

**PARADIGM SHIFT IN THE INTERPRETATION OF
RELIGIOUS MODERATION IN INDONESIA:
A Review of Some Indonesian Mufassir**

Ahmad Mustaniruddin

UIN Sulthan Thaha Saifuddin Jambi, Indonesia
email: ahmad_mustanirruddin@uinjambi.ac.id

Abstract: Diverse concepts concerning the attitude of religious moderation in Indonesia, which continues to develop, demonstrate how Indonesian Muslim intellectuals view tolerant attitudes toward followers of other religions. There are also Hamka, Bisri Mustafa, and Quraish Shihab, each with their own Tafsir works. The fact that these interpretation figures were born in various generations places them in different circumstances. Using Kuhn's approach to the concept of a paradigm shift (paradigm shift), this article attempts to determine how these figures respond to religious tolerance in Indonesia in their respective works of interpretation by analyzing the shift in interpretation. The analysis will be guided by evaluating an ideology's ideological background, power relations (authority), and fanaticism. This study centers on the verses of religious moderation, specifically surah al-Baqarah [2]: 256, Ali 'Imran [3]: 85, and Al-Kafirun [109]: 1-6, which will also be examined by analyzing sociocultural aspects and interpretation authority. The findings of this study indicate a shift from Madhabi theology to Humanist theology among the figures mentioned above. Bisri Mustafa and Quraish Shihab are more tolerant of differences than Hamka, whose interpretation tends to be more traditional when examining religious and cultural ties. This case demonstrates the influence of diverse Indonesian contexts on the interpretation.

Keywords: paradigm shift, interpretation, religious moderation, Indonesian Mufassir

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Abstrak: Beragam konsep tentang sikap moderasi beragama di Indonesia yang terus berkembang menunjukkan bagaimana cendekiawan muslim Indonesia memandang sikap toleran terhadap pemeluk agama lain. Di antaranya Hamka, Bisri Mustafa, dan Quraish Shihab, masing-masing dengan karya Tafsirnya. Fakta bahwa tokoh-tokoh tafsir ini lahir dalam berbagai generasi menempatkannya pada situasi yang berbeda. Dengan menggunakan pendekatan Kuhn terhadap konsep pergeseran paradigma (paradigm shift), artikel ini mencoba untuk mengetahui bagaimana tokoh-tokoh tersebut menyikapi toleransi beragama di Indonesia dalam karya tafsirnya masing-masing dengan menganalisis pergeseran tafsir tersebut. Analisis akan dipandu dengan mengevaluasi latar belakang suatu ideologi, relasi kekuasaan (otoritas), dan fanatisme. Kajian ini berpusat pada ayat-ayat moderasi beragama, khususnya surah al-Baqarah [2]: 256, Ali 'Imran [3]: 85, dan Al-Kafirun [109]: 1-6, yang juga akan dikaji dengan analisis sosiokultural serta aspek dan otoritas interpretasi. Temuan penelitian ini menunjukkan terjadi pergeseran dari teologi Madhabi ke teologi Humanis pada penafsiran tokoh-tokoh tersebut di atas. Bisri Mustafa dan Quraish Shihab lebih toleran terhadap perbedaan dibanding Hamka yang interpretasinya cenderung lebih tradisional ketika menelaah hubungan agama dan budaya. Hal ini menunjukkan pengaruh keragaman konteks bahasa Indonesia terhadap penafsiran.

Kata Kunci: pergeseran paradigma, penafsiran, moderasi beragama.

Introduction

Exclusive and closed attitudes cause problems in religion such as terrorism, radicalism and truth claims against one's religious beliefs. The philosophy of truth claims is shown by one of them as viewing other religions as not worthy of being used as a guide for those who believe in it.¹ They think there have been changes (*tahrif*) by the figures, so the scriptures are considered not original and feel they

¹ Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Raja Grafindo Persada, 2000), p. 76-77.

have to be invited to embrace a religion or group that understands them even in various ways.²

When viewed in the text of the Qur'an two sides seem contradictory, such as surah al-Kafirun [109]: 6 and surah Ali 'Imran [3]: 19. In sura al-Kafirun [109]: 6 shows the side of religious inclusiveness For you your religion and to me mine. Whereas in other surahs it shows the side of exclusivity in surah Ali 'Imran 3: 19 Indeed, the religion (which Allah approves) is Islam, producing a different perspective for those who understand the Qur'an.

In the history of the interpretation of the Qur'an, these verses have also given rise to different understandings that have the potential for conflict. Like the interpretation of the Prophet's companions, the law that must be upheld is God's law, not human law.³ The text gives rise to two points of view. The first is a view based on literal meaning that gives rise to the exclusive Khawarij group. Second, is the contextual perspective put forward by friends Ali and Ibn 'Abbas. The complete attitude of the Khawarij at the time of the companions was in contrast to the openness shown by the companions and the Prophet himself.⁴

Horizontal conflicts that develop in public spaces occur due to differences in understanding and interpretation of the text of the Qur'an.⁵ Some groups understand the Qur'an literally and are closed to renewal of Al-Qur'an interpretations, giving rise to fanaticism towards specific interpretations. Even though in the early period of the Companions there had been differences in interpretation which was a necessity in the history of the Qur'an. So that there is a naivety

² P. F. Knitter, *Satu Bumi Banyak Agama: Dialog Multi Agama Dan Tanggung Jawab Global* (Jakarta: Gunung Mulia, 2003), 4–11.

