



Bulletin of Islamic Research

ISSN (Online): 3031-4526

Received: 15-09-2023, Revised: 15-10-2023

Accepted: 15-11-2023, Published: 18-12-2023

DOI: <https://doi.org/10.69526/bir.v1i4.4>

Thematic Tafsir Study: Religious Moderation in the Qur'an and Hadith

Bayumi Nasrul Hoir¹

Abstract

Islam is the religion of Rahmatan lil 'alamin brought by our apostle Muhammad (peace be upon him). If we say so, it means that we also recognize that Islam is a flexible religion. Lately we are often faced with religious issues that are quite hacking Islam itself. Islam is sometimes seen as a harsh religion, disrespectful to other religions and so on. However, is this really the case? Does Islam always punish things harshly? Of course not. Therefore, the creation of this journal aims to answer and straighten out the outstanding issues. What is the attitude of Islam towards other religions, Islam as a flexible religion and Islam as a religion that Rahmatan lil 'alamin. The method used in making this journal is to use the literature study method, which is looking for references from various books that have been recognized and trusted. Then cite the opinions stated in the book as reinforcement of this paper.

Keywords: Religious Moderation; Thematic tafseer Study; Al-Qur'an.

¹ UIN Sultan Maulana Hasanuddin Banten, Indonesia, Email: bayuminasrulhoir@gmail.com

Introduction

The word moderation comes from the Latin word *moderatio*, which means moderateness (no excess and no deficiency). The word contains the meaning of self-mastery from an attitude of being very advantageous and lacking. In the Great Dictionary of the Indonesian Language, the word moderation has two meanings, namely (1) Reduction of violence, and (2) Avoidance of extremes, while the word moderate is always avoiding extreme behavior and tending towards the middle street dimension.

According to Lukman Hakim Saifuddin, a moderate person is a person who behaves normally, mediocrely, and is not extreme. He added that in English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderation means prioritizing balance in terms of beliefs, morals, and disposition, both when treating others as individuals, and when dealing with state institutions. Meanwhile, in Arabic, moderation is known as the word *wasath* or *wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) [1].

People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic, the word *wasathiyah* is translated as "the best choice". Whatever word is used, they all imply one common meaning, which is fair, which in this context means choosing a middle ground position among various extreme choices [2]. The word *wasith* has even been absorbed into the Indonesian language into the word 'referee' which has three meanings, namely: 1) intermediary, intermediary (for example in trade, business); 2) the dissolution (separation, conciliation) between the dissenters; and 3) leaders in competitions.

Method

This research is a qualitative type of research that uses library data because the main object in this study is interpretation of the text of the Qur'an. Qualitative methods are methods of assessment or research methods of a problem that are not designed using statistical work steps. This study also used observation techniques and literature collection. Observation techniques are observations in research that are useful in helping to obtain Data on Instagram while literature library to browse data in writing. Observations made in observation.

Discussion and Discussion

Religion is embracing or adhering to a religion while religion itself contains the meaning, system, and principles of belief in God with the teachings of devotion and obligations related to that belief (KBBI 2020). The religions in this world are not one but many. In Indonesia, the religions recognized by the state

are Islam [2], Christianity, Hinduism, Buddhism and Confucianism. In Religious Language, it means adhering to (embracing) religion. Example: I am a Muslim and he is a Christian. Religion means worship; obedience to religion; good life (according to religion) [4]. Example: He comes from a religious family. Religious means very worshipful; Very fond of; important (Conversational word). Example: They are religious in property. In religious terms, it spreads peace, spreads affection, anytime, anywhere and to anyone. Religion is not to homogenize diversity, but to respond to diversity with wisdom [3].

Religion is present in our midst so that our dignity, degree and dignity of humanity are always guaranteed and protected. Therefore, do not use religion as a tool to negate and demean each other and negate each other. Therefore, let us always spread peace with anyone, anywhere and anytime. Religion is analogous to moderation, moderation is like a movement from the periphery that always tends towards the center or axis (centripetal), while extremism is the opposite movement away from the center or axis, towards the outermost and extreme side (centrifugal) [6]. Like a clockwork, there is dynamic motion, not stopping on one side of the outside in the extreme, but moving towards the middle. Guarding, guarding the heart, maintaining self-behavior, guarding the whole country and protecting this universe [7].

