

**INTERPRETATION OF RELIGIOUS MODERATION VERSES:
NADIRSYAH HOSEN'S PERSPECTIVE IN THE BOOK *TAFSIR AL-
QUR'AN DI MEDSOS***



THESIS

Submitted to Faculty of Ushuluddin and Humanities

In Fulfillment of the Requirements

for the Degree of Bachelor in Islamic Theology

Department of Qur'anic Science and Tafsir

By:

Thoriq Nadhif Husein

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**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO**

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With full honesty and responsibility, the author this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

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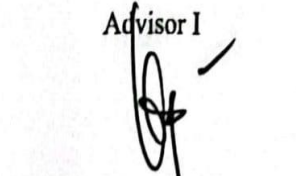
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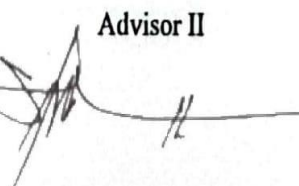
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MOTTO

إِنَّ الدِّينَ يُسْرٌ ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا ، وَاسْتَغِيثُوا بِالْغَدْوَةِ وَالرَّوْحَةِ
وَشَيْءٍ مِنَ الدُّلْجَةِ

“Indeed, the religion is easy. And never will the religion burden anyone except that it makes it easy for him. Therefore, uphold, come close, and give glad tidings! Seek help in the early morning, during the daytime break, and in the early evening.”

(HR. al-Bukhari [39] dan Muslim [2816])

TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arabic-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia in 1987.

The following is an explanation of the guidelines:

1. Consonant

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are denoted by letters and partly denoted by signs, and some by letters and signs at once.

Below is a list of those Arabic letters and their Transliteration with Latin letters.

Arabic letters	Name	Latin letters	Name
ا	Alif	Not denoted	Not denoted
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Ṣā'	Ṣ	Es (with dot above)
ج	Jīm	J	Je
ح	Ḥā'	Ḥ	Ha (with dot below)
خ	Khā'	Kh	Ka and Ha
د	Dāl	D	De
ذ	Ẓāl	Ẓ	Zet (with dot above)
ر	Rā'	R	Er
ز	Zai	Z	Zet
س	sīn	S	Es
ش	Syīn	Sy	Es and Ye
ص	ṣād	Ṣ	Es (with dot below)
ض	ḍād	Ḍ	De (with dot below)

ط	ṭā'	Ṭ	Te (with dot below)
ظ	ẓā'	Ẓ	Zet (with dot below)
ع	'ain	‘	Inverted comma above
غ	Gain	G	Ge
ف	fā'	F	Ef
ق	qāf	Q	Ki
ك	kāf	K	Ka
ل	lām	L	El
م	mīm	M	Em
ن	nūn	N	En
و	wāw	W	We
ه	hā'	H	Ha
ء	Hamzah	‘	Aspostrof
ي	Yā'	Y	Ye

2. Vocal

Vowels are Arabic, like Indonesian vowels, consisting of single or monophthong vowels and double vocal or diphthong vowels.

a. Single Vocals

The single vowel of Arabic is denoted by a sign or vowel, transliterated as follows:

Arabic letters	Name	Latin letters	Name
أ	Fathah	A	A
إ	Kasrah	I	I
و	Dhammah	U	U

b. Double Vowel

Arabic double vowels are symbolized in the form of a combination of letters and letters. The transliteration is in the form of a combination of letters, namely:

Arabic letters	Name	Latin letters	Name
يـآ--	Fathah and yes	Ai	a and i
وـأ--	Fathah and wau	Au	a and u

c. Long Vowels (Maddah)

Long vowels or Maddah whose symbols are harakat and letters, transliteration in the form of letters and signs:

Arabic letters	Name	Latin letters	Name
آ	Fathah and alif	Ā	A and the line above
يـيـ	Fathah and ya'	Ā	A and the line above
يـيـ	Kasrah and ya'	Ī	I and the line above
ؤ	Dhammah and wau	Ū	you and the line above

3. Ta' Marbutah

The transliteration for ta' marbutah is twofold:

a. Ta' marbutah life

Ta' marbutah who lives or receives harakat fathah, kasrah, and dhammah, the transliteration is (t)

b. Ta' marbutah die

Ta' marbutah who died or received breadfruit harakat, the transliteration is (h)

c. If the last word with ta marbutah is followed by a word that uses al clothing and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example:

Rauḍah al-atfāl: روضة الاطفال

4. Shadha (*Tasydid*)

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, the sign of syaddah or the sign of tasydid, in this transliteration the sign of syaddah is denoted by a letter, which is the same letter as the letter marked shadah.

Example:

Zayyana: زَيْنَ

5. Clothing Words

The word clothing in the Arabic writing system is denoted by the letter 'al' but in this transliteration the word clothing is distinguished from the word clothing followed by the letter syamsiyah and the word clothing followed by the letter *qamariyah*.

a. The word clothing is followed by the letter *syamsiyah*

The word clothing followed by the letter Shamsiyah then followed by the letter Shamsiyyah is written according to the first letter of the *Shamsiyyah*.

Example:

Ar-rajulu: الرَّجُلُ

b. The word clothing is followed by the letters *qamariyah*

The word clothing followed by the letter *qamariyah* is then written using the initial letter "al".

Example:

Al-kitābu: الْكِتَابُ

6. Hamzah

It is stated in the front that hamzah is transliterated with an apostrophe, but that only applies to the hamzah located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, then it is not symbolized because in Arabic writing it is alif.

Example:

Sha'un: شَأْنٌ

7. Word Writing

Basically, every word whether fi'il, isim, or harf, is written separately, only certain words whose writing with Arabic letters are usually combined with other words because there are letters or harakat that are omitted. So in this transliteration the writing of the word is also coupled with other words that follow it.

Example:

Fa aufu al-kaifa wa al-mîzāna: فَأَوْفُوا الْكَيْفَ وَالْمِيزَانَ

8. Capital Letters

Although in the Arabic writing system capital letters are not known, in this transliteration they are used as well. The use of capital letters as what applies in EYD, including: capital letters are used to write the initial letters of one's name and the beginning of sentences. If the name of the self is preceded by the word clothing, then what is written with a capital letter is still the initial letter of the name itself, not the initial letter of the word clothing

Example:

al-Alusi: الألوّسى

The use of capital letters for Allah applies only when the Arabic script is complete and if the writing is united with other words, so that any letter or vowel is omitted, capital letters are not used.

Example:

Lillāhi al-amru jamī'an: لله الأمر جميعاً

9. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the science of tajwid. Therefore, the inauguration of Latin Arabic transliteration guidelines (Indonesian Version) needs to be accompanied by tajweed guidelines.

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In the end, the author realizes that the writing of this thesis has not reached perfection in the true sense, but the author hopes that this thesis can provide benefits for the author himself, especially and readers in general, to open scientific horizons in the field of Qur'an and Tafsir.

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ABSTRACT

This thesis research starts from the facts and realities that are happening in today's society, as well as the lack of respect for different religions. This is whether in the real world or cyberspace, there are still those who curse or disrespect other religions. This study focused on the analysis of Nadirsyah Hosen's interpretation of religious moderation verses in the book *Tafsir Al-Qur'an di Medsos* and relevance to today's society. This type of research uses library research with a qualitative approach. The main source of data for this study is the book *Tafsir Al-Qur'an di Medsos* by Nadirsyah Hosen. In data collection, this research used documentation techniques, namely the author will collect several verses of the Qur'an that explain religious moderation. The author's technique for analyzing these data is to use descriptive analysis techniques, which describe religious moderation in general and according to Nadirsyah Hosen. Based on the research that has been done, Nadirsyah Hosen's interpretation of religious moderation resulted in *First*, not cursing other people's deities. *Second*, do not force others to convert to Islam. *Third*, it is not selfish and considers Allah's mercy to only come down on Muslims. *Fourth*, be fair to anyone. And the relevance of the Interpretation of Religious Moderation Nadirsyah Hosen's views on society's behavior today, is the foundation for building social harmony, preventing conflict, and responding to global challenges. Especially in this modern era, hate speech against certain religious groups can easily be carried out using social media. So that between religions can not respect and appreciate each other. By encouraging mutual respect for different religions, society can form a solid basis for positive and side by side living together.

Keywords: *Religious Moderation, Nadirsyah Hosen, Tafsir Al-Qur'an di Medsos*

CHAPTER I

INTRODUCTION

A. Background

Strengthening religious moderation is needed in Indonesia, which is known as a multicultural or plural country, which means that the country consists of diverse tribes, cultures, languages, religions, and traditions. This happens because Indonesia is located between many islands, thus bringing various groups of people with different backgrounds. In 2021, the government recorded an increase in the number of islands in Indonesia to 17,000. In 2020, there were 16,771 islands in Indonesia. With this number, there is an addition of 229 islands from the study in 2021.¹

In addition to having many islands, Indonesia also has the fourth largest population in the world. Based on data from the Central Statistics Agency, Indonesia's population is projected to reach 275.77 million people in 2022. This number increased by 1.13% compared to last year which was 272.68 million people. Indonesia's population is spread from the far west to the east, ranging from Sumatra to Papua with different geographical conditions such as coastal areas, forest edges, rural, urban, lowland and mountainous / highland.²

The different geographical conditions of residence make people in Indonesia have a diverse life that is influenced by their respective cultures as a legacy of each previous generation. In addition, cultural factors from outside that entered Indonesia and the spread of major religions in remote parts of Indonesia made the process of acculturation and assimilation occur and added to the existing cultural diversity. This can be seen in daily life

¹ Kementerian Kelautan dan Perikanan, "Jumlah Pulau," Kementerian Kelautan dan Perikanan, 2022, <https://kkp.go.id/djprl/p4k/page/4270-jumlah-pulau>.

² Monavia Ayu Rizaty, "'BPS: Jumlah Penduduk Indonesia Sebanyak 275,77 Juta Pada 2022' .," DataIndonesia.id, 2022, <https://dataindonesia.id/Ragam/detail/bps-jumlah-penduduk-indonesia-sebanyak-27577-juta-pada-2022>.

such as religion, customs, traditions, customs, livelihoods, arts that are in accordance with the characteristics of these tribes.³

Of the millions of people in Indonesia, there are various ethnic groups living side by side with different backgrounds of life. Based on research conducted by the Central Statistics Agency shows that Indonesia has hundreds of tribal names or even thousands if detailed to its sub-tribes.⁴ Even the Central Statistics Agency has also released that there are more than 300 ethnic groups or ethnic groups in Indonesia or precisely 1,340 ethnic groups according to the BPS census in 2010.⁵

In addition to diversity in ethnic aspects, the Indonesian nation also has diversity in aspects of religious adherents and beliefs. Indonesia gives freedom to its citizens to embrace certain religions. This is explained in the 1945 Constitution of the Republic of Indonesia as the constitutional basis for the Republic of Indonesia to provide freedom for every citizen to embrace a religion or belief as each of them believes. It is implied from the explanation of article 1 of Law Number 1 PNPS of 1965 that the religions embraced by the Indonesian people are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.⁶

Of the diverse religions and beliefs adopted by Indonesians, Islam is the most widely adopted religion in Indonesia. Based on data from the Directorate General of Population and Civil Registration of the Ministry of Home Affairs, Indonesia's population was 272.23 million people in June 2021. Of these, as many as 236.53 million people (86.88%) are Muslims. This means that the majority of Indonesia's population is Muslim. As many as 20.4 million people (7.49%) of Indonesia's population embrace

³ Widiastuti, "Keragaman Budaya Indonesia," *Universitas Darma Persada* 1, no. 1 (2013), p. 8-14, [http://repository.unsada.ac.id/1091/1/21-Article Text-314-2-10-20130905.pdf](http://repository.unsada.ac.id/1091/1/21-Article%20Text-314-2-10-20130905.pdf).

⁴ Badan Pusat Statistik, "Mengulik Data Suku Di Indonesia," *Badan Pusat Statistik. Retrieved November*, no. 0019 (2016).

⁵ Mugia Bayu Raharja, "Fertilitas Menurut Etnis Di Indonesia: Analisis Data Sensus 2010" 12, no. 1 (2017): p. 69–78.

⁶ Megamendung Danang Pransefi, "Aliran Kepercayaan Dalam Administrasi Kependudukan," *Media Iuris* 4, no. 1 (2021), <https://doi.org/10.20473/mi.v4i1.24687>.

Christianity. Then, there are 8.42 million people (3.09%) of Indonesia's population who are Catholic. Indonesia's Hindu population is 4.67 million or 1.71%. Indonesia's Buddhist population is 2.04 million people or 0.75%. Furthermore, as many as 73.02 thousand people (0.03%) of Indonesia's population are Confucian. There are also 102.51 thousand people (0.04%) of the Indonesian population who adhere to aliran kepercayaan (aliran kepercayaan).⁷

These differences are a Grace from God given to man. The Qur'an also teaches that humans were created differently and tribes in order to know each other. This shows that Islam essentially calls upon all human beings towards a common ideal within the framework of the unity of humanity without distinction of race, color, ethnicity, culture and religion.⁸

Therefore, Islam as the majority religion in Indonesia, has a great responsibility to unite other religions. This responsibility needs to be shown by Muslims with good attitudes and interactions with non-Muslims. Muslim social interaction with non-Muslims is an attitude of mutual respect and respect in social affairs based on noble values derived from the teachings of the Qur'an and al-Hadits. ⁹

The Indonesian nation is indeed a religiously diverse nation and has a very large population. However, pluralism at the religious and internal religious levels must be recognized as potential for conflict based on religious issues. In the context of a multi-religious Indonesia where each religion teaches that he is the most right, while the other is wrong, conflicts in the name of religion in Indonesia are classified as problems that are prone

⁷ Kemendagri, "Sebanyak 86,88% Penduduk Indonesia Beragama Islam," *Bisnis Indonesia Resources Center*, 2021.

⁸ Raden J. Nahe, Muhammad Syarief Hidayatullah, and Gasim Yamani, "Multikulturalisme Dalam Pandangan Hukum Islam," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIHES) 5.0 1* (2022), p. 178-182.

⁹ Hapsah Hafid et al., "Komunikasi Sebagai Interaksi Sosial Dengan Non Muslim Dalam Alquran," *RETORIKA : Jurnal Kajian Komunikasi Dan Penyiaran Islam* 5, no. 1 (2023), p. 67-80 <https://doi.org/10.47435/retorika.v5i1.1617>.

to occur.¹⁰ The conflict arises because of differences, although they should be inevitable. If differences are managed properly, conflict can be avoided, it can even be a gift that strengthens fraternal relations and produces peace.¹¹

The conflicts that occur include friction between people between religions. Such as the tragedy of the riots in 1999 and 2011 in Ambon. Not only that, the existence of suicide bombing terror at Makassar Cathedral Church will open up opportunities for similar actions. Many theories have been put forward by experts with regard to some of the above cases. One theory says that the conflict that occurred had nothing to do with religion, because for many years adherents of both religions lived in harmony, peace, and mutual respect. The riots that occurred were solely caused by individual disputes which then provoked the emotions of the masses. In addition, other opinions hold the view that the feud is due to religious factors. Religion is used as a reason by unscrupulous people to fight, terrorize, and kill opponents who have different religious beliefs.¹²

Then, the motive for the conflict was due to several reasons. *First*, conflict is human nature and disposition in nature. Man was created by Allah SWT accompanied by a dynamic heart and mind, so it is very potential to make mistakes. In the Qur'an Surah an-Nisa' verse 28 Allah says that man is weak:

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾ (النساء/4:28)

"And Allah wants to lighten for you [your difficulties]; and mankind was created weak." (An-Nisa'/4:28)

¹⁰ Dkk Juwaini, *Moderasi Beragama Dalam Masyarakat Kultural* (Banda Aceh: Bandar Publishing, 2023).

