

Proceeding International Conference on Islamic Education  
"Integrated Science and Religious Moderation in New-Paradigm in Contemporary  
Education" Faculty of Tarbiyah and Teaching Training  
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang  
October 17<sup>th</sup>, 2022  
P-ISSN 2477-3638 / E-ISSN 2613-9804  
Volume: 7 Year 2022

## RELIGIUS MODERATION IN ISLAMIC EDUCATION WITH A NEW PARADIGM TRANSLATION OF TAFSIRIYAH MUHAMMAD THALIB

**Ermita Zakiyah**

Universitas Islam negeri Maulana Malik Ibrahim Malang, Gajayana No. 50, Malang 65144  
081553402097 Indonesia  
e-mail: zakiyah.ermita@uin-malang.ac.id

**Abstract.** The purpose of this study is to examine the paradigm of religious moderation in Islamic education with the new paradigm of Muhammad Thalib's translation of Tafsiriyah, the approach used in this study is *Maudhui* or thematic terms. Muhammad Talib's thoughts became the main source of the Al-Qur'an Tarjamah Tafsiriyah (Understanding the Meaning of the Qur'an is Easier, Precise and Enlightening), with the steps used to collect descriptive analytical library data by revealing the interpretation patterns of Muhammad Talib. Interpretation approach is an analysis of understanding interpretive thinking with Islamic moderation in comprehensive Islamic education. The results of this study are to provide an understanding of the interpretation of the Qur'an version of Muhammad Thalib on religious moderation in Islamic education as a new paradigm foothold to improve understanding of the verses of al-Qur'an. -Qur'an so that the Qur'an can be applied and radicalism in the name of religion by bringing the interpretation of the Qur'an can be eradicated through moderate Islamic education.

**Keywords.** Religiuos Moderation; Islamic Education; translation of Tafsiriyah

### A. INTRODUCTION

#### 1. Definition

The study of moderate Islam has become an inexhaustible material in academic circles, studies continue to be carried out, both in terms of textual, figurative and contextual studies and language hermeneutic studies, this is because moderate Islam is the chosen people and obligations that must be carried out by a Muslim, such as which is described in the letter al-Baqarah: 143 which is textically expressed by *wasath*.

Previous research on the study of *wasathiyah* has been discussed in *Al-Wasathiyah's* thesis in al-Qur'an (Study of Tafsir al-Maraghi, al-Munir and al-Misbah) by Iffaty Zamimah, but this time the focus in this study is complementing in paradigm variables Islamic education, this is because education serves as an intermediary in the fulfillment of science (Zamimah, 2015), Ilham Muchtar also presented a study entitled *Ummatan Wasatha*, in the perspective of tafsir al-Tabary (Muchtar, 2013) even in the realm of the Indonesian ministry, he also made a book on religious moderation with a prologue by Lukman Hakim Saifuddin in order to counteract radicalism in Indonesia in particular (kementrian RI, 219 C.E.) which was later discussed in the Intizar journal about religious moderation in Indonesia (Fahri & Zainuri, 2019), Moderate Islam has also been discussed specifically in the education section (Habibie et al., 2021). while the author focuses on the verses contained in the Qur'an with the interpretation of the new paradigm of Muhammad Thalib's translation of *Tafsiriyah*.

M. Talib translated the Qur'an in a unique way from the Ministry of Religion's translation of the Harfiyah al-Qur'an award which contains 170 verses that must be straightened out of the 3229 verses of the Qur'an. Two things that are often taken into consideration by Talib when presenting translations to the public, 1) simple language logic, 2) popular language sense, so that the work of " "

Memahami Makna al-Qur'an Lebih Mudah, Cepat dan Tepat", with this translation al. -The Qur'an can be read by anyone, without brackets to explain the verses of the Qur'an, and even footnotes are never used in this Tafsiriyah translation.(Amma, 2017)

Istinarah Journal: Religious, Social and Cultural Research, was conveyed by rahmat Hidayat that Muhammad Talib (Thalib, 2011) and (Yahya, 2012) were among those who criticized the translation product of the Ministry of Religion. in his statement it was stated that the Ministry of Religion's translation was a product that could trigger, legalize adultery, and even justify moral decadence, this happened because of an error in applying the translation method, namely the literal method, and the interpretation method should be correct.

## 2. Introduction

*Ummatan Wasathan* is the concept of an ideal society described in the Qur'an, by promoting a harmonious and balanced life with moderate nature which has a position in the middle or can be called moderate. Moderate Islam is a form of Islam that can combine spiritual and physical, material and spiritual aspects (Mughtar, 2013). Conceptually in Latin *Moderatio* which means moderate, and in KBBI has 2 meanings, namely the reduction of violence and the avoidance of extremism or in a reasonable sense in the view of life and he wants to consider the views of others (Kemendikbud, n.d.).

