

P-ISSN : 1412-6141

E-ISSN : 2548-7744

# Jurnal **AD** **ABIYAH**

## **The Journal of Islamic Humanities**

**Yaniah Wardani, Wiwi Siti Sajaroh, Suprpto**  
*Developing Religious Moderation in State Islamic Religious College  
Indonesia: Text and Context-Based Understanding of Islam*

**Faiq Ainurrofiq, Ibnu Burdah, Munirul Ikhwan**  
الدفاع عن التفسير الديني المحافظ: قراءة في تصوير دور المرأة في كتب محمد متولي الشعر  
اوي في ضوء التحليل النقدي للخطاب

**Muhammad Rafi'iy Rahim, Arifuddin Ahmad, Darsul S Puyu,  
La Ode Ismail Ahmad**  
*Al-Albānī Methodology in Determining The Faith of Hadith: Study of  
The Book of Irwā Al-Galīl Fī Manār Al-Sabīl by Al-Albānī*

**Firdaus Muhammad, Jalaluddin. B, Khaerunnisa,  
Muh. Rezky Z., Irnawati**  
*Political Populism in 2019 Presidential Election: Narrating Islamic  
Paradigm on Cultural Identity of Towani Tolotang Community*

**Rukman Abdul Rahman Said, M. Ilham, Mikdar Rusdi,  
Muhammad Majdy Amiruddin**  
*A Critical Review of Traditional Wisdom in The Quran: Exploring The  
Value of Siri' in Surah Yusuf*

**Ahmad Razak, Ahmad Yasser Mansyur, Tarmizi Thalib,  
Muhammadong**  
*A Hajj Psychology Training Module Designed to Improve The  
Emotional Intelligence of Prospective Pilgrims*

**Irwanti Said**  
*The Portrayal of Islamic Values and Perspective of Bugis – Makassar  
Culture in The Conception of Dowry for People in Bangkala Village,  
Makassar, South Sulawesi*

**Syamhari, Andi Miswar, Nasrum, Sardian Maharani Asnur**  
*The Tradition of Reading Lontara Kutika of Datara Village Community,  
Tompobulu District Gowa Regency (Appreciation of The Al-Qur'an  
Verses)*

**Zuly Qodir, Hasse Jubba, Mega Hidayati**  
*Islamism and Contemporary Indonesian Islamic Politics*



**FAKULTAS ADAB DAN HUMANIORA  
UNIVERSITAS ISLAM NEGERI ALAUDDIN**

**Vol. 22 No. 1 (2022)**



**Theme: Islamic Humanities**  
**VOLUME 22 ISSUE 1, JANUARY-JUNE 2022**

**EDITOR-IN-CHIEF**

Nuri Emmiyati, Alauddin State Islamic University, Indonesia

**ASSOCIATE EDITOR**

Barsihannor, Alauddin State Islamic University, Indonesia

**INTERNATIONAL EDITORIAL BOARD**

Shamsi Ali, University of Northern California, United States

Miss Tiarne Jade Barratt, University of Sydney, Australia

Muhammad Widus Sempo, Universiti Sains Islam Malaysia, Malaysia

Salih Yousif Sharaf Mohamed, Al-Gazera University, Sudan

Aishah Waenaha Waemamah, Academy of Islamic and Arabic Studies Princess of Naradhiwas University  
- Thailand, Thailand

**EXECUTIVE EDITOR**

Umar Thamrin, Alauddin State Islamic University, Indonesia

**MANAGING EDITOR**

Nasrum, Alauddin State Islamic University, Indonesia

**EDITORS**

Akbar Haseng, Institut Agama Islam Negeri Kendari, Indonesia

Sardian Maharani Asnur, Alauddin State Islamic University, Indonesia

Subehan Khalik Umar, Alauddin State Islamic University, Indonesia

Haniah, Alauddin State Islamic University, Indonesia

Andi Satrianingsih, Universitas Muhammadiyah Makassar, Indonesia

Awaluddin Syamsu, Universitas Muslim Indonesia

Muhammad Azwar, UIN Syarif Hidayatullah Jakarta, Indonesia

**ASSISTANT TO THE EDITORS**

Chusnul Chatimah Asmad, Alauddin State Islamic University, Indonesia

**ENGLISH LANGUAGE ADVISOR**

Rosmah Tami, Alauddin State Islamic University, Indonesia

Syahrani Junaid, Alauddin State Islamic University, Indonesia

**ARABIC LANGUAGE ADVISOR**

Muh. Saleh Syamsuri, Alauddin State Islamic University, Indonesia

Baso Pallawagau, Alauddin State Islamic University, Indonesia

**IT SUPPORT**

Taufiq Mathar, Alauddin State Islamic University, Indonesia

**COVER DESIGNER**

Nur Arifin



### **Jurnal Adabiyah:**

This journal receives a national accreditation from Ministry of Research, Technology, and Higher Education Republic of Indonesia, **Nomor 10/E/KPT/2019** on April 4, 2019 with the **SINTA score: S2**.

The Journal has been published by the Faculty of Adab and Humanity of Alauddin State Islamic University, Makassar, since 1997 and has been online since 2016 with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach.

This journal are published twice a year, on June and December. The themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture.

The journal of Humanities and Islamic Studies will provide the online collection of articles from 1997 up to now. The most updated information can be found on the website.

## Table of Contents

<b>Yaniah Wardani, Wiwi Siti Sajaroh, Suprpto</b> ..... 1-18 <i>Developing Religious Moderation in State Islamic Religious College Indonesia: Text and Context-Based Understanding of Islam</i>	1-18
<b>Faiq Ainurrofiq, Ibnu Burdah, Munirul Ikhwan</b> ..... 19-44 <i>الدفاع عن التفسير الديني المحافظ: قراءة في تصوير دور المرأة في كتب محمد متولي الشعراوي في ضوء التحليل النقدي للخطاب</i>	19-44
<b>Muhammad Rafi'iy Rahim, Arifuddin Ahmad, Darsul S Puyu, La Ode Ismail Ahmad</b> ..... 45-69 <i>Al-Albānī Methodology in Determining The Faith of Hadith Study of The Book of Irwā Al-Galīl Fī Manār Al-Sabīl by Al-Albānī</i>	45-69
<b>Firdaus Muhammad, Jalaluddin B, Khaerunnisa, Muh. Rezky Z., Irnawati</b> ..... 70-87 <i>Political Populism in 2019 Presidential Election Narrating Islamic Paradigm on Cultural Identity of Towani Tolotang Community</i>	70-87
<b>Rukman Abdul Rahman Said, M. Ilham, Mikdar Rusdi, Muhammad Majdy Amiruddin</b> ..... 88-112 <i>A Critical Review of Traditional Wisdom in The Quran Exploring The Value of Siri' in Surah Yusuf</i>	88-112
<b>Ahmad Razak, Ahmad Yasser Mansyur, Tarmizi Thalib, Muhammadong</b> ..... 113-126 <i>A Hajj Psychology Training Module Designed to Improve The Emotional Intelligence of Prospective Pilgrims</i>	113-126
<b>Irwanti Said</b> ..... 127-139 <i>The Portrayal of Islamic Values and Perspective of Bugis–Makassar Culture in The Conception of Dowry for People in Bangkala Village, Makassar, South Sulawesi</i>	127-139
<b>Syamhari, Andi Miswar, Nasrum, Sardian Maharani Asnur</b> ..... 140-159 <i>The Tradition of Reading Lontara Kutika of Datara Village Community, Tompobulu District Gowa Regency (Appreciation of The Al-Qur'an Verses)</i>	140-159
<b>Zuly Qodir, Hasse Jubba, Mega Hidayati</b> ..... 160-176 <i>Islamism and Contemporary Indonesian Islamic Politics</i>	160-176



## DEVELOPING RELIGIOUS MODERATION IN STATE ISLAMIC RELIGIOUS COLLEGE INDONESIA: TEXT AND CONTEXT- BASED UNDERSTANDING OF ISLAM