So religious moderation is our perspective in religion in moderation, namely understanding and practicing religious teachings in a non-extreme way, both extreme right and extreme left. Extremism, radicalism, hate speech, and the fracture of relations between religious communities are problems faced by the Indonesian nation today [8]. By analogy, moderation is like a movement from the edge that always tends towards the center or axis (centripetal), while extremism is the opposite movement away from the center or axis, towards the outermost and extreme side (centripetal) [9]. Like a clockwork, there is dynamic motion, not stopping on one side of the outside in the extreme, but moving towards the middle. Borrowing this analogy, in the context of religion, moderate attitudes are thus the choice to have a way of view, attitude, and behavior in the middle among the extreme choices that exist, whereas religious extremism as a way of view, attitude and behavior exceeds the boundaries of moderation in religious understanding and practice.

Therefore, religious moderation can then be understood as a way of view, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion [10]. Of course, there needs to be a measure, limit, and indicator to determine whether a certain religious way of view, attitude, and behavior is classified as moderate or extreme [11]. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national, and global levels [12]. The choice of moderation by rejecting

extremism and liberalism in religion is the key to balance, for the preservation of civilization and the creation of peace [13]. In this way, each religious person can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a must [6].

Verses of the Qur'an and Hadith on Religious Moderation

Religious Moderation in the Qur'an, the Qur'an and Hadith have been agreed upon by Islamic leaders that they are the main source and reference in referring to all problems faced in all walks of life. This has been done since the generation of the Prophet until any time as long as Muslims are still living under the surface of this earth. Likewise, the issue of religious moderation which has recently been quite buzzing and reverberating has been discussed in various media, both print and electronic media [15]. The word and term religious moderation do not come from Arabic which is the language of the Quran and Hadith but foreign words that have been absorbed into the Indonesian language. The question is whether the word religious moderation is found in the Quran and hadith, both of which are the main sources of Muslims in the world?

The answer is that the Quran and Hadith are not a dictionary of terms but a guideline for life for mankind. What is presented by the Qur'an and hadith is not the recitation but its substance and meaning that must be sought, and explored by its adherents and then developed for the benefit of human life according to the place and time, this is where the dynamism of Islamic teachings lies[16].

Religious moderation means a balanced lifestyle

Surah Al-Qashas verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And seek what Allah has bestowed upon you in the Hereafter, and do not forget your share of worldly pleasures and do good as Allah has done good to you, and do no harm on the earth. Indeed, Allah does not like those who do evil."

Asbabun Nuzul Surah Al Qasas Verse 77

Quoting the book Asbabun Nuzul: The Reasons for the Descent of Qur'an Verses by Imam As-Suyuthi, there is a person from among the Bani Israil named Qarun. He is very salih but materially very poor. Qarun then went to the Prophet Moses to ask for prayers to become rich. After being prayed by the Prophet

Moses, Qarun's fate changed because his wealth was abundant. He was then not only spiritually rich, but also material [17].

Unfortunately, after getting what he wanted, Qarun's righteousness decreased. He left worship and stopped caring about others. Wealth has tarnished Qarun's faith and made him a disobedient person. In the end, Qarun fell into destruction [18]. The story of Qarun is the background for the descent of Surah Al Qasas verse 77. As stated by Allah SWT "do not forget your portion in the world and do good as Allah has done good to you, and do not do evil on earth [9].

Religious moderation in the nation and state.

Surat Al-Hujurat Verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man! Indeed, We have created you from a male and a female, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing."

Asbabun Nuzul Surah Al-Hujurat 13

This verse explains the importance of brotherhood. God affirmed the same offspring, namely Adam and Eve. From these two ancestors were born people who were tribes and nations. It was also emphasized that all these tribes and nations were created so that they could know each other. By getting to know each other, friendship and brotherhood will arise [20]. Allah does not like people who are hostile to each other, especially if they consider themselves the most honorable and the most noble.

In the translation it is explained that one tribe and one nation are the same, no one is more noble than another, they are all servants before Allah. Glory in the sight of Allah is not determined by skin color, ethnicity, wealth, beauty or good looks. But what makes them so noble is their degree of piety.

Wisdom

- As equal human beings, we should not discriminate against each other.
- We must be willing to know each other, be friends and be brothers.
- To build brotherhood, we must help and help each other, we must not insult each other we must also respect each other[22].

Tolerance Towards Adherences of Other Religions

Surat Al-Mumtahanah ayat 8:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

"Allah does not forbid you to do good and to be just to those who do not fight you in religious matters and do not expel you from your hometown. Indeed, Allah loves those who are just."

