



Analysis of Fuzzy Delphi Method on Preacher's Criteria of Thinking, Writing and *Wasatiyyah* Practice

Mohammad Zulkifli Abdul Ghani¹, Nur Nazira Rahim¹, Muhamad Faisal Ashaari¹, Rosmawati Mohamad Rasit¹, Abu Dardaa Mohamad¹, & *Mohd Izwan Mahmud²,
¹Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, ²Faculty of Education, Universiti Kebangsaan Malaysia,-*Corresponding email: izwan@ukm.edu.my

Extremism and radicalism usually correlate with religious people who carry out the task of *da'wah*. The spread of this ideology that is contradictory to Islam prompted anxiety and distress among the general public. Nevertheless, preachers who understand the concept of *wasatiyyah* can recognise such issues and situations openly, practice patience and also not hasty in making decisions. Preacher's *wasatiyyah* is the foundation of the balance of thinking, writing and practice so that the *da'wah* performed is relevant to the situation and target of *da'wah*. Thus, this research aimed to obtain expert consensus on the criteria of thinking, writing and practice of preacher's *wasatiyyah* employing the application of Fuzzy Delphi method. Fuzzy Delphi Technique (FDM) was utilised to obtain expert consensus by distributing to 15 experts from various fields. The instrument of this study contained three elements that included 20 items to achieve expert consensus. The conclusions of the study revealed that the experts reached a consensus agreeing on 20 study items with an average value and the expert evaluation was less than the threshold value ($d \leq 0.2$). The percentage of expert consensus also indicated that the 20 items were above 95%. Items that gained expert consensus were sorted by priority. These criteria must be based on the delivery and implementation of the preacher. It is imminent so that the approach adopted is relevant to ensure that the *da'wah* is on the valid track and does not deviate. Follow-up studies need focus on to identify three criteria on preacher's *wasatiyyah*, thinking, and writing related to impact of the community.

Keywords: *Fuzzy Delphi, Preacher's Wasatiyyah, Thinking, Writing*



INTRODUCTION

Along with the accelerated progress in this increasingly challenging borderless world, the world today entered an epoch of uncertain turmoil. This turmoil leads to stress and hatred among human beings. In this situation, Muslims are the chief target of the components of Islamophobia that portray prejudice, distrust and surmise towards every Muslim (El-Kaleh & Samier, 201: 188-211). Muslims are proclaimed and labelled according to the Western worldview through titles such as extremism. (Muhamadul Bakir 2017: 16)

Religious violence is also one of the manifestations of religious extremism. Religious extremism is a prevalent problem in Islamic countries. The history of extremist tendencies in Islam can be divided into two parts. Firstly, it is a radical representation of religious order. Secondly, it is a practical manifestation of such an extremist interpretation. Nonetheless, these two divisions interrelate, and the latter relies on the former to justify violence and other extreme behaviours to achieve a sociopolitical agenda (Shakil Akhtar, 2020: 575-592). The ideological basis for extremism is provided by the principle of literalism to follow words as they are, without reference to the intended background and spirit and new interpretations. On the other hand, the practical manifestations of extremist ideology do not only happen in the form of violence but also in the form of rejection and abuse of human rights and other extreme behaviour (Matinuddin 2002: 34-40)

Different approaches in conveying Islamic *da'wah* have led to disputes and clashes between the passive and the active parties. According to Al-Qaradawi (2001), it starts with a difference of approach in understanding the text, which eventually leads to a difference of attitude in dealing with others. In the history of Islam, the two parties that are often having a different opinion because the first stream accepts reason as one of the methods in the interpretation of the law, while the second stream emphasises *nas*. These two streams are fundamentally different in *its zanni* propositions. Nevertheless, the attitude that exists among some people of these two extremist streams leads to a fundamental clash and deviates from the *manhaj wasatiyyah* in *da'wah*. It is rooted in the attitude of not being open-minded with others who are distinctive from their *manhaj* and consider themselves as being right always. The failure to honour openness in differences of opinion sequentially leads to futile disagreement in Muslim society.

Nevertheless, the approach needs to be further refined in the form of reality in Malaysia by taking into account the political and socio-cultural differences of this country's society that are different from other countries. Therefore, a criterion of thinking, writing and *wasatiyyah* approach of preachers should be a guide to preachers, especially in Malaysia, to ensure well-being in society. This article discussed the expert consensus on the criteria of thinking, writing and practice of *wasatiyyah* among preachers.



In an attempt to encounter this challenge, preachers play a crucial function in conveying the truth to Muslims. The preacher should be a leader in placing accurate and comprehensive knowledge covering aspects of thinking, writing and practice that is founded by *wasatiyyah* as it is the nature and sign of the personality and identity of a Muslim that has been stated in the Qur'an (Muhamadul Bakir 2017: 16)

Preacher's *wasatiyyah* is apparent when a preacher holds a profound knowledge of *da'wah* and its implementation to the community by placing everything in its place and stage fairly, in terms of the law, values, and implementation (Mohamad Zulkifli Abdul Ghani & Zulkefli Aini, 2018: 6). Therefore, this study endeavoured to discuss the experts' consensus on the criteria of thinking, writing and *wasatiyyah* practice of preachers.

LITERATURE REVIEW

Islam is true religion. Its law is permanent and appropriate at all times and places. Before the advent of Islam, the human condition was divided into two groups; the first group was rigid and extreme (*ifrat*), and the second group was careless and too loose (*tafrit*). After the advent of Islam, it outlined the middle *manhaj* (*wasatiyyah*) in all matters of human life (Izzat Amsyar & Ruzzian, 2017: 13).

Wasatiyyah is a perspective of simplicity that is emphasised by Islam either through the Qur'an or the Sunnah. Many verses in the Quran and hadith emphasise the concept of refusing all forms of extreme attitudes in social life such as the practice of oppression, tyranny and deception (Azyati Azhani, 2013). Prohibition of the nature of extremism and upholding the principle of *wasatiyyah* should be applied in all regards of thinking, writing and practice for preachers.

