

The Problem of Religious Thought in Indonesia and The Paradigm of Tafsir Ilmi as One of A Solution in The Future

Rizki Firmansyah^{a,1,*}

^a Ilmu Komunikasi, Universitas Ahmad Dahlan, Indonesia;

¹ rizki.firmansyah@lpsi.uad.ac.id

*Correspondent Author

Received: 2022-01-15

Revised: 2022-03-20

Accepted: 2022-04-25

KEYWORDS

Tafsir ilmi
Nation Problem
Religious Problem

ABSTRACT

In the last few years, Indonesia has been hit with a lot of issues. One of the potentially bad is the extremist image that exists in Islam. The Qur'an as a guided book of Muslims is often misunderstood but at the same time a solution of religious thought, One of them is by pointing it on the scientific side. This research is qualitative research with data taken from library observations, especially from the substance of writing and the presence of interpretation itself and other research related to current themes and issues. Therefore the approach in this study uses a text analysis approach. The conclusion of this study found that the concepts and values that exist in the interpretation of ilmi can be valuable in the future for the change and progress of society many in terms of faith and progress of thought.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

Religion is present amid human life to be a handle and guide for human life. But this instruction can not only be limited to the ultimate goal of human life, namely *akherat* (here after) but also must be interpreted to be a handle in carrying out the process of life while in the world. Because of course to be happy in life *akherat* is measured how he lives his life in the world when he lives. If religion is only interpreted at the limits of the past where the development of information technology life is still very limited then religion is no longer a guide to human life, if it becomes a handle and guides it should be the solution to many problems. The religion (Islam) that we embrace today has indeed grown rapidly, no longer like the era of the prophets. The challenges and problems faced by religion today have never been felt by the people before. Thus, the reconstruction and presentation of religious interpretation of current reality is a mere inevitability to revive the meaning of religion. There has been a remarkable shift in understanding and capturing the meaning of religion. Religion is not only

used as a personal ritual with God but is also expected to be able to provide solutive actions to the various problems faced by society at that time. Religion provides moral and spiritual guidance for making social change for the better (Nuh, 2015).

In Indonesia itself, nationality until now has always existed, where is the role of religion to be able to provide solutions to these problems? If religion and its interpretation are limited to esoteric life, of course, it is weak to provide solutions to current problems and therefore not by the purpose of why religion is derived to safeguard the soul, property, *nasab* (Descendants), and mind (Aql), then religion and its interpretation should be entrusted to the things that are the purpose above. There are many problems of the nation if we look at it more closely, including problems of thought and religious attitudes, this problem becomes the most serious and sensitive problem in this country because often in the name of religion fights, bloodshed and suicides occur. This is because religion is a form of expression that can foster strong emotional bonds, so that a person is willing to sacrifice for his religion, as a martyr in the way of God. This is what then became the seeds of the emergence of religious radicalism. Kh Abdurrahman Wahid (Gus Dur) in his late reflection in 2007 also mentioned that one of the two important problems that emerged throughout 2007 was various acts of violence in the name of religion (Nuh, 2015). And the problem not only appeared that year but until now the embers are still felt.

In 2018 we witnessed several heartbreaking incidents against places of worship and religious figures in some areas in Indonesia. Among them was the act of destruction at St. Lidwina Jogja Church that caused a Father to be seriously injured. In the same year, persecution was also experienced by Monk Mulyanto Nurhalim and his followers in Tangerang. A boarding school in Bandung was also the victim of a brutal attack on his nanny, KH. Umar Basri (head of pesantren al-Hidayah). A cleric and head of the *Persis* Center (one of Islamic group), HR Prawoto, was persecuted by unknown people until his life could not be saved and died (Noor, 2018). Of course, religious conflicts such as the example above can potentially disrupt nation-building and damage unity in a country. Another report submitted by CRCS UGM which stated that throughout 2008-2013, mentioned that acts of violence between religions still apply such as the conflict between Sunnis and Shiites that never finished, the dynamics of religious understanding always intersect between one and the other the triggers are certainly many, in addition to economic and political factors are also due to religious understanding with an exclusive paradigm (Dachrud & Mantu, 2019).

