then analyzed and given meaning.

RESULT AND DISCUSSION

1. Racial Conflict in Multicultural Society

The term "conflict" is etymologically derived from the Latin "con" which means together and "fligere" which means collision or collision. Conflict can also be interpreted as strife, disagreement and conflict. While social conflict is conflict between members or society that is comprehensive in life. In another sense, conflict is a social process that takes place involving people or groups who challenge each

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⁴ Maurice Duverger, *Sosiologi Politik (terjemahan Dhanial Dhakidae)*, Jakarta: PT. RajaGrafindo Persada, 1998, P. 210.

other with threats of violence.⁵

Conflict can also be interpreted as a clash of strengths and interests between one group and another in the process of seizing social resources (economic, political, social and cultural) which are relatively limited.⁶ From this understanding it can be concluded that conflict is strife, disagreement and conflict that occurs between members or society with the aim of achieving something desired by challenging each other with threats of violence.

Classification in society (social conflict) is divided into five forms, namely: first, personal conflict or conflict, namely conflict that occurs between two or more individuals because of different views and so on. Second, racial conflicts or conflicts, namely conflicts that arise as a result of racial differences. Third, conflict or conflict between social classes, namely conflicts that occur due to differences in interests between social classes. Fourth, political conflict or conflict, namely conflict that occurs due to the interests or political goals of a person or group. Fifth, international conflicts or conflicts, namely conflicts that occur due to differences in interests which then affect state sovereignty.⁷

Among the social conflicts that still frequently occur in multicultural societies in this era of globalization is racial conflict. Racial conflict is the clash of different racial groups due to colliding interests and cultures. Racial conflicts generally occur because one race feels as the most superior and most perfect group among the other races.⁸ An example is what happened in South Africa. Conflicts occurred between white people and black people because of acts of discrimination that occurred in South Africa in the form of apartheid (meaning from Afrikaans: apart separate, heid system or law) is a system of racial separation implemented by the white government in South Africa from around early 20th century to 1990. In practice intended as an institutionalized system of segregation, oppression, and exploitation in which freedom of movement and the political, social, and economic rights of non-white persons were strictly and strictly restricted.⁹

In many third world countries today, such as Malaysia, Indonesia, racial tensions between groups often arise. In Indonesia, for example, this racial conflict occurred between natives and ethnic Chinese, in 1984,¹⁰ and the incident of racial riots against ethnic Chinese on 13-15 May 1998.¹¹

⁵ J. Dwi Narwoko dan Bagong Suyanto, *Sosiologi Terapan*, Jakarta: Kencana Prenada Media Group, 2005, P. 68.

⁶ Robert Lawang, *Buku Materi Pokok Sosiologi*, Jakarta: Universitas Terbuka, 1994, p. 53.

⁷ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, Jakarta: Rajawali Pers, 1992, p 86.

⁸ Bambang Rustanto. *Masyarakat Multikultur di Indonesia*. Bandung: Rosdakarya, 2015, p 68

⁹ Donna Del Gaudio, *Perjuangan Menentang Apartheid*; dalam Peter Davies; *Hak-Hak Asasi Manusia Sebuah Bunga Rampai*, P. 93.

¹⁰ Siswono Yudo Husodo., *Warga Baru Kasus Cina di Indonesia*. Jakarta: Lembaga Penerbitan Yayasan Padamu Negeri, 1985., P. 42.

¹¹ Rida. *Ahida Keadilan Multikultural*. Bukit Tinggi: P3M STAIN Bukit Tinggi dan Ciputat Press, 2008, P. 255.

2. Causes and Negative Impact Factors of Racial Conflict

To find out the important factors that cause conflict in multicultural societies such as racial conflict, this needs to be linked to theories of the causes of conflict. Among these theories are the theory of public relations and the theory of intercultural misunderstanding.