Extremism happens in social and ideological atmospheres. Extremism is a psychological condition and a social dilemma. It is an attempt to form an identity rather than patriotism. It is the essence of ideology. The establishment of an ideology holds a goal of extremism (Amna Tariq, 2018: 260-270). According to Green (2009), the central ideology for this stream of extremism is that the understanding of Islam found in the Quran and al-Sunnah is made literally, and it should be fully practised. Also, it is believed that only their views are correct and anyone who disagrees with them will be declared infidel, and their blood is *halal* (It is permissible for them to be killed). It gets worse when all family members of those who disagree with them, their blood will be considered *halal*, including women and children.

Extreme thinking can also occur to the preacher. It is possible when he makes a mistake in understanding the *manhaj* in thinking, placing the wrong *manhaj* in processing thoughts, assuming physical aspect alone, holding a mixture of right and wrong understanding until he fails to tell it apart, taking knowledge only from scripture instead of *mursyid* teachers and portraying weaknesses



in understanding the history of the previous ummah guided by the current *waqie*. (Abdullah Kamil: 2002: 131-139).

He suggested a solution by following the true *manhaj* of knowledge, familiarising oneself with the *muktabar ulama*, understanding the text according to the actual procedure of understanding, having good judgment, executing *ikhtilaf* manners and studying the history of the previous ummah. (Abdullah Kamil: 2002: 219: 250). The attitude of *wasatiyyah* should be present between those who call for the practice of narrow sectarianism and those who support freedom from being bound by sects absolutely. This *wasatiyyah* attitude also plays a vital role between those who judge with thinking alone even if it violates the *qat'i* text with those who deny the role of thinking even to understand the text (Muhd Anuar Ramli et al., 2015: 131-146).

This extreme form of writing is expected in the digital era. The internet is exploited by extremists to spread their propaganda, recruit members, educate, communicate and raise funds (Gordon et al. 2015: 244). The main media for the spread of this ideology is made through the internet, which is done quite effectively. It is because these young people are more vulnerable to the use of the internet, which is accessible, interactive and global (Chan 2015: 4-8).

Through the medium of social media, the process of propaganda dissemination can be spread swiftly and extensively. They make full use of modern information and communication technology to publish their propaganda loaded with a vision of hateful *jihad*, false accusations, falsifications and violence (Muhd Imran et al. 2018: 91-103).

In fact, the prophets and messengers set an exceptional example in their *da'wah* even in the face of their people with insults, false accusations, lies and defamation. However, the prophets did not respond to it with the same thing but even responded with kind words, gentle, persuasion and call to faith in Allah SWT with wisdom and delivered in the best way. (Galwash: 2002: 7-9)

The practice of extremism is seen to be common in society is to reject the *ijtihad* of the scholars by labelling it as heresy and punishing those who do it to be rejected from religion and imposing excessive in punishment the perpetrators of practices that lead to disagreements among scholars. (al-Bayanuni: 2015: 45-50). The issue of the caliphate is always used as a weapon to weaken Muslims, and this concern needs to be addressed and explained as done by Abdullah Kamil (2010) and Ali Jumaah (2011). In fact, they do not tolerate any deviant elements such as heresy that occur in society and will try to eradicate it through the path of violence (Muhd Imran et al. 2018: 91-103).

Thus, according to the study of Muhd Anuar Ramli et al. (2015: 131-146), middle attitude should be implemented between those who are obdurate and stubborn. It even applies in matters of *furu'* and those who are easy-going even in matters of the proposition. The preachers should practice the



concept of *wasatiyyah*. It is possible by using the *manhaj* that was agreed by the scholars in doing a practice whether the practice agreed or the *ikhtilaf* and study the history of practices practised by the current society and try to purify the practice according to Islamic mould. (al-Bayanuni: 2015: 50-55). Therefore, *da'wah* wasatiyyah holds the following characteristics:

Owns the correct reference source

In conveying *da'wah*, the preacher must have an accurate and trustworthy source of reference. The goal will be achieved by making the revelation of Allah SWT as a reference. The source of the Islamic *manhaj* is the revelation of Allah, which was conveyed by the great Prophet Muhammad PBUH to his people, specifically the Quran.

Quran or *Manhaj rabbaniyah* is a *manhaj* that comes from Allah SWT. According to al-Qaradawi (1983), *Rabbaniyah al-manhaj* means that every system, rule, method, and law to educate human life that is based on the order of Allah SWT. This *manhaj* comes according to the will of Allah SWT, not because of the wishes of specific individuals, coming from certain groups, parties and races (Mohamad Zulkifli Abdul Ghani & Zulkefli Aini, 2018: 7).

The balance between the spirit and body of the world and the hereafter, the rights of individuals and groups

Islam comes with a perfect *manhaj* by giving balance to the soul and body, in the world and the hereafter. Islam commands its people to worship Allah by balancing in a state of complete appreciation of the demands of body and soul (Maha Ali, 2001). Similarly, Islam established the law by the development of a peaceful society so that the development of a harmonious individual and society is possible. The balance demanded in Islam calls for one without being too relaxed and extreme in the performance of worship to Allah SWT. *Wasatiyyah* is a *manhaj* that balances between religion and the world, between material and spiritual, between the rights of individuals and groups, between the freedoms of individuals and others. One should not exceed the specified limit. One should implement every right that is mandatory according to Islamic provisions (Mohamad Zulkifli Abdul Ghani & Zulkefli Aini, 2018: 7).

According to Abdullah Muhammad Zin (2015) *wasatiyyah* approach to practice Islamic teachings in a balanced and comprehensive manner in all areas of life by focusing on improving the quality of life of the *ummah*, whether in terms of knowledge development, human development, economic and financial system, unity and balance between races, statehood, and understanding.