³ Miftahur Ridho, "Peristiwa Tahkim (Polemik Perselisihan Politik Dan Implikasinya)," *HUMANISTIKA: Jurnal Keislaman* 5, no. 1 (January 1, 2019): 61, <https://doi.org/10.36835/HUMANISTIKA.V5I1.147>.

⁴ Ikrom Shaliadi, "KHAWARIJ: ARTI, ASAL-USUL, FIRQAH-FIRQAH, DAN PENDAPATNYA," *Islamuna: Jurnal Studi Islam* 2, no. 1 (June 5, 2015): 20.

⁵ M. Ikhwan, "TAFSIR ALQURAN DAN PERKEMBANGAN ZAMAN: MEREKONSTRUKSI KONTEKS DAN MENEMUKAN MAKNA," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 2, no. 1 (December 31, 2016): 5.

when Muslims reject differences (*ikhtilaf*) in schools of interpretation.⁶

Different interpretations of the Qur'an cannot be separated from socio-cultural and educational influences.⁷ If differences in interpretation occur, and do not cause conflict, this shows openness between one scholar and another.⁸ This difference becomes a treasure in understanding the text of the Qur'an. However, this difference in interpretation will become a conflict if it enters the public domain. Indonesia, with the most significant Muslim majority in the world, cannot be separated from the influence of the development of exclusive ideas that cause terror and destruction. There have been 549 cases of terrorism in Indonesia between 2000 and 2017.⁹ (Pusparisa, 2021). Among the acts of terror committed was targeting adherents of other religions. The latest is in 2021 the bombing at the Makassar Cathedral Church.¹⁰ The government is trying to overcome various terrors that occur with a gentle approach. This strategy is used to deradicalize radical understandings. This approach is aimed at those indicated and involved in radical understanding. The primary step of deradicalization is through preventive and rehabilitation measures. Preventive steps are carried out by providing Islamic and Indonesian ideas. In order to strengthen the protective factor for the community to be able to think critically at school and home against destructive teachings. Whereas

⁶ Nanang Abdillah, "Madzhab Dan Faktor Penyebab Terjadinya Perbedaan," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (August 26, 2014): 24,

⁷ Yusefri et al., "Strategi Pengalaman Nilai-Nilai Toleransi Beragama Pada Siswa Melalui Binaan Rohani Di SMP Katolik Widyatama Kota Batu," *International Journal of Academic Research in Business and Social Sciences* 1, no. 2 (2017): 3–4.

⁸ Suryan A Jamrah, "IKHTILAF DAN ETIKA PERBEDAAN DALAM ISLAM," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 6, no. 2 (October 5, 2014): 239.

⁹ Y Pusparisa, "Ada Ratusan Aksi Teror Yang Terjadi Di Tanah Air Pada 2000-2017," Databoks, 2021.

¹⁰ L.A. Azanella, "Bom Gereja Katedral Makassar: Kronologi Kejadian, Keterangan Polisi, Dan Sikap Presiden Halaman All - Kompas.Com," Kompas.com, 2021, <https://www.kompas.com/tren/read/2021/03/29/100000165/bom-gereja-katedral-makassar-kronologi-kejadian-keterangan-polisi-dan-sikap?page=all>.

rehabilitation is aimed at perpetrators or victims for their understanding or acts of terrorism.¹¹

For the deradicalization of religious understanding to run effectively, not only the government or Islamic organizations, some Indonesian Muslim intellectuals strive for diversity in understanding Islam in Indonesia. Among them are the works of Said Aqiel Siradj (2007), Miftahuddin (2010), Zain Abidin (2013), Azyumardi Azra (2015), Irham (2016), Asep Abdurrohman (2018), explaining that moderation is part of the characteristics of Islam in al-Qur'an with the designations *ummah* and *wasatan*. These characteristics affirm how Walisongo's da'wah coexists with local Javanese culture. As shown by religious organizations such as Nahdlatul 'Ulama and Muhammadiyah. Basyir emphasized in his research entitled *Wasathiyah Islam in a Sociological Perspective* that moderate Islamic behavior is due to humans living together between ethnic and plural religious groups.¹²

Some of the previous works gave little idea of diversity in the text of the Qur'an. Among them are Afrizal Nur and Mukhlis Lubis (2015), *wasathiyah* on the text of the Qur'an in the interpretation of Al-Jaza'iriy and Ibn Asyur shows that the text of the shari'a is limited while events are constantly changing so that the meaning of *wasath* is to give perfection to the shari'a.¹³ In addition, there is Farid Esack's idea regarding Inclusive Interpretation with the title *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression*.¹⁴ In his work, Esack tries redefining

¹¹ Nur Hasanah, "Upaya Pemerintah Indonesia Dalam Mengatasi Terorisme Pada Masa Pemerintahan Joko Widodo Tahun 2014 - 2019," *E-Journal Ilmu Hubungan Internasional* 6, no. 3 (2018): 885–86, [https://ejournal.hi.fisip-unmul.ac.id/site/wp-content/uploads/2018/07/1.1302045061-NurHasanah\(07-15-18-01-11-48\).pdf](https://ejournal.hi.fisip-unmul.ac.id/site/wp-content/uploads/2018/07/1.1302045061-NurHasanah(07-15-18-01-11-48).pdf).

¹² M Basir Syam, "ISLAM WASATHIYAH DALAM PERSPEKTIF SOSIOLOGI," *Aqidah-Ta: Jurnal Ilmu Aqidah* 4, no. 2 (December 31, 2018): 197.

