A TEXTUAL ANALYSIS FOR THE TERM *'WASATIYYAH'* (ISLAMIC MODERATION) IN SELECTED QURANIC VERSES AND PROPHETIC TRADITION

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ABSTRACT

The study of the term 'Wasatiyyah' has attracted the attention of many scholars in various fields such as linguistic, socio-psychologies, Islamic development and also in the area of religious contexts. In this regards, a similar term also exists in many other languages such as 'moderation' in English and 'kesederhanaan' in Malay. It can be considered as one of a humanistic conceptual thinking or understanding in a certain particular area or a system of thought within human communities. Therefore, a textual focus on a deeper understanding of the term 'Wasatiyyah' is crucial. Hence, this study is an exploratory study to identify the real meaning of the term 'Wasatiyyah' in its context and usage in agreement with the Quranic verses and Prophetic Tradition. This study adopted Systemic Functional Linguistics (SFL) theory as an analytical tool. SFL help to analyze the term 'Wasatiyyah' based on three broad functional principals of the language used. They are experiential (ideational), interpersonal and textual meanings. In order to understand the full functionality of any text, it is necessary to consider all of those three meanings simultaneously. Thus, to achieve a comprehensive textual analysis of the term 'Wasatiyyah', this study used selected sample texts taken from the glorious Quran and the Prophetic traditions. The main findings pointed out that SFL analytical tool can be applied to differentiate various social aspects of language use such as religious, political, economic and so on within the texts. Such an analysis of texts may lead to providing some explanations and solutions of the social and cultural problems in which human beings may face in everyday life.

Keywords: 'Wasatiyyah', Islamic Moderation, Textual Analysis, Systemic Functional Linguistics (SFL).

Introduction

To start with, a good and comprehensive definition of '*Wasatiyyah*' or the Islamic Moderation as a terminological term should be known by everybody, especially to all Muslims by now. This is due to the fact that this terminology had been used in the Holy Quran from its first revealed. *Wasatiyyah* or Islamic moderation, should be understood as an inherited values, concepts, and ways of living which are shared by people of the same social group. On the other hand, a number of questions always incurred when considering an individual's observance of Islamic values or conceptual principle of *Wasatiyyah*. For example, the questions arise on why the understanding and acceptance of *Wasatiyyah* within Muslim communities remain subjective or questionable? To what extent does a Muslim maintain his/her Islamic moderation values as a Muslim's socio-cultural norms or Muslim attitudinal of conduct during his/her personal life? Why some part of its terminological features understanding been taken only at a surface value?

Muslim scholars discussed on this terminological concept and conclude that it should not be interpreted as a way of life that brings Muslims backward, conservative, play save, and left behind in all their life activities and productivities in this world and in the Hereafter world. In fact, the understanding on *Wasatiyyah* conception should geared to create a Muslim community with dynamic attitudes, actions and practices which are not extreme or radical and inclined to extreme limits, forgetting moral values and spiritual, and act beyond the boundary of civilization values for the rights and fulfil its obligations at the expense of innocent lives, clashes between religious and others.

Throughout human history and civilization, people have experienced various tribulations, challenges, conflicts, misunderstandings and miscommunication, even among themselves. Consequently, they learn many things out of those experiences which help them to acquire new knowledge, to discover new approaches and to develop new instruments, which extend their lifestyles and subsequently, their civilization. Some of these achievements are obtained somehow spontaneously or prematurely, thus lacking guidance and reference. Others are obtained consciously and are well-planned. These are normal occurrences in human societies. Their life is filled with challenges and obstacles which cause some individuals to misconstrue the true meaning of life as commanded by the Holy Quran and been tracked within various mistakes and unacceptable behaviors of conducts due to their personal interpretation and exaggeration of Islamic textual resources, especially minority opinions of overall Muslims and Muslim scholars.

