



Understanding the Hadiths on Religious Moderation (Study of the Thoughts of M. Quraish Shihab in the Book Wasathiyyah Islamic Insights on Religious Moderation)

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ABSTRACT

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The emergence of various cases that occur in the religious realm has created a negative stigma by the community. Various realities that occur reveal the trigger factor for religious extremism to occur when it is perceived in understanding the existing arguments. In this discussion, the book Wasathiyyah Islamic Insights on Religious Moderation becomes one of the literatures in which it presents hadiths about religious moderation. Hadith is a fundamental principle in legitimizing the minds of Muslims, which is not uncommon in understanding differences that cause gaps. The method used is qualitative research conducted by intensively observing the object to be studied. By using the hadith understanding approach, researchers will analyze the hadith presented in the book Wasathiyyah Islamic Insights on Religious Moderation by M. Quraish Shihab as primary data. The result of this research is that M. Quraish Shihab cites one of the sahih hadith narrated by Imam Muslim number 2591 which can be used as a reference for the community in understanding the meaning of religious moderation in different dimensions. The condition of Indonesian society is rich in culture and culture, especially acculturation and mixing between customs and religion. In responding to this, of course, wasathiyyah adherents will take the middle way and provide a wise attitude while not contradicting and staying away from Islamic values.

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Introduction

Religious moderation is increasingly familiar in Islamic studies lately. This phenomenon cannot be separated from the role of the government which has designed a religious moderation program as one of the national flagship programs, namely 1,000 Religious Moderation Villages (KMB) which was inaugurated on July 26, 2023. This program is expected to be able to straighten out religious understanding that can trigger acts of extremism to disintegrate the nation. It cannot be denied that the emergence of problems that have occurred recently was triggered by individuals acting in the name of religion. Conflicts that occur are usually caused by intolerant attitudes in

practicing their beliefs. There are several religious conflicts in Indonesia, among others, the burning of a number of churches in Southeast Aceh which was triggered by provocation with elements of hatred and hostility by certain individuals (Hatta, 2022). The tragedy that occurred at the Cathedral Church in Makassar in the form of a suicide bombing case and various other cases that are associated with religion (Rohman, 2021).

The emergence of various cases that occur in the religious realm has created a negative stigma by society. This leads to labeling certain religious groups, such as terrorism, fundamentalism, radicalism, extremism and so on (Rohman, 2021). The lack of public awareness of the diversity that exists in Indonesia is a factor threatening the third principle, namely the unity of Indonesia. The obligation to sensitize a multicultural society is not an easy matter. The attitude of diversity plus contestation between groups that are not based on a tolerant attitude are the consequences of living in a multicultural society (Jamaluddin, 2022).

Various realities that occur reveal the factors that trigger religious extremism when perceived in understanding existing arguments. In this discussion, the book *Wasathiyah Islamic Insights on Religious Moderation* becomes one of the literatures in which it presents hadith about religious moderation. This book is important because it has become a source of reference for some observers of religious moderation. In addition, this book presents a view of religious moderation from the aspects of the Qur'an and hadith that act as arguments that strengthen the argument in defining Islamic insights around the meaning of religious moderation. However, in understanding the meaning of the hadith, a comprehensive study is needed in order to answer various problems in it.

Many articles have discussed this theme. Some of them are an article entitled "The Concept of Wasathiyah M. Quraish Shihab in Tafsir Al-Misbah (Hans-Georg Gadamer Hermeneutics Analysis)" (Huda et al., 2020). This study discusses the concept of wasathiyah in the view of M. Quraish Shihab in the book *Tafsir Al-Misbah* to conclude a concept of wasathiyah which is seen as a solution to minimize conflict and division between religious communities. The distinction in this study is to explore the meaning of religious moderation in the thoughts of M. Quraish Shihab in his literary work entitled *Wasathiyah Islamic Insights on Religious Moderation* as the main object in revealing the meaning of moderation. Furthermore, the article entitled "The Understanding of Islamic Moderation (wasathiyah al-Islam) and the Hadiths on Inter-religious relations in the Javanese Pesantrens" (Helmy et al., 2021). The results of this study elaborate the meaning of Islamic moderation in hadith learning and understood by teachers and students in three pesantren in Central Java. The focus of this research is to dissect the meaning of religious moderation according to M. Quraish Shihab's thoughts in the hadith literature as the main basis for the meaning of religious moderation, so that it will produce an understanding of religious moderation.