¹¹ Z Sukawi and Robingun Suyud El Syam, "Teologi Pembebasan: Perbedaan Menjadi Rahmat," *NUansa : Jurnal Penelitian, Pengabdian Dan Kajian Keislaman* 1, no. 1 (2022), p. 26-36, <https://doi.org/10.32699/nuansa.v1i1.17>.

¹² Muhammad Alan Juhri, "Relasi Muslim Dan Non Muslim Perspektif Tafsir Nabawi Dalam Mewujudkan Toleransi," *Riwayah : Jurnal Studi Hadis* 4, no. 2 (December 25, 2018), p. 243, <https://doi.org/10.21043/riwayah.v4i2.4628>.

Wahbah Zuhaili in his tafsir explained that weak means that humans tend to follow lust, shahwat, and anger.¹³ In this situation, lust becomes uncontrollable and often makes the perpetrators commit crimes to murder. Lust transcends reason, and rational reason is unable to control lust which then leads to hatred and anger. Although man was created as a caliph to inhabit the vast earth, forgetfulness does not necessarily disappear from him. If the prophet Adam had the nature of forgetting because of Satan's temptations to violate God's commandments, let alone ordinary people. Forgetting the purpose of life, the purpose of religion (*maqashid al-shari'ah*), and the goals of living in harmony between believers.¹⁴

Second, the motive of diversity and difference. Often diversity and differences in society cause disputes and result in conflict. Even though it has become a *sunatullah* and it is a social fact that humans on earth live in diversity and difference. Differences in terms of physical, thinking, knowledge, intelligence, behavior, cultural differences/diversity, religious differences/diversity, and other differences.¹⁵ Allah also desires this difference, as in His word surah 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 (الحجرات/49:13)

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Al-Hujurat/49:13)

The motive of conflict is due to this difference that often occurs. Then, in general, the above conflicts can be divided into two, namely:

¹³ Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Cetakan 3 (Jakarta: Gema Insani, 2018).

¹⁴ Muhaemin, “Dialektika Multikultural Muslim Indonesia: Konflik Dan Kerukunan Beragama Dalam Perspektif Alquran,” *Journal of Islamic Civilization* 3, no. 2 (December 7, 2021), p. 93–106, <https://doi.org/10.33086/jic.v3i2.2389>.

¹⁵ Muhaemin, *Dialektika Multikultural Muslim Indonesia: Konflik Dan Kerukunan Beragama Dalam Perspektif Alquran*, p. 93-106.

conflicts between religious people and conflicts with followers of other religions. *First*, conflicts between religious communities. Conflicts can occur within the same religion due to different sects. Such is the case in the Sunni and Wahabi conflicts. Wahabi is a sect in Islam shown to be followers of Muhammad bin Abdul Wahhab, who is known as a "radical" and "conservative" adherent of Islam. Wahabi has the main mission of cleansing the teachings of Islam from the practice of heresy, shirk, and khurafat. However, their views and understandings deviate from the Qur'an and hadiths, so they are often criticized by many scholars'. Wahhabis also forbid pilgrimage, celebrating the Prophet's birthday, and tawassul, which are Sunni practices. Therefore, Wahhabis often heresy or even disbelieve the practices of those who become Sunnis.¹⁶

Second, conflict with people of other religions. The nuances of difference and diversity are felt in Indonesia. In Indonesia's multicultural society, religious exclusivity recognizes only truth and salvation unilaterally. This then sparked resistance between religious groups. Many religious conflicts in Indonesia generally arise due to exclusive religious attitudes, as well as competition between religious groups for the support of people who are not based on tolerance, because each uses their strength to win over a competition.¹⁷

In this case, Ma'ruf Amin explained that the cause of conflict between religious communities was deeply caused by two things; First, the weak ideology of harmony in one or each religious community so as to affect the way of view and attitude towards other religions with a pattern of suspicion, accusation, and discredit, even removal. Second, religious broadcasting as a form of provocation and distortion of the teachings of

¹⁶ Nur Fadila, "Dampak Negatif Wahabi Pada Masyarakat," *Journal of Islamic Interdisciplinary Studies* 2, no. 1 (2023), p. 45-54, <https://ejournal.tmiial-amien.sch.id/index.php/nihaiyyat/article/view/71/72>.

¹⁷ Oskar Gultom, "Moderasi Beragama: Cara Pandang Moderat Mengamalkan Ajaran Agama Di Indonesia Dalam Perspektif Fenomenologi Agama," *Perspektif, Jurnal Agama Dan Kebudayaan* 17, no. 1 (2022), p. 35-48.

other religions. Thus resulting in the reverse effect of people of other religions who are provoked.¹⁸

Examples of conflicts with people of other religions include cases of church rejection in Muslim-majority communities. Vice versa, the rejection of mosques in places where the majority of non-Muslims live.¹⁹ On September 7, 2022, a video circulated on social media, which showed the mayor of Cilegon along with his deputy signing a banner rejecting the plan to build a church. The protest against the construction of this church was carried out right in front of the DPRD building and the mayor's office. The reason for the protest was based on claims of an unwritten agreement between community leaders and local clerics in 1975 not to grant permission to build houses of worship other than mosques and prayer rooms. Data from the Central Bureau of Statistics of Cilegon City states that there is not a single church, temple, monastery. Even though the number of non-Muslims in 2019 was recorded at more than 8000 residents. The proposal for the establishment of a church in Cilegon has been carried out since 2006, but was hindered by the rejection of residents around the prospective location of the church. Because of this, Cilegon Christians must travel 50 km to be able to carry out worship on Sunday.²⁰

With these conflicts, the Study of Religious Moderation in Indonesia can be said to be still very much needed to always be narrated. This is considering that the phenomenon of radicalism and fundamentalism in religion is still a challenge for the nation today. Therefore, religious

¹⁸ Gultom, *Moderasi Beragama: Cara Pandang Moderat Mengamalkan Ajaran Agama Di Indonesia Dalam Perspektif Fenomenologi Agama*, p. 35-48 .

¹⁹ Randy Harfian Hamid, "Hak Aksesibilitas Bagi Penyandang Disabilitas Di Rumah Ibadah Dalam Tinjauan Pelayanan Publik Yang Inklusif," *Ekasakti Jurnal Penelitian & Pengabdian* 1, no. 1 (2020), p. 189-196, <https://doi.org/10.31933/ejpp.v1i1.216>.

²⁰ Endang Ekowati Sellindra Rizqutami, Uqbatun Khoir Rambe, "Toleransi Beragama Dalam Q.S Al-Mumtahan 8-9 Tipologi Muhammad Mutawalli As-Sya'rawy Dalam Tafsir As-Sya'rawy," *Anwarul* 3, no. 5 (2023), p. 1097–1109.

moderation needs to continue to be campaigned in order to achieve the ideal of social harmony in differences.²¹

Moreover, Indonesia is now facing the threat of disintegration. The threat of disintegration of the Indonesian nation stems from many liberal and extreme understandings and ideologies that are included in Islamic teachings. *First*, liberalism is a western ideology that wants freedom which is considered a threat because it will have an impact on morals and affect eastern culture, which eventually became known as liberal Islam that is free and uncontrolled. *Second*, many extremist or radical groups spread in Indonesian society due to a lack of sufficient understanding of moderate Islam. When radical ideas about religion develop and transform into movements, radical Islam will divide its people and citizens into at least two groups, "our group" or "our enemy". Other terms are called "minna" or "minhum". At this point, the integrity of one nation is in danger of breaking up and then splitting.²²

Both of these issues have received special attention from the Indonesian government, which is currently advocating for Moderate Islam to counteract these two major currents. This is especially crucial with radical groups, as they pose a threat to the country. Therefore, the enactment of the Government Regulation in Lieu of Law, No. 2 of 2017 on Societal Organizations as a law, and the approval of Law No. 5 of 2018 on Terrorism, are strategic policy achievements in the national security sector that can be utilized by the government and civil society to curb the activities of radical groups in Indonesia, especially (but not limited to) those associated with radical Islamic movements, whether known for using violent approaches or not.²³

²¹ Juwaini, *Moderasi Beragama Dalam Masyarakat Kultural*, p. vi.

²² TGS. Saidurrahman, *Moderasi Beragama (Dari Indonesia Untuk Dunia)* (Yogyakarta: LKIS, 2019).

²³ Subarkah dan Suparno Andhi Setya Budi, "Kedudukan Undang-Undang Keormasan Terhadap Kehidupan Berdemokrasi Di Indonesia," *Fakultas Hukum Universitas Muria Kudus*, 2017, p. 42-49, <https://doi.org/10.24176/sk.v19i1.3220>.

According to Yusuf Al-Qaradhawi, the characteristics of radical groups are, firstly, often claiming sole truth and misleading groups that disagree with them. Secondly, radicalism seems to complicate religion by treating recommended practices as obligatory and disliked practices as forbidden. The phenomenon includes lengthening the beard and raising trousers above the ankles. Thirdly, radical groups often experience an inappropriate overdose of religion. In their preaching, they disregard the gradual methods used by the Prophet. Fourthly, they are rough in their interactions. Fifthly, radical groups easily harbor suspicions against those outside their circle. Sixthly, they easily declare those with different opinions as unbelievers.²⁴

The rise of events that occur today is followed by sharp spotlight from various parties, both from domestic parties and those from outside parties. There have been many cases of blasphemy, hate speech both directly and on social media, destruction of houses of worship, and mutual discredit between one community and another so that these events resulted in the emergence of social conflicts motivated by religion that occurred in the community.²⁵

Some adherents of certain religious teachings often use religious teachings to fulfill their lustful interests and not infrequently also to legitimize their political desires. This act of exploitation in the name of religion ultimately causes religious life to become unbalanced, tends to be extreme and excessive. In this case, religious moderation is very important because it is a way to restore religious practice to its true nature so that religion really functions to maintain human dignity and dignity instead of

²⁴ Saidurrahman, *Moderasi Beragama (Dari Indonesia Untuk Dunia)*.

²⁵ Darmayanti and Maudin, "Pentingnya Pemahaman Dan Implementasi Moderasi Beragama Dalam Kehidupan Generasi Milenial," *Syattar: Studi Ilmu-Ilmu Hukum Dan Pendidikan* 2, no. 1 (2021), p. 40.

damaging it. In the Indonesian context, religious moderation is needed as a cultural strategy in caring for Indonesia.²⁶

Religious moderation will be needed in social life, especially in the life of a multicultural nation. With this moderation, it is expected to save Muslims from intolerance, extremism and violence.²⁷ Religious moderation is a necessary element in order to foster mutual understanding and respect for differences, in the hope of realizing harmony between religious people in society.²⁸

The purpose of religious moderation is to establish order in religious society, protect the rights of religious believers in exercising religious freedom, to establish peace and tranquility in religious life and to create the welfare of religious people. The purpose of religious moderation is none other than to bring harmonization in people's lives as fellow children of the nation.²⁹

Especially in an increasingly sophisticated era, it becomes a challenge for the future. Social media, which now plays a major role in shaping human behavior in dynamic modern life, has a positive impact with its ability to accelerate the dissemination of information. However, on the other hand, the negative impact involves the spread of radical ideas, hate speech, fake news, and other things that have the potential to threaten the defense and sovereignty of the Republic of Indonesia.³⁰ Sometimes social media is also used for certain interests in the wrong way, for example with hate speech that is spread everywhere, giving rise to hatred and division

²⁶ Gultom, "Moderasi Beragama: Cara Pandang Moderat Mengamalkan Ajaran Agama Di Indonesia Dalam Perspektif Fenomenologi Agama." p. 35-48.

²⁷ Darmayanti and Maudin, "Pentingnya Pemahaman Dan Implementasi Moderasi Beragama Dalam Kehidupan Generasi Milenial." p 40-50.

²⁸ Susanti Susanti, "Moderasi Beragama Dalam Masyarakat Multikultural," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 6, no. 2 (October 30, 2022), p. 168–82, <https://doi.org/10.52266/tadjid.v6i2.1065>.

²⁹ Juwaini, *Moderasi Beragama Dalam Masyarakat Kultural*, hal. 157.

³⁰ Mulawarman Hannase Harsih Setiawandari, Adis Imam Munandar, "Ketahanan Individu Pemuda Terhadap Paham Radikalisme," *Journal of Terrorism Studies* 2, no. 2 (2020), p. 3. <https://doi.org/10.7454/jts.v2i2.1025>.

between groups. Or social media is just to find popularity, some want to be known as religious experts, so the "impromptu" ustaz appears.

In today's digital era, fundamentalist ideas that are contrary to Pancasila are increasingly widespread. Especially in Indonesia itself there are many who use social media. In Indonesia alone on October 14, 2021, active social media users were recorded at 170 million people out of a total population of 274.9 million people, and of the 202.6 million internet users, there were 96.4% who accessed the internet using mobile phones with an average use of 8 hours 52 minutes, an increase of around 6.3% compared to 2020.³¹

And the increasingly sophisticated technology makes everything done online, be it work, study, including deepening religion. So religious knowledge today comes from social media which tends to be taken for granted and rushed forward to others without a critical attitude that makes social media a religion for him. Therefore, studying religion through social media without being critical will have fatal consequences for people who access it.³²

Therefore, it needs someone who is an expert in religion who is able to explain and straighten out with misunderstandings that occur on social media. Unfortunately, not many Indonesian scholars are willing to enter the realm of cyberspace. However, there is one scholar who is interested in this matter, namely Nadirsyah Hosen. He is a scholar who is active in social media, ranging from Instagram, Facebook, Twitter, and others. And he is one of the 'ulama' who often glorifies religious moderation.

Prof. H. Nadirsyah Hosen, Ph.D or familiarly called Gus Nadir, actively observes the phenomenon of interpreters of Qur'anic verses who solely rely on translation and take references through social media rather

³¹ Jan Romi Perdana Saragih, Martina Novalina, and Herman Pakiding, "Menggaungkan Moderasi Beragama Melalui Media Sosial," *Prosiding Pelita Bangsa* 1, no. 2 (2021), p. 166-172, <https://doi.org/10.30995/ppb.v1i2.517>.

³² Saragih, Novalina, and Pakiding, "Menggaungkan Moderasi Beragama melalui Media Sosial", p. 166-172.

than tafsir and modern books. Some of them are even misguided because they do not understand the History behind the descent of these verses.

Nadirsyah Hosen is an Indonesian cleric who is now a lecturer at Monash University, which is one of the best law faculties in the world. In addition, he is also Rais Syuriah PCI (Special Branch Manager) Nahdlatul Ulama (NU) in Australia. He is also a very prolific scholar, proven by the many international articles and books he has produced, one of his books is *Tafsir Al-Qur'an di Medsos*.

Although Nadirsyah Hosen has been a lecturer at Monash University, he is an Indonesian cleric who is critical in addressing the problems of Indonesian society. It is evident from one of his works entitled *Tafsir Al-Qur'an di Medsos*, is a work that began with his anxiety about the content of content on social media. And one of the problems discussed in the book is religious moderation. Therefore, the author is interested in examining how religious moderation is in the view of Nadirsyah Hosen in his book *Tafsir Al-Qur'an di Medsos*. In this study, it is hoped that the Islamic community will gain a broader understanding of religious moderation, from the views of Nadirsyah Hosen in the book *Tafsir Al-Qur'an di Medsos*.

B. Research Questions

1. How is the interpretation of Nadirsyah Hosen's on religious moderation verses in the book *Tafsir Al-Qur'an di Medsos*?
2. What is the relevance of religious moderation according to Nadirsyah Hosen in the book *Tafsir Al-Qur'an di Medsos to today's society*?

C. Research Objectives

1. To know the interpretation of Nadirsyah Hosen's on religious moderation verses in the book *Tafsir Al-Qur'an di Medsos*.
2. To find out the relevance of religious moderation, Nadirsyah Hosen's views in the book *Tafsir Al-Qur'an di Medsos to today's society*.