Therefore, this study is an attempt to identify and clarify the theoretical concept of the term '*Wasatiyyah*' as a state of nature in an Islamic Religious System (IRS). This identification and clarification was obtained through a textual framework for the classification of concept of the term and its concept relations with other terms. In general opinion of the modern scholars such as Philip A. Pecorino (2001), he define 'religion' as an organized collection of beliefs and cultural system adopted by a community which become part and parcel of their world view and existence. In this context, the term Islamic Religious System (IRS), in general, refers to a collection of belief and cultural system adopted by an individual Muslim in his communal life. As a system, it should be adopted and practiced accurately and precisely according to the prescription of its revelation sources. However, this condition of IRS raises some curiosity from the researcher especially on its relation within the contemporary context of Islamophobia.

Among the biggest challenges faced by the contemporary Muslims individually and communally is to understand the true conceptual basis of '*Wasatiyyah*' as a terminological term with full values virtualized in practices. This is a crucial understanding before they could apply the concept objectively in their life. For example, Muslims usually use or understand this term as a general concept that can be define by any individual unconditionally. Consequently, when it comes to practice, they may not always be sure of its identity and objectivity. This phenomenon is true in relation to the contemporary crisis revealed the fact of extremism and terrorism.

Therefore, this issue is in need of a full research to fulfil the social need and the academic responsibility. Its findings will indubitably reduce the degree of abstractness surrounding the conceptual application of the term '*Wasatiyyah*' as a state of nature within IRS. The impact of this finding can only be achieved through comprehensive reviewing and analyzing the data before any comparison with previous research can be made. This also will transform the term to an effective and creative application. Consequently, this terminology of *Wasatiyyah* is truly an asset for the Muslim people and not a burden. In other words, this obligation will not be materialized without a comprehensive understanding and application of its functions. Subsequently, the term sparked serious curiosity in finding answers to various questions, such as:-

    i.   What is the real meaning of '*Wasatiyyah*'? Is it an academic conceptual terminology where it humanistic conceptual thinking and understanding are obviously presented? Or it is just a normal terminology of the word utterance to explain one thing?

    ii.   Why it should be analyzed textually? Is it due to its nature of humanistic communal system in which it is a description of communal constructive social behaviors?

    iii.   How to analyze this term textually? Is it sufficient in using systemic functional linguistics (SFL) to get a deeper understanding of linguistic text?

The above questions could be regarded as an urgent matter for the contemporary global societies in the process of cultivating the true concept of Muslim personality well-being and communal engagement or participation. By answering these questions, this study will be able to determine its conceptual foundation, its textual aspects, and also its practical application. Consequently, it became an acceptable concept to an individual Muslim and also communal members. In this regards, the term '*Wasatiyyah*' can be assumed as a conceptual system within Muslim community existence and part and parcel of their mental and physical activities and abilities based on their natural fundamental state and structured status of communal experiences and principles.

Background Of Study

Human understanding is based on human perception which is developed through passed experiences and historical background. Whenever, human being fail to understanding those passed experiences and historical data or information in an accurate manner, this will lead them to a state of misperception in which leading them toward wrong conceptualization of those passed experiences.

The same goes to the terminology of '*Wasatiyyah*' as an Islamic conceptual value. It is obviously a multi-disciplinary issue due to its broadness of meaning and functional application. This status should be revised and resolved accordingly. It should be given a comprehensive understanding and practical meaning as a reflection of its exclusiveness in nature within the vast Islamic conceptual experiences. This study believes that the word '*Wasatiyyah*' as used in the Holy Quran is a terminological term that representing a conceptual framework given only to the Muslim *Ummah* as stated in the Holy Quran, Surah al-Baqarah (2:143).

    "*And thus we have made you a* **just community** *that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful*".

It is a special message of compassion that Islam offers to mankind in term of promoting moderation, tolerance, justice and peaceful co-existence between and among people of different racial, socio-cultural and ethno-religious backgrounds such as Malaysia. However, the terminology of references remain broad and vague. Associating it to the moderate ideology (due to some part to be taken for granted) is obviously very confusing. A terminological term as defined by Douglas (1990) should be concerning a specific discipline with a clear formation, description and naming a constructive concept in specialized fields of knowledge. It is a key component of the general documentation process. It is normally preceded by knowledge acquisition and followed by document preparation.