Hadiths are a fundamental principle in legitimizing the minds of Muslims, and it is not uncommon for differences to occur in understanding them, leading to disparities. From the previous explanation, the researcher seeks to complement the shortcomings of the studies that have been shown. This article will discuss the understanding of hadith in the context of religious moderation. The pattern of understanding is built through the context of the interpretation of the hadith contained in the book of sharah and enriched with current understanding involving social and muamalah aspects.

Method

The method used is qualitative research which is carried out by intensively observing the object to be studied (Noeng, 2002). By using the hadith understanding approach, researchers will analyze the hadiths that contain the meaning of "moderation" in the book *Wasathiyah Islamic Insights on Religious Moderation* by M. Quraish Shihab as primary data. While secondary data sources are obtained through several hadith books, books, theses and journals related to the topic to be studied. The hadiths that have been collected are then analyzed by using studies and connecting the existing problems with the contextualization of the hadith message in terms of *asbab al-wurud*, *syarah* and Quraish Shihab's understanding.

Result and Discussion

1. Biography of M. Quraish Shihab

Muhammad Quraish Shihab is one of the scholars of tafsir as well as contemporary scholars in Indonesia. His birthplace is in an area quite far from the center of the capital city, namely in Sindenreng Rappang district, South Sulawesi province. He was born on Wednesday, February 16, 1944 M or 22 Safar 1363 H. M. Quraish Shihab is known as one of the scholars who is active in the intellectual field and religious propagation. In 1982, he completed his formal education and successfully obtained a doctorate at al-Azhar University in Cairo, which is famous for its *wasathiyah* understanding (Shihab, 2007). This led M. Quraish Shihab to become a comprehensive scholar related to the theme of *wasathiyah* Islam today.

M. Quraish Shihab is a contemporary scholar who is active in contributing literacy in various scientific fields, especially in the religious field. In addition to being an expert in Tafsir and al-Qur'an, he also contributed works in the realm of Akidah, Akhlak, Fikih, and others. This is evidenced by the number of his works that have been published into books. There are at least 66 books that he has written since 1997 until now (Profi, n.d.). M. Quraish Shihab developed the concept of religious moderation in his work entitled *Wasathiyah Islamic Insights on Religious Moderation*. M. Quraish Shihab did not only express his thoughts. But he also cites arguments and opinions on figures as a reference to the delivery of religious moderation. The discussion of

religious moderation has been of interest since he was educated at Cairo University, Egypt. His determination grew stronger after becoming a speaker on the theme of moderation in 2019. On that occasion, he felt unsatisfied in conveying matters related to moderation broadly and deeply. It was this dissatisfaction that prompted him to write this book (Shihab, 2022). He did this as an effort to broadcast the context of religious moderation, which has a very broad definition and scope of meaning.

2. Book Description Wasatiyyah Islamic Insights on Religious Moderation

This book reveals the concept of religious moderation in Islam. It explains the balanced attitude between practicing one's own religion and respecting other religions. This attitude is based on Islamic teachings that emphasize the importance of tolerance, balance and justice. This book has several important roles in spreading the understanding of religious moderation: (1) Being a reference source for stakeholders in understanding and developing religious moderation, (2) Increasing public awareness of religious moderation, (3) Strengthening tolerance and harmony between religious communities.