D. Literature Review

To avoid the similarity of research that has been done by previous researchers, which is related to the theme discussed and also Nadirsyah Hosen, the author searches to be used as a reference that what the author produces is not the result of plagiarism from previous researchers.

Some of these works are as follows. *First*, the thesis entitled "Dialectics of Social Media Interpretation (Study of the Interpretation of Nadirsyah Hosen in the Book of *Tafsir Al-Qur'an di Media Sosial*), written by Mutmaynaturihza in 2018, a student from the faculty of Ushuluddin and Islamic Thought, majoring in Al-Qur'an Sciences and Tafsir, Sunan Kalijaga State Islamic University, Yogyakarta. In this thesis, Mutmaynaturihza explained that Nadirsyah Hosen wrote tafsir of the Koran on his Facebook account which was divided into two types, namely having a micro context and a macro context.³³

Second, the thesis entitled "Characteristics of Tafsir Al-Qur'an on Social Media (Analysis of the book *Tafsir Al-Qur'an di Medsos* by Nadirsyah Hosen) written by Parid Maulana, a student from the Faculty of Ushuluddin, majoring in Qur'an and Tafsir, Gunung Djati Islamic University, was written in 2021. This study focuses on explaining how the characteristics in the book *Tafsir Al-Qur'an di Medsos* written by Nadirsyah Hosen.³⁴

Third, a thesis entitled Theme and Epistemology of *Tafsir Al-Qur'an di Medsos* (Study of Nadirsyah Hosen's Interpretation of Al-Qur'an in Social Media), written by Aisya Hanna, student from the Faculty of Usuluddin, Adab and Humanities, Department Science of the Al-Qur'an and Tafsir, UIN Salatiga, in 2021. In this research, Aisya explains that the Themes and Epistemology of Tafsir Al-Qur'an di Media Sosial by Nadirsyah Hosen,

³³ Mutmaynaturihza, *Dialektika Tafsir Media Sosial (Studi Penafsiran Nadirsyah Hosen Dalam Buku Tafsir Al-Qur'an Di Medsos)* (Universitas Islam Negeri Sunan Kalijaga, 2018).

³⁴ Parid Maulana, "Karakteristik Tafsir Alquran Di Media Sosial (Analisis Buku Tafsir Alquran Di Medsos Karya Nadirsyah Hosen).," *UIN Sunan Gunung Djati*, 2020.

namely Nadirsyah Hosen raises several themes in his book entitled “*Tafsir Al-Qur’an di Medsos*”. In general, the themes discussed by Nadirsyah Hosen in his book are the Secret to Understanding the Holy Qur'an, Interpretation of Political Verses, Sowing the Seeds of Peace with the Qur'an, the Qur'an Remains with Meaning and Is Bright in Light. Al-Qur'an. In an epistemological perspective, the source of interpretation that Nadirsyah uses in his book is by combining strong and authentic interpretations of the riwayat with the results of sound ijtihad of thought or bi al ra'y and grouping his interpretations with certain themes to be discussed or using the mawdu'i (thematic method). The validity of the interpretation used by Nadirsyah Hosen is the theory of pragmatism. Because Nadirsyah, in his writing, answers social problems or is able to answer the challenges of the times.³⁵

Fourth, the thesis entitled " Interpretation of Political Verses in the Commentary of the *Tafsir Al-Qur’an di Medsos* by Nadirsyah Hosen", written by Anwar Fatoni in 2023, a student from the Faculty of Ushuluddin Adab and Humanities, majoring in Qur'an and Tafsir, at Kiai Haji Achmad Siddiq State Islamic University. In this study, Anwar examined the book *Tafsir Al-Qur’an di Medsos* by Nadirsyah Hosen which focuses on the interpretation of political verses. Farhan explained that the method used by Nadirsyah Hosen in discussing political verses was thematic interpretation with the style of the Adabi ijtimai'i approach.³⁶

Some of these studies are different from those discussed by the authors. Although there are several studies that discuss religious moderation and that discuss Nadirsyah Hosen, there is no discussion of religious moderation in the book *Tafsir Al-Qur’an di Medsos* by Nadirsyah Hosen. Nadirsyah Hosen himself is an Indonesian cleric who is a teacher in Australia, where Islam is a minority religion. That is the author's interest in

³⁵ Aisya Hanna, “Tema Dan Epistemologi Tafsir Al-Qur’an Di Media Sosial (Studi Karya Penafsiran Al-Qur’an Nadirsyah Hosen Di Media Sosial),” *Skripsi*, 2021.

³⁶ Anwar Fatoni, *Tafsir Ayat-Ayat Politik Dalam Buku Tafsir Al-Qur’an Di Medsos Karya Nadisyah Hosen* (Jember: UIN Kiai Haji Achmad Siddiq, 2023).

researching his work on religious moderation in the book *Tafsir Al-Qur'an di Medsos*.

E. Methods

1. Approach and Types of Research

The approach used by the authors in this study is qualitative. This approach is used in order to analyze data in depth, which then continues at the stage of collecting and searching data from various sources that are recognized for validity.³⁷ While the type of research used by the author in this study is *library research* (literature study). Literature research is a type of research used in collecting information and data in depth through various literature, books, notes, magazines, other references, as well as relevant previous research results, to obtain answers and theoretical foundations regarding the problem to be researched.³⁸

2. Data Sources

Data sources used in this study consist of two types, namely primary data sources and secondary data sources. The primary data source is the book *Tafsir Al-Qur'an di Medsos* by Nadirsyah Hosen. While secondary data sources are in the form of literature, be it journals, books, theses, and so on related to this research.

3. Data Collection Methods

Data collection in this study uses documentation techniques, namely by searching for data and then collecting primary and secondary data from the research of previous scholars and scholars that are relevant to be used in this study.

4. Data Analysis Methods

After the necessary data is collected, both primary and secondary data. Then the next step is to analyze the data using the descriptive method

³⁷ Sugiyono, *Metode Penelitian Pendidikan : Pendekatan Kuantitatif, Kualitatif, Dan R&D* / Sugiyono (Bandung: Alfabeta, 2015).

³⁸ Poppy Yaniawati, "Penelitian Studi Kepustakaan," *Penelitian Kepustakaan (Library Research)*, no. April (2020).

of analysis. The author will look for and research the values of religious moderation contained in the book *Tafsir Al-Qur'an di Medsos*. Then categorize the verses so that they can be analyzed for their moderation value. After that, the author will explore how Nadirsyah Hosen's views on religious moderation in the book *Tafsir Al-Qur'an di Medsos*.

F. Outline of Table of Content

Based on research conducted by the author, the author busts the systematics of discussion in this thesis consisting of five chapters. The arrangement is as follows:

The first chapter, in this chapter contains an introduction consisting of background, problem formulation, research objectives, previous studies, research methods, and discussion systematics.

The second chapter of this chapter discusses an overview of religious moderation and the views of the interpreters on religious moderation and discusses the digital interpretation of the Qur'an.

The third chapter, in this chapter discusses the biography of Nadirsyah Hosen and an overview of Nadirsyah Hosen's work, *Tafsir Al-Qur'an di Medsos*. Furthermore, discussing religious moderation according to Nadirsyah Hosen in the book *Tafsir Al-Qur'an di Medsos*.

The fourth chapter, in this chapter contains an analysis of Nadirsyah Hosen's views on Religious Moderation in the book *Tafsir Al-Qur'an di Medsos*. Then continued with the relevance of Nadirsyah Hosen's interpretation of the behavior of society today.

The fifth chapter, contains the conclusion of the research results and also the advice of the author.

CHAPTER II

RELIGIOUS MODERATION IN THE QURAN

A. Understanding Religious Moderation

Moderation originates from Latin moderation, meaning moderation (not excessive either no shortage). Moderate is also interpreted as Self-control from excessive attitudes and lack. In the Big Indonesian Dictionary there are two meanings of moderation, namely reducing violence and avoid extremes. If anyone said, “that person is moderate,” that means people this is considered normal, normal and not extreme.¹

If interpreted in Arabic, moderation is more understood by *wasat* or *wasatiyyah*, which is has the same meaning as the word *tawassut* (middle), *I'tidal* (fair) and *tawazun* (balanced). People who apply the principles of *wasatiyyah* can be called *wasith*. The word *wasit* has even been absorbed inside In Indonesian, the word 'referee' has three the meaning of intermediary or intermediary, mediator/divider/reconciler, and leader in match.²

Moderation comes from the word moderate it means taking the middle path, it means not leaning right or left. This attitude is one of the characteristics Islam. Many literatures define the concept of Islam moderate, one of whom is as-Salabi who argue that moderates (*wasatiyah*) have has many meanings, namely between two ends, chosen (*khiyar*), fair, best, special, and something in between good and bad. In line with as-Salabi, Kamali gives the meaning of *wasatiyah* with *tawassut* (middle), *'itidal* (perpendicular), *tawazun* (balanced), *iqtishad* (not excessive) While Qardlawi gives a broader understanding to *wasatiyah* such as justice, *istiqamah* (straight), to be chosen or the best, security, strength and unity.³

¹ Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 15 .

² Kementerian Agama RI, *Moderasi Beragama*, p. 16.

³ Ihsan and Irwan Abdullah, “Interpretation of Historical Values of Sunan Kudus: Religious Moderation in Indonesian Islamic Boarding Schools,” in *Proceedings of the*

Imam Al-Ashfahani gave an understanding of the word *al-wasat* with a middle point, balanced not too to the right and not too to the left, which contains the meaning of justice, mysticism, kindness, security, and strength.⁴ Whereas according to Ibn 'Assyria, the word "*wasat*" has two definitions. First, etymologically the word *wasat* is something that is in the middle, or something that has two ends that have the same size. Second, in terminology the word *wasat* is a value and teaching in Islam that is based on a straight and middle mindset.⁵

Related similarities between *al-wasat* and moderate are also explained in the book *Construction of Moderate Islam*. In the book it is explained that the word moderate in Arabic is known as *al-wasathiyyah*. The definition of moderation in the book is not too extreme to the right, i.e. over-textual, and neither too extreme to the left, i.e. over-contextual. Moderates always promote a balance between text and context, between revelation and reason. Because both are truths that come from Allah Almighty. To ignore one of them is to abandon some of God's truth.⁶

The Ministry of Religious Affairs of the Republic of Indonesia said that the two extremes left and right cannot be a blessing for the people because it eliminates the existing plurality, so it is very important that every religious leader in all religions teaches the Holy Book to the people completely and contextually without losing the substance of teaching from the text of the Holy Bible that is believed.⁷

Moderation means moderate, as opposed to extreme or excessive in addressing differences and diversity. Religious moderation is a middle way

International Conference on Engineering, Technology and Social Science (ICONETOS 2020), vol. 529 (Atlantis Press, 2021), <https://doi.org/10.2991/assehr.k.210421.121>.

⁴ Hakimah, *Konsep Ummatan Wasathan Dalam Beragama Dan Bernegara Menurut M. Quraish Shihab Dan Hamka* (Jember: IAIN Jember, 2020), p. 21.

⁵ Mukhlis Lubis Afrizal Nur, "Konsep Wasathiyah Dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrîr Wa At-Tanwîr Dan Aisar At-Tafâsîr)," *An-Nur* 4, no. 2 (2015), p. 205–25.

⁶ Dkk Muammar Bakry, *Konstruksi Islam Moderat "Menguak Prinsip Rasionalitas, Humanitas, Dan Universalitas Islam"* (Yogyakarta: Lembaga Ladang Kata, 2017), p. 49.

⁷ Saragih, Novalina, and Pakiding, "Menggaungkan Moderasi Beragama Melalui Media Sosial," p. 166-172.

in living religious diversity in Indonesia. Moderation and Nusantara culture go hand in hand and do not justify each other and blame the other's religion and local wisdom. Moderation does not contradict each other but rather seeks a point of resolution tolerantly. In the context of religion, there is a tendency to polarize religious believers in two groups when understanding religious texts. One group overvalues the text and ignores the faculty of reason altogether. The text of Scripture is understood and then realized without understanding the context of the Scriptures. Some groups refer to conservatives while others are called liberals, groups that overvalue reason and ignore the text itself.⁸

The word moderation is usually juxtaposed with the word religious. The meaning of religion itself is a person who adheres to a certain religion. In other words, the meaning of religious moderation based on the above understanding is that religious moderation is a moderate religious way of viewing, namely understanding and practicing religious teachings with no extremes, both extreme right (very rigid religious understanding) and extreme left (very liberal religious understanding).⁹

Religious moderation is an attempt to implement the noble values of religious teachings that are believed in the life of a plural and complex society. The aim is to create inter- and inter-religious harmony. The concept of religion that must be understood is not to carry out, not to impose the will and impose certain religious understandings on others, this is a wrong understanding that must be corrected so that there is no misunderstanding in interpreting the concept of religious moderation¹⁰

So religious moderation is a moderate way of looking at religion, namely understanding and practicing religious teachings with no extremes,

⁸ Gultom, "Moderasi Beragama: Cara Pandang Moderat Mengamalkan Ajaran Agama Di Indonesia Dalam Perspektif Fenomenologi Agama.", p. 35-48.

⁹ Massoweang Abdul, *Moderasi Beragama Dalam Lektur Keagamaan Islam Di Kawasan Timur Indonesia*, Lipi Press, 2021, p. 12.

¹⁰ Darmayanti and Maudin, "Pentingnya Pemahaman Dan Implementasi Moderasi Beragama Dalam Kehidupan Generasi Milenial.", p.40-50.

both extreme right and extreme left. Extremism, radicalism, *hate speech*, to fractured relations between religious communities, are problems faced by the Indonesian nation today. By analogy, moderation is like a movement from the periphery that always tends to go to the center or axis (*centripetal*), while extremism is the opposite movement away from the center or axis, towards the outermost and extreme sides (*centrifuges*).¹¹

If elaborated further, there are at least three main reasons why religious moderation is necessary. *First*, one of the essences of the presence of religion is to preserve the dignity of man as a noble creature created by God, including guarding against losing his life. That's why every religion always carries the mission of peace and salvation. To achieve that, religion always presents teachings about balance in various aspects of life; Religion also teaches that safeguarding human life should be a priority; To lose one life is to take the life of the entire human race. Religious moderation upholds human values.

Extreme people often get caught up in religious practices in the name of God just to defend His majesty while leaving aside the human aspect. Religious people in this way are willing to demean their fellow human beings "in the name of God", whereas safeguarding humanity itself is part of the core teachings of religion. Some people often exploit religious teachings to fulfill their lust, animal interests, and not infrequently also to legitimize their political desires. These acts of exploitation in the name of religion cause religious life to become unbalanced, tend to be extreme and excessive. So, in this case, the importance of religious moderation is because it is a way of restoring religious practice to its essence, and for religion to actually function to preserve human dignity and dignity, not vice versa.

Second, thousands of years after religions were born, people grew and diversified, tribes, nations, skin colors, scattered in various countries

¹¹ Juwaini, *Moderasi Beragama Dalam Masyarakat Kultural*, p. 149.

and regions. Along with the development and spread of mankind, religion also developed and spread. The works of earlier scholars written in Arabic were no longer adequate to accommodate the entire complexity of the humanitarian question. Religious texts also undergo multiple interpretations, truth becomes multiplied; Some religious believers no longer cling to the essence and essence of their religious teachings, but are fanatical about the interpretation of the truth they like, and sometimes interpretations that are in accordance with their political interests.