¹³ Dr. Afrizal Nur and Lubis Mukhlis, "Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrîr Wa at-Tanwîr Dan Aisar at-Tafâsîr) (The Wasathiyah Concept in the Al-Quran (Comparative Study between Tafsir Al-Tahrir and Aisar at-Tafasir)," *An-Nur* 4, no. 2 (2015): 222, <http://ejournal.uin-suska.ac.id/index.php/Annur/article/view/2062>.

¹⁴ Farid Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious Solidarity Against Oppression* (Oxford, UK: Oneworld Publications, 1997), 352.

concepts such as Islam, faith, and kufr to create a life order. These three concepts are often interpreted in black or white, thus displaying meanings that prevent humans from cooperating and respecting differences between religious beliefs.¹⁵ Abdul Aziz commented in his work *Islamic Roots of Democratic Pluralism* that there is a need for religious interpretation to correct outdated interpretations, to be able to formulate religious doctrines that are tolerant and inclusive.¹⁶

Various ideas about religious moderation that continue to develop show how Indonesian Muslim intellectuals have views about tolerant attitudes towards adherents of other religions. Among the characters are Hamka, Bisri Mustafa and Quraish Shihab. They are national Muslim figures who have moderate views and understandings. Apart from being scholars, the three national figures have significantly contributed to the Indonesian state. In addition, these characters also have different periods. Hamka took part in the pre-independence to the old order era, Bisri Mustafa took part in the old order to the new order era, while Quraish Shihab took part in the old order until the reform era. Of course these three figures have different ideas regarding religious moderation as presented in the interpretations they compiled, both in *Tafsir Al-Azhar* by Hamka, *Tafsir al-Ibriz* by Bisri Mustafa and *Al-Misbah* by Quraish Shihab. These three works of interpretation were born in different national contexts. Apart from being religious figures, the three of them are also national figures, so it is necessary to review how the issue of nationality is in this interpretation.

In this article, the author wishes to reveal a shift in interpretation related to the understanding of verses related to religious moderation. So that it can be seen how the factors that influence the three figures in writing the work of interpretation. This case cannot be separated from interpretation as a means of dialogue between humans and their gods, because the Qur'an is a religious and social guide for humans in life. Therefore, the author uses Thomas

¹⁵ Esack, *Qur'an, Liberation and Pluralism.....*, p. 353.

¹⁶ Abdul Aziz Sachedina, *The Islamic Roots of Democratic Pluralism* (New York: Oxford University Press, 2001), 19.

Kuhn's approach regarding the concept of development of science (revolution science) and especially paradigm shifts (paradigm shift) to see the shift in interpretation. The shift in knowledge occurs because there is an ideological background, power relations (authority), and fanaticism towards an ideology.¹⁷

The steps in this study are to select the verses studied related to religious moderation in surah al-Baqarah [2]: 256, Ali 'Imran [3]: 85, Al-Kafirun [109]: 1-6, the next step is to analyze social- the culture of these figures to form the ideology of the interpreter, and see the authority of interpretation from the validity of the interpretation used. From this analysis, it can be seen whether this work of interpretation is a form of repetition or a paradigm shift occurs as an effort to provide a new concept for reading the Qur'an for Muslims now and in the future.¹⁸

Discussion

Socio-Political Context Hamka, Bisri Mustafa and Quraish Shihab

Hamka, Bisri Mustafa and Quraish Shihab are Indonesian commentators who have open views, even though these figures are from different eras. Hamka comes from West Sumatra, specifically in the Batang River, Maninjau. He was born on Sunday, February 17, 1908 M. His father was named Haji Abdul Karim Amrullah. He is one of the influential scholars in Minangkabau, including the pioneer of the Muhammadiyah movement in Minangkabau. His mother was named Siti Shafiyah Tanjung.¹⁹ Then Bisri Mustafa or who is more famous as Mbah Bisri Rembang was born in the village of Sawahan, Alley Palen Rembang, Central Java in 1915 AD He was descended from his father named Zainal Mustafa and Khodijah, namely Bisri Mustafa's mother and second wife of Zainal Mustafa. Meanwhile, Quraish Shihab comes from South Sulawesi, precisely in

¹⁷ Tomas. S Kuhn, *The Structure of Scientific Revolutions* (Chicago: The University of Chicago Press, 1970), p. 10.

¹⁸ Inayatul Ulya and Nushan Abid, "PEMIKIRAN THOMAS KUHN DAN RELEVANSINYA TERHADAP KEILMUAN ISLAM," *FIKRAH* 3, no. 2 (December 31, 2015): 251.

¹⁹ Buya Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE LTD, 2003), p. 55.