Wasatiyyah suggests 'the best choice' (al-Salabi 2005: 20) and is not extreme or excessive. It includes avoiding extreme behaviours or expressions that tend to take an easy way out and consider



all available views. M. Quraish Shihab (1996) stated that *wasatiyyah* means something that holds pure and good values, fair and lies in two types of extremes. Both types are extreme; also referred to as *ghuluw* and *tatarruf*, which refers to attitudes, principles and views that are too firm or too relaxed (Muhammad Haniff, 2003).

Gradually executed according to the priorities of maqasid syariah

The gradual implementation of Islam is a characteristic that must be present in the *wasatiyyah* of the preacher. Among the concept of priority that needs to be taken into account by the preachers is to consider the principle of gradual change according to the priority of *maqasid syariah*. It is based on the command of Allah SWT in the fields of creation, commands and prohibition too. It is because it adheres to Islamic legal methods in performing prayers, fasting and other obligations as well as in imposing a ban on forbidden things.

Divine rules in celebrating change in stages should be the norm in leading humanity when the Islamic system is to be enforced in today's life that is after the era where Islamic life is attacked in terms of culture, law and society. The strategy of the preacher in stages means to determine the goals, create strategies and outline the stages carefully and honestly where each level will lead to the next level in a planned manner until it reaches the desired and final level of upholding Islam fully and ensuring that law reaches to the goal that is prescribed. A law does not achieve *maqasid* if it is carried out at a wrong time or in a situation where the community has not yet been able to accept the law (Mohamad Zulkifli Abdul Ghani & Zulkefli Aini, 2018: 10).

Maqasid syariah emphasises the method of human intellectual use of thinking, acting and evaluating something that is far-sighted, broad, futuristic and integrated to understand the philosophy of Islamic sharia that is ordered. It is not static, literal, formalistic and punitive. Although it is quite flexible, it does not abandon the basic principles of Islam - which emphasises the principles of *Tauhid*, Rationalistic, Societal (concerned with society) and World Affirmative (the world as a useful place) (Rahimin Afandi Abdul Rahim 2016: 101).

Suitability according to local needs

In delivering *da'wah*, preachers need to identify the target first by looking at the suitability of delivery according to local needs. Implementation is guided by *Fiqh Aulawiyāt*, *Fiqh Waqi'*, *Fiqh Ikhtilāf* and *Fiqh Muwāzanat* (Mohamad Zulkifli Abdul Ghani & Zulkefli Aini, 2018: 13). It holds a significant impact when delivering *da'wah* so that the goals brought can be achieved successfully. From the perspective of *fiqh*, equality, balance and putting something in its place refers to justice (David 1991). Justice is the principal value of *wasatiyyah* because the opposite of this nature is the characteristics of tyranny and oppression.



Wasatiyyah da'wah covers all aspects of Islamic *da'wah*. It starts with delivery and continues with understanding and ending with implementation. The delivery of *da'wah* must begin with the *fiqh* of *aulawiyat* first by explaining about Islam to the whole community based on the *fiqh* of *waqi 'mad'u* and then continued with understanding through exemplary teaching and guidance (Mohamad Zulkifli Abdul Ghani & Zulkefli Aini, 2018: 11). Finally, Islam is realised in life with comprehensive implementation as required by Islam.

RESEARCH METHODOLOGY

This study used the Fuzzy Delphi technique introduced by Murray, Pipino and Gigch (1985) and developed by Kaufman and Gupta (1998). It is a combination of fuzzy set theory and Delphi technique. It shows that the Fuzzy Delphi technique is not new, but it is an instrument that 'improves' the existing Delphi technique (Mohd Ridhuan Mohd. Jamil et al., 2013).

In order to implement the Fuzzy Delphi technique in this study, the researcher first determined and compiled the thinking, writing and *wasatiyyah* practices of the preacher based on document analysis to various reference sources such as honourable books, researches and related journals. Apart from that, the views from academics and independent preachers in various fields during the round table discussion (RTD) session were also used as a guide. The *wasatiyyah* criteria of the preachers that were collected were then divided according to the aspects that were set. After that, the criteria were interpreted into a neat, systematic and understandable questionnaire by experts who would read and evaluate it. The number of aspects and items produced through the method of document analysis conducted was three and contained 20 items in the form of a Likert scale.

Table 1: Preacher's *Wasatiyyah* Criteria

No	Aspects	Item Number	Sub Item
1	Thinking	3	6
2	Writing	3	7
3	Practice	3	7
Total		30 Item	20 Item

Once the questionnaire was completed, the second stage would be carried out, which was the process of confirming the *wasatiyyah* criteria of the preacher through the Fuzzy Delphi Method. The rationale of the researcher using this technique was based on the argument of Mohd Ridhuan et al. (2017) who said that the Fuzzy Delphi technique could be used to get expert consensus on a problem. The researcher identified 15 experts consisting of 10 academics and five independent preachers in various fields, namely *da'wah*, *usuluddin*, Islamic thought, sharia, as well as the field of hadith and al-Quran. Table 1 shows the profiles of the experts involved:



Table 2: Experts' Profile Summary

Expert	Position	Field	Experience
Expert 1	Academician	<i>Da'wah</i>	10-15 Years
Expert 2	Academician	<i>Da'wah</i>	10-15 Years
Expert 3	Academician	<i>Da'wah</i>	5-10 Years
Expert 4	Academician	<i>Usuluddin</i>	10-15 Years
Expert 5	Academician	<i>Usuluddin</i>	5-10 Years
Expert 6	Academician	<i>Usuluddin</i>	More than 15 Years
Expert 7	Academician	Islamic thought	10-15 Years
Expert 8	Academician	Sharia	10-15 Years
Expert 9	Academician	Hadith & Quran	5-10 Years
Expert 10	Academician	Hadith & Quran	5-10 Years
Expert 11	Independent Preacher	<i>Usuluddin</i>	More than 15 Years
Expert 12	Independent Preacher	Sharia	More than 15 Years
Expert 13	Independent Preacher	Sharia	10-15 Years
Expert 14	Independent Preacher	Sharia	More than 15 Years
Expert 15	Independent Preacher	Sharia	10-15 Years

This research employed a 7-point linguistic variable scale (similar to the Likert scale). All experts were asked to state the level of consensus on each item, whether Extremely Agree, Strongly Agree, Agree, Moderately Agree, Disagree, Strongly Disagree and Extremely Disagree. The data from the obtained Likert scale was then translated into Fuzzy number data form and analysed using Microsoft Excel software.