Asbabun Nuzul for Surah Al-Mumtahanah verse 8

It is narrated that Ahmad bin Hanbal narrated to some other imams of 'Abdullah bin Zubair, he said, "Qutailah bint 'Abdul 'Uzza, the former wife of Abu Bakr before converting to Islam, came to Medina (from Mecca) to meet his daughter Asma' bint Abu Bakr with various gifts. Asma' refused to accept the gift and did not allow her mother to enter her house [23]. Then Asma' sent someone to 'Aisha to ask the Messenger of Allah about it. So this verse came down which allowed Asma' to receive a gift and to allow her infidel mother to stay in her house [11].

Allah does not forbid the believers to do good, to establish brotherly relations, to help and to help the polytheists as long as they do not have the intention of destroying Islam and the Muslims, do not expel the Muslims from their lands, nor do they have close friendships with the person who wants to expel them.

This verse provides general provisions and principles of Islam in establishing relations with non-Muslims in one country. Muslims are obliged to be kind and get along with the infidels, as long as they behave and want to get along well, especially with the Muslims. If in the history of Islam, especially during the time of the Prophet (peace be upon him) and the time of the Companions, there were acts of violence committed by Muslims against polytheists, then these acts were only done to defend themselves from tyranny and torture committed by the polytheists [12].

In Mecca, the Prophet and his companions were tortured and persecuted by polytheists, until they were forced to migrate to Medina. When they arrived in Medina, they were also hostile to the Jews who were allied with the polytheists, even though a peace treaty had been made between them and the Prophet [26]. Therefore, the Prophet was forced to take strict action against them.

Similarly, when the Muslims faced the Persian and Roman empires, the infidels there provoked enmity and there was war [27].

So there is one principle to remember in the relationship between Muslims and infidels, which is that it is permissible to have good relations, as long as non-Muslims do the same. This can only be proven in the attitudes and deeds of both parties. In Indonesia, this principle can be done, as long as there are no other religious parties who intend to apostatize Muslims or destroy Islam and Muslims.

Surah al-An'am verse 108 (Tolerance verse)

Surah al-An'am verse: 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

"And do not curse the gods they worship other than Allah, for they will curse Allah by going beyond the limits of ignorance. Thus We have made every Ummah to consider their work well. Then to their Lord they returned, and He told them what they had done."

This verse explains the prohibition of insulting the gods of other religions. This prohibition does not question the nature of their gods, but the contempt for those gods. Insults do not produce any benefit for religion but only reveal falsehood. Islam comes to prove the truth, while cursing is usually done by the weak. Insulting the God of other religions can also turn around making them insult Islam and Allah Swt. This verse wants to teach Muslims to take care of themselves. the sanctity of their religion and maintaining a sense of security and harmony between religious communities. Emotions come from the heart and religion usually resides in the hearts of its adherents. This makes humans very easily provoked by their emotions if they are touched by their religion and beliefs [13].

To the point that Prof. M. Quraish Shihab said "Tolerance will not be achieved if there are overflowing religious emotions," if it is said why the mulaiau thinks so, the fact is that currently there are rampant people who are knowledgeable about religion but behave unfairly because of emotions that are very overflowing even though they convey the truth. Even though these emotions are very contrary to religion. It is better to prevent these emotions and divert them into love which is the core of the teachings of every religion. Also, things like this certainly cause misunderstandings about religion, so that people are reluctant to help different people, even reluctant to just make small talk.

So with this, the conclusion that can be drawn is that if we understand the content of the verses of the Quran carefully, God willing, our lives will be peaceful and peaceful, both with the relationship with the Islamic ukhuwah and the relationship with the wathoniyyah ukhuwah.

Religious Moderation in Hadith

HR. Bukhari From Abu Hurayrah ra. said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "A person's deeds will never save him". They asked: "You too, O Messenger of Allah?" He replied: "So am I, unless Allah bestows His mercy. So improve (your intentions), but do not overdo it (in doing deeds so as to cause boredom), hurry up in the morning and in the afternoon. Help it with the end of the night. Walk in the middle, walk in the middle so that you may reach your goal [29]."

HR. Ahmad, Baihaqqi and Al-Hakim from Buraydah al-Aslamî said: "One day, I went out for a purpose. Suddenly, the Prophet (peace and blessings of Allaah be upon him) walked in front of me. Then he pulled me along, and we walked together. At that time, we found a man who was praying, and he did a lot of ruku' and prostration. The Prophet said: "Do you see him as a riya'?" So I said: "Allah and His Messenger know best". He took my hand away from his, then he took his hand and straightened it and lifted them up and said: "Follow the instructions with the middle (he repeated it three times) for surely whoever is excessive in religion will be defeated."