Yaniah Wardani<sup>1</sup>, Wiwi Siti Sajaroh<sup>2</sup>, Suprpto<sup>3</sup>

State Islamic University Syarif Hidayatullah Jakarta, Indonesia<sup>1,2</sup>

Postgraduate, State Islamic University Mataram<sup>3</sup>

Correspondence Email: [yaniah.wardani@uinjkt.ac.id](mailto:yaniah.wardani@uinjkt.ac.id)<sup>1</sup>

Doi: [10.24252/jad.v22i1a1](https://doi.org/10.24252/jad.v22i1a1)

(Submitted: 06/04/2022, Accepted: 26/06/2022)

### Abstract

The presence of religious moderation in Indonesian society with the emergence of radical groups has become hope for people who crave a comfortable life in religion. This paper aims to find out how students understand the text (verses of the Qur'an and Hadith) according to the context of religious moderation. In addition, how to prevent the emergence of Radicalism and provide solutions to academics in developing an attitude of religious moderation in Indonesia. The method used in this study is a mixed method, namely by using qualitative and quantitative research. Qualitative research is carried out by reviewing various literatures, in-depth interviews, participating in observations, and FGDs with resource persons who are experts in their fields. While quantitative research uses Linear Regression Analysis through IBM SPSS data processing which is the strengthening data from the literature study on Text-Based and Context-Based Islamic Understanding in Developing Religious Moderation in State Islamic Higher Education which was carried out in five universities in Indonesia. This study aims to get a positive response from the UIN academic community about the importance of understanding religious moderation. This is based on the results of the T-test and description of the data which shows that students have the same perception in responding to the statements presented in the results of surveys, interviews, and FGDs. The implementation strategy is to socialize the understanding of religious moderation based on the text and context in the curriculum and the importance of establishing religious moderation institutions/schools on campus.

**Keywords:** Religious Moderation; Text And Context; Diversity; State Islamic Religious College

### المخلص

أصبح وجود الاعتدال الديني في المجتمع الإندونيسي مع ظهور الجماعات المتطرفة أملاً للأشخاص الذين يتوقون إلى حياة مريحة وصحية في الدين. تهدف هذه الورقة إلى معرفة كيفية فهم الطلاب للنص (آيات من القرآن والحديث) وفقاً لسياق الوسطية الدينية. إلى جانب ذلك ، كيفية منع ظهور الراديكالية وتقديم الحلول للأكاديميين في تطوير موقف الاعتدال الديني في إندونيسيا.

الطريقة المستخدمة في هذه الدراسة هي الطريقة المختلطة ، أي باستخدام البحث النوعي والكمي. تم إجراء بحث نوعي من خلال مراجعة الأدبيات المختلفة والمقابلات المتعمقة ، والمشاركة في الملاحظات ، وعمل مجموعات التركيز مع ، أشخاص ذوي خبرة في مجالاتهم. بينما استخدم البحث الكمي تحليل الانحدار والتي أصبحت البيانات المعززة من IBM SPSS الخطي من خلال معالجة بيانات الدراسات الأدبية حول التفاهم الإسلامي القائم على النص والقائم على السياق في تطوير الاعتدال الديني في الكلية الدينية الإسلامية التابعة للدولة ، والتي تم إجراؤها في خمس جامعات في إندونيسيا . يهدف هذا البحث إلى الحصول على رد إيجابي من المجتمع الأكاديمي التابع لكلية الدين الإسلامي في الدولة الإسلامية وأوصاف البيانات T حول أهمية فهم الوسطية الدينية. ويستند إلى نتائج اختبار التي تظهر أن الطلاب لديهم نفس التصور في الاستجابة للبيانات المقدمة في الاستطلاعات والمقابلات ونتائج مجموعات النقاش المركزة. تتمثل استراتيجية التنفيذ في إضفاء الطابع الاجتماعي على فهم الاعتدال الديني بناءً على النص والسياق في المناهج الدراسية وأهمية إنشاء مؤسسات / مدارس للاعتدال الديني في الحرم الجامعي.

الكلمات المفتاحية: الوسطية الدينية; النص والسياق; التنوع; الكلية الدينية الإسلامية التابعة للدولة

#### Abstrak

Kehadiran moderasi beragama di masyarakat Indonesia dengan munculnya kelompok-kelompok radikal telah menjadi harapan bagi masyarakat yang mendambakan kehidupan yang nyaman dalam beragama. Tulisan ini bertujuan untuk mengetahui bagaimana siswa memahami teks (ayat Al-Qur'an dan Hadits) sesuai konteks moderasi beragama. Selain itu bagaimana mencegah munculnya Radikalisme dan memberikan solusi kepada akademisi dalam mengembangkan sikap moderasi beragama di Indonesia. Metode yang digunakan dalam penelitian ini adalah metode campuran, yaitu dengan menggunakan penelitian kualitatif dan kuantitatif. Penelitian kualitatif dilakukan dengan mengkaji berbagai literatur, wawancara mendalam, berpartisipasi dalam observasi, dan FGD dengan nara sumber yang ahli di bidangnya. Sedangkan penelitian kuantitatif menggunakan Analisis Regresi Linier melalui pengolahan data IBM SPSS yang menjadi data penguat dari studi kepustakaan tentang Pemahaman Islam Berbasis Teks dan Konteks dalam Mengembangkan Moderasi Beragama di Perguruan Tinggi Agama Islam Negeri yang dilakukan di lima perguruan tinggi di Indonesia. Penelitian ini bertujuan untuk mendapatkan respon positif dari civitas akademika UIN tentang

pentingnya memahami moderasi beragama. Hal ini didasarkan pada hasil uji-T dan deskripsi data yang menunjukkan bahwa siswa memiliki persepsi yang sama dalam menanggapi pernyataan yang disajikan dalam hasil survei, wawancara, dan FGD. Strategi implementasinya adalah mensosialisasikan pemahaman moderasi beragama berdasarkan teks dan konteks dalam kurikulum serta pentingnya mendirikan lembaga/sekolah moderasi beragama di kampus.

**Kata kunci:** Moderasi Keagamaan; Teks dan Konteks; Keragaman; UIN

## A. Introduction

Based on observations related to the level of religious understanding, *radical*<sup>1</sup> groups have entered certain areas, including the realm of government institutions and State-Owned Enterprises (*Badan Usaha Milik Negara/BUMN*). One of the reasons for this is that the managers of religious institutions in the area come from people with limited levels of spiritual knowledge. This phenomenon also occurs in *State Islamic Religious Universities* (State Islamic Religious College), which includes general faculties, such as the Faculties of Medicine, Science and Technology, Economics, Social and Political Sciences, Psychology, and others. The academic community at State Islamic Religious College, which consists of lecturers, students, and education staff at the General Faculty, has limited religious knowledge and understanding. It is because the understanding of the primary sources, namely the *Qur'an and Sunnah*, is based on textual performance and not *contextual*. Whereas the truth of the Koran and the Sunnah is absolute, the reality of interpretation is relative. This condition has implications for the pattern of diversity that has a very personal "idol" or "character" background<sup>2</sup>.

In understanding the primary sources, the text should be understood contextually and even intertextually, which integrates with other texts based on social, cultural, economic, political developments, etc. In addition, in religion, there is room for mazhab, and then must develop it with *ijtihad*. And vice versa, *ijtihad* is impossible without mazhab, because mazhab without *ijtihad* means assuming that science is complete. The science of *Fiqh* is not a "finished" science, and the science of interpretation (*Ilmu tafsir*) is also not a "finished" science. It is the way of thinking and understanding religion should be.

Islam is not black and white teaching, but there are alternatives and solutions to problems that develop in society in accordance with the demands of the times. Therefore, it is necessary to research to find the suitable religious model in

---

<sup>1</sup> Radicalism, can be understood as referring to extreme ways of thinking and acting. Someone who is defined as a 'radical' completely rejects what already exists, and wants to replace it with something new. The changes he wants are (usually) extreme, because traditions and situations that develop, in which a person with a radical ideology lives is considered an enemy that must be exterminated. Therefore, radicalism rejects all forms of compromise. In simple terms, radicalism leads to blaming whatever is and has existed. The approach used in viewing the problem is usually black and white. (See Leon P Baradath, *Political Ideologies : Their Origins and Impact* (London: Macmillan, 1994), 16.