Third, specifically in the Indonesian context, religious moderation is needed as a cultural strategy in caring for Indonesia. As a very heterogeneous nation, since the beginning the founders of the nation have succeeded in passing down a form of agreement in nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which has clearly succeeded in uniting all religious, ethnic, linguistic, and cultural groups. Indonesia is agreed not to be a religious state, but also does not separate religion from the daily lives of its citizens. Religious values are maintained, combined with the values of local wisdom and customs, some religious laws are instituted by the state, religious and cultural rituals are intertwined with harmony and peace.¹²

B. Foundation of Religious Moderation

Religious moderation is a value most suitable to be implemented for the benefit of Indonesia. The character values are moderate, fair and balanced as the key to managing national diversity Indonesia. Every community has rights and equal and equal obligations in developing a harmonious life together is in order build the nation and state.¹³

Religion has paid attention to this since ancient times. Islam calls its people the '*ummatan wasaṭan*' as a hope that they can appear to be the chosen people who always mediate or fair. Islam is so rich in conceptual

¹² Juwaini, *Moderasi Beragama Dalam Masyarakat Kultural*, p. 149.

¹³ Kementerian Agama RI, *Moderasi Beragama*, p. 24.

terms moderation which is discussed in other words diverse. As in the Qur'an, Surah Al-Baqarah: 143.

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 لَرءُوفٌ
رَحِيمٌ ﴿١٤٣﴾ (البقرة/2:143)

“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.” (Al-Baqarah/2:143)

This verse gives the meaning that, attribute *wasatiyyah* which is associated with a Muslim community must be placed in relationship problems community with other residents. Therefore, if *wasat* understood on the issue of moderation, ia demands that Muslims become witnesses and at the same time witnessed, it is order to become an example for other people. On the same time they looked at the Prophet Muhammad SAW is an example that should be imitated as a witness justify all his behavior.¹⁴

In the verse mentioned *ummatan wasatan*, In tafsir At-Tabari, the word *ummatan wasatan* means mediator (judge). Then in the tafsir of Al-Qurthubi there are 3 meanings, first namely as a just religion, second, as a mediator and third, as the chosen people.¹⁵ The Qur'an has touched on this issue through surah Al Baqarah verse 143 on how to be moderate in religion,

¹⁴ Kementerian Agama RI, *Moderasi Beragama*, p. 24.

¹⁵ Zukhruful Irbah et al., “Implementasi Konsep Moderasi Beragama: Rekonsiliasi Terhadap Konflik Pengeras Suara Di Masjid,” *AT-TAISIR: Journal of Indonesian Tafsir Studies* 2, no. 2 (2023), p. 87-96, <https://doi.org/10.51875/attaisir.v2i2.91>.

including the rights and duties towards other religions. Allah made the people of the Prophet Muhammad the best people.

Furthermore, al-Tabariy said that Allah referred to the people of Muhammad as '*ummatan wasaṭan*' because of their concept of balance in religion, where they were not like the Nasharas who were very excessive in priestly life (*tarahhub*) and excessive in reverence for the Prophet Jesus (as), nor were they like the Jews who actually greatly underestimated the religion of their God, by changing His verses, beliing and killing His Apostles. However, the people of Muhammad (peace be upon him) are people who are in a position between the two groups above. Therefore, Allah (swt) calls them '*wasatān*' because basically the most favored business of Allah (swt) is the middle one.¹⁶

According to Ibn Kathir the word *wasat* here is the best choice. As it is revealed that the Quraysh are the chosen Arabs, both in nasab and residence, meaning the best as the Holy Prophetsa said. *Wasaṭan fi Qaumih* which means he is the best and noblest person.¹⁷

While *ummatan wasaṭan* according to M. Quraish Shihab is a moderate people, who do not tend to the left and right so that it leads to a fair attitude, and a people who witness and are witnessed by all parties, and he is used as an example. The characteristics of *ummatan wasaṭan* according to M. Quraish Shihab can be divided into eight characteristics. First, have faith in Allah Almighty and His Messenger. Second, constancy. Third, wisdom. Fourth, unity and unity and brotherhood. Fifth, justice. Sixth, example. Seventh, balance in carrying out Islamic teachings and guidance. And eighth, inclusive (open).¹⁸

¹⁶ M Muchtar, "Ummatan Wasathan' Dalam Perspektif Tafsir Al-Tabariy," *Jurnal Perspektif Ilmu-Ilmu Agama Kontemporer* 2, no. 2 (2013): 113–29, <https://journal.unismuh.ac.id/index.php/pilar/article/view/455/397>.

¹⁷ Muhammad Arfain Andi Abdul Hamzah and Terhadap Tafsir, "Ayat-Ayat Tentang Moderasi Beragama," *Tafsere* 9 (2021), hal. 27–45.

¹⁸ Abdul Rauf, "Ummatan Wasatan Menurut M. Quraish Shihab Dalam Tafsir Al-Misbah Dan Relevansinya Dengan Nilai-Nilai Pancasila," *Journal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 20, no. 2 (2019), p. 223–243, <https://doi.org/10.14421/qh.2019.2002-06>.

Broadly speaking, the verse deals with the explanation of the change in direction of the Qibla which originally faced Jerusalem in the State of Palestine which was changed to face the Kaaba in the city of Mecca. From the change in the direction of Qibla it makes it clear who is the one who follows the Prophet and who is the one who continues to embrace Christianity and Judaism. Therefore, for people who follow the Holy Prophets, praying facing the direction of Qibla, that person is the best person (*ummatan wasaṭan*), or one who gets guidance from Allah.¹⁹

In addition to the above verse, there are four other verses that contain the word *wasat* with its various derivations, among others, QS. Al-'Adiyat/100: 5, QS. Al-Maidah/5:89, QS. Al-Qalam/68: 28, QS. Al-Baqarah/2: 238.²⁰ Basically the use of the term *wasat* in these verses can refer to the meaning of "middle, fair and elect"

In addition to the above verses, which textually indicate the word *wasat* in the Qur'an, there are also verses that contextually contain the meaning of religious moderation. Here the author will mention some verses in the Qur'an that contain the meaning of religious moderation:

1. Surah Al-Baqarah Verse 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ (البقرة/2:256)

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Al-Baqarah/2:256)

¹⁹ Andi Abdul Hamzah, “Ayat-Ayat Tentang Moderasi Beragama.”, p. 27-45.

²⁰ M Muchtar, “Dialektika Multikultural Muslim Indonesia: Konflik Dan Kerukunan Beragama Dalam Perspektif Alquran,” *Jurnal Perspektif Ilmu-Ilmu Agama Kontemporer* 2, no. 2 (2013): p. 93–106.

Buya Hamka considers or interprets religious moderation based on QS. al-Baqarah verse 256 as a warning that Islam does not allow coercion in embracing religion. For him, coercion in embracing religion makes one's religion false and can cause opposition.²¹

While Ibn Kathir says that it is not permissible to force anyone to embrace Islam, because it is clear enough that Allah's instructions and evidences are clear, so there is no need for coercion on someone to enter it, but whoever is instructed by Allah to convert to Islam, covered in his chest, and the light of his knowledge then he has entered it based on information and evidence. And whosoever God blinds his heart, conceals his hearing and sight, then it is useless for his entry into this religion by force.²²

The above verse indicates a prohibition against forcing others to embrace their beliefs, because it is God who gives every creature the will to be at peace. Meanwhile, coercion can cause people to no longer feel peace. So it can be concluded that there is no element of coercion on non-Muslims to embrace or embrace Islam. However, in the text of this verse it is clear that the true path that Allah pleases is the religion of Islam.

2. Surah Yunus Verse 99

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿١٠٩﴾
(يونس/10:99)

“And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?” (Yunus/10:99)

The information of this verse shows and confirms that forcing non-believers to adopt a particular religion is not justified, because faith derived

²¹ I Ansari and M Alzamzami, “Moderasi Agama Perspektif Buya Hamka Dalam Tafsir Al-Azhar Qs. Al-Baqarah: 256,” *Al-Wasatiyyah Journal of Religious Moderation* 1, no. 2 (2022): p. 106–30.

²² Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adzim* (Bairut: Dar al-Fikr, 1984), p. 223.

from coercion will not be beneficial and beneficial for them. This statement is reinforced by the last sentence of the verse "afaanta tukrihu naas?" the question sentence in the verse is a form of denial. Dhamir takes precedence before fi'il to show that violating Allah's will is impossible and impossible to force.²³

When al-Nawawi interpreted verse 99 of Surat Yunus, he said that it is possible for all mankind to believe so that they have the same belief, but Allah Almighty does not want that. Therefore, according to al-Nawawi, man has no right to force someone of different faiths to believe in Him. Because in principle man does not have the 'qudrah' to change one's beliefs without hidayah from Him.

3. Surah Al-Mumtahanah verses 8-9

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

المتحنة/60: 8-9

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.” (Al-Mumtahanah/60:8-9)

Allah commands and does not forbid to be kind and just to anyone who is a person, even those of different religions and hindered by race, ethnicity and religion. So as to create a sense of tolerance between each other as long as the person does not fight and disturb in religious matters

²³ Muhaemin, “Dialektika Multikultural Muslim Indonesia: Konflik Dan Kerukunan Beragama Dalam Perspektif Alquran”, p. 93-106.

and Allah does not forbid to do good to the unbelievers who connect the bonds of familiarity and do good to their neighbors so that social interaction can be established so that a sense of peace and mutual love can be established for each other.²⁴

In as-Sha'rawy's interpretation of QS. Al-Mumtahanah 8-9, where he explained a sabab nuzul ayat yang tells about the question of the companions to the Holy Prophet about the intimacy of their relatives who did not convert to Islam, whether they could still do good to them or not, then to answer that question, Allah Almighty sent QS. Al-Mumtahanah 8-9 in response to their anxiety. In that verse there is an affirmation that it is not forbidden to do good to non-Muslims in the least.²⁵

The question posed by the Companions to the Holy Prophetsa about whether it is still permissible to be on good terms with their relatives who do not embrace Islam is the desire to live together in peace despite different beliefs. And that ability is answered by the descent of QS. Al-Mumtahanah 8-9 is a religious foundation that affirms that the desire to live together in peace is a teaching of Islam.²⁶

4. Al-Hujurat verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ (الحجرات/49:13)

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Al-Hujurat/49:13)

²⁴ Faishal Faza, Adliyah Ali, and Asep Dudi Suhardini, “Implikasi Pendidikan Menurut Quran Surat Al-Mumtahanah Ayat 8 Tentang Toleransi Antar Umat Beragama,” *Prosiding Pendidikan Agama Islam* 5, no. 2 (2019), p. 373–76.

²⁵ Muhammad Mutawalli Sya'rawi, *Tafsir Sya'rawi* (Medan: Duta Azhar, 2006).

²⁶ Sellindra Rizqutami, Uqbatun Khoir Rambe, “Toleransi Beragama Dalam Q.S Al-Mumtahan 8-9 Tipologi Muhammad Mutawalli As-Sya'rawy Dalam Tafsir As-Sya'rawy”, p. 93-106

On QS. Al-Hujurat verse 13 there are differences in gender, ethnicity and nation that teach respect for each other. In moderation, respect for differences is a value of tolerance, that is, respect for the behavior and position of others does not mean correcting it, nor does it mean agreeing to follow and justify it. Tolerance is not justified in the realm of faith and divinity. Worship procedures must be in accordance with each ritual and place. Tolerance is an attitude of mutual respect with various differences to maintain harmony and as an effort to prevent conflict.²⁷

In addition, there is also the word *ta'arafu* which is syllabic in origin *'arafu*, meaning to know. When viewed from the patron, the word used by the word *ta'arafu* in the verse contains reciprocal meaning. From this reciprocal relationship, it indirectly contains the meaning of a command to humans to know each other. Because by knowing each other one can take lessons or experiences from people we already know. So that the more benefits we can take.²⁸

In the book of Tafsir Munir explains about some prohibitions on attitudes that must be avoided between one believer and another. Some of these attitudes include not reproaching, gossiping, ridiculing, or pitting. However, Allah commands people to treat others equally (*musawah*), because basically all humans are the same who distinguishes only piety, goodness, and morals possessed by a person.²⁹

Based on the description above, if the word *wasatan* is based on the word *ummah* then it can be interpreted that *ummatan wasatan* is 'Muslims who are chosen as people who are in the middle position, fair in handling things so that they become the best and most perfect'. One thing that is very

²⁷ Intan Gandini, *Nilai Moderasi Beragama Dan Multikultural Pada QS. Al-Hujurat Ayat 13 Dalam Tafsir Al-Mishbah* (Ponorogo: Institut Agama Islam Negeri Ponorogo, 2023), p. 45, http://etheses.iainponorogo.ac.id/25164/1/201190109_INTAN_GANDINI_PAI.pdf.

²⁸ Mawi Khusni Albar Siti Aisah, "Telaah Nilai-Nilai Pendidikan Sosial Dari Q.S Al Hujurat: 11-13 Dalam Kajian Tafsir," *Arfannur* 2, no. 1 (2021), p. 11–13, <https://doi.org/10.24260/arfannur.v2i1.166>.

²⁹ Az-Zuhaili, *Tafsir Al-Munir*.

interesting to note is that the word *wasatan* (middle, middle, middle) is found in the 143 verse of surah al-Baqarah which totals 286 verses. That means, in terms of placement alone, the word *wasatan* is right in the middle of surah al-Baqarah.³⁰

Not only that, Pancasila is the state ideology which glues together the elements of the Indonesian nation, this too is the basis of national and religious life moderate. This makes Pancasila a the most important foundation of religious and national moderation in Indonesia. Pancasila is able to realize the country's vision pluralistic, meaning there is no particular religion have special rights.³¹

From the day of birth on June 1 1945, Pancasila has become a philosophical basis for national life and Indonesian citizens. Pancasila is foundation, spirit, and basic philosophy of the country uniting various nations, islands, languages, and religion into the *Bhinneka Tunggal Ika* orientation. Pancasila is the middle way and solution to desires parties who want to establish an Islamic state or secular state.³²

Pancasila is in the middle position between Islamic ideology, and Indonesian nationalist ideology. Therefore, Pancasila is the most important foundation for deep moderation religious, national and state life Indonesia. National ideology and acceptance of Pancasila as the only principle must be accompanied by an attitude *tawasut*, *I'tidal*, and *tawazun*.³³

A moderate attitude brings good benefits to religion, nation and state. With a low attitude careful, he can avoid harm caused by religious

³⁰ Farhan Triana Rahman, *Moderasi Beragama Menurut Sayyid Qutb (Kajian Sosio Historis Penafsiran Sayyid Qutb Pada QS Al-Baqarah Ayat: 143 Dalam Kitab FiZhilali Al-Qur'an)* (Surakarta: Universitas Muhammadiyah Surakarta, 2021), [https://eprints.ums.ac.id/90071/11/Naskah Publikasi revisi lg.pdf](https://eprints.ums.ac.id/90071/11/Naskah_Publikasi_revisi_lg.pdf).

³¹ Kementerian Agama RI, *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama* (Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama RI bekerja sama dengan Indonesian Muslim Crisis Center (IMCC), 2019), p. 11.

³² Kementerian Agama RI, *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama*, p. 11.

³³ Kementerian Agama RI, *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama*, p. 14.

idealism based on or motivated by radicalism and extremism. This can prevent acts of terrorism in the name of religion and can protect religion, soul, mind, property, descendants, or anything named *al-dlaruriyat al-khamsah*.³⁴

C. Characteristics of Religious Moderation

The character of religious moderation is required openness, acceptance and cooperation of the group individual. Therefore, everyone who hugs religion, tribe, ethnicity, culture and others must be mutually related understand each other, and learn to train each other ability to manage and overcome differences religious understanding.³⁵

One of the basic principles of moderation Religion means always maintaining a balance between two things. For example, the balance of revelation and reason, physical and spiritual, rights and obligations, and between interests individual and common interests. Balance between necessity and spontaneity, between religious texts and ijihad religious figures, between ideals and reality, and between past and future. This is what is called the essence of religious moderation and fairness and balance for seen, addressed and put into practice.³⁶

These two values, namely fairness and balance, become easier to form if one has three main character. These three characters are wisdom sincerity and courage. In other words, attitude balance in religion is always on the right path middle. This attitude is easy to implement if someone have sufficient religious knowledge to be wise, don't want to win just by interpret the truth of others, and always walk neutral in expressing his views.³⁷

It can also be said that there are three conditions the fulfillment of a moderate attitude in religion, namely: have extensive knowledge, able to

³⁴ Kementerian Agama RI, *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama*, p. 25.