Analysis of Religious Moderation according to the Qur'an and Hadith The Qur'an and Hadith are sacred sources and references for Muslims in navigating and overcoming the challenges that lie ahead of their lives. Now, the global challenge directed by the advanced technology created by the secular state is impossible to stop, in fact it is not to be feared because it is a necessity. The Islamic world lost competition with them because they were complacent, lulled and engrossed in nostalgia for the romanticism of civilization that they had achieved in past centuries, so that what is happening now is easily swayed by the Islamic world because the economy, industry, technology and media of the times are in the palm of their hands. The global era with the sophistication of transformation and information has made the world even smaller. Various ethnicities, languages, cultures and religions seem to gather in a container. In this case, empirical facts show that Muslims are divided into various sects, beliefs and sects, each of which hits each other, as happened in the Middle East with civil wars. And this is a golden opportunity for the opponents of Islam to be used to destroy Islam. And what we are witnessing now, the labels of radical Islam, terrorist Islam, fundamental Islam are always carried on their shoulders.

The above conditions are difficult to contain and overcome because the understanding of Muslims today of their religious teachings is unbalanced, inappropriate, weak, partial and fanatical. So that they hate other religions and disbelieve each other, moreover in the fields of economy, industry and technology, the Islamic world is far behind them where previously Muslims were at the forefront of world civilization.

According to Yusuf Qardhawi (2017) who is considered the father of religious moderation in the Islamic world, stated that there is chaos among religious people because of excessive religious and this is characterized by his attitude as follows: a) Fanaticism in an opinion. b) Most people impose on humans something that is not obligated by Allah. c) Aggravating the inappropriate d) Being rude and harsh. e) Bad opinion of humans. f) Falling into the abyss of disbelief. The six things above are caused by the extreme understanding of the religion of Muslims and the imbalance so that there is an excess in the practice of religious practices. The unbalanced understanding of religious teachings results in the failure of the holy mission of Islam itself, namely "Islam came to the world to bring grace to all nature and the Prophet Muhammad himself was sent to this world not to perfect the morals of mankind" Actually, the source of the holy book of Muslims as seen several verses of the Quran and Hadith that have been listed above shows how beautiful this life is, Harmony, harmony, peace, peace and prosperity will not only bring happiness to human beings but also to all living things [32].

If Muslims were able to explore, understand, prove and actualize these verses in real life, the world and other religions would look to him. Al-Quran surah al-Hujarat verse: 13 and ar-Ra'du: verse 3 has promised a definite promise to Muslims that they will prosper in harmony and peace to coexist with other tribes and religions if they are able to multiply and understand the value of life balance and religious moderation in the Qur'an because with this excavation the mystery of life will be revealed, the pleasure of tolerance towards tribes, other cultural and religious nations, because the Prophet Muhammad himself had done so in Medina and had made his law called the "Charter of Medina". The Qur'an has invited to observe and research the balance not only in social life but also the planet and natural phenomena. When the planetary journey and natural phenomena are not in balance, this nature will be destroyed, dissolved and its history will end, which in religious language is called the apocalypse [17].

The natural planet is quite beautiful and balanced created by God but due to the technological sophistication of humans and their greed, eventually China, America and the rest of the industrial world rape the balance of nature and squeeze its resources in order to perpetuate their capitalist economy. But it is unfortunate that in the Islamic world due to educational institutions and their

curriculum emphasizing more normative than empirical, so that in the Islamic world there are no physicists, even which is quite unfortunate as Agus Mustafa expressed in his book *Isra Mikraj Prophet Muhammad* that among Muslims still believe that the seven layers of the sky are like us climbing a multi-layered staircase, In fact, the meaning of the seven layers of the sky is the layers of the atmosphere to resist the heat of the sun hitting the earth [33].

And vice versa, as a result of the imbalance between faith and physicists, they eventually become atheists. This can be seen in Steven Howkin, a German physicist, searching for the origin of nature and finally discovering that the world came from a "black hole". He concluded that this realm came about alone, that there was no creator and that there was no doomsday. The Qur'an surah Al-Baqarah verse: 143 also states that Muslims are a moderate people, people who are in the best middle position and the chosen people. A good religion is not because the prayers are face-to-face here and there as the Jews protest to the Muslims when they lead their Qibla to Jerusalem. The best people are the people who are in the middle position, acknowledging and respecting the other prophets sent by Allah, not killing the Prophets as the Jews did and honoring the Prophets as the Christians did.