<sup>2</sup> Umma Farida, 'Radikalisme, Moderatisme, Dan Liberalisme Pesantren : Melacak Pemikiran Dan Gerakan Keagamaan Pesantren Di Era Globalisasi', *Edukasia : Jurnal Penelitian Pendidikan Islam* 10, no. 1 (27 March 2015), <https://doi.org/10.21043/edukasia.v10i1.789>.

understanding text-based and context-based Islam to achieve Islam that is *rahmatan lil'alam* (Islam is a blessing to humans and their natural surroundings).

Looking at the perspective above, this research is focused on looking at the understanding of the text in the contextual context of the academic community at State Islamic Religious College who understands Islamic teachings in a *moderate manner*. These include respect for *human rights, tolerance, pluralism, and an open attitude* so that religious teachings are a blessing to humans and their natural surroundings. Therefore, research was conducted with "Text and Context-Based Understanding of Islam in Developing Religious Moderation in State Islamic Religious College".

The purpose of this research is the continuation of the research problem formulation which is divided into two, namely *the response of the State Islamic Religious College on the academic community to the concept of religious moderation and PTKI's strategy in developing religious moderation*.

This research is related to several previous studies such as *Moderate Islam in Indonesian Context in Historical Perspective* written by Miftahuddin<sup>3</sup>, explaining about moderate Islam, which is reflected in religious, social organizations in Indonesia and has made a valuable contribution to the survival of tolerance in the national arena in particular and the world in general.

Another work related to this research is an article entitled "Carrying Islamic Moderation in the Middle of a Multicultural Society," written by Darlis<sup>4</sup>. This paper suggests that a multicultural society is very vulnerable to conflict. Likewise, the author answers these concerns by promoting Islamic moderation as a solution in a multicultural society.

*Deradicalization of Religious Understanding from an Islamic Viewpoint*, written by Rapi<sup>5</sup>, explained that 'deradicalization is an effort to soften religious understanding so that it can create an ideal harmony of life.' This perspective can be found in Islam which is said to be a religion that is *rahmatan lil alamin*.

The article entitled "The Existence of Moderate Islam in an Islamic Perspective," written by Abdurrohman<sup>6</sup>. In Islam, there are two essential terms, namely *hablun min Allah* and *hablum minannas*, which are the basis that must be adhered to in religion, especially Islam. In addition, to establish a relationship with God, as ideally as possible, especially through *mahdah worship* (vertical worship), and also required to establish relationships with *fellow human beings*. Thus, regardless of the people in Islam, including Nahdatul Ulama (NU), Muhammadiyah, Persis, Al-Irsyad, Hizbut Tahrir Indonesia (HTI), Tablighi Jamaat, Wahhabi Movement, etc. to establish good interactions between humans.

---

<sup>3</sup> Miftahuddin, 'Islam Moderat Konteks Indonesia Dalam Perspektif Historis', *MOZAIK: Jurnal Kajian Sejarah* 5, no. 1 (2010), <https://doi.org/10.21831/moz.v5i1.4338>.

<sup>4</sup> Darlis Dawing, 'Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural', *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (2017): 231, <https://doi.org/10.24239/rsy.v13i2.266>.

<sup>5</sup> M. Rapi, 'Deradikalisasi Fahaman Keagamaan Sudut Pandang Islam', *INOVATIF | Jurnal Ilmu Hukum* 7, no. 2 (2014), <https://online-journal.unja.ac.id/jimih/article/view/2063>.

<sup>6</sup> Asep Abdurrohman, 'Eksistensi Islam Moderat Dalam Perspektif Islam', *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (2018), <http://dx.doi.org/10.31000/rf.v14i1.671>.



The article entitled "The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)" written by Sam'un Mukramin, Eliza Meiyah, Lukman Ismail, and Andi Nursida<sup>7</sup>. This article provides a view that in living human life as social beings, of course, conflicts between groups often occur. The author states that the concept of religious moderation exists to answer conflicts in the midst of a multicultural society in order to strengthen social relations between people.

Another article on Islamic Radicalism versus Islamic Moderation: Efforts to Build a Peaceful Face of Indonesian Islam, written by Nurul Faiqah and Pransiska<sup>8</sup>. The author, Nurul, offers an offer that to maintain the potential for conflict, dialogue and implementative formulations related to *Islamic wasatiyyah theology* (Islamic moderation) are needed.

The Ministry of Religion has launched a white paper on Religious Moderation soon. This book was compiled to mainstream religious moderation in Indonesia. He views that moderation in the life of the nation and state is a must. "Because Indonesia is a country, a nation, which is very *diverse* on the one hand, and on the other very religious," a moderate attitude in religion shows an effort to maintain tolerance in society, for the sake of a more peaceful nation and state life. Kamaruddin considered that the Religious Moderation white paper would later be intended as a guide in implementing this, especially for the state civil apparatus.

The paper would like to discuss conceptual, theoretical texts and context in understanding moderation, in essence, Islamic teachings for instance, concept of religious moderation; its characteristics; the response of State Islamic Religious College academic community to religious moderation (*tasamuh*/tolerance, *tawazun*/balanced in attitude, and *tawassuth*/moderation); patterns of implementation of religious moderation in Higher Education and conclusion.

## B. Methodology

In studying 'religious moderation' the author uses the theory of Arabic literary studies initiated by<sup>9</sup> in his book "*Ushuul an Naqd al Adaby*" published in Egypt. Syayib said that in the study of Arabic literature, two things need to be considered in analyzing a text: *syakl* (text/form) and *madhmun* (meaning behind the text). The interpretation of this theory in understanding religious moderation must be studied through a study of the text and the contextual situation. While the research method used is a combination (*mixed method*), which combines *qualitative and quantitative* approaches. The two approaches are used because the author wants to obtain complete, valid, accurate, and objective data and information. The *qualitative approach* is mainly done by reviewing information from a number of library research books and journals, in-depth interviews with a number of religious leaders interested in religious moderation issues,

---

<sup>7</sup> Sam'un Mukramin et al., 'The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)', *Jurnal Adabiyah* 21, no. 2 (31 December 2021): 429–50, <https://doi.org/10.24252/jad.v21i2a8>.

<sup>8</sup> Nurul Faiqah and Toni Pransiska, 'Radikalisme Islam VS Moderasi Islam : Upaya Membangun Wajah Islam Indonesia Yang Damai', *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (3 July 2018): 33–60, <https://doi.org/10.24014/af.v17i1.5212>.

<sup>9</sup> Ahmad Syayib, *Ushul Al Naqd Al Adabi* (Kairo: Maktabah An Nahdlah Al Masyriyah, 1964).

communication experts, academics (both lecturers and students), and activists from non-governmental organizations. And the causal *quantitative approach* is carried out using a simple regression analysis method. This method shows that the relationship between religious moderation as an independent variable and the understanding of Islam based on text and context as the dependent variable is causal. If there is a difference in the explanation of the data between quantitative and qualitative research, the researcher will explain by looking at other aspects including the social setting of an event, causal factors, and also the psychological condition of the respondent. This research was conducted in September-October 2020 at State Islamic Religious Universities (State Islamic Religious College), including State Islamic University Jakarta, State Islamic University Bandung, State Islamic University Serang, State Islamic University Makassar, and State Islamic University Mataram.

### C. Literature Review

#### 1. Text and context theory

Moderation is a core tenet of Islam. Moderate Islam is a religious understanding that is very relevant in diversity in all aspects, including religion, customs, ethnicity, and the nation itself<sup>10</sup>.

Islam and Muslims today face at least two challenges; First, the tendency of some Muslims to be extreme and strict in understanding religious texts and try to impose this method in the Muslim community, even using violence in some cases; Second, another tendency that is also extreme is to be loose in religion and subject to negative behaviors and thoughts that come from other cultures and civilizations. In this effort, they cite religious texts (*Al-Qur'an and Hadith*) and works of classical scholars (turats) as the basis and framework of thought, but by understanding them textually and regardless of historical context. In fact, to understand religious texts an approach to meaning interpretation is needed or what is commonly referred to as hermeneutics. The hermeneutic approach is used as a tool to read or interpret the controversy between the Qur'an and Hadith.<sup>11</sup>

Jonathan Roberge states that the success of hermeneutics depends on the ability to articulate a theory of meaning with one's actions and experiences and its capacity to renew understanding. First, critical hermeneutics must explain how cultural messages are presented and expressed, namely how ambiguity of meaning always supports a group to represent itself while opening the door for distortion and domination; Second, critical hermeneutics must show how action can be seen properly as a performance that is contrary to the ideological-moral view. through analysis of social movements, for example, shows that any attempt to do justice can also and easily be made; Third, critical hermeneutics must clarify how ascertainment and dualism in meaning and action cannot be separated from concrete self-interpretation.<sup>12</sup>

---

<sup>10</sup> Dawing, 'Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural'.