The book that reveals the meaning of religious moderation or Wasatiah is a phenomenal work that was successfully written by M. Quraish Shihab at the end of 2019. The issue of religious moderation has been of interest since he was educated at Cairo University, Egypt. Until finally he was determined to pour his thoughts in this book. His determination became stronger after he fulfilled the request of Lukman Hakim Saifuddin (Former Minister of Religion of the Republic of Indonesia in 2014-2019) to be a speaker on the theme of moderation. On that occasion, he felt unsatisfied in conveying matters related to moderation broadly and deeply. That dissatisfaction prompted him to write this book. This was done because religious moderation has a very broad definition and scope of meaning so that he tried to pour his ideas and ideas in written works to be used as references and add to the scientific treasure especially related to the field of wasatiah Islam.

In its circulation, this book has gone through three printings. The first printing was published in September 2019, the second printing in February 2020, and the third printing in August 2022. The book to be analyzed in this research is the third printing. From the research that has been done, it is found that M. Quraish Shihab quotes hadiths from various reference sources. The references he used were 25 HR Bukhārī and Muslim, 2 HR Abū Dawūd, 2 HR Tirmīzī, 4 HR Aḥmad, 1 HR Ibn Mājah, 1 HR al-Baihaqi, 1 HR Ibn Mardawaih and other books such as the books of *Tafsir Al-Qur'an Al-Azim, Faidh al-Qadīr and al-Jamī' li Shu'bi al-Īmān* (Shihab, 2022).

According to the analyzed data that the researchers have obtained, there are inconsistencies in the citation of hadith in his book. This can be seen in some of the traditions where the companion's sanad, matan, and mukhārij are not mentioned in full. M. Quraish Shihab can be considered consistent in writing the translation of each hadith he quotes. In addition, he also

explains the hadith in a straightforward manner and in accordance with the themes contained in the book. Described in the table 1.

Table.1
Hadith Citation Method in The Book

No.	Citation Method	Number of Hadiths
1	Quoting the hadith by mentioning the companion's sanad, the text of the text, the translation, and the <i>mukhārij</i> .	4
2	Quoting the Hadīth by mentioning its text, translation, and <i>mukhārij</i> without mentioning its sanad or narrators.	24
3	Quoting the hadith by directly mentioning <i>its</i> sanad, translation, and <i>mukhārij</i> without mentioning the Arabic text of the matan.	1
4	Quoting the hadith by mentioning only part of the text, the translation and <i>the mukhārij</i> without mentioning the companion's sanad.	2
5	Quoting a hadith by mentioning <i>its</i> translation and <i>mukhārij</i> without the sanad and matan.	3
6	Quoting the hadith by mentioning the companion's sanad and its translation without mentioning the original text and the <i>mukhārij of the</i> hadith narration.	1
7	Quoting the Hadīth by mentioning <i>its</i> text and translation without mentioning the companion's sanad and <i>mukhārij</i> .	5
Total		40

Islam never teaches its adherents to fulfill their desires and passions, and the teachings of Islam are far from harsh, difficult and intolerant extremes. Ahlu sunnah wal-jama'ah agree that the core teachings of Islam are Ushul and faru', or there are Qath'I or tsawabit (constant) and mutaghayirat and Dzanni (flexible or ijtihadiy) (Arif, 2020). According to Yusuf al-Qardhawi, understanding the meaning of moderation with a syamil and comprehensive understanding of Islam as found in the Qur'an and the Prophet's hadith (Al-Qardhawi, 2011). In essence, wasathiyah is a balance in the way of thinking and religious practice without emphasizing either.

It is not easy to give a definite definition in the scope of this moderation, basically a moderate attitude has been taught by the Prophet Saw. This attitude in religion has the principle of not reducing and not exaggerating. This attitude is defined as Tawassuth, which is neutral in attitude. That is, the principle of upholding justice in the midst of life together, not extreme to the right or to the left (Shihab, 2022). Religious moderation is a religious attitude that is in accordance with Islamic teachings. This attitude is important to be realized in daily religious life in order to create harmony and peace in a pluralistic society.

The attitude of moderation juxtaposed with the religious context requires all adherents to avoid extremes and ease in religion. Moderation can be achieved when the perpetrator can take a middle

stance that does not lean to the right or to the left (Putri & Fadlullah, 2022). The theological foundation of religious moderation in Islam is religious guidance that is balanced, moderate, and not extreme. This theological foundation can be found in the Qur'an, hadith, and the thoughts of Islamic scholars.