Such an understanding of religion may cause him to reject other views because he has felt his most correct understanding. So if there is a group of people who try to practice religion more logic they will bang it, suspect it. This in turn gives rise to exclusive thinking in religion

that tends to be difficult to accept differences that show in the portrayal of Islam as bad and violent although it must be recognized that this stereo is also influenced by existing media (Ummah, 2012). Research conducted by Munirul Ikhwan mentioned that generally scholars in Indonesia, in general, many are moderate-minded in religion rather than those who think conservatively, But even so those who agree to the nation-state still think to negotiate and reservation because the current situation is considered not fully representative of the people and allows to incorporate other ideas into the state (Ikhwan, 2019). This view although minimal but can be a serious seed in the future if not treated immediately.

Even today, as Yuniya Faela Anisa et al in their research mention that the influence or strengthening of extremist thoughts, intolerance, and tendencies of conservatism is targeting many teachers, whether public school teachers or madrasah (Islamic school). The factor behind it is in addition to economic affairs as well as directional religious learning, which they generally get on the internet and social media (Nisa et al., 2019). Iqbal said that the Cheeseman Muslimin is not derived from his religion but the wrong way of thinking of Muslims themselves. Sometimes what is practiced contradicts the source, refusing to accept input until it ends in Cheeseman, this cheesemudan which eventually becomes the beginning of acts of violence in the name of religion (Rasyid, 2016). The problem of religious thought also occurs in religious thoughts that are too liberal and secular this can also be a problem in the life of the nation (Hannan et al., 2020). Because they often think with the pontoon that religion does not need to enter the private sphere, "God does not exist", rationalism is like wanting to get rid of religion because it is considered superstitious and illusory (Yunus, 2014).

In addition to the above, Agus Purwanto in his book mentions that the *ummah*, scholars, and the community are busying themselves with the problem of fiqh and often feuding about it as if the Quran verse only speaks about it. The practice of many people's religions is esoteric and ignores reason in its religion (Purwanto, 2009). This certainly has a lot of impact on the decline of the nation and religion which is ultimately used as the cause of the decline experienced by the nation. Agreeing with Agus, Damanhuri added that many of our scientists are still minimally contributing scientific. Though the work of this scientist can have a major impact on the prosperity of the nation. The results of the analysis showed that in developed countries, It tends to show that technological factors dominate its per-plant economic contribution, outpacing capital and labor. One example is Japan, its economic growth is driven by the role of technology. Thus Japan became one of the advanced industrial countries in the mastery of high technology in the world (Damanhuri, 2014). So from the problems above this study seeks to present an offer of a solution of change from the side and religious perfection about how community religious thought should be upgraded in understanding religion,

especially the Quran, By shifting the teaching of the Quran in a direction with logic and science and developing its paradigm so that it is expected that the religious thought of the community can change and grow towards the direction of progress for a happier life of the nation, state and religion.

Method

The method in this research is a qualitative method with data taken from documents related to research. So the approach is to use text analysis of these documents. In the form of journals that talk about the integration of religious and scientific interconnections and from the concept of *tafsir ilmi* itself in understanding the Quranic verses. In this study, the author also tried to explain previous research on the problems faced by society in their religious thought and then will be presented an ideological solution offer to these problems from the interpretation of religion in another form, namely the form of science, or in the form of methods that exist in the interpretation of science. Considering this side of the Quran is rarely touched by most Muslims even though in the past - science - became a factor in the progress of Islamic civilization, not only advanced technology but of course morally. This historical factor is certainly expected to also affect the progress of Islam if the teaching of Religion (Quran) is directed on the other side.

The object of this study focuses on the problem of religious thought and how the method of interpretation of the Quran changes the religious paradigm of society that seems esoteric, *jumud*, radical, intolerant, and liberal. Because the data was taken in the form of books and also journals, the collection of data in this study is with library research. Method of data analysis in this study using deductive and inductive qualitative analysis is trying to understand existing facts to draw general conclusions or vice versa.