*Wasathiyah* is Arabic from the word moderate, as described in Surah al-Baqarah 2: 143, which means the best and most perfect and in the hadith it is also stated that a good problem is in the middle, this verse calls for fair and just be objective. Moderate Islam tries to be in the middle in dealing with any differences, whether religious differences or *madzhab* by prioritizing an attitude of tolerance, mutual respect, with their respective beliefs (Darlis, 2017). The *wasathan* ummah in the Qur'an textually seems to be collided with another verse in Surat Al-Baqarah: 28 "*Udkhulu fi silmi kaffah*" which has been translated into Islam in kaffah, is studied with a multicultural concept with a reorientation of interpretation that approaches the concept multiculturalism by stating the existence of other entities in life (Akhmadi, 2019) which in fact is to have a correlation with the *ummah wasathan* or religious moderation.

*Wasath* with its various derivations is repeated 5 times in the Qur'an, namely in Surat al-Baqarah verse 143, al-Adiyat verse 5, al Maidah verse 89, al Qalam verse 28 and al Baqarah 238. In Arabic *al-wasath* is the noun, its use can be masculine and feminine, single and plural ", then, if the word wasath is based on the word ummat then it means a balanced ummah, and if it is based to Islam, then it becomes moderate Islam, or Islam that carries the concept of deep moderation this will be revealed in al-Maraghi's tafsir (Mughtar, 2013).

Al-Maraghi emphasizes that the moderate people are the chosen and just people, by emphasizing the true meaning of *wasathiyah*, as well as as interpreted by Imam Suyuti, that moderation is the middle of the mean fair, choice and main (Al-Maraghi, 1974) and not on the meaning of figure of speech as expressed by Qurasih Shihab in interpreting *wasathiyah*. moderate Islamic character possessed by Muslims, namely not exaggerating or not underestimating in various issues related to religion and the world. Moderation is a combination of body and spirit, and all aspects that surround it, a way of looking at things as a whole, that is, objectively, comprehensively and consistently (Zamimah, 2015).

## B. METHODS

### 1. Islamic Education Paradigm

The theory of paradigms in science was first developed by Thomas S Khun who stated that paradigms are initial and general theoretical assumptions which are the source of values, laws, methods and applications in science so that they become properties, characteristics and characters. science itself, and it can be said that a paradigm is a perspective, values, ways of solving problems, frameworks of thinking (Lubis & Anggraeni, 2019).

Meanwhile, epistemologically, it was discussed by Usman Abu Bakar that the paradigm of Islamic education which states that in the current era of globalization, the new paradigm of Islamic education is an effort to avoid a dichotomy between the religious sciences and the general sciences, what exists is the quality and competence of knowledge. The Islamic view of the two sciences is interrelated and one unit of the Knowledge of Allah, and in the context of Islamic education it is time

to re-examine the scientific paradigm that will become the basis of the education system in one science that is able to meet the needs of society and the times (Bakar, 2010).

The paradigm of Islamic education has been widely discussed, for example in the angle associated with the transformation of traditional belief systems (Halik, 2016) in this case because of the importance of the Islamic education paradigm which is the determinant in the framework of thinking. In the history of Islamic education, the pattern of integration of knowledge into a unified whole, the culture of integration of knowledge and moderation of religion in Islam is a legacy of civilization that occurred from the beginning of Islam spread with an attitude of moderation and integration of Muslims (Muhammad, 2013). Building religious moderation is building awareness of moderate behavior that must be developed by all elements of society that are adjusted to the level of community understanding. The presence of religion and education becomes a unity. the presence of Islamic educational institutions with the paradigm of the Qur'an and hadith becomes very important to build proper religious moderation.

The character of *wasathiyah* is divided into several principles, namely, justice, balance, and tolerance, and has characteristics consisting of understanding reality, understanding fiqh, leaning towards goodness, calls for peace and openness in responding to differences and an attitude of *istiqamah* which is a must (Zamimah, 2015).

## 2. Translation Of Tafsiriyah

There are two theories for the method of translating the Qur'an, namely literal translation and interpretive translation, on August 17, 1965 the Indonesian Ministry of Religion's translation board stated that the translation was carried out literally/letterically, this was stated in the introduction to the first printing of the Qur'an and the translation. The literal translation of the Qur'an cannot be understood, so other ways will be found to be understood by adding words in brackets or giving notes.