The term wasathiyyah in the context of diversity contained in the Qur'an is a description of the characteristics of mankind. M. Quraish Shihab refers to the Qur'anic proposition of Surat al-Baqarah: 143 in the sentence that reads *وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا* (thus we make you umatan wasathan). The cue contained in the verse explains to Muslims that despite differences, all can walk together in one broad path so that it can lead to the pleasure of Allah SWT (Shihab, 2022). The existence of Muslims who carry out diversity hand in hand can lead to a moderate position that creates harmonization in religion.

3. Contextualizing Hadiths on Religious Moderation

The context of moderation in the Big Indonesian Dictionary is defined as the reduction of violence and the avoidance of extremism (Indonesia, 2018). Meanwhile, in the Arabic dictionary, moderation comes from the word wasatha or commonly known as wasathiyyah (Warson, 1997). Therefore, language experts conclude the word wasathiyyah as something that is wasath must be inseparable from both sides. Meanwhile, the meaning of wasathiyyah according to M. Quraish Shihab is seen as a character and method in understanding the arguments of the Qur'an and hadith (Shihab, 2022).

Religious moderation can be found in various expressions of the Prophet's hadith. Not all traditions can be interpreted textually. According to Syuhudi Ismail, a hadith can generally be understood if its content is followed even though aspects related to it, such as its asbab al-wurud, are related so that it requires an understanding of the existing text. Conversely, a hadith is not interpreted textually if behind its written meaning there are strong clues that need to be understood in context (Ismail, 1994). Such as sahih hadith narrated by Imam Muslim number 2591 (Al-Naisabūri, 2015):

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ وَإِبْنُ مُمَيَّرٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ (وَاللَّفْظُ لِزُهَيْرٍ) قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ سَمِعَ عُرْوَةَ بِنَ الرَّبِيعِ يَقُولُ: حَدَّثَنِي عَائِشَةُ أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ائْذِنُوا لَهُ فَلَبَسَ ابْنُ الْعَشِيرَةِ أَوْ بَنَسَ رَجُلٌ الْعَشِيرَةَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ الْقَوْلَ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ قَالَ: يَا عَائِشَةُ إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ أَوْ تَرَكَهُ النَّاسُ اتِّقَاءً فَحَشِيهِ.

Translation: Qutaibah ibn Sa'id narrated to us from Sufyan, Ibn Al Munkadir narrated to us from 'Urwah ibn Zubayr that 'Ā'ishah told him that a man asked the Prophet ﷺ for permission, and he said, "Let him in, for very bad is Ibn 'Ashirah or very bad is Sudara 'Ashirah". When the man

entered, he spoke to him in a soft voice, then I asked, "Messenger of Allah, you said such and such, but after that you spoke to him in a soft voice, So he said, "'A`isyah, indeed the worst position of man in the sight of Allah on the Day of Resurrection is the one whom people abandon for fear of his evil."

When viewed in terms of its *asbab al-wurud*, the person referred to in the above hadith is Uyaynah bin Hisn, and he had not converted to Islam at that time, although he had declared Islam and the Prophet Muhammad wanted to explain his condition so that people would recognize him and not be deceived by those who did not know his condition, he said, after him, it shows the weakness of his faith. He apostatized with the apostates and was taken prisoner by Abu Bakr r.a . The Prophet Muhammad described him as a wretched brother, one of the leading figures among the apostates. For appearing as described, however, the remark was given to him as a symbiosis of him and those like him with Islam. This Hadīth explains the attitude to be shown to others whose behavior is not favorable (Al-Nawawi, 1492).