³⁵ Kementerian Agama RI, *Moderasi Beragama*, p. 15.

³⁶ Kementerian Agama RI, *Moderasi Beragama*, p. 19.

³⁷ Kementerian Agama RI, *Moderasi Beragama*, p. 20.

control emotions not to exceed limits and always be careful. If it is further simplified, it could be three words, namely knowledgeable, virtuous and careful.³⁸

The concept of the character of religious moderation What Islam offers is *tawazun* (balance), (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *syura* (discussion), *işlah* (reform), *aulawiyah* (prioritizing priorities), *taṭawwur wa ibtikar* (dynamic and innovative).³⁹

Apart from that, there is also religious moderation principles related to Islamic concepts *wasatīyah* include:⁴⁰

a. *Tawassuṭ* (taking the middle path)

Tawassuth is the middle or middle stance intermediate between the two attitudes. That means, not too far to the right (fundamental) and too far to the left (liberal). Tawassuṭ's attitude makes Islam easily accepted in all fields. Tawassuṭ character in Islam it is always the middle point placed by Allah SWT. Tawassuṭ value as Islamic principles must be applied in all fields so that it is an expression of Islam and religion Muslims become witnesses to judge whether it is true or not all human attitudes and behavior are wrong.

One thing that is important to pay attention to in implementing tawassuṭ is, first, no too harsh and rigid in spreading the teachings religion. Second, it is not easy to deny faith other Muslims due to differences in understanding religion. Third, position yourself in life in society, always adhering to principles brotherhood (*ukhuwah*) and tolerance (*tasamuh*), as well as living side by side with other Muslims and people who practice other religions.

b. *Tawazun* (continuous)

³⁸ Kementerian Agama RI, *Moderasi Beragama*, p. 20-21.

³⁹ Ihsan and Abdullah, "Interpretation of Historical Values of Sunan Kudus: Religious Moderation in Indonesian Islamic Boarding Schools", p. 849.

⁴⁰ Kementerian Agama RI, *Implementasi Moderasi Beragama Dalam Pendidikan Agama Islam* (Jakarta: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa, 2019), p. 10-16.

Tawazun is understanding and practice regarding balanced religions, including all aspects of life both in this world and the hereafter, with firmly upholds the principle that differentiates between deviations and differences. Tawazun also means grant rights without adding or subtracting.

Tawazun is the ability to act balance individual life and therefore it is very important in the life of an individual as a Muslim, as a human being, and as community members. Through an attitude of tawazun, the people Islam can achieve true inner prosperity in the form of peace of mind and calmness of birth and feel calm in your life activities.

c. *I'tidal* (straight and firm)

Linguistically, *i'tidal* has a straight meaning and firm. That is, it's impossible to put something on place, exercise their rights proportionally, and fulfill its obligations. *I'tidal* is part of applying justice and ethics to all Muslims. Justice ordered by Islam has been declared by Allah to be implemented with fair. It means mediocre and balanced in all aspects of life with show good deeds.

Justice means achieving equality and balance of rights and obligations. Human rights should not be limited due to obligations. Without enforcement of justice, religious values feel dry and meaningless because justice affects the lives of many people.

d. Tasamuh (tolerance)

Tasamuh means tolerance. In the language dictionary In Arabic, the word tasamuh comes from the original form of the word samah, samahah, meaning generosity, forgiveness, ease and peace. By Etymologically, tasamuh means to accept lightly or tolerate it. Meanwhile, in terms of terms tasamuh means to tolerate, easily accept or accept differences.

Tasamuh is a person's attitude, which manifested in his willingness to accept views and opinions differ, though disagree. Tasamuh or close tolerance in relation to issues of freedom or independence from human

rights and order social life, which makes it possible tolerance for differences of opinion and belief individual.

Tasamuh people always respect, allow, and permit attitudes, opinions, views, beliefs, customs, behavior, which is different from his attitude. Tasamuh means listen and respect other people's opinions. If tasamuh means the size of the soul, the breadth of the mind, broad chest, then ta'ashub means small soul, shortness of heart, narrow chest.

e. *Musawah* (egalitarian)

Linguistically, *musawah* means equality. Meanwhile, in terms of terms, it means equality and respect for humans as God's creation. Every human being has the same dignity and worth, without distinction of gender, race or ethnicity.

f. *Syura* (deliberation)

The word *Syura* means to mention, declare or submit and take something. *Syura* or deliberation is mutual mention and negotiate or ask each other and exchange opinion about a matter. Discussion has a high position for Islam. In besides being commanded by Allah, deliberation is essentially meant in order to create a social order democratic. On the other hand, deliberation is a form respect for figures and leaders of the people to participate in affairs and interests together.

Mukhsin also mentioned the principles be a moderate Islamic character, namely:

a. The Qur'an is an open book

For moderate Islam, the Koran is a very central guideline in people's live Islam. From an interpretive point of view, the Qur'an is an open book, which has produced interpretive corpora, namely the results of interpretive activities Muslims according to circumstances and developments era.

b. Justice

From a moderate point of view, the core concept in Islam, namely monotheism and justice. Justice is the spirit in society, nation and patriotic. As a rule, all Islamic teaching leading to the realization of just living conditions, because a fair situation will approach piety.

c. Equality

From a Moderate Muslim perspective, it is clear to see that Islam is at the forefront flying the flag of equality and dignity man. Equality is the basis of the paradigm to affirm the moderate Muslim vision. Which is one of the basic missions of Islam destruction of discriminatory social systems and exploitative of weak communities.

d. Tolerance

Moderate Islam also adheres to principles openness to a diversity of opinions and angles look. This attitude is based on the fact that different from person to person is certain.

e. Liberation

Moderate Islam believes that religion should be understood productively as a means of change social. All forms of Islamic thought discourse are not may describe religion as something that scary and worrying. on the other hand, Islamic thought is carried out to release will that can produce and form social righteous behavior and ethics.

f. Humanity

For moderate Islam, Islam has always been shows great determination to make it happen society is just and maintains values humanity. This view is based on The belief of the Koran which teaches that all humans are glorified by God, without discrimination religion, race, skin color, and others.

g. Pluralism

In the framework of peace that exists in Islam, The Qur'an looks at the fact of religious diversity as the will of Allah SWT, as did the Prophet Muhammad SAW as the apostle of several apostles sent to mankind.

Religious differences occurs because of the differences in the path adopted by Islam, Christian, Catholic, Hindu, Buddhist and Confucian.

h. Gender Sensitivity

Islam provides enlightenment and changes in ways view of his people towards women. Islam echoing the concept of equal rights and obligations between men and women before God.

i. Non Discrimination

Islam clearly rejects oppression, and injustice. Practices carried out by the Prophet SAW in Medina by forming an agreement regarding equal rights and obligations between ethnic and religious groups depict equality and non-discrimination, and this is a central principle in Islam.

Religious moderation ensures religious people to not isolate myself, not exclusively, but inclusive, unified, adaptable, interacting with various community. In this way, religious moderation will occur

D. Interpretation of the Digital Qur'an

The Qur'an was revealed in the Arabian Peninsula with Arabic as the mother tongue. In its development Islam spread to all corners of the world, of course the Qur'an must then be used for Muslims in all corners of the world with their various languages. This fact certainly makes the Qur'an should be understood by all Muslims with various kinds of language and cultural backgrounds, of course, interpretation efforts are needed so that they understand the content of the Qur'an properly.

Interpretation has been done by many previous scholars or contemporary scholars, they wrote their interpretations in their respective tafsir books. From age to age interpretation has evolved. Both the development of interpretation, the development of patterns, to the development of forms of interpretation, especially today along with the development of the world of information technology, the emergence of various forms of Digital Qur'an Tafsir.

The development of the form of tafsir from print to the form of Digital Qur'anic Tafsir is a long process of work that requires foresight, perseverance, patience. There is the intervention of world people from fields other than the field of interpretation or Qur'anic science including from the fields of Programming, Networks and Telecommunications Industry. The Digital Tafsir al-Qur'an is understood as explanations of verses of the Qur'an which are presented in electronic form whose use can only be accessed using electronic devices such as mobile phones, laptops or PCs.

The development of Digital Qur'an Tafsir is quite rapid along with the development of smart phone devices and the development of applications that can be installed on the Android system. Many Digital Qur'an Tafsir appear in separate applications but many are embedded in digital Qur'an applications, while Digital Qur'an Tafsir is one of the features in it.

There are a wide variety of Digital Qur'anic Tafsir to be found. Along with the development of information technology, especially the internet and mobile devices, various kinds of applications and content can be reached in the palm of your hand. Similarly, Tafsir al-Qur'an Digital, has been transformed as a product / content that comes with a variety of content and platforms. The variety of Digital Tafsir al-Qur'an can be distinguished through its variety of platforms and content.

1. Platform

If we look at the Digital Qur'an Tafsir platform developed, there are at least three platforms that dominate, and will be reviewed in this paper, namely mobile application platforms, web platforms, and personal computer / desktop computer application platforms.

a. Mobile App

On the mobile application platform, users of Tafsir al-Qur'an Digital are required to download and then install on their respective mobile devices before use. When downloading and installing Tafsir al-Qur'an Digital users must be connected to the internet network,

but after the application is installed on mobile devices, users of Tafsir al-Qur'an Digital platform do not need an internet connection.

There are at least two types of mobile phone Operating Systems that are widely used around the world, at least nearly 2 billion people use the Android operating system, and 806 million people use the iOS operating system. Similarly, in the development of Digital Qur'anic Tafsir.

In android phones there are many tarsir applications available. The most downloaded are Qur'an for Android and Al-Qur'an Indonesia, these two applications are downloaded more than 10 million times, although for the Indonesian Qur'an application in it there is only one tafsir namely tafsir Jalalain. While the application with the highest rating is the Indonesian Qur'an application. This application was reviewed by more than 1.2 million people with a rating score of 4.8 out of a maximum rating score of 5.

Unlike Android, Digital Qur'an Tafsir contained in the AppStore is not too much. Of the Digital Qur'an Tafsir that is most downloaded and has the highest rating is Quran Pro, although the tafsir feature in this application is only secondary and only contains jalalain tafsir only.

b. Web

There are quite a lot of Digital Tafsir al-Qur'an with web platforms that we can find. With this platform Digital Qur'an Tafsir is displayed in Sites that we can access through a browser from our Computer or Mobile Phone.

Digital Qur'an interpretation with this platform does not need to install or download first if you want to use. However, it must always be online connected to the internet network if we want to use it.

c. PC Interpretation

There are several Digital Tafsir al-Qur'an with PC application platforms, including: - Quran (Tafsir & by Word) - Tafsir Ibn Kathir Indonesia - Maktabah Syamilah - Holy Quran Book for Windows - Quran for Windows 10 – MyQuran.

2. Content

If examined from the aspect of content in Tafsir al-Qur'an Digital, Tafsir al-Qur'an Digital has several varieties of content, namely Text, Audio and Video.

a. Text

The variety of Digital Qur'an Tafsir with the main content text dominates in the market. Digital Qur'anic Tafsir with text content often comes with a complete edition according to the print edition.

Digital Qur'anic commentary from mobile, web and PC applications is dominated by this text content. This text content can be found with a variety of characters, including selectable (text can be selected and then copied), unselectable, image or portable digital format (pdf). There are several Digital Tafsir al-Qur'an distributed Document (.doc) and Rich Text Format (.rtf) files.

In addition to distribution through mobile application platforms, web and PC applications, Digital Qur'an Tafsir with text content can be found using Ebook format. Ebooks are usually distributed through websites or through specific servers of Ebook service providers especially Digital Tafsir al-Qur'an. The types of Ebooks commonly found are usually in Electronic Publication (.epub) and Portable Digital Format (.pdf) formats.

b. Audio

There is a Digital Qur'an Tafsir that utilizes audio content in its distribution, this audio content presents information using sound. Users do not need to read the desired interpretation. Digital Qur'anic

tafsir with audio content is generally understood as a tafsir audiobook.

Audiobook or which in Indonesian means book audio. Audiobook comes from two words, audio which means sound, and book which means book. So an audiobook is a book made in the form of sound. Usually, audiobooks are in the form of book texts or written materials read by speakers.

The text of a book read aloud is referred to as a complete audiobook or in English 'unabridged', while a text whose reading is restricted or reduced is referred to as a short audiobook or in English is 'abridged'. Audiobooks have been available in schools and public libraries since the 1930s. Audiobooks are usually recorded in the form of cassettes, audio CDs, MP3 CDs, and so on. Audiobooks can also usually be downloaded on the internet.

c. Video

Digital Qur'an interpretation with video content can also be found. Digital Qur'an Tafsir with video content is widely found on Youtube. The channels that present the Digital Tafsir of the Qur'an are usually explanatory documentation of a muballigh / scholar who is explaining one or several verses from a particular surah based on tafsir.

Among the Youtube Channels in which there is a Digital Tafsir al-Qur'an with this video content are: - Official Heart Medicine Channel - Tafsir Munir - Metro TV - Tafsir Al-Misbah - Gus Mus Channel - Tafsir Jalalain &; Tafsir Ibris - Harz-Youtube - Tafsir Ibn Kathir - Rasil TV - Tafsir Al-Qurtubi - Recording Ngaji KH. Ahmad Bahaiddin Nursalim - Tafsir Thabari- Tafsir NU - Tafsir Jalalain &; Tafsir Thabari

Video content from the channels above is usually in the form of routine documented review activities. The explanation of the muballigh / ulama dominates the content of the study videos on the

channel, meaning that the interpretation explained by the muballigh in the video is not pure like the one in the original book written by the mufassir. Subjectivity certainly exists in content like this. Subjectivity influenced by knowledge, language and cultural skills and others.

Most Digital Tafsir al-Qur'an with video content on Youtube is a thematic interpretation study, although there are some videos / channels that contain tafsir in sequence like the print version.⁴¹

⁴¹ Syarif Hidayat, "Ragam, Problematika Dan Masa Depan Tafsir Al-Quran Digital," *SALIHA: Jurnal Pendidikan & Agama Islam* 5, no. 1 (January 22, 2022): p. 115–29, <https://doi.org/10.54396/saliha.v5i1.282>.