<sup>11</sup> Abdul Muiz Amir, Sahiron Syamsuddin, and Siswanto Masruri, 'Dialectic Relationship between the Qur'an And Hadith: The Interpretation of the Term "As-Sā'Ah" Using Critical Hermeneutic Analysis', *Jurnal Adabiyah* 21, no. 1 (27 July 2021): 64, <https://doi.org/10.24252/jad.v21i1a4>.

<sup>12</sup> Jonathan Roberge, 'What Is Critical Hermeneutics?', *Thesis Eleven* 106, no. 1 (1 August 2011): 5, <https://doi.org/10.1177/0725513611411682>.

## 2. Text and context

In the study of Arabic literature, two things need to be considered to analyze a text: *syakl* (text/form) and *madhmun* (meaning behind the text). The Arabic text has the same meaning as Nash.<sup>13</sup> The Hanafi School says that Nash is a sentence that expressly points to the meaning in accordance with what is written. However, it is possible to take other meanings, for example, special meanings for those containing general meanings. While the *Shafi'i School* defines it as a text of the Qur'an that includes a clear and definite meaning.<sup>14</sup> Thus, the text can be viewed in two areas, namely *qath'il al-Tsubut*, which is a text that must come from Allah SWT, and there is no other meaning. Meanwhile, *Qath'id Dalalah* is a text that comes from Allah and shows a specific meaning but does not rule out the possibility of interpretation<sup>15</sup>. This second understanding is called the context<sup>16</sup>, which is needed in understanding and interpreting the verses of the Koran so as not to be trapped in a wrong understanding so that it will lead to the occurrence of Radicalism.

The linguists who distinguish context into four types, namely; language context, emotional context, situational context, and cultural context<sup>17</sup>. In the study of the Koran, a textual approach emerged, namely the practice of interpretation that was more text-oriented. Usually, the use of this approach tends to be as it is because the meanings in question should not be far from the meaning of the text, for example the interpretation model of "*Ma'aani al Quran*" by al Farra' (Died 822 H), in his interpretation talks about grammatical difficulties and texts, the text of the verses of the Koran<sup>18</sup>. However, in understanding the verses of the Qur'an some require contextual interpretation. The

---

<sup>13</sup> The word text in Arabic is called "Nash", the plural form is "Nushush", which is used in several scientific fields, including Arabic literature, calling it and Nushush al Adabiyyah (*literary text*), and in the legal field it is called a *Nushush al ahkamiyyah* (Legal text)., etc. The word Nash means to lift or limit something Abi Al Husayn Ahmad Ibn Faris Ibn-Zakariyya, 'Mu'jam al Maqayis Fi al Lughah' (Jakarta: Dar al Fikr, 1994)..

<sup>14</sup> Nash in the sense of the text of the Koran is divided into 2 parts: *Nash Qath'iy* (clear and definite text) and *Nash Dzanny* (relative or relative text) so that it is possible to have takwil that produces other meanings. It was from Nash Dzanny that differences of opinion emerged among thinkers, resulting in different understandings. (See Abd al-Wahab Khallaf, *Ilm Ushul Al-Fiqh* (Kairo: Maktabah ad Da'wah al Islamiyah al Azhar, 1956), 35.

<sup>15</sup> Harun Nasution, 'Ensiklopedia Islam', in *Ensiklopedia Islam*, II (Jakarta: Anda Utama, 1993).

<sup>16</sup> Context in the large Indonesian dictionary is defined as part of a description or sentence that can support and add clarity to meaning Mulyana and Zainuddin Adnan, *Kajian Wacana : Teori, Metode Dan Aplikasi Prinsip-Prinsip Analisis Wacana*, 2nd ed. (Yogyakarta: Tiara Wacana, 2005).. In another sense context is the meaning behind the text. M.A.K Halliday and Ruqaiya Hasan, *Bahasa, Konteks, Dan Teks : Aspek-Aspek Bahasa Dalam Pandangan Semiotik Sosial*, ed. M. Ramlan, trans. Asruddin Barori Tou (Yogyakarta: UGM Press, 1992). said that literally context means "something accompanying text", which is something that is inherent and present with the text, so that context can be interpreted as a situation or setting in which a communication occurs Halliday and Hasan.. Kleden (in Sudaryat, 2009:141) says context is a specific space and time, faced by a person or group. Halliday and Hasan, 6. suggests that context is the text that accompanies the text. This means that the context is present with the text.

<sup>17</sup> Mohammad Matsna, *Kajian Semantik Arab : Klasik Dan Kontemporer*, 1st ed. (Jakarta: Kencana, 2016).

<sup>18</sup> Abu Zakariya Yahya bin Ziad Al Farra, *Ma'anil Qur'an* (Beyrut: Dar al Kutub al 'Ilmiyah, 1989).

following are examples of several verses that must be interpreted contextually to give rise to misunderstandings and trigger Radicalism.

- a. Al-Maidah verse 44 "*Wa man lam yahkum bimaa anzalallah faulaaika humul kaafiruun*" Meaning: whomever judges is not based on what Allah has revealed, they are disbelievers.

This verse is used by people who think it is obligatory to establish an Islamic state. If you look at the arguments of the Quran, you will not find a clear order regarding the establishment of a state. Even keywords like *daula* or *khilafah* (in the sense of state) do not appear in the Quran.

So, where did the idea come from? First, from observing the practice of the life of the Prophet. In his life, the Prophet was not just a religious leader, when for example compared to other prophets like Jesus. The Prophet Muhammad, besides teaching religion, also led wars, diplomacy with the tribes or kingdoms around where he lived, also became a judge over matters among his people. One concludes that the Prophet was a head of state from that practice. Therefore, that role must be continued after he died.

Another reason is the qiyas-based argument. The tool can actually be anything, it doesn't have to be a state. However, it turns out that enforcing Islamic law is seen as impossible without a state. So establishing a state is mandatory. This verse becomes a kind of burden for most Muslims. However friendly the Indonesian state is to Islam, they are not satisfied because there is still the burden of the verse above. Their status is still tyrannical, *fasiq*, or unjust because this country does not make Islamic law the formal law of the state. That's why many of them yearn for a country like Saudi Arabia.

2 other verses contain the same content, only the ending is different, namely *fasiq* and *zalim*. The above verse is a legal verse with interpretations in understanding the true meaning based on the reasons the verse was revealed so that it can be understood correctly based on the context.

- b. The second verse is Surah At-Taubah verse 29. "*Qātilullazīna lā yu`minūna billāhi wa lā bil-yaumil-ākhirī wa lā yuḥarrimūna mā harramallāhu wa rasūluḥu wa lā yadīnūna dīnal-ḥaqqi minallādziina utul kitaaba hatta'ay yu'tul jizyata 'ay yadiw wa hum sāgirun*".

Meaning: Fight those who do not believe in Allah and do not (also) in the hereafter, and they do not forbid what Allah and His Messenger have forbidden and do not believe in the true religion (the religion of Allah), (i.e. those who) which was given to them by the Bible, until they paid the *jizyah* obediently while they were in a state of submission.

Asbab al-Nuzul verse concerning permission to attack Muslims is the first attack carried out by the Christians in Rome. Thus, the context of the perpetrators of the attack was Christians and Jews who had no true religion, whose attitudes and behavior would disrupt Islamic teachings and disrupt the survival of the Islamic community.

Rasulullah SAW never started fighting the infidels, especially against the Muslims. As explained in Surah Al-Hajj verse 39, which means "Permitted (war) to those who are being fought, because they are being wronged. And indeed, Allah Almighty helps them."