Scope, Objective And Significant Of Study

In general, the present study is very much significant to the contemporary context of Malaysian policies. It lies in the clarification of a very much conceptual issue adopted by a society within a globalized world. As we know that terminologies grow in human language. A term was developed based on human passed experiences. A user of those terms will be using it based on his/her perception toward something. If his/her usage leads him/her to the same experiences that means his/her understanding of that term was accurate. If otherwise, it means he/she was in the state of missed conceptualized of that term. Therefore, the focus here is on the definition of '*Wasatiyyah*' as an '*Islamic Moderation*' practice and how it had been conceptualized by the Islamic resources, accepted and practiced within the early Muslim society during the Prophetic time. As such, this study attempt to:-

   i. Investigate the various forms of definitions given to this term.
   ii. Examine whether those definitions are on par with its authentic textual usage.
   iii. Systematically analyze the term as per its authentic textual usage using systemic functional linguistics approach.

In other words, the significance of this study is obvious, especially in according to the following two contexts:-

   i.   To identify the functional, rational and prudent definition of the term '*Wasatiyyah*' as an academic terminological term. Therefore, this study is regarded as an attempt to define the term in according to the academic practices in which its nature should be distinguishable from a word as a lexicon in presenting a special language usage.

   ii.   To clarify the elements of its practical meaning. Therefore, this study is an attempt to identically describe the aspects of its virtual application, in which its utilization become possible and understandable within human communicational practices. This study also will lead the term toward a constructive contemporary standard of its definition, interpretation and application within Muslim personal conducts and communal constructive behaviors.

Literature review

Indeed, there is already a substantial amount of research on the term '*Wasatiyyah*', but relatively little discussion touch upon its terminological aspects, aside from mentioning identically the area of respective field its belong to. Consequently, the term had become ambiguous, general and inapplicable, especially within the various scientific fields. The course of vagueness might be due to its terminological representation and linguistic structure. According to a number of literature reviewed, many contemporary Muslim thinkers tend to employ this term as to denote an individual's behavioral action. They also use the term to refer to an organized group that has a special affiliation within the mainstream of Muslim society which is known as '*Ahl al-Sunnah wa al-Jamaah'*. In fact, classical Muslim scholars had undertaken numerous studies and made significant contributions to this group. This causes the majority of academic institutions in the Muslim world today to give inadequate attention to the concept of '*Wasatiyyah*' as well as its reference to the affiliations group. The same practices adopted by majority of contemporary Muslim intellectuals in the 21st century include Yusuf al-Qaradawi, Mohd Kamal Hassan, Mohammad Hashim Kamali, and others. Their notable contributions enriched the elaboration of the term. In addition to the above mention scholars, there are great volume of references available written in Malay, English and Arabic languages, on the historical developments of Islam, ethnic relationship and religious diversity that describe the nature of the term '*Wasatiyyah*' within Muslim practices.

Professor M. Kamal Hassan (2011), in his book 'Voice of Islamic Moderation from the Malay World' discussed this issue in specific in part three of the book under the title 'The Meaning and Implications of Islamic Moderation'. While in chapter eight of part three, he elaborates on the path of Islamic moderation for Muslim Countries. In chapter nine he discusses some implications for contemporary Muslim society of the divinely prescribed Islamic moderation mission. Chapter ten discussed the issue of Islamic moderation and the necessity for behavioral changes within the Muslim community. In the final chapter he discusses the commitment to the mission of Islamic moderation by Muslim religious scholars and teachers in the secular state of Singapore and the rise of ultra-liberalism in Indonesia.