Another characteristic of a moderate and balanced ummah is a ummah that acts justly. In Surah Annisa' verse 58 invites people to act justly. Fair is the one who is in the middle like a scale. The best is a balanced ummah when it is fair in deciding matters even if the one being judged is a noble and a king. This has been done by Umar bin Khattab when judging Jabalah bin Aiham. Jabalah was the king of the kingdom of Ghassan, converted to Islam and apostatized again due to the qisas law imposed on him by Umar bin Khattab [21].

When Jabalah went on Hajj and tawaf at the Kaaba, the tip of his ihram cloth was stepped on by one of the Arabs, Jabalah got angry and slapped his face. Finally the Arab complained to Umar. Umar called Jabalah by receiving the same slap because in Islam the law must be fair, there is no difference between the common people and the King. Surah Al-Qasas verse: 77 also shows that moderate ummah is a balanced ummah in occupying the interests of this world and the hereafter. The two should go hand in hand and in rhythm. If one of them is ignored, then the position is lame. Concerned only with the world will be trapped in materialism, on the other hand, oriented towards the hereafter alone will be oppressed and crushed by time.

The condition of the Islamic world is now in the second model, this is because educational institutions are dominated by normative fiqh thinking and Asy'ari theology which leads to fatalism and is less oriented to empirical studies that can awaken the progress of the industrial, economic and technological

worlds so that the economy of an independent state does not [37]. It depends on other countries and the people are not poor and stupid. Likewise, about religious moderation in the form of morality, the Qur'an has emphasized about moral balance and istiqamah in facing all forms of temptation, firm stance not swayed, quickly swayed by material and temptations of the world that can destroy faith, easy to be enslaved by its splendor because the soul is fragile and dirty, lacking in principle and stance. This moderation model is compelled to commit corruption and distort facts in order to gain the eyes of the world and personal interests. Likewise, religious moderation in a plural society has been laid down by the Qur'an about it [38].

Society is a group of individuals who live together, working together to achieve common interests, have a life order, norms and customs that are obeyed in their environment. While a plural society is a society consisting of various ethnicities, cultures and religions. The global era of this form of pluralism is inevitable because the world is like a village, various people gather together. Usually, in a pluralistic society, conflicts often occur due to differences in religious interests and beliefs. This is difficult to overcome except through mutual tolerance [24]. In the face of such conditions, the Qur'an has offered the concept of Wasathiah which in today's term is called religious moderation. Religion is understood not in an extreme form but in the form of friendliness, familiarity, peace, courtesy and harmony. So it is not impressed that Islam came to the world to fight, cruelty, cruelty and terror. In fact, if the verses of the Qur'an are studied thoroughly and deeply, it shows that the Qur'an brings grace not only to mankind but to all creatures and the natural environment. Have not historical facts shown that Sultan Muhammad al-Fatih, the Sultan of Ottoman Turkey when he ruled the city of Constantinople was so respectful of the Christian clergy and protected their church.

Balance in natural phenomena, in morality, in facing a plural society, in giving a plus value to the interests of the world and the hereafter, in paying tribute to justice and its consequences, moral and even not missing the balance of behaving as stated in the letter of Luqman above as the harmony of the art of beauty in life. Not only the Qur'an talks about balance in arranging life, the Hadith also handles it. Excessive worship is forbidden by the Prophet Muhammad because it can burden mankind. During Isra' Mi'raj the Prophet repeatedly asked Allah to reduce the number of prayers to five times, because it was quite burdensome for his people in the future. The important thing is that worship must be sincere far from fun.

Conclusion

Religious moderation is an issue that has been quite prominent and hotly discussed in this decade. Minister of Religious Affairs Lukman Hakim Saifuddin is very enthusiastic about dealing with it because through the concept of religious moderation, the uproar in society will be overcome, especially the problem of conflict between religious people and the inter-religious community itself, because so far, radicalism, religious violence and terrorism have always been pinned to Islamic groups whose notabene is indeed a fact in the real and real field. The Quran as the holy book and the Hadith as the words of the Prophet Muhammad, both are life guidelines and a source of reference for Muslims in deciding all matters faced in their daily lives. Religious moderation, which is defined as religious by taking a middle and balanced position, is not extreme and exaggerated, has been offered by the Quran and Hadith several centuries ago. Not even in religious moderation when facing a plural society but even deeper and universal to the problem of natural phenomena, moral problems, problems of how to deal with the world and nature, including art in life, must be harmonious and balanced, if this balance is not understood and applied, the world and the people who live in it will be chaotic and messy.

Author Contributions

Bayumi Nasrul Hoir: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration, Investigation.