Obviously from the example above, the text is essentially the essence of the form of a language. A text is not just a visible grammatical unit, but a semantic unit with a

unified meaning. While the context is the situation or background of the occurrence of a communication. Context can be considered as the cause or reason for the occurrence of a conversation. The relationship between text and context can also be seen for example in the interpretation of the Qur'an on the verses of *jihad*, *Qital*, *Apostasy*, *Ahlul Kitab*, *Kafir Dzimmī*, *Kafir Harbi*, *Darusallam* and *Darulharby*. The same applies to the relationship between text and context in the Prophet's hadiths. Contextual understanding of hadith not only moves from the sound of the hadith text but also tries to capture the substance or moral idea of the text.

Whereas in *fiqh*, the relationship between text and context can be seen from scholars' opinions, which is generally called *ijtihad*, namely primordial freedom to understand the text and context.

#### **D. Result and Discussion**

##### **1. Religious moderation: conception and urgency**

Religious moderation<sup>19</sup> is interpreted as a perspective, attitude, and behavior that is properly oriented, in the middle, trying to act fairly, and not extreme because it is not extreme or excessive, religious moderation is a proportional choice, not only for individuals but also for community. Why is that? Because at the core of moderation there are values that regulate the actions of human relations with their God (Habluminallah), humans with humans (Habluminallah), and humans with nature (Habluminalalam) so that even though there are many differences in a community, there can still be a high sense of solidarity, mutual respect, appreciate, and maintain harmonization in the dynamics of life.<sup>20</sup>

The concept of moderation has received special attention from Muslim philosophers Ibn Miskawaih and al-Ghazali who wrote about the concept of the human soul in relation to human character. They state that a moderate state of the soul will produce justice so as to produce the perfection of human character. Thus, ideally human social welfare is intertwined with the welfare of every soul. In essence, the more people who are moderate at heart, the more likely society is to develop its moderate attributes so that justice applies to individuals as well as in society.<sup>21</sup>

---

<sup>19</sup> The word moderation comes from the Latin, moderatio, meaning "medium", "medium". Moderate meaning means nothing more and nothing less. In the Big Indonesian Dictionary (KBBI) the word moderation has a number of meanings, namely: 1. reduction of violence, and 2. avoidance of extremes 'Arti Kata Moderasi' (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2016), <https://kbbi.kemdikbud.go.id/entri/moderasi>. If it is said "that person is moderate, it means that the person is being reasonable, ordinary, and not extreme. In English dictionaries, the word "moderation" is often used to mean average, standard, or non-aligned. Moderation, in Arabic is expressed by the word wasathiah or wasathiyah, tawassuth means middle, and implies the best choice. A person is declared moderate, if he is in the middle and neutral. People who are able to be in the middle and are neutral and do not take sides with one group are called wasiath

<sup>20</sup> Mukramin et al., 'The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)', 440.

<sup>21</sup> Haslina Ibrahim, 'The Principle of Wasathiyah (Moderation) and the Social Concept of Islam: Countering Extremism in Religion', *AL-ITQAN: JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES* 2, no. 1 (1 November 2018): 43.



Moderation (*wasatiyyah*) contains three key words, namely: *tawasut*, *tawazun*, and *tasamuh*. First, *tawasuth* which is interpreted as a willingness to take the middle, moderate path and not exaggerating or not reducing or reducing religious teachings. Second, *tawazun*. *Tawazun* means balanced. Balance is the principle of the people in religion. Balance should be applied in all aspects of life. In the field of government politics, for example, the principles of balance are juxtaposed with the concept of checks and balances. In government administration, political power is needed that is willing to control (check) power. *Tasamuh* (*tolerance*), namely recognizing and respecting differences, both in religious aspects and various other aspects of life. Discussion about tolerance is important. As one of the elements of religious moderation, religious tolerance has been going well. In the past, inter-and intra-religious tolerance has helped maintain the harmony and integration of the Indonesian nation. However, in recent years the quality of religious tolerance in this country has decreased.

## 2. Characteristics of Religious Moderation

As a country with the largest Muslim population in the world, Indonesia is an essential spotlight in terms of implementing religious moderation (*moderation in carrying out Islamic teachings*).

Moderation of religion must be understood contextually, not textually, meaning that moderation in religion in Indonesia, not Indonesia being moderated, but the way of understanding in religion that must be moderate because Indonesia has many cultures and customs. This Islamic moderation can answer various problems in religion and global civilization. Therefore, so that people have a "tawassuth" (middle way) religious attitude and behavior that is not fanatical and not extreme, it is important to carry out massive socialization regarding religious moderation itself.<sup>22</sup> This initial step can be taken to stem the spread of extremism, radicalism, intolerance, and exclusivism. Socialization of religious moderation can be done by means of social campaigns, seminars, workshops, symposia, FGD (Focus Group Discussion), LGD (Leaderless Group Discussion), training, personal intervention, and others.<sup>23</sup> In its implementation, of course, the involvement of all elements of society is needed to maintain and establish unity, respect differences and create peace. No less critical that moderate Muslims can answer aloud accompanied by peaceful actions with radical, extremist, and puritan-based groups who do everything with violence<sup>24</sup>.

According to M. Quraish Shihab<sup>25</sup> sees that in moderation (*wasathiyyah*) there are important pillars,<sup>26</sup>: First, the pillar of *justice*, this pillar is fundamental. The meanings

---

<sup>22</sup> Mukramin et al., 'The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)', 445.

<sup>23</sup> Fadlil Munawwar Manshur and Husni Husni, 'Promoting Religious Moderation through Literary-Based Learning: A Quasi-Experimental Study', *International Journal of Advanced Science and Technology* 29, no. 06 (20 May 2020): 5850.

<sup>24</sup> Khaled Abou El Fadl, *Selamatkan Islam Dari Muslim Puritan*, ed. M. Mushthafa, trans. Helmi Mustofa (Jakarta: Serambi Ilmu Semesta, 2006), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=645657>; Faqihuddin Abdul Kodir, *Qira'ah Mubadalah: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*, ed. Rusdianto, 1st ed. (Yogyakarta: IRCiSoD, 2019), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1194952>.

<sup>25</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 13 (Jakarta: Lentera Hati, 2002).

of justice presented are: first, *fair* in the sense of "equal," namely equality in rights. Second, the pillar of *balance*. According to Quraish Shihab, balance is found in a group in which various parts lead to a certain goal, as long as each part meets certain conditions and levels. Third, the pillar of *tolerance*. Quraish Shihab explained that tolerance is a measurement limit for addition or subtraction that is still acceptable. Tolerance is a deviation that was supposed to be done, not to be done, in short, is a deviation that can be justified.

### 3. Response of the state islamic religious college academic community to religious moderation

As mentioned earlier, this study aims to look at the understanding of the text in the contextual context of the academic community at State Islamic Religious College who moderately understands Islamic teachings, including respecting human rights, tolerance, respect for pluralism, openness, so that religious teachings become *rahmatan lil al amin* for the *community, human beings, and the natural surroundings*. This research was conducted at 5 universities in Indonesia, namely State Islamic University Syarif Hidayatullah Jakarta, State Islamic University Sunan Gunung Jati Bandung, State Islamic University Mataram, State Islamic University Sultan Maulana Hasanuddin Serang and State Islamic University Alauddin Makassar.

In this case, perceptions are explained using four measurement scales: *Respondents' perceptions of (Tasamuh/tolerance)* in religion, respondents' perceptions of attitudes (*Tawazun/balanced in perspective*) in religion, respondents' perceptions of attitudes (*Tawassuth/moderation*) in religion, and respondents' perceptions to the solutions offered in religious moderation. The four measurements mentioned above will be viewed from the campus environment and the teaching process of Islamic sciences, as described above, so that a more complete explanation is obtained.

In this study, several statements were prepared to determine student responses to statements that were often interpreted differently between the text and the context. In this study, the Anova test was conducted to simultaneously determine the independent variable's effect on the dependent variable. The results showed that the statements given to the respondents simultaneously had no significant effect ( $F_{\text{count}} = 1,257 < F_{\text{table}}$ ). Furthermore, parametric tests were carried out to assess the difference in the mean or mean between groups.