Muhammad Hanif Hassan (2014:26) opined that the Kamal Hassan's conceptual illustration of '*Wasatiyyah*' is not the only concept from which everything in Islam is built upon, despite its importance and centrality in nature. Therefore, it practices must not be at the expense of the important pillars of Islam, and cannot be pursued at all costs or interpreted without binding parameters or with mere understanding and without any intellectual and conceptual bindings. Based on this, it should be deduced that the meaning of the word '*Wasatiyyah*' itself must be based primarily on what these two sources say about moderation and being moderate, and not just based on superficial philosophical thinking or the perceptions of Muslim laypersons. Here, the key reference point contain in the Quran is the verse 2:143; "*And thus we have made you a **just community (ummatan wasatan)** that you will be witnesses over the people and the Messenger will be a witness over you.* The key word that becomes the reference for all scholars on this issue is the Quranic expression '*ummatan wasatan*' from which the term '*Wasatiyyah*' emerged. Both, the expression and the term, were generally translated as 'a moderate nation' and 'moderation' respectively.

Tan Sri Dr. Abdullah Md. Zin the member of the advisory board of Institute *Wasatiyyah* Malaysia in 2013 produced a book titled '*Wasatiyyah* Approach: The Definition, Conception and Application'. This book come with comprehensive information related to the term such its definition, its utilization in the Holy Quran and the Prophetic tradition, prophet companions, then some early Muslim scholars and also contemporary one. According to him, this term should be used to means '*just, the best, selective, moderate and balanced*'. Although this definition still bring vagueness, but it is entirely consists of all positive meaning. Additionally, it is also an evident that Islam denies extremist group that symbolizes the triviality of knowledge and inflexibility in facing humanistic differences and life tribulations. In contrast, it requires a balance judgment and intermediate attitude to highlight and accurately perceive the characteristics of justice.

Other studies were conducted by Wan Kamal Mujani, Ermy Azziaty and Nor Jamaniah (2015) on '*The Wasatiyyah Concept: Its Implementation in Malaysia*' as had been announced by Dato' Sri Mohd Najib bin Tun Abdul Razak and explains several implementations by the government of Malaysia relating to this concept. While Mazlan Ibrahim (2013), discussed the concept of '*Wasatiyyah*' discourse according to Muslim Scholars in Malaysia. Mohd Shukri Hanapi (2014) elaborates this issue in his study entitled '*The Wasatiyyah Concept in Islam*'. Noor Naemah (2002), wrote on '*Wasatiyyah*' approaches in the field of Fiqh. Whereas, Spahic Omer (2015) focuses on some of implications of its utilization and finally, Wan Norhasniah (2013), discuss the relationship between the conceptual basis of the term and the values of courtesy in Islam in an effort to reinforcing ethnic relations in Malaysia.

To summarize the above discussion, we can conclude that the general opinion of Muslim scholars on the conceptual meaning of the term '*Wasatiyyah*' is more than just a simple meaning of moderation within personal conduct or practices. In fact, it also embraces the concept of balance, justice, diligent and excellence in work performance (i.e. *itqān*). Islam exhorts its followers to embrace balance in life, moderation in personal character and behavior as prescribed by the Holy Quran. This term had been established by the Holy Quran to clarify the tasks that must be undertaken by Muslim nation as a witness against other people both in this world and in the Hereafter world. The verse 2:143 is an evident of Allah's recognition on the position of this unique nation as a '*just and balanced*' and its suitability to be appointed to the task of an exemplary nation on earth.

On the same notation, Ahmad Keeler (2014), a British Muslim figure, reflected upon the reality of modern life today. According to him, contemporary economic growth, progress and development are not genuine success. The true yardstick for measuring human success should be based on the balance '*Wasatiyyah*' achievement within the spiritual practices, social involvements and material needs in a form of humanity wises. According to him, a real state of balance is the one that makes it possible to live in harmony with the natural world. When the world is viewed not from this perspective, the failure of modernism becomes apparent and the historical achievements of Islam are automatically revealed.