Rapang. He was born on February 16, 1944, into a family of scholars. His father's name is Abdurrahman Shihab, an expert on interpretation of Arabic descent.²⁰

These mufasir figures were born at different times. Hamka was born and lived from the pre-independence to the old order era, Bisri Mustafa took part in the old order to the new order era, while Quraish Shihab took part in the new order until the reform era. Of course, different eras form ways of thinking and solving problems with their characteristics. In addition to being influenced by his father, Hamka's way of thinking includes several figures such as HOS Cokroaminoto, Haji Agus Salim.²¹ Most Hamka learn self-taught, giving rise to a high Islamic perspective and nationalism. In his pamphlet entitled "Islam and Democracy", published in 1946, Hamka praised the clause of the Indonesian Constitution as the first precept of Pancasila: belief in one and only God. According to him, the basis of an original state, although there are many names of gods, there is only one God. As for the views regarding the Islamic State, for him it depends on the Muslims in Indonesia in interpreting their perspective and life. So that Hamka prefers not an Islamic State but a Muslim Society.²²

As for Bisri Mustahafa, because he departed from a traditional religious organization, he has a traditional perspective, especially in solving a socio-religious problem. His views on socio-religious issues are continuously adapted to the circumstances and conditions of a particular society. For Bisri Mustafa, law does not have to be applied rigidly and interpreted absolutely, everything must depend on what is behind it. He used the *fiqh* and *ushul fiqh* approaches because he was influenced by his teacher KH. Wahab Chasbullah. In

²⁰ Abuddin Nata, *Tokoh-Tokoh Pembaharuan Islam Di Indonesia* (Jakarta: Raja Grafindo Press, 2005), p. 362.

²¹ M. Munawan, "A Critical Discourse Analysis Dalam Kajian Tafsir Alquran: Studi Tafsir Al-Azhar Karya Hamka," *TAJDID* 25, no. 2 (August 21, 2018): 157.

²² M. Rahmanto, "Hamka Dan Tafsir Harmonisasi Keislaman Dan Keindonesiaan," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 14, no. 1 (June 24, 2018): 138.

his day, Bisri Mustafa's Islamic thought was very contextual, moderate and within the framework of nationalism.²³

Quraish Shihab has at least two rooms that influence the way of thinking: Darul Hadis Al-Faqihyyah Malang Islamic Boarding School and Al-Azhar Egypt.²⁴ The concept of nationalism and state perspective cannot be separated from the *Wasathiyah* concept echoed by Al-Azhar Egypt. Grand Sheikh Al-Azhar Ahmad Thayib emphasized this case during a visit to Indonesia that graduates from Al-Azhar, Egypt are open and not exclusive.²⁵

As for the religious context, Hamka faces religious issues regarding Christianization, stereotypes of Islam as an ideology that threatens the state and diversity in Indonesia. The climax was when it was forbidden to participate in the Christmas procession with Muslims during Hamka's leadership. He believed that the fatwa was deemed necessary to maintain the purity of the Islamic faith.²⁶ So that Muslims do not fall into *Syubhat* (vague) and Allah's prohibition on mixing religions.²⁷

Meanwhile, Bisri Mustafa faced political issues and religious problems at that time. This case can be seen from how the response to the problem of Family Planning (KB). For Bisri, ideas closely related to receiving family planning were put into writing and finally made into a book under the title "Islam and Family Planning", in which it discussed matters concerning human effort as something dominant compared to God's absolute will and power. Bisri Mustafa also added, if a family's food ration can only cover four plates, then do not add more family members. Adding a family

²³ Achmad Zaenal Huda, *MUTIARA PESANTREN: Perjalanan Khidmah KH. Bisri Mustofa* (Yogyakarta: LKiS, 2003), v.

²⁴ Gusmian,, p. 80.

²⁵ Ikhwanul Kirom Mansuri, "Ketika Islam Wasathiyah Jadi Primadona! | Republika Online," *Republika.co.id*, 2018, <https://news.republika.co.id/berita/p8c6uj440/ketika-islam-wasathiyah-jadi-primadona>.

²⁶ Hamka, *Tafsir Al-Azhar*, p.192.

²⁷ Ahmad Mustaniruddin, Wahyu Febrian, and Fransisko Chaniago, "Hamka Dan Konstruksi Pemikiran Kebebasan Beragama Di Indonesia," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 20, no. 2 (September 19, 2022): 108.

member without planning means reducing the share of other family members.²⁸

Meanwhile, Quraish Shihab faces issues of sara, terrorism and religious harmony. One of his opinions, acts of terrorism in the name of religion by carrying out bombings is a misstep and inappropriate. This case is because jihad is not necessarily interpreted as war, but efforts to achieve something noble, namely the values of the Qur'an. Hamka, Bisri Mustafa and Quraish Shihab have the same perspective characteristics, accept and think openly towards novelty. So that the perspective of Islam as a religion does not have to clash with the surrounding culture of society, adjustments need to be made. This point of view shows how Hamka and Quraish have an inclusive view.

Characteristics of the interpretation of Hamka, Bisri Mustafa and Quraish Shihab

Tafsir Al-Azhar, Tafsir al-Ibriz and Tafsir Al-Misbah are products of interpretation that developed in different generations. The commentary on Al-Azhar written by Hamka was written in 1959. Initially he wrote it as study material for the dawn lecture at the Al-Azhar Mosque. In 1964 he began to complete his interpretation while in prison seriously.²⁹

As for Tafsir al-Ibriz, although there is no accurate data about when this interpretation began to be written, this Tafsir al-Ibriz was completed on 29 Rajab 1379, which coincides with January 28, 1960. If you look at the year when Tafsir al-Ibriz was written, Tafsir This final is written in a situation where his family's economic life begins to improve. This case was supported by the success of the writer's political career, who became NU's representative in the Constituent Assembly in the 1955 elections.³⁰ The Tafsir Al-Misbah by Quraish Shihab was written on June 18, 1999. This Tafsir began to be printed

²⁸ Huda, *MUTIARA PESANTREN: Perjalanan Khidmah KH. Bisri Mustofa*, 1.