As M. Quraish Shihab explains in his book. The above Hadith concerns the issue of *mudarah* and *mudahanah*. The attitude of *mudarah* is when showing a smile and being gentle with a person who has a bad temper. This attitude is displayed when the heart dislikes it. Whereas what the Prophet (peace be upon him) did in the above hadith is to be rude or to make reasonable conversation with the wrongdoer by hiding his antipathy towards him in order to avoid his pettiness or even to arouse his sympathy for the truth. In other words, *mudarah* is an attitude of maintaining religion by displaying good things. Meanwhile, its opposite word, *mudahanah*, is being meek for the sake of worldly gain and fulfillment of lust at the expense of religion. It is a soft attitude towards disobedience so that those who do it are carried away by their falsehood or show approval of their disobedience (Shihab, 2022).

An attitude that is used as a case of religious moderation that has occurred recently. Extremists who are fanatical about their religion feel that they are right about what they believe. The above Hadith is a basis for both radicals and liberals to better consider how to behave with others who have different views from them. A moderate attitude is a solution with peaceful actions to groups that do everything with violence (Amir et al., 2022). The Qur'an considers all believers to be brothers. Other believers should act as peacemakers between two disputing parties in the event of a disorder due to differences in views or other reasons. Muslim societies rely heavily on the value of brotherhood. The unity of Muslims will make them strong and respected wherever they are. If they are not united and put each other down, a social disaster will occur and the fabric of society will be destroyed. When the Prophet lived in Medina, every community could coexist with others. Relationships between religious believers were not disturbed by differences in religion and belief (Amin, 2022).

There are several aspects and descriptions in practicing the wasathiyah attitude written by M. Quraish shihab in his book, among others:

a. Aspects of Faith

The fulfillment of the aspect of faith in a kaffah manner is something that is most basic in the teachings of wasathiyah. In the perspective of religious moderation, the obligation to believe should be absolute. But if there is coercion in his mind until doubts arise, it can be tolerated on condition that he continues to strive for the stability of his heart and dismiss all doubts.

b. Aspects of the Relationship between God's Power and Human Activity or Fate

According to the principle of balance in the Muslim view of the absolute power of Allah Swt with limited human abilities leads to a belief in the Almighty Allah Swt in everything. It is this feeling that encourages humans to be active with all their abilities and accept gracefully what Allah Swt has determined for them.

c. Sharia aspect (moderation in worship)

The matter of worship in terms of moderation is seen from the rukhshah that Allah Swt has offered to produce convenience as well as the prohibition of burdening oneself by choosing the difficult one if there is an option that makes it easier as long as it is not sinful.

d. Legal Aspects

The rulings laid down in Islam are definitive and unchanging. It is for this reason that Islam protects its Shari'a from perspectives and views that seek to distort it. In this form of moderation, Islam authorizes judges to give decisions based on considerations that are justified in sharia law.

e. Aspects of Community Life

Understanding the rights of individuals that must be respected and placing a balance between individual and group rights are principles applied in fostering society. Such guidance is carried out in order to achieve harmony and harmonization of life. So that if there is a debate and it is difficult to find a middle point between the two, the interests of the many should take precedence over the interests of the few.

f. Political Aspects and Country Management

Politics can be understood as an effort taken by every citizen to realize the common good. In the view of moderation, political attitudes are left to experts to formulate various matters and achieve mutual benefit. Politics in Islamic perspective is inseparable from two things, namely amar ma'ruf nahi munkar and deliberation.

g. Economic Aspects

Moderation in the economic aspect can be interpreted as a form of property ownership in the form of a mandate that realizes the balance between absolute ownership accompanied by freedom of management. Adherents of wasathiyyah consider that ownership of property is Allah SWT, so that only Allah has the right to regulate its acquisition and level. While in human capacity is given freedom over the property that has been granted to him while still required to be balanced between personal needs and society in general.

h. Social Relationship Aspects

Allah Swt encourages His people to prioritize needs in relationships that are established on the basis of religious brotherhood. Meanwhile, non-Muslims still treat them well as brothers and sisters. The attitude that we can exemplify is the relationship that occurred during the time of the Prophet Saw which is described in the Medina Charter.

i. Aspects of Home Life

The effort made in achieving household balance is to complement each other.