Methodology Toward A Textual Analysis

A textual analysis is a method to gather information about the text, its producer and also its users, in term of how the text become useful to its producer and user, and become a sensible operational means to both of their world at the time of the text creation. A text in the context of this study is refers to something written and readable (from the Holy Quran and the Prophetic Tradition) in which we interpret it as having a specific conceptual meaning denoting to the concept of Islamic moderation. Indeed, a similar term also might exist in many other languages such as moderation in English and '*kesederhanaan*' in Malay, but for sure their denotational meaning is not equal. This is due to the fact that language is unique system of humanistic communication tool. We use the word '*text*' because it has particular implications on thinking about the production of meaning. There are no two exact synonyms in any language. Words in a text always have slightly different meanings and connotations. Different cultures make sense of the world in very different ways. The terminologies are not just ordinary words. It has been created to help the language users (either producers or receivers) as of their specific communicational and transformational tool, especially in establishing their new context of situation and textual meaning. From here, the study is able to uncover various cultural elements and subcultures as it been prescribed by the text through interpreting both of its context of situation and context of culture belong to the text (Christie, 1997).

From the above discussion, it is evident that the choice of a method for a terminological analysis is not simply a matter of '*traditional*' or '*functional*'. It is more a matter of what we want the method to do with our research data and provide us with a good finding. Therefore, the nature of this study is purely based on a conceptual investigation concerning the use of '*Wasatiyyah*' as a unique terminology in describing the nature of Islamic socio-cultural system of engagement, especially within the context of multi-racial and religion such as such Malaysia. It became a complex term due to its broad concept and multiple applications. This complexity is the one who determine the nature of the data that required to be tested in this study (as suggested by Dewdney, 1992). Thus, obviously the term '*Wasatiyyah*' in this study will be analyzed from two interrelated aspects. First one is in term of identifying it conceptual basis which is known as the concept analysis methods in which it usually used as a part of terminological analysis adopted by Picht & Draskau (1985). While the second one is refer to the process in evaluating its textual preferentiality and accuracy for the purpose of interpreting that concept from its textual sources and identifying its contextual meaning, content structure, categories and functions as suggested by McKee (2003:1). From the above discussion, it is evident that the choice of a method for a terminological analysis is not simply a matter of '*traditional*' or '*functional*'. It is more a matter of what we want the method to do with our research data and provide us with an accurate and solid finding.

Data Analysis

Analyzing a concept and its relation to each other is an integral part of any terminological research process. As Nuopponen (2010) remarks that in some cases, the analysis is very restricted and performed in the background at certain phases, while in other cases it may cover larger areas or even the whole research process. For the purpose of achieving more inclusive understanding of the term '*Wasatiyyah*', this study adopted Systemic Functional Linguistics (SFL) theory as an analytical tool. This theory had been introduced by Halliday (1985) in dealing with text. According to him, language is a resource for making meaning. Therefore, it is semantically motivated or 'natural' in nature. Therefore, it should be analyzed accurately to know how language shapes human knowledge and understanding or what is the relationship between language and its functions in social setting.

A '*systemic*' approach views language in these terms, modelling language as a choice potential, with choices operating in a particular context. While '*functional*' orientation level focus on what language does is more important than looking at how its

structure does (Lyons, 1981; Sampson, 1980; Matthiessen & Halliday 1997). This theory covered three broad functional principals of language usage. They are:-

i.   The experiential (or ideational) meaning of the text is the aspect of an individual knowledge about the text. This type of meaning was commonly obtains from the linguistics physical features within the text, such as morphological form and syntactic structures. In this respect, this study will analyze the type of informational density of the term '*Wasatiyyah*' through identifying the degree of its deep-rooted in the language.
ii.   The interpersonal meaning of the text is the aspect of logical representation of the knowledge carried by the text. This representation might be based on cognition, perception and affection. In this regard, this study will analyze these mental types of processing in relation to the term '*Wasatiyyah*' through identifying the degree of its inter-changeability within the text.
iii. And finally, the textual meanings of the text, which is refer to the state of relational intensity of texts meaning and its attributes in describing the attitudinal epithets of the text (or viewing language text in relation to its linguistic and nonlinguistic contexts such as the time in which the text was created, the place where the text been located and the impact of the text in term of its application and socio-cultural changes (Halliday, 1981: 660). In this respect, this study will analyze these relational intensity and attributes of the term '*Wasatiyyah*' through identifying the degree of its specification and technicality within the text.