Results and Discussion

One thing that concerns many people today is radicalism and extremism that are often blamed on Islam. We must understand that the historicity of radicalism in Indonesia appears its roots certainly come from sociological phenomena that are deliberately talked about in the political sphere. And civilization and also spread by the media and change the perception of the world so that those in Europe and America say that this radical movement is a hardliner, militant, and extremist fundamental to terrorists, so that the propaganda they do increasingly corner Islam as a religion of intolerance (Ummah, 2012).

The problem of religion – from the media perfection – is not only from the interpretation of religion that is very fundamental and leads to radical extremist attitudes but those who bring liberal understanding and materialism are equally dangerous. Materialism and secularism

offer that God does not exist, is absent and unneeded (Handrianto, 2019). Rationalism gets rid of religion to the periphery, living with religion it calls childish attitudes, superstitions, and illusions. What the human brain cannot understand means nothing. In the name of freedom of religion, tolerance, and pluralism, religion is prohibited from entering the public sphere, restricted to personal beliefs. Let people believe and worship if they want, have no effect, all end up worshipping money. Finally, Yunus said, people who are sensitive to religious values feel oppressed and fight for religious and moral values to be noticed again, so the extremist reaction is born. But coercion gave birth to fundamentalism, the persecution of religion created a radical attitude for the oppressed so that they were willing to die for their religion and fight with violence (Yunus, 2014). Since Indonesia's past religious reform has been echoed by liberal thinkers, they try to interpret religious verses with a new perspective that follows the western concept. But their efforts eventually found obstacles in the middle of the road because many people do not approve of the way of religious renewal that is frontal and very elitist that they do (Mustofa, 2017).

Tafsir Ilmi Realization of Iqra in the Qur'an

Islamic civilization is undeniably an inspiration for many world civilizations, especially in the west, religion synergizes with the knowledge to create civilization. The turmoil and glory of other nations can not be separated from the role of Islam in building its civilization, this was confirmed by Muammar in his research. Above a gateway, the University of Andalusia is magnificently written: "The world is awakened on four main pillars: the scholarly science, the justice of the leaders, the prayers of the *Soleh* people (ulama/Islamic scholar) and the courage of the heroes." The superiority of Islamic civilization, both in Andalusia and on the other side of the world, is resentful of the superiority of Islam. So that one can confidently say that without Islam, the Arabs, Pharisees, Spaniards, Turks, and Malays, would never have tasted the age of glory as they lute after they accepted Islam (Muammar, 2009).

There is a widespread misunderstanding among Muslims that religion is not directly related to the construction of civilization. Society, in general, does not see a relationship between *aqidah* and advances in science and technology. Tawhid plays a big role in human development (Rashid et al., 2018). We can see that the apostles were sent to carry out a transformative and liberating mission. The mission is to free man from the various shackles that bind him and restrain him from progress. We can also see that the Prophet (peace be upon him) focused greatly on the construction of a superior generation. He did not emphasize infrastructure development at all. It is a form of wisdom when he understands that through the construction of a superior generation, then this generation will create excellence for excellence

in various fields. This concept is what today is known as human capital development (Muammar, 2009).

Fostering a superior generation starts from the order of education and scientific development. Both of these are manifestations of Iqra itself. Because Iqra said Mansur is a human desire to learn in which uses the device of reason to analyze and observe to create changes in the qari (reader and defender). Because man is in nature a creature who is always curious. This curiosity will bring about a change in him. One way that can lead man to a change himself is nothing but by learning (Iqra) (Mansur, 2018).