²⁹ Hamka, *Tafsir Al-Azhar*, p. 42.

³⁰ Abu Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz," *Analisa* XVIII, no. 01 (2011): 32.

in 2001 from volumes one to thirteen and 2003 completed volumes fourteen to fifteen.³¹

In general, the characteristics of the three interpretations have similarities in terms of sources, methods and styles of interpretation. However, there are differences in the preparation process and the challenges faced. Like Hamka who wrote a commentary in 1959 AD and finished in 1966 AD. That year Hamka was involved in preaching and conflicted with President Soekarno's government so he was detained.

Meanwhile, Bisri Mustafa wrote his commentary in a relatively improving economic and political situation. Because Bisri Mustafa is involved in the world of traditional pesantren, his interpretation has the characteristics of traditional pesantren. This case can be seen from the systematic interpretation written in words, *mushafi* with a *gandul* meaning typical of traditional pesantren.³²

As for Quraish Shihab, he wrote his commentary in Egypt, as the Indonesian Ambassador covering Egypt, Djibouti and Somalia in 1999-2002. He succeeded in writing a complete Tafsir al-Misbah of 30 Juz in 15 volumes and published in its entirety in 2003.³³

From sources of interpretation, Hamka, Bisri Mustafa and Quraish Shihab tend to source *bi Al-Ra'yi*, namely how to dialogue between texts and *ra'yu*. Hamka uses several reference sources in writing this commentary, namely Tafsir al-Razi, al-Kasysyaf by al-Zamakhsyari, Ruh al-Ma'ani by al-Alusi, al-Jami' li Ahkam al-Qur'an by al-Qurthubi, Tafsir al-Maraghi, al-Qasimi, al-Khazin, al-Tabari, and al-Manar.³⁴

Meanwhile, Quraish Shihab often refers to Tafsir Nazm al-Durar by Ibrahim ibn 'Umar al-Biq'a'i (d. 885/1480). This case is natural, because this character was the object of research by Quraish

³¹ M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), vols. 1, xiii.

³² Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz," 32–33.

³³ Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vols. 25, p. 64.

³⁴ Hamka, *Tafsir Al-Azhar*, p. 6.

Shihab when he was completing his doctoral program at Al-Azhar University. Muhammad Husein Thabathaba'i, a modern Shi'ite scholar who wrote the book *Tafsir al-Mizan* as a reference for language and aspects of the beauty of the Qur'an. Then Muhammad Al-Thantawi, Mutawalli al-Sya'rawi, Sayyid Qutb and Muhammad Thahir ibn Asyur.³⁵ As for Bisri Mustafa, in his preamble to his commentary, he explained that he obtained the source of his interpretation from certain commentary books, such as *Tafsir Jalalain*, *Tafsir Baidhawi* and *Tafsir al-Khazin*.³⁶

In terms of interpretation methods, the three interpretations use the Tahlili method but the paradigms used have different characteristics. Hamka in tend to follow the way of thinking of the Salaf. However, in the social context Hamka always sees reality related to Indonesian society, this is not much different from Quraish Shihab who shows that there is a combination of text and context which is called moderate scriptualism.³⁷ As for Bisri Mustafa tends to be Mu'tazilah in his interpretation, so it can be said in this context that Bisri Mustafa falls into the category of rational and liberal in interpreting the Qur'an.³⁸

From the style of interpretation, Hamka and Quraish Shihab use the *Adabul Ijtima'i* style. In the interpretation of al-Azhar, personal experience provides an overview of the reader on the text being interpreted. Like Hamka's interpretation in surah Al-Hujurat [49]: 13 regarding Allah creating humans from different tribes and nations to know each other. As for Quraish Shihab, he interpreted Surah al-Hujurat [49]: 13 through a language approach.³⁹ The community can understand submissions made. The use of this approach is a way to facilitate the reader's understanding of the

³⁵ Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vols. 1, xiii.

³⁶ Maula Sari and Dwi Elok Fardah, "Penafsiran Bisri Musthofa Terhadap Surah Al-Ikhlâs Dalam Kitab Al-Ibriz," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 6, no. 1 (2021): vol. 50.

³⁷ Muhammad Iqbal, "Metode Penafsiran Al-Qur'an M. Quraish Shihab," *TSAQAFAH* 6, no. 2 (November 30, 2010): 249.

³⁸ Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz," p. 37.

³⁹ Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vols. 13, p. 260.

meaning of the Qur'anic text. For example, taking the word *ta'arufu* from *'arafa* means to know. This verse shows that the more you know each other, the stronger the closeness between the two will be. This introduction hopes to increase piety as a reflection of life in the world.⁴⁰ However, specifically for Tafsir Al-Ibriz, the pattern used is a combination of *Adabul Ijtima'I*, *Fiqhi* and also *Sufi*, so that Bisri Mustafa will put particular emphasis on certain verses that have legal, Sufism and social nuances in his interpretation.⁴¹

Shifting Paradigm of Interpretation of Moderation of Religion.