Tafsiriyah translation or what can be called the meaning translation is the translation of the language without being tied to the word order or sentence structure of the source language. This kind of translation prioritizes the accuracy of meaning and intent perfectly with the consequence that there is a change in word order or sentence structure. Therefore, this form of translation is called a meaning translation, because it prioritizes clarity of meaning. The translation written by M. Talib has several advantages, including the meaning that gets to the core of the problem, the choice of words that are easy to understand and in accordance with the interpretation of the commentators, with the interpretation of translation, the reader can immediately understand the meaning of the verse, briefly and clearly. borrow what KH said. Mustafa Ya'qub said that the translation of the Ministry of Religion was still raw and needed to be digested while the tafsiriyah was ready to be eaten. Interpretive translation of the Qur'an into 'Ajam' (non-Arabic) language is so that the reader of the translation understands the meaning and purpose of the Qur'an.

## 3. Methods

The thematic interpretation method is the most popular method of other methods, namely global, comparison and thematic. because this method is in line with today's society who wants instant results, so this thematic method is suitable for this modern society (Yamani, 2015). Thematic interpretation is a method of interpretation which is the answer to the Qur'an by collecting verses of the Qur'an with a single goal, which discusses certain topics and regulates them according to the *asbab nuzul*, the *munasabah* then makes the law (Yamani, 2015). The method used is library research, using the source of the Qur'an Tarjamah Muhammad Talib in this study, while the nature of this research is descriptive-analysis through data that is in the form of primary and secondary data, primary data in the form of the Qur'an and translation by The Ministry of Religion of the Republic of Indonesia, published by Diponegoro, printed in 2005.

The Tafsiriyah method presented by M. Tholib was combined with the translation method from the Ministry of Religion which was then searched for the different points between the two, so that they could directly distinguish between the Tafsiriyah translation and the Lafdhiah translation.

### C. RESULT & DISCUSSION

The development of today's society which is accelerating along with faster technology also creates many problems and challenges, the interpretation of maudhui which then offers a solution to study the Qur'an thoroughly in certain fields or problems, and this method can also establish universal laws for all Muslims with one source, namely the Qur'an (Nazhifah, 2021), (Makhfud, 2016).

Table of meaning of Islamic moderation verse:

No.	Words	In Harfiyah Translation	In translation of Tafsiriyah	Surah: verse
01	وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ	in the middle	Fair people	Al-Baqarah 143
02	حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ	Keep all prayers and wustha prayers. And perform (prayer) for the sake of Allah solemnly.	O believers, take good care of the obligatory prayers and the Asr prayers. Pray with sincerity	Al-Baqarah 238
03	لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةٌ ۚ ۗ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ	Allah does not punish you for your unintentional oaths (to swear), but He punishes you for your deliberate oaths,	O believers, Allah will not punish you because you swear playfully, but Allah will punish you because you swear seriously.	Al-Maidah 89
04	فَوَسَطْنَ بِهِ جَمْعًا	then charged into the midst of the enemy group	And break through to the enemy's midst	Al-Adiyat 5
05	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ	said one of the wisest of them, "Didn't I tell you why you don't glorify (to your Lord)."	Among the owners of the garden there was a man of understanding, he said: "Didn't	Al-Qalam 28

			I say to you: why do you not remember the favors of Allah, then you do good to the poor with your wealth"	
	<b>In the sense of derivation</b>			
01	<p>الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ</p> <p>وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۗ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رَوَاقِينَ ۗ إِنَّنِىنَّ يُعِشِي اللَّيْلَ النَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ</p>	<p>Religious moderation in the balance of nature</p> <p>In the balance of natural phenomena</p>	You will see no flaws in the creation of the merciful God,	Al-Mulk: 3, ar-Ra'd: 3
02	<p>إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تُوَدُّوا الْأَمْثَلِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا</p>	<p>Religious medoeration means fair</p>	Fair	An-Nisa 58
03	<p>وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (٧٧)</p>	<p>religious moderation which means a balanced lifestyle</p>	O Qarun, the gift that Allah has given you, use it to seek reward in the hereafter, but do not forget the necessities of life in this world.	Qasas:77
04	<p>وَاقْصِدْ فِي مَشْيِكَ وَاعْضَضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ</p>	<p>Religious moderate in attitude</p>	Walk politely. Speak in a low voice to other people. Truly the worst sound is that of a donkey	Lukman: 19
05	<p>وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا (9) وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ رَكَاهَا</p>	<p>Religious moderate In morality</p>	<p>For the sake of the human soul and God who created it perfectly</p> <p>Allah has explained to mankind the way of disbelief</p>	As-Syam 7-9

			and the way of Islam  The person who obeys the law of his god he will be safe in the hereafter	
06	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ	Religious Moderate in nation and state	O mankind, indeed We created you from a male and a female, then We made you into nations and tribes, so that you may understand one another.	Hujurat: 13

Religious moderation is based on Maudhuí's interpretation and the meaning of its derivation, there are seven verses in the Qur'an, al-Maraghi in his commentary explains that in general or commonly referred to by al-Maraghi is by ma'na ijmalí that moderation in the Qur'an is an attitude that done by Muslims.