Public relations theory is a theory that assumes that conflict is caused by ongoing polarization, distrust and hostility between different groups in a society. The goal to be achieved in this theory is to improve communication and mutual understanding between groups experiencing conflict and also seek tolerance so that people can accept each other's diversity. Meanwhile, the theory of intercultural misunderstanding is a theory that assumes that conflict is caused by a mismatch in the ways of communication between different cultures. The goal that the theory of intercultural misunderstanding wants to achieve is to reduce negative stereotypes (judgments) against other parties, and increase the effectiveness of intercultural communication such as dialogue.¹²

From these two theories it is implicitly known that the main factors causing conflict in multicultural societies such as racial conflict are:

- a. Primordialism or excessive tribal feelings.*
- b. Negative stereotypes or negative prejudice against other parties.*
- c. Racial discrimination or unfair treatment based on race.*
- d. Views of racism. as a view that in a world consisting of whites, yellows, blacks, and reds, the white race is superior.*

Meanwhile, the negative impacts of conflict on multicultural society include: The breakdown of group unity. If a conflict that is not successfully resolved leads to violence or war, then of course the unity of the group will be destroyed.¹³

There is a change in individual personality. That is, in a group experiencing conflict, a person or group of people who originally had a quiet, patient personality become violent, aggressive and irritable, especially if the conflict ends in violence.¹⁴

In addition, the negative impact of this racial conflict destroyed existing social values and norms. Between social values and norms and conflict there is a correlational relationship, meaning that conflicts may occur which can have an impact on the destruction of social values and norms due to disobedience of community members as a result of conflict.¹⁵

3. Washatiah Islam as a Solution to Overcome Racial Conflicts

¹² Bambang Rustanto, *Masyarakat Multikultur di Indonesia*, P. 68-69.

¹³ Elly M. Setiadi dan Usman Kolip, *Pengantar Sosiologi Pemahaman Fakta dan Gejala Permasalahan Sosial: Teori, Aplikasi, dan Pemecahannya*, P. 377.

¹⁴ Elly M. Setiadi dan Usman Kolip, *Pengantar Sosiologi Pemahaman Fakta dan Gejala Permasalahan Sosial: Teori, Aplikasi, dan Pemecahannya*, P. 378.

¹⁵ J. Dwi Narwoko dan Bagong Suyanto, *Sosiologi Teks Pengantar dan Terapan*, P. 70.

The terminology of wasatiyah in this paper comes from the Arabic language (wasat}, meaning "middle". In using everyday words, wasath is an attitude that is in the middle between excess and deficiency. The measure of excess and deficiency in the context of this attitude is the limit rules dictated by religion.¹⁶

The definition of wasatiyah is not just an attitude of taking the middle side between two radical and liberal positions. It is a method of thinking that has ethical implications which is manifested as a framework for certain actions. The term wasat (root wasatiyah) is translated into Indonesian as 'moderate'. The Big Indonesian Dictionary (KBBI) defines 'moderate' at 2 levels, namely; (1) always avoid extreme behavior or disclosure; (2) tends towards the middle dimension or path, willing to consider the views of other parties.¹⁷ This definition puts the notion of moderate opposites between extreme attitudes on the one hand and liberals on the other.

Moderate Islam with the concept of Wasathiyah has become the dividing line between two opposing things. The word moderate itself is an understanding of Islam which does not tolerate radical thoughts in religion, and conversely does not justify efforts to ignore the contents of the Koran as the main legal basis. This shows that moderate Islam tends to be tolerant and not too rigid in interpreting Islamic teachings. Choosing the middle way (Khoirul Umûri Ausâthuhâ) This is where the term moderate finds its roots in Islamic tradition.

From the several definitions above, Wasatiyah Islam can be found in three levels of meaning; namely; (1) Theological Level, (2) Ideological Level; (3) Socio-political level. At the theological level, Wasatiyah Islam is associated with the interpretation of verses in the Qur'an and Hadith. This is where the Islamic understanding of wasatiyah is considered a religious teaching that must be practiced or carried out. Next, at the ideological level, Wasatiyah Islam refers to discussions about the position of Muslims in inter-religious dialogue. This discussion is intended to strengthen the position of Muslims who are in the middle, moderate and the best among other people. That ummaan wasatan is the concept of an ideal society that can maintain beautiful harmony,¹⁸ and that role is held by Muslims. The ideal society in question is a society that can be found through its characteristics, namely liking deliberations, being fair, prioritizing brotherhood and respecting tolerance. At the socio-political level, the discourse related to Wasatiyah Islam is contained in the concept of a state under Islamic ideology, thus giving birth to a new debate about the form of a state that is in accordance with Islamic law. Starting from here, the concept of Imamate, khilafah, shura, to the nation state was born.

One of the solutions offered by Wasathiyah Islam in overcoming racial

¹⁶ Syaikh Muhammad bin Shalih al-Usaimin, "Ma'na al-Wasith fi ad-Din", terj. Muhammad Iqbal Ahmad Ghazali, dalam islamlib.com.