Religious moderation refers to the Latin term *moderatio*, which means self-mastery (from an attitude of strengths and weaknesses). In the Indonesian dictionary, this moderation has two meanings: reducing violence and avoiding extremes.⁴² The word moderation in the Islamic context is always associated with the concept of *Wasathiyah*. the word *wasath* also means everything good according to its object. For example, the word philanthropist, which means an attitude between stingy and extravagant, or the word brave, which means an attitude between coward (*al-jubn*) and desperate (*tahawur*). The Qur'an reveals *Wasathiyah* in surah al-Baqarah [2]: 143. Hamka, Bisri Mustafa and Quraish Shihab have the same view about how the attitude of Muslims is in the middle attitude.⁴³

To see this shift, it needs to be reviewed from three aspects, namely the aspect of the interpretation paradigm that is built, the authority of interpretation and the validity of interpretation:

1. Interpretive Paradigm

The paradigm built by the three commentators in religious moderation is based on humanity and not on theology, this is different from classical interpretations which are based on ideological

⁴⁰ Shihab, vols. 13, p. 615–618.

⁴¹ Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz," 37.

⁴² Pusat Bahasa Departement Pendidikan Indonesia, *Kamus Bahasa Indonesia* (Jakarta: Departement Pendidikan Nasional, 2008), p. 1035.

⁴³ Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vols. 1, 325.

schools.⁴⁴ This case can be seen from the interpretation of the three figures who emphasized that differences between religious communities have become a necessity. So there is no coercion of religious will. In surah al-Baqarah [2]: 256 Allah SWT says:

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

Meaning: Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing.

From this verse, both Hamka, Bisri Mustafa and Quraish Shihab believe Islam does not impose beliefs on other adherents. Although there is an affirmation in surah Ali 'Imran [3]: 85 regarding Islam as the true religion. Hamka cites the narrations of Abu Dawud, al-Nasa'i, Ibn Mundzir, Ibn Jarir, Ibn Hatim, Ibn Hibban, Ibn Mardawaihi, and al-Baihaqi from Ibn Abbas and several other traditions. Narrated in Medina, there was expulsion of the Bani Nadhir Jews because they broke the agreement and tried to kill the Prophet. When the expulsion occurred, an Ansar who was originally a Jew asked the Prophet so that his Jewish child would embrace Islam, even by coercion. He revealed "my half will go to hell, O Messenger of Allah!" said the Ansar. It was at that time that this verse was revealed. In another history, the Prophet gave the child the choice to choose Islam or Judaism because he was expelled. Finally the child chose Islam.⁴⁵ Whereas Bisri Mustafa⁴⁶ and Quraish Shihab⁴⁷ in surah Ali 'Imran [3]: 85 do not offend other religions, but emphasize that Islam is a religion is human nature. If someone seeks other than Islam then he loses, because he obeys other than Allah SWT.

⁴⁴ Ignaz Goldziher, *Mazhab Tafsir Dari Klasik Hingga Kontemporer* (Yogyakarta: eLSAQ Press, 2010), 316–17.

⁴⁵ Hamka, *Tafsir Al-Azhar*, p. 513.

⁴⁶ Bisri Musthafa, *Tafsir Al-Ibriz* (Kudus: Menara Kudus, 1960), vols. 3, 152.

⁴⁷ Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vols. 2, p.

Hamka provides a perspective to the reader that expulsion is carried out against other religions, not based on religious sentiments but agreements that are agreed upon as social agreements. Hamka emphasized that he was not forced to embrace Islam, but was invited to think. When they can think with common sense, they will come to Islam.⁴⁸ Not much different from Bisri Mustafa and Quraish Shihab who pointed out that imposing a specific religion is not the intention of Islamic teachings. He emphasized in surah al-Maidah [5]: 48 that the existence of diversity which is the difference in choosing a religion or adhering to aqidah is part of the will of Allah SWT. However, when a person embraces Islam he must be consistent, accept the consequences of Allah's commands and prohibitions.⁴⁹

Both Hamka, Bisri Mustafa and Quraish Shihab place religious respect based on human values, so that those with different beliefs can worship. Even so, both emphasized that it was not permissible to mix religions. Hamka emphasised what Muslims should not do to those hostile to Islam. He gave an example of the interpretation of surah al-Mumtahanah verse 9 regarding zero tolerance for enemies of Islam. An example is the hostility of Islam in Spain in 700 years at which time Islam controlled the region of Andalusia or now it is called Spain. Also, the closest example is the Dutch colonialism in Indonesia which resulted in colonization.⁵⁰

From the interpretation of the three interpretations, it shows the same shifting paradigm from classical theological-Madhabi interpretations to Theological-Humanist. All three seek to place religious moderation as something inseparable from nationalism. Hamka shows a firm position refusing to mix religion and animist culture, because it contains Cynicism.⁵¹

Interpretation in religious moderation is built on the reality of Indonesian people's lives. There are at least three points to form the

⁴⁸ Hamka, *Tafsir Al-Azhar*, p. 514.

⁴⁹ Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vols. 3, p. 533.

⁵⁰ Mustaniruddin, Febrian, and Chaniago, "Hamka Dan Konstruksi Pemikiran Kebebasan Beragama Di Indonesia," p. 109.

⁵¹ Hamka, *Tafsir Al-Azhar*, vols. 10, 8134.

basis of the argument. First, Indonesia is not a secular or religious country but a national state based on the belief in One Almighty God. Hence, the application of law is not limited to certain religions. Second, Indonesia is a multicultural country with various religions, ethnicities, races and cultures. Third, the socio-cultural tolerance of Indonesian society as evidenced by religious organizations.