Data Collection and Analysis of Fuzzy Delphi Method

There are two central things in FDM, namely Triangular Fuzzy Number and Defuzzification process. The linguistic scale is similar to the Likert scale used in other studies but only added to the fuzzy numbering based on the fuzzy triangle numbering. Each response received was marked with three fuzzy values representing an expert opinion (fuzziness expert opinion). Triangular Fuzzy Number is arranged with values of m_1 , m_2 and m_3 , and it is usually shown in the form $(m_1, m_2,$

m3). The value of m1 represented the minimum value, the value of m2 represented the reasonable value, while the value of m3 represented the maximum value. Triangular Fuzzy Numbers were used to produce Fuzzy scales (similar to Likert scales) to translate linguistic variables into fuzzy numbers. The number of levels of agreement or level for the Fuzzy scale was in odd numbers. The higher the Fuzzy scale, the more accurate the data obtained (Muhammad Ridhuan, 2020).

In this study, the process of collecting and analysing the Fuzzy Delphi technique was carried out after all the Likert Scale data obtained from the experts, were analysed using Excel program for neat scheduling. All data were converted into Triangular Fuzzy Number. The Fuzzy scale used in this study is the Fuzzy 7-point scale showing that the higher the number on the scale, the more accurate and precise the data obtained as shown in Table 3:

Table 3: Linguistic Variable Scale - 7 points

Consensus Level (7 points)	Fuzzy Numbers		
	m1	m2	m3
1- Extremely Disagree	0.0	0.0	0.1
2- Strongly Disagree	0.0	0.1	0.3
3- Disagree	0.1	0.3	0.5
4- Moderately Agree	0.3	0.5	0.7
5- Agree	0.5	0.7	0.9
6- Strongly Agree	0.7	0.9	1.0
7- Extremely Agree	0.9	1.0	1.0

Source: Mohd Ridhuan Mohd Jamil (2020:116)

The data were then scheduled to obtain Fuzzy values (n1, n2, n3) as well as Fuzzy average values (m1, m2, m3) to obtain threshold values, expert consensus percentage, defuzzification and item ranking. In an attempt to obtain expert consensus for each item, the threshold value should not exceed 0.2. The percentage of expert consensus should exceed 75% while the value of defuzzification for each item should exceed α -cut = 0.5. Also, in an attempt to obtain the threshold value, the distance between two Fuzzy numbers was determined using the following formula, namely:

Figure 1: The formula for determining the distance between two Fuzzy numbers.

$$d(\bar{m}, \bar{n}) = \sqrt{\frac{1}{3} [(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]}$$



Based on the formula in Figure 2, the value of d was the threshold value. If the value was $d \leq 0.2$, it meant that all experts reached an agreement (consensus) on the item. However, if it did not happen, a second-round needed to be made to see if the item was needed or not (Chen, 2000: 1-9, Cheng & Lin, 2002: 174-186). The Fuzzy Delphi technique also involved the process of determining the consensus of a group of experts, whether it exceeded or equalled 75% for the entire construct or for each item. Each item was assumed to reach expert consensus if the percentage of expert consensus for the item was equal to or exceeds 75% (Chu & Hwang, 2008; Murray & Hammons, 1995). The process of defuzzification is also done in the process of data analysis of the study of the Fuzzy Delphi Technique. It is the process of determining the position or priority for each item or to determine the position of each variable or sub-variable, as stated in Mohd. Riduan Mohd. Jamil et al. (2013).

FINDINGS

Fuzzy Delphi Expert Consensus on the Criteria of the Preacher's Thinking, Writing and Practice of *Wasatiyyah*.

a) Expert Consensus Data for Key Component Domains

In this study, the critical component domains assigned to the specialist are as stated in table 4:

Table 4: Items for Aspects of Thinking, Writing and Practice

No	Item
Thinking Aspects	
1	Not Polemising the Caliphate
2	Accepting the <i>Sufi</i> Approach
3	Disliking Blaming People
Writing Aspects	
4	Recognising the Knowledge of Previous Scholars
5	Using Gentle Language
6	Prudent in Reprimanding Mistakes / Fault of Others
Practice Aspects	
7	Organisational Involvement in <i>Da'wah</i>
8	Accepting the Malaysian Political Approach that Practices Constitutional Monarchy
9	Respecting Embraced Practices by the Community

Threshold values (d), expert consensus percentage and defuzzification for the above items are shown in Table 5:

Table 5: Threshold Value (D), Expert Consensus Percentage and Defuzzification

Expert /Items	1	2	3	4	5	6	7	8	9
Expert 1	0.012	0.038	0.015	0.035	0.023	0.035	0.065	0.089	0.119
Expert 2	0.012	0.038	0.015	0.035	0.023	0.035	0.065	0.085	0.054
Expert 3	0.012	0.038	0.015	0.035	0.023	0.035	0.065	0.089	0.054
Expert 4	0.046	0.038	0.042	0.023	0.035	0.139	0.008	0.085	0.004
Expert 5	0.012	0.038	0.015	0.035	0.023	0.035	0.065	0.085	0.054
Expert 6	0.046	0.366	0.042	0.023	0.035	0.023	0.008	0.319	0.004
Expert 7	0.012	0.135	0.042	0.035	0.023	0.035	0.008	0.085	0.119
Expert 8	0.012	0.038	0.015	0.035	0.023	0.035	0.108	0.085	0.054
Expert 9	0.012	0.038	0.015	0.023	0.023	0.035	0.065	0.085	0.054
Expert 10	0.046	0.038	0.015	0.035	0.150	0.139	0.339	0.027	0.054
Expert 11	0.012	0.038	0.015	0.023	0.023	0.035	0.065	0.085	0.054
Expert 12	0.012	0.038	0.015	0.035	0.023	0.035	0.065	0.085	0.004
Expert 13	0.012	0.038	0.015	0.035	0.023	0.023	0.108	0.085	0.119
Expert 14	0.012	0.038	0.042	0.254	0.035	0.023	0.008	0.319	0.004
Expert 15	0.012	0.038	0.015	0.035	0.023	0.035	0.065	0.027	0.004
Threshold value (d) of each item	0.018	0.067	0.023	0.046	0.034	0.046	0.074	0.109	0.050
Threshold value (d) of construct	0.0519								
Number of Items $d \leq 0.2$	15	14	15	14	15	15	14	13	15
Percentage of Each Item $d \leq 0.2$	100%	93%	100%	93%	100%	100%	93%	87%	100%
Expert Group Consensus Percentage	96%								

* Method 1: Threshold value (d) ≤ 0.2 = Accept

** Method 2: Expert Percentage $\geq 75\%$ = Acceptance Group Agreement

Based on Table 5 for the thinking, writing and practice criteria items, all items had a threshold value (d) ≤ 0.2 . It proved that the item achieved an expert consensus (Cheng & Lin, 2002: 174-186).

Similarly, the percentage of expert consent indicated that all items were above the value of 75%. It showed that the items of criteria of thinking, writing and *wasatiyyah* practice of the preacher gained consensus from experts. Items sorted by priority are as shown in Table 6:

Table 6: Sorted items by priority

No	Item	Average Of Fuzzy Number	Expert Consensus	Position by Aspect
Thinking Aspect				
1	Not Polemising the Caliphate	0.980	Accepted	1
2	Accepting the <i>Sufi</i> Approach	0.933	Accepted	3
3	Disliking Blaming People	0.973	Accepted	2
Writing Aspects				
4	Recognising the Knowledge of Previous Scholars	0.940	Accepted	2
5	Using Gentle Language	0.960	Accepted	1
6	Prudent in Reprimanding Mistakes / Fault of Others	0.940	Accepted	3
Practice Aspects				
7	Organisational Involvement in <i>Da'wah</i>	0.887	Accepted	2
8	Accepting the Malaysian Political Approach that Practices Constitutional Monarchy	0.853	Accepted	3
9	Respecting Embraced Practices by the Community	0.907	Accepted	1

Based on table 6, it reveals all the items of criteria of thinking, writing and practice of *wasatiyyah* preacher achieved expert approval. Only fuzzy score values with a value above 0.5 would be copied and placed on the accepted element section (Mohd Ridhuan Mohd Jamil, 2020: 182).

b) Expert Consensus Data for Items Aspects of Thinking, Writing and Practice

Twenty items were built based on aspects of thinking, writing and practice. Tables 7, 8 and 9 show the results of expert consensus findings for items of thinking, writing and practice aspects.

Table 7: Expert Consensus for Thinking Aspect Items

Construct	Item	Value of d for Each Item	Percentage of Each Item ≤ 0.2	Average of Fuzzy Number	Original Item Number
Not Polemising the Caliphate	I respect sects and practices accepted by society.	0.013	83	0.987	2
	I do not sensationalise the caliphate in the public.	0.031	100	0.967	1
Accepting the Sufi Approach	I made Imam Ghazali a reference in discussions related to Islamic tasawwuf.	0.036	93	0.953	2
	I accept tasawwuf as part of the three basics in Islam.	0.068	100	0.927	1
Disliking to Blame People	I can be tolerant in matters that do not contradict the clear evidence in religious text	0.034	100	0.960	1
	I do not like to call people as heresy.	0.029	93	0.953	2

Based on Table 7 for the aspect of *wasatiyyah* thinking of the preacher, all items had a threshold value $(d) \leq 0.2$. It meant that the item gained experts' consensus (Cheng & Lin, 2002: 174-186). Similarly, the percentage of expert consent indicated that all items were above the value of 75%. These findings also showed item 1 for question 2, which was "I do not sensationalise the caliphate in the public" received approval from a group of experts with a percentage of 100%. Similarly, item 2 for question 2 which was "I accept *tasawwuf* as part of the three basics in Islam" and item 3 for question 1 "I can be tolerant in matters that do not contradict the clear evidence in the religious text" also received a percentage of 100% consensus experts on the three items at the same time showed that the criteria of *wasatiyyah* thinking of the preacher was not polemising the issue of the caliphate, accepting the approach of *tasawwuf* and there should be an attitude of not liking to blame people. Items that were sorted by priority are as shown in Table 7.