The following researchers explain the research findings related to the four measurement scales of religious moderation:

#### a. Respondents' perceptions of tolerance (tasamuh) in religion

In this study, six statements on the measurement scale describe the extent to which respondents stated an attitude of "agree" in addressing tolerance (Tasamuh) in religion. There are 4 measurement scales used in this statement using a Likert Scale for 1 = very unimportant, 2 = not important, 3 = important, 4 = very important. The questions asked by the author in his research are: (1) Build places of worship for other religions in one village; (2) Organizing a joint event and inviting all groups of followers of different religions; (3) Wishing each other Happy Holidays to followers of other

---

<sup>26</sup> Iffaty Zamimah, 'Moderatisme Islam Dalam Konteks Keindonesiaan', *Al-Fanar : Jurnal Ilmu Al-Quran Dan Tafsir* 1, no. 1 (2018), <https://doi.org/10.33511/alfanar.v1n1.75-90>.

religions, (4) Visiting each other's funeral homes even though they are of different religions, (5) Participating in Islamic seminars on campus/community, (6) Participating in inappropriate humanitarian actions with government policies not suitable such as demonstrations, street rallies, etc.

Based on the results of research on 5 State Islamic Religious College in Indonesia, the author describes that students who have the highest tolerance level are students of State Islamic University Alauddin Makassar (76.8%), then State Islamic University Syarif Hidayatullah Jakarta and State Islamic University Sunan Gunung Jati Bandung with the same percentage of 74.8 %, then State Islamic University Mataram with a percentage of 74.4% and the last is State Islamic University Sultan Maulana Hasanuddin Serang, which is 61.6%.

b. Respondents' perceptions of attitudes (*tawazun*) in religion

In this section, five statements on the measurement scale describe the extent to which respondents expressed an "agree" attitude towards *tawazun* attitudes in religion. The questions are as follows: (1) Women work/career; (2) The *syar'i* hijab is in accordance with belief (no need to be long, etc.); (3) In one institution/organization/government, there must be an equal portion of men and women; (4) In one institution there must be administrators from various adherents of different religions; (5) Parents/Family influence my religious mindset.

The measurement scale used in this statement uses a Likert Scale for 1 = strongly disagree, 2 = disagree, 3 = agree, 4 = strongly agree.

Respondents generally answered agree and strongly agreed, namely the second and first measurement scales for the five statements except for the 4th statement, which is "in one institution there must be administrators from various adherents of different religions" where the survey number of respondents who choose less agree is higher than very agree but in total, and respondents who agree are more than those who disagree.

Research at State Islamic University Sunan Gunung Jati Bandung showed the highest attitude of *Tawazun* among the five State Islamic Religious College with a percentage of 78%, then followed by State Islamic University Sultan Maulana Hasanuddin Serang with a percentage of 76.4%, State Islamic University Jakarta at 74.4% with a difference of 0.4% followed by State Islamic University Mataram and finally State Islamic University Alauddin Makassar at 43.2%.

c. Respondents' perceptions of attitudes (*tawassuth/moderation*) in religion

In this section, there are five statements on the measurement scale that describe the extent to which respondents stated that they "agree" to *Tawassuth's* attitude in religion, namely: (1) Muslim women are required to wear a headscarf in accordance with their beliefs; (2) Suicide bombing is not part of *jihad*; (3) Establishing an Islamic State; (4) Carry out raids such as raids on immoral places, etc.; (5) Follow the teachings of Abu Bakar Ba'asyir or Habib Riziq. There are two measurement scales used in this statement using a Likert Scale for 1 = agree, 2 = disagree.

The majority of respondents in 5 cities answered agree to the statements presented in this section. However, in the fifth statement, namely following the teachings of Abu Bakar Ba'asyir or Habib Riziq, the numbers of agreeing and disagree are almost comparable. It shows that students' understanding of a group still lies in the context of the figures in the group.

This paper refers to the author's data based on research conducted by the author. State Islamic University Jakarta students' responses to questions related to respondents' perceptions of *tawassuth* (moderation) attitudes provided the highest data with a percentage of 75.6%, then the next highest order of responses was from State Islamic University Alauddin Makassar students, which was 72.4%, State Islamic University Sultan Maulana Hasanuddin Serang at 67.2%, State Islamic University Mataram at 60.8% and finally State Islamic University Sunan Gunung Jati Bandung.

Based on the data obtained through the *quantitative method* described above, the academic community's response at five State Islamic Religious College to the concept of "religious moderation" is quite good. It is obtained based on the T-test results and data descriptions that show that *students and lecturers* have the same perception of religious moderation statements. It is due to many factors, including the elements of a conducive campus environment and the basic knowledge of Islamic teachings possessed by five State Islamic Religious College. One of the respondents is a Lecturer in State Islamic University Syarif Hidayatullah Jakarta who is the Head of the Institute for Pentashihan Mushaf Al-Qur'an (LPMQ), Jakarta there are several characteristics of moderate Islam, including First, understanding social reality in society; second, understanding *Mu'amalah fiqh* (social interaction); third, giving tolerance to followers of other religions; and fourth, understanding religious texts contextually.

Meanwhile, student respondents from Madrasah Aliyah and Islamic boarding schools (Pesantren) have a more "conservative" opinion compared to students from high school (SMA). For example, saying Merry Christmas to followers of other religions (Christianity), most respondents *did not agree* with the statement, which respondents dominated from Madrasah Aliyah/Pesantren schools. Meanwhile, the respondents who *agreed* were represented by most students whose opinions were more "moderate" and mostly came from public schools (SMU). However, there is still room for discussion about the attitude of 'religious moderation' in the context of *tasamuh/tolerance*, *tawazun/balance* in attitude, and *tawassuth/moderation* for students and lecturers, because there are related regulations from the Ministry of Religion, which must be obeyed and implemented, among others: building a Center for the Study of Religious Moderation in each State Islamic Religious College; Consistent with the Tri Dharma of Higher Education; and strengthening the curriculum and learning materials with a perspective on religious moderation.

#### d. Respondents' perception of the solutions offered in religious moderation

In this section, several solutions are given to increase the attitude of religious moderation. There are four statements with a scale of agree and disagree as follows: (1) Create a comprehensive curriculum on understanding Islam; (2) Hold discussions on the understanding of religious moderation; (3) Incorporating the concept of religious moderation in the study of thematic interpretation; (4) Equipping parents with comprehensive religious knowledge through recitations. The respondent's answer scale range is in the interval of 85% - 95%. Based on the author's data for the first statement, "make a comprehensive curriculum on Islamic understanding," as many as 95.33% of respondents agree, 4.67% disagree. In the second statement "holding discussions on the understanding of religious moderation" as many as 96, 33% agree with this solution while 3, 67% disagree. For the third statement, namely "incorporating the concept of moderation in the study of thematic interpretation," there are 88, 33% of respondents

who agree with the solution while 11.67% of respondents disagree. As for the last statement, namely "providing parents with comprehensive religious knowledge through recitations", the response was 95, 33% of all respondents and 4, 67% of respondents disagreed.

Based on data per State Islamic Religious College, student responses to the curriculum related to *religious moderation* were above 90% in the following order: State Islamic University Alauddin Makassar (93.5%), State Islamic University Sultan Maulana Hasanuddin Serang (92.5%), State Islamic University Sultan Gunung Jati Bandung (92%), State Islamic University Syarif Hidayatullah Jakarta (91%) and State Islamic University Mataram (90.5). Although the percentage of student responses is different, the volume of answers above 90% indicates that respondents from the five campuses chose to agree to each solution offered by the researcher.