Therefore, in order to understand the full functionality of the term '*Wasatiyyah*', it is necessary for this study to consider the need to analyze simultaneously all the above three aspects of functional principles textual meanings.

Table 1: Simultaneous Analysis of 'Wasatiyyah' Functional Usage.

No.	Arabic	Word	Meaning	Degree of deep-rooted	Degree of Inter-changeability	Degree of Textual Specification
1.	Waṣṭ	وَسْط	Centre	+	-	-
2.	Wasaṭ	وَسَط	Midst	+	+	-
3.	Wasaṭiyyah	وَسَطِـيَّة	Neutral state of socio-cultural attitudinal behaviors	+	+	+
4.	Wusṭā	وُسْطى	Central period of time	+	-	-
5.	ʿasaṭ	أوسط	Most Centric	+	+	-
6.	Wāsiṭ	واسط	Intervention	+	-	-
7.	Tawassuṭ	توسط	Central position	+	+	-
8.	Wasīṭ	وسيط	Intermediary	+	-	-
9.	Wāsiṭah / Wasīṭah	واسطة / وسيطة	Agent / Medium	+	-	-
10.	Mutawassiṭ	متوسط	Mediator	+	+	-
11.	ʾadl	عدل	Justice	+	+	-
12.	ʾādil	عادل	Honest	+	+	-
13.	ʿaʾdal	أعدل	Most honest	+	+	-
14.	iʾtidāl	اعتدال	Equinoctial	+	+	-
15.	Muʾtadil	معتدل	Balance	+	+	-
16.	Mutaʾādil		Attempt to balance	+	+	
17.	Qisṭ	قسط	Fairness	+	+	-
18.	ʿaqsaṭ	أقسط	More fairer	+	+	-
19.	Qāsiṭ	قاسط	Deviant	-	-	-
20.	Muqsiṭ	مقسط	Acting Justly	+	+	-

* (+) High existence value
  (-) Less existence value

The Arabic term '*wasat*' as shown in the above table, obviously brings three interrelated definitions; i.e. to be moderate; to be in the middle; and thirdly to be the best, in the sense of '*compromise*', '*taking middle of the road*', and '*positioning in the center of the circle*'. These meanings can be applied such as to the midst of extremes such as hot and cold, rich and poor, tall and short, big and small, empty and full, generosity and stinginess, courage and cowardice, to the balanced median or to the positional status and function. In English, it means '*moderation*', '*mid-ground*', and '*centrism*'.

Contemplate from the above variety definitions, one might asked what the real meaning of the term is, i.e., how to understand the term which had been used by the Holy Quran? Is it only means justice and goodness in the sense of personal behavioral conduct? However, when we refer back to the Holy Quran, we realized that Allah (the Most Generous and Merciful) describes Muslim people as a nation of '*Wasat*' in which it refer to the state of socio-cultural interaction and engagement. The values of goodness of Muslim people in comparison to other nation were due to this meaning and not due to their personal or individual humanistic behavioral of conduct. In other word, Muslim people should be regarded superior than non-Muslim based on this conceptual term. Some others might perceived the term '*al-tawāasut*' in an Islamic sense means that the Muslim should try his best to be moderate in all of his affairs, and he/she should keep away from extreme practices and making extreme statements. Therefore,

'*Wasatiyyah*' in Islam means that one does not exaggerate and go beyond the limit set by Allah, and that one does not neglect it and fall short of the limit set by Allah SWT. Moderation in religion means to follow the example of the Prophet Muhamad (pbuh) (Kamal Hassan, 2011: 160).

In this context, Table 1 describing three aspects of semantic features for the term '*Wasatiyyah*'. The strong degree of deep rooted of the term, its specification and also applicability or inter-changeability within the context of usage are also clearly highlighted in a corresponding cognitive representation structure, especially in term of its linguistic indicators of the most rooted one in comparing to the others in the sense of its semantic features. From the above table also, this study can conclude that the word '*Wasatiyyah*' is representing a unique academic terminology in the field of socio-cultural system. Therefore, it should be defined comprehensively and specifically in according to its original terminological usage and application. The lacking of comprehensiveness and specification will lead to a disordered usage and understanding.