Table 8: Expert Consensus for Writing Aspect Items

Construct	Item	Value of d for Each Item	Percentage of Each Item ≤ 0.2	Average of Fuzzy Number	Original Item Number
Recognising the Knowledge of Previous Scholars	I accept and recognise the contributions of previous scholars such as Imam al Ghazali and Ibn Taimiyah.	0.055	100	0.920	1
	I am referring to the work of the honour texts.	0.069	93	0.873	2
Using Gentle Language	I do not use terms that can lead to misunderstandings and conflicts.	0.045	93	0.947	2
	I choose to use wise language.	0.043	100	0.920	1
Prudent in Reprimanding Mistakes / Fault of Others	I do not upload status on social media on others' mistakes.	0.036	100	0.953	3
	I personally advise individuals.	0.045	100	0.927	1
	I avoid using sarcastic words, insults and cursing to advise a person.	0.055	93	0.920	2

Based on Table 8, all items in the writing aspect got a threshold value (d) < 0.2 , the percentage of expert group consensus for each item exceeded 75%, and the defuzzification value for each item exceeded the value of a-cut = 0.5. It indicated that the items that were analysed in the writing aspect gained consensus from the expert group. These items would be used as a guide to the preacher in terms of the criteria for writing for *wasatiyyah*. Expert consensus on these three items also showed that every preacher should refer to the work of honour texts, convey the message wisely and the *wasatiyyah* preacher should avoid using sarcastic words, insults and cursing to advise a person.

Table 9: Expert Consensus Findings for Practice Aspect Items

Construct	Item	Value of d for Each Item	Percentage of Each Item ≤ 0.2	Average of Fuzzy Number	Original Item Number
Participate in organisations in carrying out da'wah efforts	Participate in organisations in carrying out da'wah efforts.	0.065	100	0.907	1
	Can lead a da'wah organisation.	0.112	93	0.793	2
Accepting the Malaysian Political Approach that practices Constitutional Monarchy	I defend/support the constitutional monarchy in Malaysia.	0.013	93	0.987	2
	I only accept the change of government approach through the electoral system.	0.121	100	0.753	1
Respecting Embraced Practices by the Community	I accept the Syafie sect as a sect that needs to be followed by the public.	0.045	100	0.947	3
	I accept Yassin reading practice every Friday night.	0.067	100	0.913	1
	I accept the practice of zikr after the obligatory prayers.	0.071	93	0.880	2

Based on Table 9, all items in the practice aspect got a threshold value (d) < 0.2 , the percentage of expert group consensus for each item exceeded 75%, and the defuzzification value for each item exceeded the value of a-cut = 0.5. It proved that the items were analysed in terms of practice gained consensus from the expert group. These items would be used as criteria for the practice of *wasatiyyah* preacher. Table 9 also shows that all items approved by the expert group, with a percentage, exceeded 93%. It attested that all the criteria of the practice of *wasatiyyah* of the preacher become a standard that must be achieved by every preacher. Expert consensus on this



aspect also registered that every preacher must accept the *Syafie* sect as a sect that must be followed by the public as well as defend/support the constitutional monarchy in Malaysia.

As a result of the analysis using the Fuzzy Delphi Method, it could be concluded that all items were approved by the group. The process of gaining consensus from a group of experts using the Fuzzy Delphi Method is considered a content validity process.

DISCUSSION AND IMPLICATIONS

In the first aspect, which is the criterion of *wasatiyyah* thinking of the preacher, the priority is not to polemise the caliphate. *Wasatiyyah* preachers do not make the matter of caliphate as an issue to be sensationalised to the public and respect the sects and practices accepted by the community. This matter needs to be emphasised because according to the statement of independent preacher Muhadir Joll in Berita Harian (2018), he stated that caliphate or disagreement in religious law occurs due to disagreements among *mujtahids*. It usually refers to things that are not explained in detail in the Quran and Sunnah, and therefore require the *ijtihad* of scholars to resolve it. Unfortunately, the blunder that happens in the branch of a religion is always attacked with various accusations recklessly, including being accused of heresy or *dhalalah* heresy.

Muslims should be given the understanding that *dhalalah* heresy and *khilafiah* practices are two different things. Blunder will not lead to misguidance; instead, we need to be more sensitive to some heretical practices that are contrary to the law of Allah SWT. In the context of the caliphate, it has Islamic propositions whether the propositions are specific or general. The matter of caliphate also involves vague propositions or *zhanni*, which hold several meanings and allow it to undergo *ijtihad* by scholars. Even doing the practice due to the existence of this caliphate is not sinful, but one gets a reward if doing certain practices (Berita Harian, 2018, 14 September).

The second item is not to blame people. *Wasatiyyah* preachers should be tolerant in matters that do not contradict with the clear religious text and do not like to claim people as heresy. Apart from that, the third item in this aspect of thinking is to accept the approach of *tasawwuf*. Accepting *tasawwuf* as part of the three basics in Islam and making Imam Ghazali as a reference in discussions related to Sufism is also a *wasatiyyah* preacher.

In the second element, which is the aspect of writing, the priority is to use gentle language. The preacher must be wise when preaching, and he can not use language that leads to misunderstanding among the target of *da'wah*. It relates to the approach of the concept of *al-hikmah* in preaching. The approach of *al-hikmah* involves a real conversation in line with the target reality of *da'wah* (Shihab, 1994: 376), in line with the Quran and sunnah, propositions that explain the truth and remove doubts



in words and deeds (Ja'far, 1967: 194) and something in its place (Al-Bayanuni (1995: 97), all efforts and means, appropriate actions are wise and based on the suitability to influence it.

The second item is to be prudent in reprimanding people. This criterion is imperative to be possessed by *wasatiyyah* preachers that is not to reprimand the mistakes of individuals personally to humiliate them. One must avoid using swear words, insulting and swearing to reprimand others' mistakes and not even to upload status on social media on personal mistakes of others. The third item in this aspect of writing is to accept and recognise the knowledge of previous scholars, such as Imam al-Ghazali and Ibn Taimiyah. The criteria for writing *wasatiyyah* of the preacher also calls for the preacher to refer to the work of the *ulema muktabar*.