CHAPTER III

NADIRSYAH HOSEN'S VIEWS ON RELIGIOUS MODERATION IN THE BOOK *OF TAFSIR AL-QUR'AN DI MEDSOS*

A. Nadirsyah Hosen's Profile



1. Nadhirsah Hosen's Biography

Nadirsyah Hosen or commonly called NU residents with gus Nadhir, was born on December 8, 1973 A.D. He is the youngest son of eight children, from the late Prof. K.H. Ibrahim Hosen with HJ. Zatih Kadir. His father was a Bugis scholar-merchant and founder of Mu'awanatul Khair Arabische School in Tanjung Karang, Lampung. Kiai, who was born in Bengkulu on January 1, 1917, took his first education at Madrasah Ibtidaiyah Al-Saggaf Singapore. Then continued his studies in Solo, Banten, Sukabumi, and spent a long time with K.H. Abbas at Buntet Pesantren, Cirebon. Later, he continued his studies at Egypt's Al Azhar University and graduated in 1960. Kiai Ibrahim Hosen was once the Rector of IAIN Palembang and the founder of an Islamic college in Jakarta, namely the College of Qur'anic Sciences (PTIQ, 1971), and was the founder and First Rector of the Institute of Qur'anic Sciences (IIQ, 1977). An important mandate that catapulted Kiai Ibrahim's name as a fakih that is remembered until now is his position as Chairman of the MUI / Chairman of the Fatwa Commission of the Indonesian Ulema Council (MUI) for two decades

(1980-2000). His position at MUI at that time was subsequently replaced by K.H. Ma'ruf Amin.¹

Nadirsyah Hosen's father, Ibrahim Hossen died at the age of 84 on 7 November 2001 after eight days of treatment alongside his youngest son, Nadirsyah Hosen, for heart disease at Mount Elizabeth Hospital, Singapore. Singapore was the first place to know formal schooling, in Madrasah Assagaf, in 1925. At that time, the hour hand in Jakarta showed 06.00. His body was buried on Thursday afternoon at IAIN Syarif Hidayatullah Cemetery, Ciputat, South Jakarta.²

While his mother was of noble descent from the Kingdom of Selebar Bengkulu. Nadirsyah's mother passed away after suffering from cancer for 20 years. During his lifetime, his mother was an avid reader as well as an accomplished critic. Every Nadirsyah's writings, not spared from his reading, to be subsequently given input and constructive criticisms. From there arose his love for the Qur'an and motivation to complete his formal education.³

Ibrohim's professional path seems to combine the origins of his parents, scholars and bureaucrats (nobles). Nadirsyah Hosen's father, Ibrahim Hossen, died at the age of 84 on 7 November 2001 after eight days of treatment for heart disease at Mount Elizabeth Hospital, Singapore. His body was buried on Thursday afternoon at IAIN Syarif Hidayatullah Cemetery, Ciputat, South Jakarta. Meanwhile, Nadirsyah's mother passed away after suffering from cancer for 20 years. During his lifetime, his mother was an avid reader as well as an accomplished critic. Every Nadirsyah's writings, not spared from his reading, to be subsequently given

¹ Nadirsyah Hosen, *Ngaji Fikih (Pemahaman Tekstual Dengan Aplikasi Yang Kontekstual)* (Yogyakarta: PT Bentang Pustaka, 2020).

² M. Rahmatullah, *Pemikiran Fikih Kontroversial Ibrahim Hosen Dalam Bidang Ijtihad* (Pontianak: IAIN Pontianak, 2015), p. 1-50.

³ Sriwayuti, *Paradigma Penafsiran Al-Qur'an (Studi Buku Tafsir Al-Qur'an Di Medsos Karya Nadirsyah Hosen)* (Surabaya: Pascasarjana Universitas Islam Negeri Sunan Ampel Surabaya, 2019).

input and constructive criticisms. From there arose his love for the Qur'an and motivation to complete his formal education.⁴

Professor H. Nadirsyah Hosen, Ph.D whose childhood in Erwin Ardiansyah had a wife named Ina Inayah who was his childhood friend in Tasikmalaya, his wife had a special nickname since they were young, namely Ujang. Ujang studied at an Islamic boarding school in Astanajapura District, Cirebon Regency, precisely in Buntet Village, which houses a historical and prestigious Islamic boarding school in Java. His father was a pupil of Abbas Buntet. He was a Kyai who was seen by Hadratus Sheikh Hasyim Asyari as the guardian of Surabaya's sky at the time of the tragedy of November 10, 1945 against Dutch military aggression, an event known as Heroes' Day.⁵

2. Intellectual History of Nadirsyah Hosen

After completing his education at the Buntet Islamic Boarding School, with his knowledge learned in the pesantren, such as Arabic, fiqh, creed, morals and also the Qur'an and hadith, Nadirsyah Hosen applied to the Faculty of Sharia and Law by majoring in Comparative Madzhab at the Syarif Hidayatullah State Islamic Institute, which is now Syarif Hidayatullah University Jakarta, in Ciputat, South Tangerang by taking. At Syarif Hidayatullah University Jakarta, Nadirsyah Hosen also studied Sufism at Haji Yunus, 200 meters from his rented house in Utan village, Ciputat, South Tangerang.⁶

During his college years, Nadirsyah Hosen tried to find a way to increase his pocket money. Therefore, Nadir taught himself English. He read every English grammar book, from simple to TOEFL practice, every morning for two hours. As a result of his persistence, Nadirsyah Hosen was

⁴ Sriwayuti, *Paradigma Penafsiran Al-Qur'an (Studi Buku Tafsir Al-Qur'an Di Medsos Karya Nadirsyah Hosen)*.

⁵ Nadirsyah Hosen, *Kiai Ujang Di Negeri Kanguru* (Jakarta Selatan: PT Mizan Publika, 2019).

⁶ Nadirsyah Hosen.

able to translate English books in the sixth semester, which was then sent to publishers. Nadirsyah Hosen also diligently went to the British Council Library in the Jalan Jenderal Sudirman neighborhood of Jakarta to practice speaking and listening. There, Nadirsyah Hosen can watch various English conversation videos. Nadirsyah Hosen continues to encourage himself by saying that if Arabic used to be very difficult to learn in Buntet, now it should be easier to learn English, which is still more difficult than Arabic.⁷

Following his efforts to obtain a Bachelor's degree by studying Strata 1, Nadirsyah Hosen was asked by a lecturer, Professor Huzaemah, to be his assistant. Professor Huzaemah is the first Indonesian woman to graduate from the sharia faculty of Al-Azhar University, Cairo, Egypt. Noted Professor Huzaemah and Haji Yunus, coloring the intellectual journey of Nadirsyah Hosen. Huzaemah, the first woman to earn a bachelor's degree from Al-Azhar University in Cairo, Egypt, became a role model for Gus Nadir's passion for learning. Haji Yunus, on the other hand, was Gus Nadir's spiritual guide and gave him guidance and support throughout his quest for knowledge. This is shown by the total failure of Nadir at the time of submitting the ADS scholarship application to the interview stage. Nadir was very disappointed, and he even locked himself in his room for three days. Haji Yunus comforted him by giving advice to ask about his senior's experience in order to get tricks and tips on getting scholarships. Nadir first asked Noryamin, who had attended Flinder University in Adelaide, South Australia, for a master's program in sociology. Noryamin is happy to review Nadir's files and offer some supporting suggestions. Secondly, Nadir asked Hanif, who had just completed his master's degree in religious studies at Temple University in the United States.⁸

Long story short, with all his efforts and prayers along with his parents and teachers who have supported him to study, Nadir was frustrated

⁷ Fatoni, *Tafsir Ayat-Ayat Politik Dalam Buku Tafsir Al-Qur'an Di Medsos Karya Nadisyah Hosen*.

⁸ Fatoni, *Tafsir Ayat-Ayat Politik Dalam Buku Tafsir Al-Qur'an Di Medsos Karya Nadisyah Hosen*.

and wanted to surrender to God for all the efforts he made never found results. Apparently, at that time Nadir received a notification letter that he managed to get a scholarship abroad (Australia). This is where Nadir's wanderings in the land of kangaroos began.

Nadirsyah Hosen holds two master's degrees at the University of New England (UNE) in Armidale and a Master of Laws at Northern Territory University. After finishing Nadir returned to Indonesia to teach at IAIN Syarif Hidayatullah which only lasted for six months. Then he continued his studies for a doctoral degree in Ph. D. programs at two campuses, namely at the University of Wollongong (doctor of law) and the National University of Singapore (doctor of Islamic law).

After finishing Nadir did not return to Indonesia but chose to start a career in Australia. He started his career in 2005 at Queensland University, Brisbane University Australia by becoming a research fellow. In 2007 Wollongong University opened a vacancy to become a lecturer at the Faculty of Law. He applied and passed with a rather strict selection. After eight years, Nadir moved to Melbourne to join Monash University. With a fairly complicated tug-of-war from Wollongong which is not easy to release Nadirsyah Hosen from the campus because he is considered productive in writing scientific publications at the international level and this certainly greatly affects the campus ranking because his publications are with him. Now he works as an active lecturer at one of the world's best Law Faculties at Monash University, Australia.

And now, Nadirsyah Hosen is Rais Syuriah PCI (Special Branch Manager) Nahdlatul Ulama (NU) in Australia and New Zealand. He pursued formal education in two different fields, Sharia and Law, since S-1, S-2, and S-3. The holder of two Ph.D. degrees began his academic career in Australia, until he achieved the position of Associate Professor at the Faculty of Law, University of Wollongong. But then, he was "hijacked" to transfer to Monash University in 2015, which Monash Law School is one of the Best Law Faculties in the world. At the Monash campus, he teaches

Australian Constitutional Law, Introduction to Islamic Law and South East Asian Law.⁹

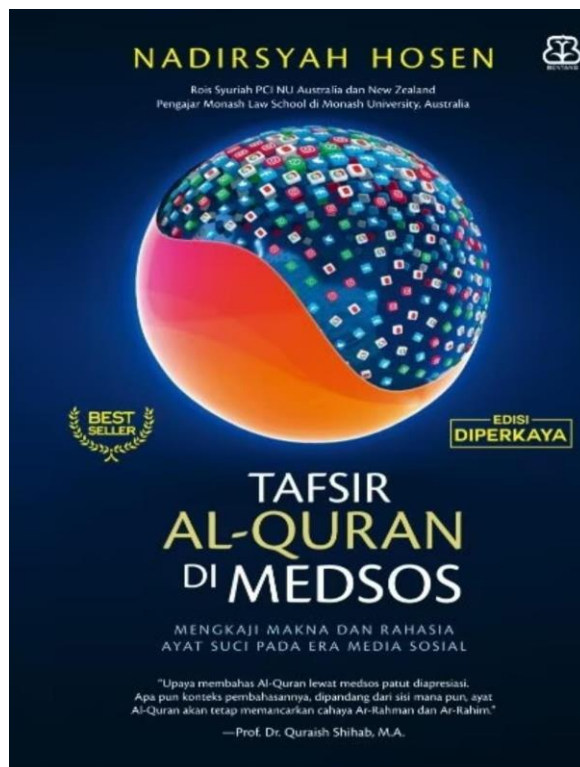
3. Works

1. In 2007 published by the Institute of Asean Studies, Singapore entitled Shari'a and Constitutional Reform in Indonesia.
2. In 2010 published by Republic of Letters Publishing, Dordrecht, The Nederland yang berjudul Human Rights, Politic and Corruption in Indonesia: A critical Reflection on the post Soeharto Era.
3. In 2010 published by Routledge, London entitled Islam in Southeast Asia, divided into 4 volumes improved with Joseph Liow.
4. In 2011 it was published by the publisher Zaman, with the title Let's Talk Faith: Wisdom, Caring, Inner Coolness and Challenges of the Times.
5. In 2011 and 2013 it was published by Routledge, London under the title Law and Religion in Public Life: The Contemporary Debate.
6. In 2013 it was co-authored with Nurussyariah Hammado entitled Ashabul Kahfi Melek 3 Abad: When Neuroains and Kalbu Explore the Qur'an.
7. The 2013 and 2015 years were published by Edward Elgar, UK. Modern Perspectives On Islamic Law, co-authored with Ann Black and Hossen Esmaeili.
8. In 2015 it was published by Noura Books Publisher, with the title From Food Law without Halal Label to Choosing a Suitable Madzhab.
9. In September 2017 with the title Tafsir Al-Qur'an di Medsos: Examining the Meaning and Secrets of Holy Verses in the Age of Social Media.
10. About Islam Yes, Khilafah No, published in 2018 consisting of 2 volumes.¹⁰
11. In 2019 with the title Kiai Ujang in the Land of Kangaroos: Exploring Madzhabs Answering Daily Problems.

⁹ Nadirsyah Hosen, Ngaji Fikih (Pemahaman Tekstual Dengan Aplikasi Yang Kontekstual).

12. In 2019 with the title Filter before Sharing: Choose Shahih Hadith, Exemplify the Story of the Prophet Muhammad and Fight Hoax News. In addition, there are still many articles that spread on social media such as Media Indonesia, Jawa Post, Gatra and also on the Isnet site.¹⁰

B. The Book of *Tafsir Al-Qur'an di Medsos*



1. Background of Writing *Tafsir Al-Qur'an di Medsos*

Each scientific work has its own authorship background as well as the book *Tafsir Al-Qur'an di Medsos* by Nadirsyah Hosen, this book was written because of his anxiety over the rampant phenomenon of social media used by the public as a medium for da'wah, instead of being used as wisely as possible, many people repress the meaning contained in the Qur'an for their personal interests.

¹⁰ Fadlilah Novia Rahmah, "Konsep Wasathiyyah Dalam Pendidikan Islam: Studi Komparasi Pemikiran Muhammad Quraish Shihab Dan Nadirsyah Hosen," *Skripsi UIN Maulana Malik Ibrahim Malang* 14, no. 1 (2021): 126.

In today's age of social media, religious material is often sought not only through classical and modern tafsir books, but with the existence of digital-based media, people prefer to look for material that is presented briefly, concisely, and actually. An era where knowledge is easily obtained through platforms that are easily accessible instantly, such as Facebook, Twitter, and Telegram. The difficulty lies in conveying the Qur'an as a teaching of Islam to those who use social media. In the past we had to go to taklim assemblies to listen to ustadz or teachers of Qur'anic exegesis, but now it is scholars who come to us through smartphones. We can recite anywhere, in traffic, in the bank, in a café, waiting for a call to get on a plane, in bed while we sleep, stuck in traffic or even when we are resting.

These various applications are all new approaches to preaching. Nevertheless, there are undoubtedly negative effects. People can no longer tell the difference between the real Ustadz and the fake one. Anyone can become a teacher suddenly, qualifications are eliminated, as well as scientific hierarchies. Consequently, social media is also used as a tool to disseminate negative Islamic studies, and even worse, it is difficult to distinguish between genuine news and hoaxes.

Even the dynamics of interpretation also experience a shift, it is born from the social conditions of different times from time to time. Nadirsyah Hosen participated on social media because of this. Nadirsyah Hosen does not just relax and enjoy the atmosphere when giving lectures to students on the Monash University campus. Instead, she said, "I think I should take care of social media."

Nadir often shares his Islamic insights on social media. He thinks that preaching on social media is fardlu kifayah. His Twitter name @na_dirs has hundreds of thousands of followers, as well as his Instagram account @Nadirhosen_official. He also has a website and online student community entitled Khazanah GNH in Nadir.net. The site contains many articles, vlogs, and podcasts containing Nadir's Islamic views. In his discussion, Nadir

referred to books of hadith and exegesis both classical and modern, and presented them in casual language.

Nadirsyah Hosen finally began writing a number of notes on the Qur'an and Tafsir on social media, and offered them to a publisher. One publisher received an offer to publish a collection of his writings that had been shared on social media. However, the publisher later rejected the offer because his work contained thoughts that were considered contrary to the current. Nowadays, it takes courage to lead people, even at the risk of not being unpopular. The world is turned upside down by the choices made by many to follow the sentiments of the people. Society is no longer guided by Academics or Scholars, but rather, even Academicians or Scholars are guided by the emotional atmosphere and understanding of ordinary people. Different from what the average person understands, it has even reached a dangerous level at this moment.¹¹

Nadirsyah Hosen presented the book *Tafsir Al-Qur'an di Medsos* to his mother who passed away to Rahmatullah, who had been suffering from cancer for 20 years, while his book was being edited by the publisher. Mrs. Nadir was an avid reader and the harshest critic of Nadirsyah Hosen. Every letter in this book is a form of love and gratitude Nadir to his mother.¹²

2. A Brief Overview of *The Tafsir Al-Qur'an di Medsos*

Gus Nadir begins this book by answering netizens' questions on his media page about fake news and hadith circulating today. Nadirsyah Hosen invites the public, especially readers, to always filter the news more carefully and wisely. Because the Qur'an has a broad and meaningful meaning, from the content of the law to the stories in it, he always encouraged scientists and thinkers to share their knowledge. He did this by

¹¹ Nadirsyah Hosen, *Tafsir Al-Qur'an Di Medsos* (Yogyakarta: PT Bentang Pustaka, 2019).