Acknowledgement

I would like to express our sincere gratitude to UIN Sultan Maulana Hasanuddin Banten for the support and cooperation provided during the preparation and completion of this research. We are deeply appreciative of the resources, guidance, and encouragement received from the institution, which have greatly contributed to the success of this work. Our heartfelt thanks also go to the faculty members and staff who provided invaluable insights and assistance throughout this project. Without their dedication and commitment, this research would not have been possible. Finally, we extend our appreciation to all those who, directly or indirectly, have contributed to the successful completion of this study.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

Bibliography

- [1] B. H. Nasrul, "Thematic Tafsir Study : Religious Moderation in the Qur'an (Kajian Tafsir Tematik: Moderasi Beragama Dalam Al-Qur'an)," *Bull. Islam. Res.*, vol. 1, no. 1, 2023.
- [2] A. Afsaruddin, "The hermeneutics of inter-faith relations: Retrieving moderation and pluralism as universal principles in Qur'anic exegeses," *J. Relig. Ethics*, vol. 37, no. 2, pp. 331-354, 2009, doi: <https://doi.org/10.1111/j.1467-9795.2009.00389.x>.
- [3] B. N. Hoir, "Thematic Tafsir Study : Religious Moderation in the Qur' an (Kajian Tafsir Tematik : Moderasi Beragama Dalam Al-Qur ' an)," *Bull. Islam. Res.*, vol. 1, no. 1, 2023.
- [4] T. Ushama, "Is islam a religion of tolerance or intolerance? an analysis of the qur'an, sunnah and interpretations of selected muslim scholars," *Islam. Q.*, vol. 62, no. 3, pp. 365-405, 2018, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85062827852&partnerID=40&md5=41dd50592d90f4646e8eb039ea6ed258>
- [5] B. Nasrul, H. Uin, S. Maulana, and H. Banten, "Write some words for title here... Bulletin of Islamic Research ISSN (Online): XXXX-XXXX Thematic Tafsir Study: Religious Moderation in the Qur'an (Kajian Tafsir Tematik: Moderasi Beragama Dalam Al-Qur'an)," *Bull. Islam. Res.*, vol. 1, no. 1, 2023.
- [6] S. Maymun, "Al-Tadāfu in the Qur'an: Context and historical and social meanings," *J. Qur'anic Stud.*, vol. 20, no. 2, pp. 137-156, 2018, doi: <https://doi.org/10.3366/jqs.2018.0343>.
- [7] M. Yazka and Dkk, "Pandangan Islam tentang Moderasi Beragama dalam Al-Qur'an," *Gunung Djati Conf. Ser.*, vol. 25, 2023.
- [8] M. S. Hanapi, S. Mastura, and C. M. Doktoralina, "Wasatiyyah-consumerism ethics in Al-Qur'an," *Int. J. Financ. Res.*, vol. 10, no. 5, pp. 204-207, 2019, doi: <https://doi.org/10.5430/ijfr.v10n5p204>.
- [9] O. A. Khmas, "The approach of moderation in Islam," *Opcion*, vol. 35, no. Special Issue 19, pp. 2646-2661, 2019, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85074769753&partnerID=40&md5=847956c751169a65ec49fabeddc7a4ee>
- [10] M. F. Janan, A. M. A. Al-Gumaei, and A. Haris, "Al-Wasatiyah Fi Al-Qur'an Al-Karim Min Khilali Tafsir 'Abdur Rohman Nāṣir As-Sa'di (Dirāsah Maudūiyyah)," *Zad Al-Mufasssir*, vol. 3, no. 1, 2021, doi: <https://doi.org/10.55759/zam.v3i1.57>.