From the reality of the community, dialogue is carried out with the Qur'an to produce an understanding that distinguishes between theological and humanitarian interpretations. Hamka, Bisri Mustafa and Quraish Shihab still refer to classical interpretations as a comparison with the development of modern interpretations. In addition, they try to present a balanced delivery of interpretations related to religious moderation. Subject to which verses are related to Tawhid and those related to social-community aspects. This perspective may have been influenced by Hamka, Bisri Mustafa and Quraish Shihab being religious and national leaders, so the way of interpretation that is carried out cannot be separated from the perspective of the national context.

2. *Interpretive Authority*

The interpretation authority is formed on the scope of the exegetes and the sources used in interpreting verses related to religious moderation. From the scope of the two commentators, it appears that there is an influence on the condition of the reality of a pluralistic Indonesian society. Hamka believes that Indonesia is a country that has diversity in terms of language, ethnicity, and culture. The most straightforward example is the regional languages of nearly 300 languages. If there were no unifying language, namely Indonesian, it would undoubtedly be not easy to unite the Indonesian state.⁵² The foundation of religion in Indonesia, makes Hamka avoid fiqh and theology debates in providing explanations, this is considered easy to understand for the community. He also wrote that one of the reasons for writing the interpretation of al-Azhar was "I want this great work to be read by posterity and future

⁵² Hamka,, vols. 4, p. 217–218.

generations.⁵³ This case is the same as Bisri Mustafa and Quraish Shihab who emphasize guidance and understanding as well as guidance on the contents of the Qur'an.⁵⁴

The interpretations carried out by Hamka and Quraish Shihab on verses related to religious moderation always link the text of the Qur'an and the hadith of the Prophet Muhammad, as well as the opinions of the scholars. As an example of the interpretation of Hamka in sura al-Kafirun [109]:1-6.⁵⁵ In contrast to Hamka and Quraish Shihab, Bisri Mustafa tends to give brief interpretations. After the verses of the Qur'an are translated with the meaning of *gandul*, the contents of the interpretation are presented on the outside which are limited by lines. This reasonably brief interpretation, especially in the verses that Mustafa Bisri feels, is relatively easy to understand.⁵⁶

Hamka presented *Asbab al-Nuzul* regarding the background of the revelation of sura al-Kafirun which Ibn Ishaq narrated from Said bin Mina regarding the invitation to Rasulullah SAW to make peace in worship. So that the verse came down. The narrations put forward by Hamka are of good quality.⁵⁷ as well as many other narrations which explain the reason for the revelation of the sura. After that, Hamka presented the traditions of the Prophet quoted from Tafsir Ibn Kathir.⁵⁸

The interpretation carried out refers to Tafsir Ibn Kathir, Al-Qurtubi and Abduh. Like Hamka quoting Ibn Kathir's opinion regarding *La A'budu* which is *Nafyu Fi'li*, this action will not happen. In addition, Hamka quoted Ibn Kathir's opinion regarding Hadith narrations originating from Sahih Muslim. These traditions show the virtues of surah al-Kafirun such as reading this Surah al-Kafirun

⁵³ Hamka, vols. 1, 1.

⁵⁴ Atik Wartini, "CORAK PENAFSIRAN M. QURAIISH SHIHAB DALAM TAFSIR AL-MISBAH," *HUNAFa: Jurnal Studia Islamika* 11, no. 1 (June 19, 2014): 120.

⁵⁵ Hamka, *Tafsir Al-Azhar*, p. 8132–34.

⁵⁶ Rokhmad, "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz," 33.

⁵⁷ Muslim bin Hajjaj bin Muslim Al-Qusyairi Al-Naisabury, *Shahih Muslim* (Beirut: Dar al-Fikri, 2003), p. 4312.

⁵⁸ Abu Al-Fida Isma'il Ibn 'Umar Ibnu Katsir, *Tafsir Al Qur'an Al 'Azhim* (Beirut: Dar al-Kutub al-Ilmiyah, 1419), vols. 8, 478.

together with Surah *Qul Huwallaahu Ahad* (Al-Ikhlās) in the *sunnah* prayer two cycles after *tawaf*, read before going to bed, *Qul Yaa Ayyuhal Kafirun*, equal to a quarter of al-Kafirun -Qur'an.⁵⁹

Meanwhile, the quotation from al-Qurthubi's interpretation emphasises that what the polytheists did to make peace with the Prophet regarding worship was a lie, because they did not believe in the God of the Prophet Muhammad Himself. Thus rejecting invitations from the polytheists.⁶⁰ In addition, Hamka took Abduh's opinion regarding the characteristics of the verses of surah al-Kafirun which have different emphases. In verses 2-3 explain the differences in what is worshiped, then in verses 4-5 explain the differences in the way of worship. So that the verse emphasizes the vast difference between Muslims and polytheists.

After explaining various opinions, Hamka emphasized that this surah provides strict guidelines for the followers of the Prophet Muhammad that faith cannot be reconciled. Monotheism and shirk cannot be met. So that Tawhid does not recognize Cyncritism, which means making adjustments. As exemplified by animism with monotheism, idol worship by praying, slaughtering animals to worship ghosts or jinn by reciting bismillah.⁶¹

The process of interpreting Quraish Shihab in surah al-Kafirun [109]: 1-6 is through the language interpretation of certain words and their associations or *munasabah* with other verses. Among the words analyzed by Quraish Shihab are *Qul*, *al-Kafirun*, *A'budu*, *ma* and said *Diin*. In the word *Qul*, he explained that the sentence structure has no meaning, because it does not have to repeat the words "say" shown to the Prophet. So that from this word there is no need for someone to declare and announce that religion in the sight of Allah is Islam (Ali 'Imran [3]: 19) which results in the meaning of blaming other religions. This case means that it is enough to believe in the truth of

⁵⁹ Ibnu Katsir, vols. 8, p. 478.