¹² Nadirsyah Hosen.

using easy-to-understand language, which is very helpful for Indonesians who use social media more often to solve problems. Nadirsyah.

Nadirsyah Hosen, or Gus Nadir, wants to spread the teachings of moderate Islam in Indonesia through the book Tafsir Al-Qur'an on this social media in the midst of social media that is currently "controlled" by conservative-fundamentalist groups. This book is a collection of Gus Nadir's posts on social media, articles discussing tafsir which were later compiled into a comprehensive book.

The book is presented systematically starting from the muqoddimah, or preface, introduction which explains why he named this work and explains in detail the problems of its production and publication, and in this book is also divided into five parts. As follows:

1. The Secret of Living the Holy Qur'an, this first part discusses the debate between textualists and contextualists, with the title Ayat Already Clear, Why is it still debated?. Here textualists consider that to understand the Qur'an it is enough to know its meaning fundamentally and also through its translation, while contextualists consider that to understand the meaning of the content of the Qur'an not only textually, but must be in accordance with *the Asbabun nuzulnya*, *'Am* or *Khasnya*, *Mutasyabihat*, *Nasikh-mansukh*, and others related to the rules of exegesis.
2. Tafsir verse politik, this second part discusses the interpretation of Surah Al-Maidah verse 51 which became the subject of discussion in various circles at that time. In this sub Nadir presents several classic books of tafsir to support in understanding the meaning contained in Q.S Al-Maidah verse 51, especially related to leadership, which is often misinterpreted by the Islamic community. The classic tafsir books he quoted include: Tafsir Al-Baidhawi, Tafsir Tafsir Fi Dhilal al-Qur'an, Tafsir Jalalain, Tanwir Al-Miqbas min Tafsir

Ibn Abbas, Tafsir Al-Khazin, Tafsir Al-Biqai'i, Tafsir Muqatil, Tafsir Sayyid Tantawi, and Tafsir Al-Durr Al-Mantsur.

3. Sowing the seeds of peace with the Qur'an, this third part Nadir tries to present about the Qur'anic interpretation of peace, justice, not easily accusing others of hypocrisy, and how to fight evil in a more positive way. He advised that although we may hate them, we must not hurt them personally, their families, or their position and wealth.
4. The Qur'an is full of treasures, this fourth part discusses how we should respond to the interpretations that exist in this digital era, especially in social media. Nadir invites us to dive deeper into the powerful meanings of the Qur'an, so that we know why there are so many interpretations of one verse.
5. Bright in the light of the Qur'an, the fifth and concluding part Nadir emphasizes that faith alone is not enough to understand the Qur'an. We must use our five senses, knowledge, experience, instincts, and God-given conscience. This is interesting and usually ignored by textualists due to the fact that they once again "only care" about understanding the Qur'an as it should.¹³

3. Nadirsyah Hosen's Method of Interpretation in the Book of *Tafsir Al-Qur'an di Medsos*

In the activity of interpreting the verses of the Qur'an by a mufassir usually uses a certain methodology according to his social context. The choice of a method in the realm of interpretation depends on how the tendencies and points of view of a mufassir according to the conditions of his social environment, and depends on how the educational background of the mufassir himself.

¹³ Nadirsyah Hosen, *Tafsir Al-Qur'an di Medsos*.

The use of interpretive methodology in the classical period tends to be more applicable, meaning that the results of the interpretation do not include what method is used explicitly. In contrast to modern-contemporary books of exegesis which always include a complete methodology of interpretation in their exegesis works. This happens, intending to make it easier for modern-contemporary interpreters to sort out methods that are appropriate to their social context and knowledge.

Likewise with Nadirsyah Hosen, as one of the contemporary mufassir using a certain method in carrying out interpretive activities in accordance with his social and scientific context. *First*, in carrying out interpretive activities, the systematics of the preparation of Nadirsyah Hosen's interpretation can be categorized as the systematics of Tartib Maudhu'i. Like the framework of the Maudhu'i method, Nadirsyah Hosen collected several verses related to his interpretation, understood the context in which the verse descended and understood the plausibility between one verse and another.

Second, discussing the method of interpretation certainly includes the source of interpretation itself. In carrying out interpretation activities of Qur'anic verses, of course, take sources / references as a reference in the interpretation process. Likewise with Nadirsyah Hosen, he took several sources to be a reference and basis in interpreting Qur'anic verses. Nadirsyah Hosen's tafsir on social media and his book entitled "*Tafsir Al-Qur'an di Medsos*" are sourced from the Qur'an, Hadith, Narration of companions and Tabi'in as well as previous classical tafsir scholars. Such verses or hadiths related to politics, such as An-Nisa verse 59, Al-Maidah verse 51 and so on. And he took references from various scholars of tafsir such as Ibn Kathir, Ibn Taymiyah, Al-Qurthubi, Al-Munir, Sayyid Tanthawi and so on.

Third, while Nadirsyah Hosen's method of interpretation in interpreting religious moderation verses uses thematic methods and has an adabi ijtima'i style. This method is blessed with the interpretation of

Qur'anic verses in accordance with the theme of the problem discussed, as well as the style of adabi ijtimai'i which discusses the problems of existing social issues.¹⁴

According to Sriwahyuti, when viewed from the target and orderly verse, the method used by Nadir Hosen in interpreting is the maudu'i method. Nadir collects various issues that develop in society, then written based on the same themes in the book. By reviewing his book entitled Tafsir Al Quran di Medsos, Nadir's tendency in interpretation is ijtimai'i, which is a pattern that involves social reality in society in interpretation.¹⁵

Furthermore, in his interpretive approach, Nadirsyah Hosen uses at least three approaches, namely, first with a contextual approach. Secondly, it uses a logical approach and lastly it involves an Arabic grammatical approach.

Nadirsyah Hosen's interpretation of the Qur'an in his book Tafsir Alquran di Medsos has met the standards of validity and authority in accordance with the criteria put forward by Komarudin Hidayat and Herlianto, which include coherence, correspondence and pragmatism, as well as authoritative because it has met the standardization by taking revelation, strong reasoning, empirical evidence and established traditions as the basis for its interpretation.¹⁶

C. Nadirsyah Hosen's Interpretation of Religious Moderation

The term moderate in religion cannot be used carelessly among citizens of the world. In the Ramadan seminar at UGM 2019, Nadir revealed

¹⁴ Rangga Nurseta and M. Irfan Riyadi, "Tafsir Ayat Politik Perspektif Nadirsyah Hosen," *Fucosis : Nurseta, Rangga, and M. Irfan Riyadi. "Tafsir Ayat Politik Perspektif Nadirsyah Hosen." Proceeding of The 2nd Conference on Strengthening Islamic Studies in the Digital Era 2*, no. 1 (2022), p. 125-125.

¹⁵ Sriwayuti, *Paradigma Penafsiran Al-Qur'an (Studi Buku Tafsir Al-Qur'an Di Medsos Karya Nadirsyah Hosen)*, p. 72.

¹⁶ Maulana, "Karakteristik Tafsir Alquran Di Media Sosial (Analisis Buku Tafsir Alquran Di Medsos Karya Nadirsyah Hosen)," p. 1.

that the term moderate in various countries has different meanings. That's because each country has a religious background that ultimately gives a different definition of the term moderate.¹⁷

Recently, Prince Mohammed bin Salman of Saudi Arabia campaigned to western countries that Saudi Arabia would become a moderate Islamic state. Prince Mohammed's campaign has made the world talk about the term moderate, but please note that the nature of moderation according to Saudi Arabia is different from the nature of moderation in Indonesia. is the existence of a new policy in the country. Moderate according to the Saudis is the existence of policies in terms of society in their country, which include allowing women to drive their own cars, instead of cinemas, and holding fashion model shows.

Australian students also have their own moderate terms. Nadirsyah Hosen, who is an introductory lecturer in Islamic law at Monash University, once received recognition from his students who defined themselves as moderate Christians. The student stated that she had never attended church again and believed it was permissible to have sex before marriage.¹⁸

These two things show that the term moderate that is understood and circulated in the world community is different from the moderate believed by Indonesian Muslims. Nadirsyah Hosen revealed that moderate Islam in Indonesia comes from the understanding of QS Al Baqarah: 143, that Muslims are *wasat*, namely fair and elective. Moderation meant by Islam in Indonesia does not mean having no stance let alone abandoning worship rituals.

According to Nadirsyah Hosen in the book *The Interpretation Of The Al-Qur'an On Social Media*, there are several characteristics of moderation:

1. Q.S Al-An'am 107-108

¹⁷ Rahmah, "Konsep Wasathiyyah Dalam Pendidikan Islam: Studi Komparasi Pemikiran Muhammad Quraish Shihab Dan Nadirsyah Hosen", p. 126

¹⁸ Rahmah, "Konsep Wasathiyyah Dalam Pendidikan Islam: Studi Komparasi Pemikiran Muhammad Quraish Shihab Dan Nadirsyah Hosen", p. 127.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا
الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَى
رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

(الانعام/6: 107-108)

“But if Allah had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them. And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.” (Al-An'am/6:107-108)

This verses about the prohibition of cursing at other religions. Nadirsyah Hosen invites to show good morals in preaching. What needs to be shown is the beauty of religion, not by making fun of or cursing other people's religious teachings and teachings.¹⁹

In surah al-An'am 107-108 verses, Nadir gives the explanation, If Allah wills, all the inhabitants of this world have faith in Allah, but Allah wants to test His servants and invite them to faith through the knowledge and evidence of Allah that Allah gives, including by presenting His messengers, whose job is to invite, exhort and explain, not coerce, oppress, or terrorize them.²⁰

2. Q.S Al-Baqarah 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

(البقرة/2: 256)

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever

¹⁹ Hosen, *Tafsir Al-Qur'an di Medsos*, p. 88.

²⁰ Hosen, *Tafsir Al-Qur'an di Medsos*, p. 87.

disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Al-Baqarah/2:256)

This verse about the absence of coercion to embrace Islam. According to Nadirsyah Hosen, the main mission of the Prophet Muhammad was not to Islamize the world, but to spread mercy and improve morals. Nor does faith need to be forced. If Muslims can show the people of the world the height of the teachings of Islam and form persons of noble character, then they will come in droves to Islam.²¹

According to Gus Nadir, faith is a matter of willingness after receiving information and explanation, not coercion and pressure. Like Sayyid Qutb in his commentary book *Fi Zilalil Qur'an*, Islam comes to humans through the ability of the intellect to speak, intuition to think, and sensitive feelings, as well as speaking to a calm nature.

3. Q.S Al-Ma'idah verse 51

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ
فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ (المائدة/5: 51)

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.” (Al-Ma'idah/5:51)

In this verse, Nadirsyah Hosen discusses about *awliya*, it is not selfish and considers Allah's mercy to only come down on Muslims. In the world of God's grace can come to anyone and does not look at different religions. For example in terms of non-Muslim leadership in QS. Al-Maidah verse 51 about the prohibition of making infidels as "*awliya*", Nadirsyah Hosen interprets the word "*awliya*" not as a leader but an ally. So, what is forbidden is to make infidels allies by abandoning Muslims.²²

²¹ Hosen, *Tafsir Al-Qur'an di Medsos*, p. 93.

²² Hosen, *Tafsir Al-Qur'an di Medsos*, p. 98.

In this regard, Nadirsyah Hosen did not forbid non-Muslims to be made leaders. Everyone who has leadership skills, they have the right to be leaders even if they are non-Muslims.

4. Q.S Al-Ma'idah verse 2

... وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾ (المائدة/5:2)

“.... And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.” (Al-Ma'idah/5:2)

This verse about be fair to anyone. Nadirsyah Hosen reminded them to continue to be fair, even if they hate their actions. Allah reminded in QS. Al-Ma'idah verse 2, to continue to do justice to the infidels even though they once prevented Muslims from entering Jerusalem.²³

Nadirsyah Hosen gave an explanation to the word "*Shana-an*", which in the word refers to "*Al-baghd Al-shadid*", which means very deep hatred. Although Muslims deeply resent them for obstructing the practice of religion and were deeply resentful, Allah commanded them to treat them fairly and was forbidden to commit tyranny against them.²⁴

Nadirsyah Hosen said, often because they cannot distinguish between the core and technical of worship, religious people are divided into several groups. The first group holds that all shari'a rules, technicalities and the order of worship should not be changed at all. Everything must follow the ordinances carried out by the Prophet Muhammad and will become heresy and go to hell if it violates all these rules. The first group is commonly called the literal group.

²³ Hosen, *Tafsir Al-Qur'an di Medsos*, p. 180.

²⁴ Hosen, *Tafsir Al-Qur'an di Medsos*, p. 181.

The second group holds that modern practicality is paramount, while technical fiqh is not important. This group thinks that we can modify all the rules of law and worship according to the times. They say if we do not want to keep up with the times, it means we are jumud, ignorant, and Muslims are left behind from world civilization. This second group is often called the liberal group.

While the third group realizes the importance of wasatiyyah in religion by adhering to the hadith of the Prophet that it is best a middle affair. The third category of groups is the moderate group that holds the principle of *al-muhafazhah 'al-qadimis salih wal akhzu bil jadidil aslah*, which is to maintain old things that are still good and take new things that are better. Nadir revealed that this moderation attitude has been taught by the kiai pondok who have presented rules on how to understand maqashid and wasail, distinguish between aqidah and culture, *mahdhah* worship and *ghair mahdhah*, *qat'i* and *zanni* and categorize ma'lum minad din bid dharurah (axioms) and areas that are allowed to have ijtihad.²⁵

Nadir pointed out that the mastery of *qawa'id ushuliyah* and *qawa'id fiqhiyah* owned by the kyai, made them neither literal nor liberal. Mastery of these sciences makes the kyai trained to be able to determine the right attitude between revelation and reason, text and context, nash with culture, *mantuq* and *mafhum*, *'azimah* and *rukhsah*, and *dalalah* and *maqashid*. The *wasatiyyah* way of thinking possessed by these kyai makes them have no difficulty in placing themselves in the changing times.

إِنَّ الدِّينَ يُسْرٌ ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا ، وَاسْتَغِيثُوا
بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ

"Religion is easy. And forever religion will not burden a person but rather facilitate him. Therefore, set the record straight, approach, and give glad tidings! Ask for your help early in the morning, during

²⁵ Rahmah, "Konsep Wasathiyyah Dalam Pendidikan Islam: Studi Komparasi Pemikiran Muhammad Quraish Shihab Dan Nadirsyah Hosen", p. 129.

the day at rest and at the beginning of the night," (Narrated by al-Bukhari [39] and Muslim [2816]).²⁶

Nadirsyah Hosen revealed that the words of the prophet that have been stated above state that religion is easy, meaning that religion is not to complicate human life. Every religious commandment should be put in its portion. Nadir suggested that Muslims should not apply the verse of war in peacetime, do not impose the mubah, do not oblige the sunnah so as to cause disputes, and do not impose the obligation of kifayah on everyone. Practicing religion properly means that God does not burden a person beyond his means. The space of flexibility in worship is opened by the rules of jurisprudence.²⁷

²⁶ Hosen, *Ngaji Fikih (Pemahaman Tekstual Dengan Aplikasi Yang Kontekstual)*.

²⁷ Rahmah, "Konsep Wasathiyyah Dalam Pendidikan Islam: Studi Komparasi Pemikiran Muhammad Quraish Shihab Dan Nadirsyah Hosen", hal. 131-150.