For the third aspect, which is the writing aspect, the priority is to respect the practices accepted by the community. This aspect outlines that accepting the Syafie sect as a sect that needs to be followed by the public is one of the criteria *wasatiyyah* preachers. Furthermore, *wasatiyyah* practice also puts respect for the practice accepted by the community. It also means accepting the practice of reciting Yassin every Friday night despite not practising it and accepting the practice of *zikr* after the obligatory prayers. It is in line with the study of Najwa Ghazali (2016: 147-157) that the Muslim community firmly adheres to the teachings of Islam, especially the adherence to the fiqh of the Syafie sect which remains firmly used as a reference for a long life to this day.

Apart from that, the second item that is the criterion of *wasatiyyah* practice of the preacher is involvement in *da'wah* in an organisational way. This criterion demands that preachers need to get involved and join the organisation in carrying out *da'wah* efforts and can lead the *da'wah* organisation. Next, as a preacher who is a role model to the community must accept the Malaysian political approach that adopts a constitutional monarchy system by accepting the electoral system approach as well as defending the constitutional monarchy system in Malaysia.

The outcomes of this study confirmed that the criteria of thinking, writing and *wasatiyyah* practice of the preacher is the primary need in encouraging the preacher to deepen and have those criteria so that it can be practised while preaching.

CONCLUSION

Essentially, the findings of the study through the method of Fuzzy Delphi, which consisted of the criteria of thinking, writing and practice of *wasatiyyah* preachers were confirmed by experts comprised of academics and independent preachers. The concept and values of *wasatiyyah* are vital in the thinking, writing and practice of the preacher. Ergo, based on the analysis above, the *wasatiyyah* criteria of the preacher, which were confirmed by these experts, could be used as a



parameter and guidelines to the preacher. It is exigent to guarantee the delivery and implementation of *da'wah* adopted is cogent, coherent and relevant to Islamic law.

Acknowledgement

This research is funded by UKM Grant GG-2020-009 and PP-2020-011. Funding in this paper is part of a research grant.



REFERENCES

- Abi al-Fadl Shihab al-Din al-Sayyid Mahmud al-Alusi (1994), *Ruh al-Ma'ani fi Tafsir al-Qur'an al-'azim wa al-Sab'*, al-Mathani, j. 13. Beirut: Dar al-Fikr, h. 376.
- Abi Ja'far Muhammad b. Jarir al-Tabari (1967), *Jami' al-Bayan 'an Ta'wil ay al-Qur'an*, j. 14, c. 3. Misr: Maktabah Mustafa al-Babi al-Hilbi h. 194.
- Abdullah Muhammad Zin. (2015). *Wasatiyyah Sebagai Manhaj Dakwah Masa Kini. Kertas Kerja Multaqa Pendakwah Negara dan Serantau 2015*. Kuala Lumpur: Institut Latihan, Dewan bandaraya Kuala Lumpur.
- Al-Bayanuni (1995), op.cit., h. 245. Sa'id b. 'Ali b. Wahaf al-Qahtani (1421H), *al-Hikmah fi al-Dawah ila Allah Ta'ala*. Riyad: Maktabah al-Malik Fahad al-Wataniyyah, h. 27.
- Al-Qaradawi, Yusuf. (1983). *Al-khaso'is al-ammah li al-Islam*. Beirut: Muassasah al-Risalah.
- Al-Qaradawi, Yusuf. (2001). *Al-Shohwah al-Islamiyyah Bain al-Ikhtilaf al-Mashru' wa al-Tafarruq al-Mazmum*. Egypt: dar al-Syuruq.
- Al-Salabi, Ali Muhammad. (2007). *Al-wasatiyyah Fi al-Quran al-Karim*. Kaherah: Muassasah Iqra.
- Al-Bayanuni, Muhammad Abu al-fath. (2015). *Al-Wasatiyyah khosisah al-ummah il islamiyah*. Kuwait: Dar iqra li al-Nasr wan al-Tauzi'.
- Ali Jumaah. (2011). *Al-Mutasyaddidun manhajuhum wa Munaqasyatu Aqam Qadayahum*. Cairo: dar al-Muqattam li al-Nasr wa al-Tauzi'
- Amna Tariq, Zafar Iqbal Bhatti, Sadia Asif. (2018). Identity Dynamics and Ideological Conflicts In Characterization Of Banda And Bulha-From Extremism To Mysticism In Shahid Nadeem's "Bulha". *Hamdard Islamicus*, Vol. 41 No.4 (2018), 260-270.
- Azyati Aihani, Wan Kamal, Azmi Azizdan Ermy Azziaty. (2013). Aplikasi Konsep Wasatiyyah dalam Pembentukan Piagam Madinah. *International Journal of West Asian Studies*, Vol.5. No. 2: I-I5.
- Berita Harian. (2018). Jangan Semberono Hukumkan Sesat, Bidaah Dholalah. <https://www.bharian.com.my/rencana/agama/2018/09/473428/jangan-semblerono-hukumkan-sesat-bidaah-dholalah>. Dicapai pada 18 Oktober 2020.
- Chan, A. (2015). The Call of ISIS: The Medium and The Message Attracting Southeast Asians. *Journal of The International Centre for Political Violence and Terrorism Research* 7(4): 4-8.