Curiosity is a factor in the glory of past civilizations which is essentially obtained from an understanding of the universal value of Iqra that is associated with many community activities. In the future, suppose one of the factors of their progress is because of their commitment to quality, they focus on continuously improving the quality of their people by improving science and skills (Suriana, 2017). No longer paying attention to these values will result in complacentness and chaos resulting in setbacks (Giling, 2016). Ashraf Muhammad Ali in a seminar on the process of Islamic progress science in Malaysia mentioned that education and science can be a guide and resource to humans to create success and the knowledge that humans gain can improve their identity and caste abnormalities with other life. Therefore, if a country has a high-knowledge and knowledgeable people, the country will become advanced and civilized (Samuri et al., 2018).

Tafsir Ilmi as an Inspiration for Develop

How exactly the interpretation of *ilmi* (tafsir ilmi) can be one of the solutions to the problems faced by the nation, especially in terms of religious thought. There are some values and inspirations possessed in the interpretation of *ilmi* that are very important to be realized not only today but also in the future, especially in the study of the Quran or hadith to not only change the religious paradigm but to lead society to progress with theological perspective. Some of the concepts and values in the interpretation of the *ilmi* are:

Concrete Form of Ijtihad

Ijtihad is a sign that Islam is not rigid and rigid in many problems when valid data problems are not "found" in the Quran and hadith then ijtihad can be done. However, ijtihad in modern times must be simplified. It must be admitted that the world continues to grow, problems continue to accumulate the picture in the fiqh and interpretation does not change much, and always relies on classic problems and problems, of course, this effectiveness will not give much change to the development of religious thought. On the other hand, many Quranic verses ask us to use our minds. Besides the meaning of Iqra itself is not always interpreted reading the

writing but also reading the situation, circumstances, and conditions so that from the reading is possible the presence of new solutions to the problems around us as mentioned above (Shihab, 2007). Moreover, the Quran comes as a living solution, so that it becomes a solution of course the reading in the text must also be out of the context of past problems. Religion is not only understood as a belief system, but also as a belief system. So that *kaffah* (total) in religion practicing is not enough just based on the stability of the heart but needs to be balanced by reason activities (Hannan et al., 2020). That's *ijtihad*.

This image also explains that however holy the Qur'an is, it is present and grapples in history with all its dynamics. It is in this context that the interpretation of revelation finds its wiggle room, and the diversity of interpretation is an undeniable reality. The emergence of various interpretations in the Islamic scientific tradition certainly indicates that "mufassir" is not regulated in one particular model of reason, but it is present as a human being who lives and develops in certain focuses with certain social problems as well, who ultimately has a different way of reading and perspective by his worldview (Fawaid, 2010). The methodology of interpretation has been established by *salaf* (old Islamic) scholars as their efforts to catalog the Qur'an with their context. When the methodology is brought into a different context, it is no longer able to catalog the Qur'an as the new context needs. So, to make the Qur'an continue to speak, it requires a new methodology that can accommodate the times so that the Qur'anic verse becomes elastic and flexible (Inayati, 2019). The dynamics of the interpretation of the Qur'an have never experienced stagnation since the holy book was revealed to the Prophet Muhammad (peace be upon him). Various patterns of interpretation have been offered by classical to modern music. Exotic activity will not even reach the final point as long as reason still exists in man. Dissatisfaction with a person's principles, approach, and interpretation is evidence of this. Thus, tafsir always opens the possibility of the birth of a new discourse that will never stop (Zulyadain, 2018).

The presence of the Quranic text is phenomenal. As a religious holy book, the Qur'an is the single most widely regarded and most frequently exploited holy book to date. Such treatment does not make the Qur'an run out of meaning, it always emits rays of meaning in every context and condition of the times (Zubairin, 2020). The Qur'an deserves to be likened to a pearl whose every corner radiates beauty. The historical journey of the interpretation of the Qur'an from time to time from the time of narration to the bookkeeping period, if observed every product of its interpretation from generation to generation has its patterns and characteristics. This is certainly due to the difference in the reality of the socio-political and socio-historical context of the interpreter and the condition of his society (Maulana, 2020). Here lies the need to intelligently understand that every age has its episteme. With this awareness, a person or

society does not need to socialize or neutralize products of past interpretation, which sometimes also exist that are no longer relevant to the spirit of the times (Kuswaya & Ridwan, 2018).