¹⁷ <https://kbbi.web.id/moderat>

¹⁸ Ali Nurdin, Qur'anic Society; Menelusuri Konsep Masyarakat Ideal dalam Al-Qur'an (Jakarta: Erlangga, 2006), P. 71.

conflicts is to establish national brotherhood and foster a sense of unity in the life of the nation. According to Sayyid Quthb in *Tafsir Fi Zilalil Qur'an* that in the Qur'an, especially in several verses from Surat al-Hujurat, it describes a solution in the form of actions that are preventive in nature which can lead to potential conflicts, such as the prohibition of insulting, prohibiting backbiting, and prejudice prohibition.¹⁹ Just like what was stated by Said Agil Husin Al Munawar in his book *Al-Qur'an Building the Tradition of True Piety*, he explained that in the Al-Qur'an especially in Surat al- Hujurat there are several verses that describe conflict solutions that are preventive or prevention of things that can lead to potential racial conflict.²⁰

To maintain good relations with fellow human beings, the Qur'an teaches its main principle, namely as a carrier of compassion for all humans and the universe. As stated in the following verse: And We did not send you, but to (become) a mercy to the worlds. (al- Anbiya, 21: 107)

The racial conflict solution offered is by eliminating prejudice and clarifying each problem or *tabayun* as mentioned in Surah al- Hujurāt/49: 12:

O believers, stay away from most preconceptions (suspensions), because some preconceptions are sins. and don't find fault with people and don't gossip about each other. Is there one of you who likes to eat the flesh of his dead brother?, then of course you feel disgusted with him. And fear God. Indeed, Allah is the Most Accepting of repentance and the Most Merciful.

As a substitute for prejudice is to clarify every problem (*tabayun*), as contained in Surah al-Hujurāt/49: 6:

O you who believe, if a wicked person comes to you with news, then check carefully so that you do not inflict a calamity on a people without knowing the circumstances that cause you to regret what you did.

According to Hamka, the verse above is a guideline for Muslims not to rush into accepting news without researching or knowing the truth first so as to avoid negative stereotypes or prejudice against other parties which can lead to conflict in a society.²¹

From the description above, it can be concluded that racial conflicts often occur due to negative stereotypes or prejudice against other parties. So that this racial conflict does not happen again, the Qur'an provides a preventive solution, namely eliminating prejudice and clarifying every problem or *tabayun* as stated in Surah al- Hujurāt/49: 6 and 12.

CONCLUSION

Actualization of the meaning of washatiyah Islam, namely; (1) Theological

¹⁹ Sayyid Quthb, "Tafsir Fi Zilalil Qur'an," dalam <https://tafsirzilal.files.wordpress.com/2012/06/al-hujurat-indon.pdf>.

²⁰ Sayyid Agil Husin Al Munawar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki*, Ciputat: PT. Ciputat Press, 2005, P. 246.

²¹ Hamka, *Tafsir Al- Azhar Juzu` XXVI*, Jakarta: Pustaka Panjimas, 1987, P. 191.

Level, (2) Ideological Level; (3) Socio-political level Theological level Making washatiyah Islam a solution to racial conflicts that often occur in society. So that Islam is present as a solutive religion that can maintain harmony by inviting all parties to return to the way of thinking that is Rohmatan Lilalamin.

The solution offered by Washatiyah Islam in overcoming racial conflicts is first, by establishing national brotherhood and fostering a sense of unity and oneness in the life of the state. Second, by eliminating prejudice and clarifying every problem or tabayun

IMPLICATIONS

The solution to racial conflict is not solely the responsibility of religion, including Islam. These issues are complex and require cross- sectoral efforts involving individuals, groups, governments and society as a whole.

Wasatiyyah Islam emphasizes universal brotherhood among all human beings. This concept of brotherhood includes all races, ethnicities, and cultural backgrounds, thereby reducing or eliminating conflicts that are rooted in racial differences.

Islam Washatiyah rejects discrimination based on race or cultural background. This school teaches Muslims to look at a person's moral values and virtues, not just based on their racial origins. Wasatiyyah Islam teaches conflict resolution peacefully and through dialogue. This school emphasizes the importance of building peace and justice in society in a way that respects the rights of all individuals regardless of race.

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