The interpretation of surah al-Baqarah 143 regarding religious moderation in al-Maraghi's interpretation is to mean the chosen people, which al-Maraghi explains that the chosen people are people who are straight, fair from thoughts, actions and morals, in wisdom and problems (Maraghi, n.d.). This has a muhasabah with the letter an-Nisa'58. Religious moderation means fair: verily Allah commands you to convey the message to the experts. Indeed, Allah gives the best teaching.

An-nisa'58 has Asbab Nuzul narrated by Ibn Marduwaih from kalabi from shalih from ibn Abbas about Asbabun Nuzul surah an Nisa' 58: After the city of Mecca fell into the hands of the Muslims in the Mecca fathu incident, the Prophet called Usman Bin Talhah to ask for the key to Ka' sump. Abbas stood up and said: "O Messenger of Allah. By Allah, hand over the key to the Ka'bah to me, so that I may hold the position that has been the holder of irrigation (siqayah)". Hearing these words Uthman Bin Talha withdrew his hand, did not hand over the key to the Messenger of Allah, then the Apostle said: "This is a mandate from Allah". Then the Prophet stood up and opened the door of the Ka'bah and then went out to perform Tawaf at the Baitullah. The angel Gabriel came down to bring God's commandment that the key to the Kaaba be returned to Uthman bin Talhah, then the Apostle immediately carried out God's command after the angel Gabriel read the 58th verse (Srifariyati, 2019).

Moderation of religion in the balance of natural phenomena is explained in the letter *al-Mulk*: 3 which explains that Allah created the seven heavens in layers. Nothing will be seen that is not balanced in Allah's creation. So look again, do you see anything that is flawed?, this is also in harmony with the letter Ar-Ra'du: 3, And He who spreads the earth and makes mountains and rivers on it. And in him He made all the fruits in pairs; He closed the night to the day. Indeed, in that there are signs (of Allah's greatness) for those who think.

Moderation means a balanced lifestyle in Surah Qasas verse 77, seek (reward) the land of the hereafter with what Allah has bestowed upon you, but do not forget your share in this world and do good (to others) as Allah has done good to you, and do not do mischief. on earth.

Religious moderation in attitude in Lukman 19, And make it simple in walking and soften your voice. Verily, the worst sound is the voice of a donkey." ... And soften your voice when you speak so that it does not sound harsh like the voice of a donkey, for verily the worst sound is the voice of a

donkey.". Moderation of religion in moral ash-Sham 7-9 for the sake of the soul and its (creation) perfection, then He inspires him (the way) of evil and his piety, indeed the person who purifies him (the soul) is lucky. Moderation of religion in the nation and state Hujurat: 13. O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you.

Verse 13 of the letter al-hujurat explains that there is no one's glory in the sight of Allah except his piety and He created humans of various nations and tribes so that they know each other and help each other in social life. While Asbab Nuzul from the verse above is: Ibn Abu Hatim has presented a hadith through Ibn Abu Mulaikah who has told that when the conquest of the city of Mecca, Bilal immediately went up to the top of the Kaaba, then echoed call to prayer. Then some people said: "Does this black slave of mine dare to call to prayer above the Kaaba?" some of them said: "If Allah is angry, He will certainly prevent it". Then Allah sent down his word: O mankind, indeed We created you from a single person a man and a woman .... (Surah Al-Hujurat: 13).

Let not some of the believers make fun of other believers. So it should be that no one makes fun of other people whom he despises because of he is in tatters, or because he is disabled in his body or because he is disabled in his body or because he is not fluent in speech. A person of that nature, thus means he persecute oneself by insulting others who are respected by Allah Ta'ala (Al-Maraghi, 1993).

The word of Allah Ta'ala Anfusakum is a warning that a person who has reason will certainly not blame himself. Therefore, he should not criticize others. Because other people are like him too. Because of the words of the Prophet "The believers are like one body. If one member of the body suffers from pain, then the whole body will feel unable to sleep and have a fever."