- [11] K. M. Arif, "Islamic Moderation Concepts in Thought," *Millah J. Relig. Stud.*, vol. 19, no. 2, pp. 307–344, 2020, doi: <https://doi.org/10.20885/millah.vol19.iss2.art6>.
- [12] M. D. B. M. Dukuri, "Quranic Guidance of Surah of Hud (From Verse 1 to 11): Case Study," *Quranica*, vol. 12, no. 1 Special Issue 4, pp. 383–425, 2020, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85217069365&partnerID=40&md5=61401c743143b403166ad6aac4b0620d>
- [13] A. Al-Kubise and Z. Ul Haq, "Developing tools for peaceful coexistence: A Qur'ānic perspective," *Hamdard Islam.*, vol. 44, no. 1, pp. 53–68, 2021, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85114615265&partnerID=40&md5=ab3fbc75b2144a043793af9d475b93a2>
- [14] S. Herlambang, A. Kadir Naffati, I. Nurmansyah, and S. Kurnia Oktaviana, "THE TRANSLATION OF THE QUR'AN IN SAMBAS SCRIPT: A STUDI ON JAWI AND LATIN SCRIPT BY MUHAMMAD BASIUNI IMRAN," *J. Lekt. Keagamaan*, vol. 21, no. 2, 2023, doi: <https://doi.org/10.31291/jlka.v21i1.1117>.
- [15] H. M. E. M. A. Tamimi, "The Quranic Civilization: Its Characteristics and Its Areas," *Quranica*, vol. 14, no. 1 Special Issue 8, pp. 186–214, 2022, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85218762090&partnerID=40&md5=7f72e2444b8b1a0352d6f464c81961ab>
- [16] A. Faizin, "Strategi Pengamalan Nilai-Nilai Toleransi Beragama Pada Siswa Melalui Binaan Rohani di SMP Katolik Widyatama Kota Batu," 2016.
- [17] E. Ervina, "KEPEMIMPINAN PEREMPUAN DALAM AL-QUR'AN: REINTERPRETASI PEMIKIRAN M. QURAISH SHIHAB TENTANG KONSEP AL-QAWWÂMAHDENGAN PERSPEKTIF QIRÂ'AH MUBÂDALAH," *Pap. Knowl. . Towar. a Media Hist. Doc.*, vol. 3, no. 2, 2021.
- [18] M. A. bin Norasid, M. bin Abdullah, and S. bin Amir, "Abdul Hadi Awang's Moderation of Thought (Wasatiyyah) on Nationhood Discourse through the Interpretation of the Quran," *AlBayan*, vol. 20, no. 2, pp. 267–290, 2022, doi: <https://doi.org/10.1163/22321969-12340116>.
- [19] A. Jamarudin, M. Ulya, R. Abdul Fatah, and W. Wage, "Implementing Religious Moderation Using the Perspective of the Qur'an," *KnE Soc. Sci.*, 2022, doi: <https://doi.org/10.18502/kss.v7i8.10776>.
- [20] A. H. Ridwan, M. T. Rahman, Y. Budiana, I. Safrudin, and M. A. Septiadi, "Implementing and Interpreting Fazlur Rahman's Islamic Moderation Concept in the Indonesian Context," *J. Islam. Thought Civiliz.*, vol. 12, no. 2,

- pp. 58–73, 2022, doi: <https://doi.org/10.32350/jitc.122.05>.
- [21] Y. Hanafi *et al.*, “Students’ perspectives on religious moderation: A qualitative study into religious literacy processes,” *HTS Teol. Stud. / Theol. Stud.*, vol. 78, no. 1, 2022, doi: [10.4102/hts.v78i1.7638](https://doi.org/10.4102/hts.v78i1.7638).
- [22] M. M. Yunus and M. Y. Zulkifli Hj Mohd Yusoff, “Multicultural Verse in Al-Qur’an: Solution of Humanitarian Crisis Following the Perspective of Hamka and M. Quraish Shihab,” *Quranica*, vol. 15, no. 2, pp. 136–169, 2023, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85218779077&partnerID=40&md5=6eb813a04474dbc8148a808f85eb2b06>
- [23] M. Mahfudz, “Qur’anic Exegesis and Religious Moderation in South Sulawesi: The Law on Blasphemy to Gods of Non-Muslims in Islamic Law Perspective,” *Samarah*, vol. 7, no. 3, pp. 1447–1467, 2023, doi: <https://doi.org/10.22373/sjhg.v7i3.19250>.
- [24] S. A. Munandar and S. Amin, “CONTEMPORARY INTERPRETATION OF RELIGIOUS MODERATION IN THE QUR’AN: THOUGHT ANALYSIS QURAISH SHIHAB AND ITS RELEVANCE IN THE INDONESIAN CONTEXT,” *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 290–309, Aug. 2023, doi: <https://doi.org/10.23917/qist.v2i3.1448>.
- [25] A. Damanik, C. I. Ramadani, N. A. Azukma, A. R. Pratama, and M. Wardaya, “Building Religious Moderation Based on Al-Qur’an Values in Education in Medan Tembung District,” *QISTINA J. Multidisiplin Indones.*, vol. 1, no. 2, 2022, doi: <https://doi.org/10.57235/qistina.v1i2.198>.
- [26] N. R. A. Alramsi and N. M. A. Zeid, “Secrets of verbal and synthetic mediation in the Noble Qur’an,” *Quranica*, vol. 15, no. 1 Special issue10, pp. 557–594, 2023, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85218792946&partnerID=40&md5=d271db67656b66701baf82a087b5c47e>
- [27] S. Syarif, S. Herlambang, and B. Suratman, “Quran interpretation methodology, new media, and ideological contestation of Salafi in Sambas,” *HTS Teol. Stud. / Theol. Stud.*, vol. 79, no. 1, 2023, doi: <https://doi.org/10.4102/HTS.V79I1.8814>.
- [28] A. W. Ritonga, “The concept of internalizing the values of religious moderation for the millennial generation based on the qur’an,” *Al-Afkar*, vol. 4, no. 1, 2021.
- [29] A. W. Ritonga, “Konsep Internalisasi Nilai-nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur’an,” *Al-Afkar J. Islam. Stud.*, vol. 4, no. 1, 2021.
- [30] A. Arifinsyah, M. F. Al Huzaify, F. H. Aini, A. U. M. Saragih, and R. Rohilah, “Moderasi Beragama dalam Perspektif Al-Qur’an dan Bibel,” *Tarbiatuna J. Islam. Educ. Stud.*, vol. 3, no. 2, 2023, doi: <https://doi.org/10.47467/tarbiatuna.v3i2.3059>.