- Chen, C.-T. (2000). Extensions of The Topsis For Group Decision-Making Under Fuzzy Environment. *Fuzzy Sets and Systems*, 114(1), 1–9.
- Cheng, C.H. & Lin, Y. (2002). Evaluating the Best Main Battle Tank Using Fuzzy Decision Theory with Linguistic Criteria Evaluation. *European Journal of Operational Research*, 142(1), 174-186.
- Chu, H. C., & Hwang, G. J. (2008). A Delphi-Based Approach to Developing Expert Systems with The Cooperation Of Multiple Experts. *Expert Systems with Applications*, 34(28), 26-40.
- ElKaleh E. & Samier, E. A., (2013). The Ethics of Islamic Leadership: A Cross Cultural Approach for Public Administration. *Administrative Culture*, 14 (2), 188-211.
- Galwash, Ahmad Ahmad. (2002). Dakwah al-Rasul Alaihim al-Salam. Cairo: Muassasah al-Risalah.
- Green, C. A. (2009). The Khawaarij and the Creed of Takfeer: Declaring a Muslim to be an Apostate and its Effects Upon the Moder Day Islamic Movement. Tesis Sarjana Untuk University of South Africa.
- Gordon, T., Yair Sharan, Elizabeth Florescu. (2015). Prospects for Lone Wolf and SIMAD terrorism. *Technological Forecasting and Social Change*, 95: 234-251.
- Hassan, M. Haniff. (2003). Muslim Moderat Warga Singapura (Moderate Muslim of Singapore). Singapura: Perdaus dan Lembaga Pentadbir Masjid al-Khair.
- Kaufmann, A., & Gupta, M.M. (1998). *Fuzzy Mathematical Models in Engineering and Management Science*. Elsevier Science Publishers, North-Holland, Amsterdam, N.Y.
- Mohd Ridhuan Mohd Jamil, Saedah Siraj, Zaharah Hussin, Nurulrabihah Mat Noh, & Ahmad Ariffin Sapar. (2017). *Pengenalan Asas Kaedah Fuzzy Delphi Dalam Penyelidikan Reka Bentuk dan Pembangunan*. Bangi, Selangor: Minda Intelek Agency.
- Mohd. Ridhuan Mohd. Jamil, Zaharah Hussin, Nurul Rabihah Mat Noh, Ahmad Arifin Sapar & Norlidah Alias. (2013). Application of Fuzzy Delphi Method in Educational Research. Design and Developmental Research. Dlm. Saedah Siraj, Norlidah Alias, Dorothy DeWitt & Zaharah Hussin (pnyt). Kuala Lumpur: Pearson Malaysia Sdn. Bhd.



- Mohd Ridhuan Bin Mohd Jamil & Nurulrabihah Mat Noh. (2020). *Kepelbagaian Metodologi Dalam Penyelidikan Reka Bentuk dan Pembangunan*. Shah Alam, Selangor. Qaisar Prestige Resource.
- Muhd Imran Abd Razak, Rahimin Affandi Abdul Rahim, Mohd Anuar Ramli, Siti Maimunah Hj. Kahal & Rabiatul Adawiyah Mohamed Ratha. (2018). Analisis Fahaman Ekstremis Agama Dan Media Sosial Di Malaysia. *Asian Journal of Environment, History and Heritage*, Vol. 2, Issue. 1, p. 91-103.
- Muhamadul Bakir, Khatijah Othman. (2017). Wasatiyyah Sebagai Kearah Kesejahteraan Satu Pendekatan Strategik dan Keharmonian Masyarakat. *Jurnal Persatuan Kaunselor Pendidikan Malaysia* Bil III.
- Matinuddin, Kamal (2002) *The Taliban Phenomenon: Afghanistan 1994-1997*. New York: Oxford University Press.
- Mohamad Zulkifli Abdul Ghani & Zulkefli Aini. (2018). Ciri-Ciri Wasatiyyah Dakwah. *Jurnal Hal Ehwal Islam dan Warisan Selangor*. Bil 2. No 1.
- Mohd Izzat Amsyar Mohd Arif & Ruzian Markom. (2017). Penerapan Nilai-Nilai Wasatiyyah dalam Tadbir Urus Syariah bagi Sistem Perbankan Islam di Malaysia. *International Journal of West Asian Studies*. Vol. 9, No. 1, (pp 12-24)
- Maha Ali Al-Thowil. (2001). *Al-Tatbiqat al-Tarbawiyah Lisimat al-tawāzun Fi al-Kitab Wa alSunnah*. Tesis Master. Ghazzah: Fakulti Tarbiyah Universiti Islam Ghazzah.
- Mohd Anuar Ramli, Muhamad Sayuti Mansor & Lutfi Juwaini, (2015). Pendekatan Wasatiyyah Bagi Menangani Ikhtilaf Fiqh Dalam Kalangan Masyarakat Islam Nusantara. *Prosiding International Conference on Islam in Malay World V*, 131- 146.
- Mustafa Daud. (1991). *Tamadun Islam*. Kuala Lumpur: Utusan Publications & Distributions Sdn Bhd.
- Murray, T.J., Pipino, L. L & Gigch, J. P. (1985). *A Pilot Study of Fuzzy Set Modification of Delphi*. Human System Management, 6-80.
- Nornajwa Ghazali. (2016). Pendidikan Islam di Malaysia: Analisis Kepentingan Penghayatan Mazhab Syafie. *Malaysian Journal of Society and Space*, 12 Issue 4 (147 - 157)
- Shihab, M. Quraish. (1996). *Wawasan al-Quran Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Penerbit Mizan.



- Shakil Akhtar, Muhammad Waris, Muhammad Azhar. (2020). Responding to the Threat of Religious Extremism: A Case of Organization of the Islamic Cooperation. *Hamdard Islamicus*, Vol. 43 No. 1 (2020), 575-592
- Umar Abdullah Kamil. (2002). *Al-Mutathorrifun khawarij al-Asr*. Beirut: Beisan li al-Nasr wa al-Tauzi'.
- Umar Abdullah Kamil. (2010). *Al-Insof fi Ma uthira Haulahu al-Khilaf*. Cairo: al-Wabil al-Shoib li al-Intaj wa al-Tauzi'.
- Rahimin Affandi Abdul Rahim, Mohd Anuar Ramli, Mohd Imran Abdul Razak, Muhammad Ikhlas Rosele & Siti Maimunah Kahal. (2016) Menangani Fenomena Ekstremisme Agama Mengikut Perspektif Maqasid Syariah. Jabatan Fiqh dan Usul, Akademi Pengajian Islam, Universiti Malaya. (pp. 101-128). Kuala Lumpur.