#### D. CONCLUSION

Moderation of various kinds of coverage, one of which is in Islamic education. In the history of Islamic education, the pattern of integration of knowledge into a unified whole, the culture of integration of knowledge and moderation of religion in Islam is a legacy of civilization that occurred since the beginning of the spread of Islam with an attitude of moderation and integration, this is then paired with the new paradigm of interpretive translation which determines the translation. from the Ministry of Religion because of the literal translation, from this study found differences in the verses with *ladadh wasath* (moderation) between the Ministry of Religion and the translation from M. Talib, which there are differences in expressing *wasath*, in the translation of *tafsiriyah* with just people while in the translation of the Ministry of Religion it is translated with the meaning Medieval people, in Islamic education this verse is important to study, that justice is also needed in Islamic education with a wider translation, not only literally. Suggestions for future research are to dissect the special study of forgotten verses into verses that arise from mistranslation according to M. Talib.

#### REFERENCES

- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Al-Maraghi, A. M. (1974). *Tafsir al-Maraghi* (Jilid 1). Mustafa al-babi Al-Habibi.
- Al-Maraghi, A. M. (1993). *Ahmad Musthofa al-Maraghi, Terjemah Tafsir al-Maraghi (Semarang: PT Karya Toha Putra, 1993)*, 222. PT Toha Putra.
- Amma, B. J. U. Z. (2017). *Tarjamah Tafsiriyah Al- Qur ' Ān Karya M. Thalib*. Universitas Islam Negeri Sunan kalijaga Yogyakarta.
- Bakar, U. A. (2010). Paradigma Pendidikan Islam: Tinjauan Epistemologi. *Millah*, 9(2), 287–300. <https://doi.org/10.20885/millah.vol9.iss2.art8>
- Darlis. (2017). Menyusung Moderasi Islam Ditengah Masyarakat Yang Multikultural. *Rausyan Fikr*, 13(No 2).
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(No 2). <https://doi.org/doi.org/10.19109/intizar.v25i2.5640>
- Habibie, M. L. H., Al Kautsar, M. S., Wachidah, N. R., & Sugeng, A. (2021). Moderasi Beragama Dalam Pendidikan Islam Di Indonesia. *MODERATIO: Jurnal Moderasi Beragama*, 1(1), 121–141.

- Halik, A. (2016). Paradigma Pendidikan Islam Dalam Transformasi Sistem Kepercayaan Tradisional. *Al-Ishlah*, 14(2), 285-293.
- Kemendikbud, K. (n.d.). *moderat @ kbbi.kemdikbud.go.id*.
- kementrian RI. (2019 C.E.). *Moderasi Beragama*.
- Lubis, Z., & Anggraeni, D. (2019). Paradigma Pendidikan Agama Islam di Era Globalisasi Menuju Pendidik Profesional. *Jurnal Online Studi Al-Qur'an*, 15(1), 133-153. <https://doi.org/10.21009/jsq.015.1.07>
- Makhfud. (2016). *Urgensi Tafsir Maudhu'i (Kajian Metodologis)*. 27, 13-24.
- Maraghi. (n.d.). *al-Maraghi juz 2*.
- Muchtar, M. (2013). "Ummatan Wasathan" Dalam Perspektif Tafsir Al-Tabariy. *Jurnal Perspektif Ilmu-Ilmu Agama Kontemporer*, 2(2), 113-129.
- Muhammad, Q. (2013). Membangun Moderasi Beragama umat Melalui Integrasi Keilmuan. In *Alaudin University Press* (Vol. 53, Issue 9).
- Nazhifah, D. (2021). *Hakikat Tafsir Maudhu' i dalam al-Qur ' an*. 1(September), 368-376.
- Srifariyati, N. A. S. (2019). *PRINSIP KEPEMIMPINAN DALAM PERSPEKTIF QS. AN-NISA: 58-59*. 9, 58-59.
- Thalib, M. (2011). *Koreksi Tarjamah harfiyah al-Qur'an Kemenag RI*. Ma'had an-Nabawy.
- Yahya, M. (2012). *Analisis genetik-Objektif Atas al-Qur'an al-Karim: Tarjamah Tafsiriyah Muhammad Thalib*. Pascasarjana.
- Yamani, M. T. (2015). Memahami Al-Qur ' an Dengan Metode. *J-Pai*, 1(2), 283.
- Zamimah, I. (2015). *Al-Wasathiyah dalam al-Qur'an ( STUDI TAFSIR AL-MARÂGHÎ , AL-MUNÎR , AL-WASATHIYYAH DALAM AL-QUR `ÂN ( STUDI TAFSIR AL-MARÂGHÎ , AL-MUNÎR )*