- [31] B. Suhartawan, "Wawasan Al-Quran tentang Moderasi Beragama," *Ulumul Qur'an J. Kaji. Ilmu Al-Qur'an dan Tafsir*, vol. 1, no. 2, 2021, doi: <https://doi.org/10.58404/uq.v1i2.75>.
- [32] M. Y. Firdaus, F. Salistya, M. Romli, and M. R. Arsyad, "Reinterpretasi Gagasan Moderasi Beragama Kacamata Al-Qur'an sebagai Upaya dalam Mewujudkan Kedamaian di Indonesia," *Reslaj Relig. Educ. Soc. Laa Roiba J.*, vol. 4, no. 2, 2021, doi: <https://doi.org/10.47467/reslaj.v4i2.798>.
- [33] E. Rahmawati, F. Abdul Aziz, and G. Raudhatul Jannah, "The Phenomenon of the Hijab Wrapping Tightly in the Qur'an Sunnah Review and its Comparison with the Veil and Burqa," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 93–112, Jun. 2024, doi: <https://doi.org/10.69526/bir.v2i1.24>.
- [34] F. H. Akbar, F. L. Fasha, and F. Abdullah, "Konsep Moderasi Beragama dalam Tinjauan Qur'an Hadis Pendahuluan," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 59–80, 2024, doi: <https://doi.org/10.69526/bir.v2i1.21>.
- [35] D. Sukmawati, G. P. Pratama, and D. Abdullah, "Islam dan Lembaga Negara Pendahuluan Indonesia adalah negara dengan kerangka kelembagaan yang terorganisir Pendekatan dalam konteks ini merujuk pada sudut pandang yang Diskusi dan Pembahasan Pengertian Islam dan Lembaga Negara Dari segi bahasa , lembaga n," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 149–162, 2024, doi: <https://doi.org/10.69526/bir.v2i1.28>.
- [36] F. Muhammad, "The Ethics Of Communication To Parents In Surah Maryam Ayat 42-48 (Study On Kitab Tafsir Al-Taysir By Firanda Andirja," *Bull. Islam. Res.*, vol. 1, no. 1, pp. 33–42, 2023, doi: <https://doi.org/10.23917/bir.v1i1.123>.
- [37] S. F. Fuadia, R. Aini, R. M. Soba, and A. A. Muhyi, "The Concept of The State in Islam: A Study of Maudhu'i's Interpretation," *Bull. Islam. Res.*, vol. 2, no. 2, pp. 163–180, Jun. 2024, doi: <https://doi.org/10.69526/bir.v2i2.6>.
- [38] A. F. R, "Hermeneutics of Gender : A Comparative Study of Hermeneutical Models Amina Wadud and Farid Esack," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 21–38, 2024, doi: <https://doi.org/10.69526/bir.v2i1.10>.
- [39] R. Alfi, N. Hasanah, R. Rifkiah, and A. A. Muhyi, "Contemporary Traditions and Challenges: Tafsir Maudhu'i's Study of Islam and Fundamentalism," *Bull. Islam. Res.*, vol. 2, no. 2, pp. 131–152, 2024, doi: <https://doi.org/10.69526/bir.v2i2.7>.
- [40] N. Damayanti, S. A. Nurazizah, and R. Abdurrohman, "The Concept of Human Rights from The Qur'an Perspective," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 17–32, 2024, doi: <https://doi.org/10.69526/bir.v2i1.20>.