For the purposes of examining the aspects of terminological usage for the term '*Wasatiyyah*', the following three functional aspects were analyzed within its common contextual usage in Arabic language:-
  i.   Concerning its literal meaning as observed from its linguistic form and structure.
  ii.   Focusing on its textual meaning, especially in term of its figurative values and other contextual connotative meaning such as positive or negative.
  iii. Observing the aspect of technicality from its usage, especially in term of its nature of reference to the specific meaning in usage such as academic field and scope of application.

As stressed by Felber (1984) and Picht et al. (1985), representing the postulations of most experts on the science of terminological development that any technical terminology ought to satisfy the following principles:-
  i.   Systematic Morpho-phonological resemblance to the adopting language;
  ii.   High degree of speakers' acceptability and satisfactory;
  iii. Fulfilment of the specialize characteristics needs such as conciseness, specificity, brevity and productivity in term of usage and application;
  iv.   Realization of the morphological adherence to the structure of the other adopted terminologies.

According to Sager (1998), for a justification of terms as a distinct category of lexical items we have to look in two areas; firstly it referential meaning, secondly the nature of this reference. For that reason, any study on terminology has to address its basic conceptual meaning. On the other hand, Kostas and Elena (2006) described terminology as having a twofold meaning. Firstly, it is a representation of a conceptual discipline concerned with the principles and methods governing the application of its concepts and their designations (such as references, names, and symbols) in certain subject field compose of relevant data and information. Consequently, it should have a clear distinction between its entities in the external world and its concepts structure, which are the units of knowledge that constitute the mental representation of objects, and designations of concepts, which can be terms, names and symbols. Secondly, it is a representation of belonging or attaching to a degree of special unit within the special language of an individual subject field.

Results

The main objective of this study is to clarify the conceptual meaning of the term '*Wasatiyyah*', i.e., to verifying it analytical and practical meaning using a form of textual analysis process. In this undertaking, the emphasis was placed on the practical aspects as opposed to mere theoretical or general meaning. This clarification was obtains based on textual analysis of the term using three broad functional principals of the language used which is known as systemic functional linguistics (SFL). In this case, a detail discussion on the concept of literal meaning for the term itself was not needed, such as forwarding the differences between the general meanings of been moderate and mere true moderate. This is an epistemological issue and not of philosophical construct. The textual analysis technique proposed in this study is meant to provide an answer in justifying the accurate conceptual terminology for the term '*Wasatiyyah*' based on its humanistic conceptual thinking and understanding. From the text, the nature of humanistic communal system emerged, because it is a description of communal constructive behaviors.

This study also shows that terminological term can be analyzed textually using SFL theoretical principles. A term is not just a simple and ordinary word. In fact, it is belong to a special language. It composes of three deferent level of meaning. Starting from ideational followed by logical representation and finally taking it place situated within a socio-cultural change. From this respect, a terminology is not only based on descriptive linguistics process, in which it is originated from ordinary word and change to become a specific usage. Since a terminology starts from the concept and then proceeds to the designation, it must be absolutely sure that it is naming a specific concept and not an abstract one. Therefore standardization of a terminology is the basic step in the standardization of professional practices and applications.

Based on the above reasons, it can be concluded that three aspects of word usage were used to analyze and identify the conceptual meaning of a term '*Wasatiyyah*' in usage which are:-
  i.   Strongly rooted insight the word meaning.
  ii.   Clearly representing the logical representation of meaning inter-changeability.
  iii. Easily understandable its relational textual specification.

As stated by M. Teresa Cabre (1999:29-34) one of the basic components of any language is the lexicon, which consists of its words structural system and function for a speaker's creativity in his/her utilization of a terminology to express his/her intended

meaning or references. Words are also units of reference to reality and connect us to the real world. Terminologies, on the other hand, are words in which it reached certain level of standardized establishment form.