### ***E. Patterns of Implementation of Religious Moderation in Higher Education***

Religious moderation can be shown through the attitude of *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *ishlah* (reform), *aulawiyah* (puts priority on priority), *tathawwur wa ibtikar* (dynamic and innovative). Understanding Islam in moderation is very important because a moderate attitude of diversity will make a person a complete personality. The steps that can be taken are: (1) Tackling *extremism movements* through cellphones and softphones, which are currently the main media for planting extremism. "Currently, there are quite a lot of hard-line Islamic groups who understand religion in an extreme and textual way, so it is easy to disbelieve other people who have different opinions," he said; (2) Strengthening religion-based education. This education aims to form a good behavior in the younger generation of Muslims, based on the values and norms of monotheism and Islamic aqidah and provide an understanding of religious tolerance; (3) Strengthening media literacy in tackling *hoaxes*, which is a priority at this time given the number of *hoaxes* that have emerged with SARA issues and are very easily spread in the community. If not addressed quickly, it will impact the reduction of inter-religious ties in Indonesia. (4) In addition to media literacy, strengthening Cyber Teams in ministries/institutions and socio-religious organizations must also be maximized; (5) Maximizing the network between ministries/institutions and socio-religious organizations equally; (6) Strengthening early detection of the emergence of ideas that are not in line with the values of moderation in social life.<sup>27</sup>

Meanwhile, on the same occasion, Deputy Secretary-General of the MUI for Religious Harmony, Nadjamuddin Ramly conveyed 'moderation' of Islam or 'wasathiyatul' Islam also about how Islam is spread as a religion that is *rahmatan lil alamin*. In implementing Islamic teachings, the Prophet Muhammad gave an example for us to behave with compassion towards others but still have to act decisively. The

---

<sup>27</sup> This was conveyed by Abdul Hamid Hakim, Chairman of the Commission for Religious Harmony - Indonesian Ulema Council (MUI) Southeast Sulawesi, which explained the six important points for Muslims to strengthen their religious "moderation" attitude on Monday, July 6, 2020 via the Zoom app Abdul Hamid Hakim, The Six Important Points for Muslims to Strengthen their Religious Moderation Attitude, 6 July 2020; 'Ini Enam Poin Penting Perkuat Moderasi Beragama', *Majelis Ulama Indonesia* (blog), 6 July 2020, <https://mui.or.id/berita/28532/ini-enam-poin-penting-perkuat-moderasi-beragama/>.



---

meaning is, rejecting the infiltration of all teachings that are not Islamic, and we still love our fellow Muslims. We can not pawn *aqidah* with a permissive attitude. When we are in a universal position, then we can be gentle and polite, as is the meaning of tolerance in religious communities<sup>28</sup>

Please provide here your remarks as closing statement. It could be a final conclusion from your discussion and analysis and your recommendations for further research project. In this section as well you may give your acknowledgment for people and parties whose supports make your research possible.

#### ***F. Conclusion***

Based on the research objectives that have been synchronized with the formulation of the research problem, the authors can present the following conclusions: The response of the academic community from 5 State Islamic Religious College (State Islamic University Syarif Hidayatullah, State Islamic University Sunan Gunung Jati Bandung, State Islamic University Mataram, State Islamic University Sultan Maulana Hasanuddin Serang and State Islamic University Alauddin Makassar) to the concept of *religious moderation* was very good, based on the results of the ANOVA test and the description of the data described in the previous section. This shows that students simultaneously have different perceptions in responding to statements related to religious moderation. It proves that students' understanding of the verses of the Koran has not applied contextual understanding and still tends to think textually. Therefore, the author provides several solutions related to religious moderation among students, and these solutions received an excellent response (> 90% chose to agree) from all respondents in the 5 State Islamic Religious College mentioned earlier. The State Islamic Religious College strategy in developing religious moderation is in accordance with the vision and mission of the Ministry of Religion in enforcing religious moderation in Indonesia, namely as follows: Building a Center for the Study of Religious Moderation as an effort to prevent the spread of religious Radicalism; Consistent with the Tri Dharma of Higher Education starting from the academic aspect, research and community service, opening space for every student in building their specialty or distinction so that they can compete in a healthy manner with other campuses, strengthening the curriculum and learning materials that have a perspective on religious moderation, enhance the perspective of religious moderation in students or lecturers research by integrating it with religious sciences and general sciences or by elaborating primary sources of artifacts and Islamic treasures through Islamic civilization in Indonesia, and create an environment that reflects the insight of religious moderation.

The implications of the research findings include two things, namely *theoretical and managerial implications*, namely; First; *Theoretical implications*: To measure the text-based and context-based understanding of Islam in developing religious moderation in the future to be more comprehensive in every aspect and level of society that is useful as a preventive effort against the emergence of Radicalism, Second; *Policy implications* (practical/managerial): a comprehensive study of religious moderation as a reference for

---

<sup>28</sup> Abdul Hamid Hakim, 'Webinar of the Southeast Sulawesi MUI Religious Harmony Commission' (2020).

the preparation of regulations that specifically regulate the impacts of neglecting religious moderation.

### Acknowledgements

We are thankful to Syarif Hidayatullah State Islamic University, especially Research Center Institute, for the project in 2020 to provide fundraising to conduct fieldwork in September-October 2020 and interview some informants in several State Islamic religious Universities, for instance in Jakarta, Serang, Makassar, Mataram, and Bandung. We sincerely appreciate the reviewers of this article for their critical comments and revision notes that support this article to be published in a high quality.

### BIBLIOGRAPHY

- Abdurrohman, Asep. 'Eksistensi Islam Moderat Dalam Perspektif Islam'. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (2018). <https://dx.doi.org/10.31000/rf.v14i1.671>.
- Amir, Abdul Muiz, Sahiron Syamsuddin, and Siswanto Masruri. 'Dialectic Relationship between the Qur'an And Hadith: The Interpretation of the Term "As-Sā'Ah" Using Critical Hermeneutic Analysis'. *Jurnal Adabiyah* 21, no. 1 (27 July 2021): 57–81. <https://doi.org/10.24252/jad.v21i1a4>.
- 'Arti Kata Moderasi'. Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2016. <https://kbbi.kemdikbud.go.id/entri/moderasi>.
- Baradath, Leon P. *Political Ideologies : Their Origins and Impact*. London: Macmillan, 1994.
- Dawing, Darlis. 'Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural'. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (2017): 231. <https://doi.org/10.24239/rsy.v13i2.266>.
- Fadl, Khaled Abou El. *Selamatkan Islam Dari Muslim Puritan*. Edited by M. Mushthafa. Translated by Helmi Mustofa. Jakarta: Serambi Ilmu Semesta, 2006. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=645657>.
- Faiqah, Nurul, and Toni Pransiska. 'Radikalisme Islam VS Moderasi Islam : Upaya Membangun Wajah Islam Indonesia Yang Damai'. *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (3 July 2018): 33–60. <https://doi.org/10.24014/af.v17i1.5212>.
- Farida, Umma. 'Radikalisme, Moderatisme, Dan Liberalisme Pesantren : Melacak Pemikiran Dan Gerakan Keagamaan Pesantren Di Era Globalisasi'. *Edukasia : Jurnal Penelitian Pendidikan Islam* 10, no. 1 (27 March 2015). <https://doi.org/10.21043/edukasia.v10i1.789>.
- Farra, Abu Zakariya Yahya bin Ziad Al. *Ma'anil Qur'an*. Beyrut: Dar al Kutub al 'Ilmiyah, 1989.