CHAPTER IV

ANALYSIS OF RELIGIOUS MODERATION VERSES IN THE BOOK *TAFSIR AL-QUR'AN DI MEDSOS* BY NADIRSYAH HOSEN AND ITS RELEVANCE TO TODAY'S SOCIETY

In this chapter, the author will analyze Nadirsyah Hosen's interpretation of the verses of religious moderation in his work *Tafsir Al-Qur'an di Medsos*. Here the author will examine four verses related to religious moderation, including Q.S Al-An'am 107-108 about the prohibition of cursing at other religions, Q.S Al-Baqarah 256 about the absence of coercion to embrace Islam, Q.S Al-Ma'idah verse 51 about *awliya*, and Q.S Al-Ma'idah verse 2 about being just.

A. Analysis of Nadirsyah Hosen's Interpretation of the Verses of Religious Moderation in the Work of *Tafsir Al-Qur'an di Sosmed*

1. QS. al-An'am [6]: 107-108

The prohibition against cursing other gods is a fundamental principle in many religions and moral ethics. This comes from respect for other people's beliefs and the values of diversity. When someone curses other people's deities or religious beliefs, it can really hurt feelings and damage relationships between individuals and between groups.

In the context of a diverse society, it is important to understand that each person has different religious beliefs and practices. Respecting these differences is an important step in building harmony and tolerance between individuals and groups.¹

Instead, we can build respectful dialogue, listen openly to other people's perspectives, and maintain a mutually respectful attitude towards other people's religious beliefs and spirituality.

¹ Afrizal El Adzim Syahputra Masrul Anam, Mochammad Rizal Fanani, "Prinsip Toleransi Beragama Perspektif QS. Al-An'am [6]:108 Dan Relevansinya Dalam Konteks Keindonesiaan," *QOF: Jurnal Studi Al-Qur'an Dan Tafsir* 7 (2023).

Then Nadir gives an emphasis to verse 107 by affirming that the Prophet is not their "hafiz" and "representative". Tafsir Sayyid Thanthawi explains The Prophet Muhammad was not a 'hafiz' who supervised to give sanctions and rewards, and the Prophet Muhammad was not a 'deputy' who managed their affairs and managed them. In fact, the task of the Prophet Muhammad was only to convey (tablig)²

After discussing the position of the Prophet Muhammad, in the next verse Sayyid Thanthawi gave instructions to the greatness of morals, namely forbidding to curse the worship of others. In this regard, Nadir quotes Shaykh Wahbah Al-Zuhaili in *Tafsir Al-Munir*, Allah forbids the Messenger and the faithful from cursing the god of the idolaters. There may be fame in cursing their god, but the mafsadat (corruption) is much greater, that is, they will retaliate by cursing Allah beyond the line, to harass believers, without them having knowledge of the greatness of Allah. This shows that obedience and goodness if it leads to debauchery or corruption, then leave it.³

The prohibition against cursing at the worship of others is an ethic in preaching. If someone curses someone else's deity, then the other person will lash out with excessive cursing. Do not let because of the impolite way of proselytizing, Allah is subject to reproach. In this regard, there are two popular rules that can be in da'wah, namely *dar'ul mafasid muqaddamun 'ala jalbil maṣalih* (rejecting evil takes precedence over taking advantage) and also *sadd al-dzariyah*, which is closing all doors that can cause danger.

2. QS. Al-Baqarah [2]: 256

There is no compulsion in embracing Islam is a fundamental principle on which Islamic teachings are based. This concept is clearly stated in the Qur'an, where Surah Al-Baqarah verse 256 clearly states that there should be no coercion in religious matters. This emphasizes that religious beliefs must arise from a sincere and voluntary heart, not the result

² Muhammad Sayyid Thanthawy, *Tafsir Al-Wasith* (Cairo, 1997).

³ Az-Zuhaili, *Tafsir Al-Munir*.

of intimidation or pressure from other parties. Islam emphasizes that the religion a person adheres to must be a personal choice based on individual belief, awareness and conviction.⁴

The principle of no compulsion in embracing Islam reflects the values of freedom and respect for human dignity which are the main foundations of Islamic teachings. Every individual has the right to practice his or her own religious beliefs without interference or pressure from outside parties. In Islam, da'wah or spreading religious teachings is carried out with an approach full of compassion, understanding and convincing evidence, without using coercion or threats.⁵

Respect for individual freedom in choosing a religion also shows Islam's inclusive attitude towards diversity and tolerance. Islam teaches the importance of respecting other people's religious choices, even if they differ from personal beliefs. Thus, the principle of "no compulsion in embracing Islam" is not only the basis of religious teachings, but also the basis for building harmonious and understanding relationships between human beings.

Nadirsyah Hosen gives a critique to the dai who preach to insult the religion of others, make fun of them, or point out the confusion of their scriptures. It should be that belief in Islam, which leads the straight path, does not have to discredit other religions that do not seem to believe enough in the truth of its religion.

Syekh Wahbah Al-Zuhaili in addition to writing the book of *Tafsir Al-Munir*, also published the book of *Tafsir Al-Wasit* based on his tafsir studies via radio in Damascus. In *Tafsir Al-Wasit* When he explained this verse he gave the title "*Al-Hurriyah Al-Diniyah fi Al-Islam*" (Freedom of Religion in Islam). He emphatically said that coercion to convert to Islam

⁴ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

⁵ Rachma Widiningtyas Wibowo and Anisa Siti Nurjanah, "Aktualisasi Moderasi Beragama Abad 21 Melalui Media Sosial," *Madania: Jurnal Ilmu-Ilmu Keislaman* 11, no. 2 (2021).

was forbidden. For him, this verse also provides evidence that the criticism of some Islamic parties spread by the sword is clearly wrong. The sword in Islam was done to defend against the invasion of the Musyrikin.

Nadirsyah Hosen added that the verse on religious freedom applies under normal and peaceful conditions, while the verse on war applies in the context of defending the creed of the people from those who took up arms first. The problem of faith in war verses is that they are deliberately preached for proselytizing in peaceful conditions.

3. QS. Al-Ma'idah [5]: 51

Non-Muslim leadership is a common phenomenon in various parts of the world, including in the context of politics, business and society. Although Islam has its own system of values and governance procedures, the presence of non-Muslim leaders often occurs in countries that have diverse religious populations. In many cases, non-Muslim leaders are elected by majority vote or installed in an internationally recognized democratic process.

In Islam, it is important to note that a person's religion or beliefs do not necessarily determine their leadership qualities. Ali ibn Abi Talib, one of the early caliphs of Islam, once said that "people are partners of Allah, and the noblest among them in His eyes are the most pious." This emphasizes that effective leadership is determined by the quality of character, justice and sincerity, not just the religion a person adheres to.⁶

Non-Muslim leadership can also make a positive contribution in promoting tolerance, harmony and shared development in a multicultural society. This reflects Islamic principles of peace, justice and respect for diversity. In the context of globalization and interconnection between countries, collaboration between Muslim and non-Muslim leaders can be an

⁶ Wahyullah Junaedi, *Pandangan Nadirsyah Hosen Tentang Makna Kata Awlia Dalam QS. Al Maidah 51 (Study Analisis Dalam Perspektif Hukum Islam)*, UIN Alauddin, vol. 45 (Makasar, 2019).

important step in creating a more peaceful and prosperous world. The verse is often used as an argument not to elect non-Muslims as leaders.⁷

Explanation of Tafsir Ibn Kathir regarding asbabun nuzul Surah Al-Ma'idah verse 51, Scholars of exegesis differ on the causes behind the descent of these glorious verses. As-Saddi mentions that this verse was revealed in connection with two men. One of the two said to the other after the Battle of Uhud, 'As for me, I will go to the Jew, and I take refuge in him and convert to Judaism with him, maybe he will be useful to me if something happens or something.' Meanwhile, another declared, 'As for me, I will go to the Christian in the land of Sham, and I will take refuge in him and join the Christians with him. Therefore, Allah (swt) said, O believers, Do not take Jews and Christians to be your '*awliya*'. (QS Al-Ma'idah: 51).⁸

Thus, Ibn Kathir does not interpret the word "*awliya*" as leader. What is meant is friendship in the sense of allying and allying with the abandonment of Muslims. Not in the sense of prohibiting everyday friends. The context of Al-Ma'idah verse 51 is when Muslims lost the Battle of Uhud. So, some are tempted to cross over by allying with Jews and Christians.

4. QS. Al-Ma'idah [5]: 2

In the Qur'an, Allah commands Muslims to act fairly even towards people who do not share their religion. Surah Al-Maidah verse 8 states that Allah forbids Muslims from turning away from justice just because of error or hatred towards a people, and Allah invites them to act fairly, because justice is part of piety.

Fairness towards everyone, regardless of religious differences, is a universal value that is highly upheld in Islam. This reflects Islamic teachings about equality and respect for human dignity. In social, political and economic relations, Islam encourages its followers to act fairly and provide

⁷ Darmayanti, Maudin, "Pentingnya Pemahaman Dan Implementasi Moderasi Beragama Dalam Kehidupan Generasi Milenial."

⁸ Ibn Katsir, *Tafsir Ibn Katsir* (Beirut: Al-Kitab Al-Ilmi, 2007).

equal treatment to all individuals, regardless of religious, ethnic or other background differences.⁹

Surah Al-Ma'idah was revealed in the eighth year of the Hijri after the Treaty of Hudaibiyah in the sixth year of the Hijri. The Hudaibiyah incident involved the entourage of the Prophet (peace be upon him) who were about to perform the pilgrimage to Jerusalem, but they were prevented from entering the city of Mecca. This incident caused a sense of resentment and hatred among some people against those who got in the way. Against this background, verse 2 of Surah Al-Ma'idah came down in response to the situation.

Nadirsyah Hosen quotes Tafsir Ibn Katsir who explains, Never should your hatred of a people who once prevented you from reaching the Grand Mosque in the year of the Treaty of Hudaibiyah push you through Allah's law against them. Then, you take revenge against them in persecution and hostility. However, you must still decide what God commands you, which is to establish justice in matters that are right against anyone.¹⁰

Hatred is not a justification for tyranny against others. Islam forbids avenging tyranny beyond the bounds of justice and law. Shaykh Wahbah Al-Zuhaili in Tafsir Al-Munir affirms the disbelief of disbelievers does not prevent us from acting fairly in interacting with them. In the verse commanding to do justice and piety, there are instructions to set limits in battle, for example, they kill our women and children, so we are not allowed to commit similar killings.¹¹

In battle, there was a set of ethics and rules that Muslim armies had to follow. There is no recompense hatred for hatred, and tyranny is not

⁹ Engkos Kosasih, "Literasi Media Sosial Dalam Pemasyarakatan Sikap Moderasi Beragama," *Jurnal Bimas Islam* 12, no. 2 (2019), <https://doi.org/10.37302/jbi.v12i2.118>.

¹⁰ Ibn Katsir, *Tafsir Ibn Katsir*.

¹¹ Az-Zuhaili, *Tafsir Al-Munir*.

overcome by committing another tyranny. In the context of justice, there is not only compassion, but also the principle of piety.

B. Analysis of the Relevance of the Interpretation of Religious Moderation According to Nadirsyah Hosen in the book *Tafsir Al-Qur'an di Medsos to Today's Society*

In an era of globalization and the complexity of contemporary society, the role of religious moderation is becoming increasingly important. Understanding and applying the values of religious moderation is not only a response to religious diversity, but also as a foundation for building social harmony, preventing conflict, and responding to global challenges.¹²

Religious moderation has significant relevance to life today, especially in a complex and dynamic global context. Especially in modern times, hate speech against certain religious groups can be easily done with social media. So that interfaith can not respect and respect each other.

In an increasingly plural and multicultural global society, religious moderation helps build bridges between religious communities. It is important to maintain social harmony and avoid conflicts between religious groups. And also the existence of religious moderation becomes important in responding to the challenges of extremism and radicalism. By teaching moderate religious understanding, society can more effectively prevent ideas that can threaten peace and security.¹³

Nadirsyah Hosen was present in the midst of the younger generation, by spreading writings about moderate religion. In his book *Tafsir Al-Qur'an di Medsos*, Nadirsyah Hosen provides an explanation and understanding of the verses of religious moderation and explains the beautiful religion of Islam, not cursing and blaspheming each other. Allah said in QS. Al-An'am verses 107-108.

¹² Kosasih, "Literasi Media Sosial Dalam Pemasyarakatan Sikap Moderasi Beragama."

¹³ Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity."

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا
 الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ
 رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾
 (الأنعام/6: 107-108)

"But if Allah had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them. And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." (Al-An'am/6:107-108)

In the above word of Allah it is clear that Muslims are forbidden to curse at other religions. Nadirsyah Hosen explains, "If Allah wills, all the inhabitants of this world have faith in Allah, but Allah wants to test His servants and invite them to faith through the awareness and evidence of Allah that Allah gives, including by presenting His messengers, whose job is to invite, exhort and explain, not coerce, oppress, or terrorize them."¹⁴

Mutual respect for other people's religions has many positive impacts. Because mutual respect for different religions is the foundation for the building of peace and security. In a respectful society, the risk of interreligious conflict can be reduced, and efforts to achieve peace can be strengthened.¹⁵

Mutual respect for different religions helps reduce stereotypes and prejudices against certain religious groups. Individuals are more likely to see their fellow humans as companions worthy of respect, rather than as "the other" to be avoided.¹⁶

¹⁴ Hosen, *Tafsir Al-Qur'an Di Medsos*, p. 89.

¹⁵ Aulia Rahmawati and Joko Tri Haryanto, "Penguatan Toleransi Dan Identitas Sosial Melalui Halalbihalal Lintas Agama Pada Masyarakat Kampung Gendingan, Yogyakarta," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 6, no. 1 (2020): 33–47, <https://doi.org/10.18784/smart.v6i1.988>.

¹⁶ Mhd. Abror, "Moderasi Beragama Dalam Bingkai Toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (2020), <https://doi.org/10.35961/rsd.v1i2.174>.

By encouraging mutual respect for different religions, communities can form a solid basis for positive and coexisting coexistence. It plays an important role in building a society that is just, inclusive, and grounded in universal human values.

CHAPTER V

CLOSING

A. Conclusion

This research can be concluded that religious moderation is very important to do, especially in an increasingly complex era like now. And the conclusion of the analysis of Nadirsyah Hosen's interpretation of civilized moderation and relevance in today's society is as follows:

Surah Al-An'am verses 107-108 Nadirsyah Hosen states that the prohibition against cursing at the worship of others is explained as an ethics in preaching, with the emphasis that cursing at the worship of others can invite excessive retribution and cannot be forgiven. Surah Al-Baqarah verse 256 Nadirsyah Hosen emphasizes that creed is a matter of willingness after obtaining information and explanation, not through coercion or pressure. Surah Al-Maidah verse 51 of the prohibition in this verse emphasizes more on the prohibition of allying with Jews and Christians which can result in a person leaving Islam, especially in certain situations such as after defeat in war, rather than the prohibition of making non-Muslims leaders. Surah Al-Ma'idah verse 2 that Islam affirms the importance of justice and piety, even towards those who have previously committed tyranny or obstruction.

Nadirsyah Hosen's interpretation in *the book Tafsir Al-Qur'an di Medsos* is very relevant for today's life. As the world faces the dynamics of globalization and the complexity of contemporary society, the role of religious moderation is crucial. Moderation is not only a response to religious diversity, but also a foundation for building social harmony, preventing conflict, and responding to global challenges.

B. Suggestions

For readers or the general public, this research is certainly not just to be read, but the author hopes to implement it in general in everyday life. Because religious moderation has many positive impacts on daily life.

In this study, there are undoubtedly many shortcomings and it is far from perfect. The author acknowledges that there are still many gaps for further research on religious moderation from various perspectives of Quranic interpreters. The author believes that if such research is conducted, it will yield different findings and discover broader aspects than those found in this study. Therefore, the author hopes that future research will complement the existing studies.

In conclusion, it is hoped that this research will provide knowledge to the Muslim community in Indonesia in facing the challenges of religious moderation by referring to the Quran. The aim is for Muslims to engage in beneficial actions and avoid harmful ones.

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