⁶⁰ Abu 'Abdillah Muhammad bin Ahmad alAnshariyyi Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an* (Beirut: Dar al-Fikri, 1999), vol. 20. 226.

⁶¹ Hamka, *Tafsir Al-Azhar*, vols. 10, p. 8134.

Islam in the soul, because in that verse the word *Qul* is not used to inform others.⁶²

Then the word *al-kafirun* which comes from the word *kafara* means closing. The word has different meanings depending on the context. As in surah Saba [34]: 3 it means denying the oneness of Allah, in surah al-Baqarah [2]: 85 it means not practicing divine requirements, in sura Ibrahim [14]: 7 it means not being grateful for favors. From these various meanings, Quraish Shihab explained that the meaning of disbelief is an attitude contrary to religion's goals.⁶³

Next is the word *a'budu*, a present and future verb (*fi'il mudhori'*). This case implies to the Prophet Muhammad that it was ordered to declare that you will not worship what you worship now or in the future. There is also a past form of the verb (*Fi'il Madi*), namely. *'abadtum*. This case suggests that disbelievers have no consistency in what they worship. Then the word *ma* in surah al-Kafirun is repeated four times. In the second and third verses, *ma* are *ma mausuliyah*, which means "what is" showing the difference in what they worship. In the fourth and fifth verses the form used is *ma masdariyyah* which means "way" indicating the difference in the worship of Muslims and non-believers.

Moreover, finally, the word *diin* has the meaning of religion, recompense and obedience. The meaning used in this surah is the meaning of religion and the meaning of reply. When interpreted as a reply, it means that both the Prophet Muhammad and the infidel will receive the appropriate reward. Meanwhile, when it is interpreted that religion gives freedom for one group to another. This case is indicated by the series of words *akum* and *li* which indicate that religious beliefs should stand alone and do not need to be mixed up. Quraish Shihab chose the meaning of religion in the word *din*.⁶⁴

The *munasabah* used by Quraish Shihab refers to Al-Biq'a'i. One of them is shown when the relationship between the end of surah al-

⁶² Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vols. 15, 576.

⁶³ Shihab, *Tafsir Al-Mishbah*, p. 576.

⁶⁴ Shihab, *Tafsir Al-Mishbah*, p. 581.

Kautsar and the beginning of sura al-Kafirun that at the end of sura al-kautsar is that those who hate the Prophet Muhammad are insignificant people, so it is only natural to say to the haters with an expression of rejection of disbelievers in mixing worship. Quraish Shihab also strengthens the interpretation with other related verses, then uses the Prophet's hadith, but is used as a reinforcement for the opinion presented about why the word 'abadtum' indicates unbelievers who worship inconsistently.⁶⁵

In contrast to Quraih Shihab and Hamka, in interpreting QS. Al-Kafirun, Mustafa Bisri tends to only interpret it word by word by stating the word's position in the science of tools as typical of traditional pesantren. It is just that he also added the essence or content of QS. Al-Kafirun is relatively short and easy to understand, so readers can take lessons from interpreting the Surah.⁶⁶

From the explanation above, both Hamka and Quraish Shihab in interpreting verses related to religious moderation are based on rules in the interpretation of acceptable *bi al-ra'yi* (*Mahmudah*). The validity of the truth of *bi al-ra'yi* can be seen in the history references or *sanad* used, the use of linguistic rules, reviewing the purpose of interpretation and the scientific background they have.⁶⁷ Hamka mostly cites classical interpretation sources as a built argument. Meanwhile, Quraish Shihab is more systematic towards using interpretive sciences such as language, *Asbab al-Nuzul*, and *Munasabah*. Significant differences occur in interpreting verses of the Qur'an in Tafsir Al-Ibriz. Although this interpretation also uses the interpretation of *bi al-ra'yi*, even Bisri Mustafa is also known as a mufasir who has rational and liberal thoughts, his interpretation is relatively short by only interpreting the verse in words plus notes on the content and essence of the verse without explaining the reference history or *sanad* to the use of interpretive sciences such as Hamka and Quraish Shihab.

⁶⁵ Shihab, *Tafsir Al-Mishbah*, p. 581.

⁶⁶ Musthafa, *Tafsir Al-Ibriz*, p. 2264.

⁶⁷ Abdul Mustaqim, *Pergeseran Epistimologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2008), p. 51.

Conclusion

The qur'anic interpretation related to religious moderation shows a paradigm shifting process, from classical Madhabi-theological interpretations to Humanist Theology. In interpreting religious moderation, Hamka continued to use classical interpretation sources because the demands of the problems at that time were full of Christianization issues, so the focus was on the purification of the faith. whereas Quraish Shihab emphasizes language interpretation and interpretation rules because they are faced with issues of sara, terrorism and religious harmony, it is necessary to re-explain the verses of the Koran to neutralize these problems. As for Bisri Mustafa, he focused on explaining the position of each word and the content of the verses being interpreted, because at that time Bisri Mustafa was only faced with the problems of people's lives. However, they have significant differences in the model and context of interpretation, the three interpreters have an open attitude regarding religious moderation with an inclusive view of respecting differences. This case shows that the influence of the Indonesian context is the basis for religious interpretations and has implications for understanding religious moderation in Indonesia.

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