- Hakim, Abdul Hamid. The Six Important Points for Muslims to Strengthen their Religious Moderation Attitude, 6 July 2020.
- . Webinar of the Southeast Sulawesi MUI Religious Harmony Commission (2020).
- Halliday, M.A.K, and Ruqaiya Hasan. *Bahasa, Konteks, Dan Teks : Aspek-Aspek Bahasa Dalam Pandangan Semiotik Sosial*. Edited by M. Ramlan. Translated by Asruddin Barori Tou. Yogyakarta: UGM Press, 1992.
- Ibn-Zakariyya, Abi Al Husayn Ahmad Ibn Faris. ‘Mu’jam al Maqayis Fi al Lughah’, 356. Jakarta: Dar al Fikr, 1994.
- Ibrahim, Haslina. ‘The Principle of Wasatiyyah (Moderation) and the Social Concept of Islam: Countering Extremism in Religion’. *AL-ITQAN: JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES* 2, no. 1 (1 November 2018): 39–48.
- Majelis Ulama Indonesia. ‘Ini Enam Poin Penting Perkuat Moderasi Beragama’, 6 July 2020. <https://mui.or.id/berita/28532/ini-enam-poin-penting-perkuat-moderasi-beragama/>.
- Khallaf, Abd al-Wahab. *Ilm Ushul Al-Fiqh*. Kairo: Maktabah ad Da’wah al Islamiyah al Azhar, 1956.
- Kodir, Faqihuddin Abdul. *Qira’ah Mubadalah : Tafsir Progresif Untuk Keadilan Gender Dalam Islam*. Edited by Rusdianto. 1st ed. Yogyakarta: IRCiSoD, 2019. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1194952>.
- Manshur, Fadlil Munawwar, and Husni Husni. ‘Promoting Religious Moderation through Literary-Based Learning: A Quasi-Experimental Study’. *International Journal of Advanced Science and Technology* 29, no. 06 (20 May 2020): 5849–55.
- Matsna, Mohammad. *Kajian Semantik Arab : Klasik Dan Kontemporer*. 1st ed. Jakarta: Kencana, 2016.
- Miftahuddin. ‘Islam Moderat Konteks Indonesia Dalam Perspektif Historis’. *MOZAIK: Jurnal Kajian Sejarah* 5, no. 1 (2010). <https://doi.org/10.21831/moz.v5i1.4338>.
- Mukramin, Sam’un, Eliza Meiyani, Lukman Ismail, and Andi Nursida. ‘The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)’. *Jurnal Adabiyah* 21, no. 2 (31 December 2021): 429–50. <https://doi.org/10.24252/jad.v21i2a8>.
- Mulyana, and Zainuddin Adnan. *Kajian Wacana : Teori, Metode Dan Aplikasi Prinsip-Prinsip Analisis Wacana*. 2nd ed. Yogyakarta: Tiara Wacana, 2005.
- Nasution, Harun. ‘Ensiklopedia Islam’. In *Ensiklopedia Islam*, 835–36. II. Jakarta: Anda Utama, 1993.
- Rapik, M. ‘Deradikalisasi Fahaman Keagamaan Sudut Pandang Islam’. *INOVATIF / Jurnal Ilmu Hukum* 7, no. 2 (2014). <https://online-journal.unja.ac.id/jimih/article/view/2063>.

Roberge, Jonathan. 'What Is Critical Hermeneutics?' *Thesis Eleven* 106, no. 1 (1 August 2011): 5–22. <https://doi.org/10.1177/0725513611411682>.

Shihab, M. Quraish. *Tafsir Al-Misbah : Pesan, Kesan Dan Keserasian Al-Qur'an*. Vol. 13. Jakarta: Lentera Hati, 2002.

Syayib, Ahmad. *Ushul Al Naqd Al Adabi*. Kairo: Maktabah An Nahdlah Al Masyriyah, 1964.

Zamimah, Iffaty. 'Moderatisme Islam Dalam Konteks Keindonesiaan'. *Al-Fanar : Jurnal Ilmu Al-Quran Dan Tafsir* 1, no. 1 (2018). <https://doi.org/10.33511/alfanar.v1n1.75-90>.

## Guidelines

### Submission of Article

**J**urnal Adabiyah welcomes the articles submission with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach. Adabiyah is thematically published twice in a year. ie the theme of the humanities in June and the Islamic Study in December.

Themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture. This scholarly journal Guarantees that the editor decision based on the peer review results will not exceed 30 days from the paper submission date.

Authors are invited to read our archives; to find the relevant topics for the journal, and to submit complete unpublished scientific researches, which are not under review in any other conferences or academic journal.

## PUBLICATION ETHIC

### Publication Ethic and Malpractice Statement

*Jurnal Adabiyah* is a peer-reviewed journal, published twice a year by the Faculty of Adab and Humaniora, **Alauddin State Islamic University of Makassar Indonesia**. It is available online as open access sources as well as in print. This statement clarifies ethical behaviour of all parties involved in the act of publishing an article in this journal, including the author, the editor-in-chief, the Editorial Board, the reviewers, and the publisher. This statement is based on COPE's Best Practice Guidelines for Journal Editors.

### Ethical Guideline for Journal Publication

The publication of an article in *Jurnal Adabiyah*, is an essential building block in the development of a coherent and respected network of knowledge. It is a direct reflection of the quality of the work of the authors and the institutions that support them. Peer-reviewed articles support and embody the scientific methods. It is therefore important to agree upon standards of expected ethical behavior for all parties involved in the act of publishing: the author, the editor, the reviewer, the publisher, and the society. As the publisher of *Jurnal Adabiyah*, **the Faculty of Adab and Humaniora** takes its duties of guardianship over all stages of publishing seriously and it recognizes its ethical and other responsibilities. **The Faculty of Adab and Humaniora** committed to ensuring that advertising, reprint or other commercial revenue has no impact or influence on editorial decisions.

### Publication Decisions

The editors of *Jurnal Adabiyah* is responsible for deciding which articles submitted to the journal should be published. The validation of the work in question and its importance to researchers and readers must always drive such decisions. The editors may be guided by the policies of the journal's editorial board and constrained by such legal requirements as shall then be in force regarding libel, copyright infringement, and plagiarism. The editors may confer with other editors or reviewers in making their decisions.

### Plagiarism Screening

It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

### Fair Play

An editor at any time evaluates manuscripts for their intellectual content without regard to race, gender, sexual orientation, religious belief, ethnic origin, citizenship, or political philosophy of the authors.



### **Confidentiality**

The editors and any editorial staff must not disclose any information about a submitted manuscript to anyone other than the corresponding author, reviewers, potential reviewers, other editorial advisers, and the publisher, as appropriate.

### **Disclosure and Conflicts of Interest**

Unpublished materials disclosed in a submitted manuscript must not be used in editors' own research without the express written consent of the author.

## **DUTIES OF AUTHORS**

### **Reporting Standards**

Authors of reports of original research should present an accurate account of the work performed as well as an objective discussion of its significance. Underlying data should be represented accurately in the paper. A paper should contain sufficient detail and references to permit others to replicate the work. Fraudulent or knowingly inaccurate statements constitute unethical behaviour and are unacceptable.

### **Originality and Plagiarism**

The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others that this has been appropriately cited or quoted.

### **Multiple, Redundant, or Concurrent Publication**

An author should not in general publish manuscripts describing essentially the same research in more than one journal or primary publication. Submitting the same manuscript to more than one journal concurrently constitutes unethical publishing behaviour and is unacceptable.

### **Acknowledgement of Sources**

Proper acknowledgment of the work of others must always be given. Authors should cite publications that have been influential in determining the nature of the reported work.

### **Authorship of the Paper**

Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported research. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

### **Disclosure and Conflicts of Interest**

All authors should disclose in their manuscript any financial or other substantive conflict of interest that might be construed to influence the results or interpretation of their manuscript. All sources of financial support for the project should be disclosed.

### **Fundamental errors in Published Works**

When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.

## **PLAGIARISM**



It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

## AUTHOR GUIDELINES

### Guidelines for online submission:

1. Author should first register as Author to the website of Jurnal Adabiyah. Click the menu “[register](#)” to register as an author.
2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).
3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
4. The citation and bibliography should follow the Turabian citation style.
5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).
6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessments will be informed through online submission.

Article submitted to Jurnal Adabiyah editorial board must follow these guidelines:

1. Article should be based on the scientific research in the field humanities and Islamic studies;
2. Article must be an original work and has not been previously published;
3. Article should be written in Arabic or English languages;
4. Article must be typed in one-half spaced on A4-paper size;
5. Article’s length is about 6,000-10,000 words;
6. All submission must include a 150-250 word abstract;
7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;
10. Bibliographical reference must be noted in footnote and bibliography according to *Jurnal Adabiyah* style. In addition, it is suggested for author(s) to use reference manager tools such as  MENDELEY or  otero

When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author’s last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

### COPYRIGHT NOTICE

Authors who publish with this journal agree to the following terms:

- 1) Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution License](#) that allows others to share the work with an acknowledgement of the work's authorship and initial publication in this journal.
- 2) Authors are able to enter into separate, additional contractual arrangements for the non-exclusive distribution of the journal's published version of the work (e.g., post it to an institutional repository or publish it in a book), with an acknowledgement of its initial publication in this journal.
- 3) Authors are permitted and encouraged to post their work online (e.g., in institutional repositories or on their website) prior to and during the submission process, as it can lead to productive exchanges, as well as earlier and greater citation of published work (See [The Effect of Open Access](#)).