j. Aspects of Thought

Wasathiyyah emphasizes the relevant opinions of the past and accepts new ones on the condition that they do not come out of the frame of Shari'a. In this case, wasathiyyah adherents place themselves in these two patterns of thought.

k. Aspects of Understanding Religious Texts

In wasathiyyah as much as possible take the most shahih arguments. But on the other hand, adherents of this moderation do not reject takwil as well as being open to the understanding that results from ijtihad on experts. The attitude taken is a middle position between groups that prohibit takwil absolutely and groups that allow it with loose conditions.

l. Feeling Aspect

Every human being has the same rights. Adherents of wasathiyyah preach in the manner taught by the Prophet (peace and blessings of Allah be upon him) with mercy and compassion, not with threats that cause antipathy towards the teachings of Islam. As for feelings, they should strive to control their feelings by loving or hating something naturally. Because everything that is done excessively can drag the culprit into an attitude of ghuluw or exceeding limits.

M. Quraish Shihab in his book writes that extreme attitudes can spread if the attitude of wastiah is neglected. Adherents of wasathiyyah will continue to explore issues that he does not know by referring to the Qur'an and sunnah and other rules. So that those who have wasathiyyah will realize diversity and respect differences in order to achieve peaceful coexistence. (Shihab,

2022). Furthermore, it is only a matter of how a person responds to substantial diversity in society. The condition of Indonesian society is rich in culture and culture, especially acculturation and mixing between customs and religion (Ainiyah & Mardani, 2019). In responding to this, of course, wasathiyah adherents will take the middle way as long as it does not contradict and stay away from Islamic values. The existing culture certainly cannot be denied. It is said by Quraish Shihab that the customs that have spread in the lives of Indonesian people, even though they are considered munkar or inappropriate in one place, may be considered ma'ruf (reasonable) in another place (Shihab, 2022). Because basically all attitudes resulting from muamalah matters are allowed as long as there is no evidence that prohibits it. Therefore, the wasathiyah attitude is expected to be able to control every problem that can crack the integrity of the state.

Meanwhile, efforts to implement wasathiyah attitudes in oneself and society require complex continuity from each element. Each has rights that must be fulfilled. M. Quraish Shihab mentions three serious efforts in implementing wasathiyah Islam, including: (1) correct understanding, (2) emotional balance, (3) continuity of attitude and prudence. The wasathiyah attitude avoids the simplistic nature of Shari'ah. Wasathiyah is a system that requires religious understanding and practice in order to avoid an extreme attitude in religion. So that with wasathiyah that is present in the midst of a pluralistic society, it accompanies the principles that uphold humanity, justice, and deliberation without imposing the will (Shihab, 2022). While the recipient is given the opportunity to run something in stages by not simplifying the stages. On this basis, it is hoped that the implementation of Islamic teachings in accordance with the guidance of the Prophet Saw. But if indeed each element cannot go hand in hand, then the fulfillment of the interests of the general public takes precedence.

Conclusion

From the research that has been presented, it can be concluded that religious moderation is an attitude that must be highlighted for every Muslim. M. Quraish Shihab quotes one of the sahih hadith narrated by Imam Muslim number 2591 and can be used as a reference for the community in understanding the meaning of religious moderation in different dimensions. The condition of Indonesian society is rich in culture and culture, especially acculturation and mixing between customs and religion In response to this, of course, wasathiyah adherents will take the middle way and provide a wise attitude as long as it does not contradict and stay away from Islamic values. In practice, religious moderation includes a balanced and gentle attitude towards people who have different views or beliefs from us. This is intended as an effort to avoid extremism, violence, and maintain unity and respect in a multicultural society. M. Quraish Shihab mentions three serious efforts in implementing wasathiyah Islam, including: (1) correct understanding, (2) emotional balance, (3) continuity of attitude and prudence. The wasathiyah attitude avoids the simplistic

nature of the Shari'ah. Thus, the concept of wasathiyah or religious moderation according to M. Quraish Shihab in his book is very important in creating a peaceful coexistence between individuals or groups who have different perspectives and backgrounds.

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