Findings And Recommendations

From the above discussions, this study reached to following findings and recommendations:-

i. The word '*Wasatiyyah*' originally is an Arabic lexicon in which generally refers to an individual or a collection of behavioral characteristics considered as moderate and balanced. It also means an attitude that is contrary to an excessiveness and extremism. In Western literature, there have been a number of terminologies associated with this term such as moderation, mainstream and others. The historical term '*Wasatiyyah*' is rooted in the Holy Qur'an which describes the Muslims as an *Ummah* (a global community) with justly balanced characteristics (*Surah al-Baqarah: verse 143*). The Prophetic Tradition also provided massive literature on what is meant to be a just and balance people. According to Muslim jurists (classical and contemporary), the term *Ummatan Wasatan* should essentially enjoy social justice, self-freedom, equality and rights of their own. At the same time they should also be able to control unhealthy elements such as extreme ideologies, laxity, extravagance and others while seeking and maintaining a middle path. Obviously, the term had been used to describe a specific reference for Muslim people as a nation of '*Wasat*' in which it refer to the state of socio-cultural interaction and engagement.

ii. Table 1 above giving us an impression that it describes the cognitive indicators for the inter-related attributes of the term '*Wasatiyyah*' in comparison to its synonymous words in which this term was genuinely created and developed as an intended specific terminological term. Indeed, it was derived from the root of '*wasṭ*' to means *center* or '*wasaṭ*' to means *midst*. However, the word '*Wasatiyyah*' was not created yet before it had been used by the Holy Quran as in *al-Baqarah* verse (2: 143) in which it is an injunction to avoid extremist religious practices. As described earlier in the literature reviews that majority of the Muslim scholar on the opinion that many non-Muslim in the contemporary world have come to believe, though wrongfully, that Islam is a religion of intolerance, militancy, barbarism or terrorism. However, the existence of the term '*Wasatiyyah*' from the early stage of Islamic era totally against the above missed-perception of Islam. According to Kamal Hassan (2011: 161), the scope of Islamic moderation includes a combination of virtues inclusive of justice, goodness, tolerance, cooperation, obedience to the just Muslim ruler, inter-religious dialogue, honoring of agreements, and acceptance of cultural or ethnic diversities and the attitude of optimism. This means that Muslims are required to observe these virtues in their social as well as international interactions.

iii. Another finding here suggest that we have to choose the term '*Wasatiyyah*' here as an umbrella for our discussion to described the true challenge in analyzing its conceptual meaning and understanding. We believe that a terminological term should have to means a specific technical entity in nature. So by using the systemic functional linguistics theory, the terminological concept of the '*Wasatiyyah*' can be justified.

Conclusion

Historically, Islam from the early day of revelation has created various types of socio-cultural terminologies to meet specific needs of a new nation called as '*Ummah Wasatan*', '*Solat*' (pray), '*Id al-Fitri*' (break fasting celebration day) and '*ʾId al-ʿAdḥā*' (pilgrimage celebration day). Obviously, the attributes, structures, and goals of these terminologies are differed and complex in expressing the need and requirement of the new nation. It is a representation of one specific genre within Islamic socio-cultural system of engagement (ISCSE) in dealing with other nations as symbolize in its terminological terms as a single standard of references. The term '*Wasatiyyah*' for instance, by design facilitates Muslim as a nation in interacting with more socio-cultural complexities or critical communicational dealing, either internal categorical in nature or external negotiation in problem solving. Therefore, ISCSE terminologies should be develop and evaluated continuously (using contemporary objectivities) and a uniform reproducible metrics features. For example, how well an ISCSE terminology became a supporting element to Muslim nation to be an efficient agent technically and functionally during a humanistic engagement with others? Improving and evolving ISCSE terminologies require evaluation metrics such as adequacy of attributes, degree of synonym coverage, quantity and quality of relevant conceptual knowledge, and degree of compositional balance. This study believes that to improve and guide the evolution of ISCSE terminologies, feedback based on formally defined evaluation metrics is necessary. It is likely that creating usable ISCSE terminologies has stated from the early stage of Muslim community since the time of Prophetic revelation. This creation should require a continuous and comprehensive terminological development throughout Muslim life and struggle.

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