Tafsir *ilmi* is a form of *ijtihad* interpretation and by the present where technology and information are so rapidly developing. There are many complex problems in the modern world and they cannot be solved on a single knowledge footing, it takes two or three knowledge to solve these problems. Tafsir *ilmi* not only presents the Quran as the main source of problem-solving but exists with it two, three even more knowledge at once to see a more consensual discourse. Because of the defensive attitude of Muslim scientists with a conservative-static side and considering what is initiated by *fiqih* is all final, innovating is not justified, reason as a source of creativity forgotten and even closed then Muslims will continue to be in a position of stagnation (Hariyani, 2019). Tafsir *ilmi* as a form of *Ijtihad* seeks to give birth to new science that is modern but still religious and breathes *tawhid*.

Concrete Forms of Religious Moderation

Religious moderation is a way out in the management of a multicultural society. The diversity of ideologies, religions, and streams in a multicultural society has the potential to give birth to a diverse range of inclusive, extreme, and fundamental actions (Noor, 2020). To overcome the possibility of religious actions that do not reflect the value of moderation, it is necessary to cultivate and understand the concept of religion and balanced interfaith relations (Nurdin, 2021). Sutrisno is of the view that strengthening moderation in multicultural societies is done by making educational institutions centers of religious moderation and taking a socio-religious approach to religion and statehood. Educational institutions as centers of moderation can be done by including moderation values in the curriculum, both in formal education and pesantren (Ghozali & Rizal, 2021). But the world of Islamic education modernizes itself only seen at the physical level of the institution is not on the renewal of the curriculum system, if the scientific value of the Quran goes into the area of Education then by itself the religious value of learners is more "current".

The moderate thought of the Quran requires the revealing lights of knowledge about the wisdom and secrets contained by *kauniyyah* (nature) verses. These verses can not only be understood like the understanding of the Arabs and it's not final. The Qur'an is revealed to all mankind. Every human being can extract something from the Qur'an to the extent of his ability and needs as long as it does not conflict with the main purpose of the Qur'an as a guide and the desired goal, namely as guidance. Many lessons will be found by professional researchers, namely the clearness of the secrets by explaining the secrets of his efficacy (Ulum, 2020). Taha Jabir, an Islamic scientist, said Muslims were at three intersections. *First*, continue to use

sciences that are traditional with their methodology. *Second*, Muslims are dealing with the current change factor that is said to be modern, namely, the enactment of science dynamics developed using the power of the latest methodology. This approach is called a modernistic approach. *Third*, Muslims need to distill the foundations of tradition, choose the principles of their principles, and rework them using the latest approach so that the factor of change occurs without eliminating the meaning of authenticity and tradition. This is called an eclectic approach (Ulum, 2020). It is worth realizing that times have changed but the problem of life more and more Quran is the last clue of man, he is eternal and no longer exists. If the Quran is unable to provide a solution then it does not deserve to be a guide. As the text of the Quran will remain eternal will not change but in its interpretation, the Quran is always dynamic. Since its emergence in the Islamic world, the new and progressive modernization is a response to the decline that may occur in the Muslim world, especially in its impression of science (Rahman, 2017). However, do not let the value of modernization and technology erode the value of religion and nation, as a sovereign nation must be good at finding the balance because modernism or postmodernism has the potential to bring up new ideas and understandings that are not by the values of religion and nation (Rohmawati, 2021).

There is no need to imitate other people's (western) styles in modernizing because Muslims have had their moderation nature through the more concrete inspiration of the Quran. Even today, the values of integration can be repeated on the condition that there is no separation of knowledge and starting to understand the Quran from a more flexible side. Education is the key as mentioned above. The existence of scientific interpretation when referring to the modernization discourse campaigned by the Ministry of Religion for 2019-2020 is appropriate because scientific interpretation combines classical and modern forms of understanding the Quran so that it can produce a complex understanding of religious teachings and produce a Muslim who is not only textual but also contextual (Irama & Zamzami, 2021). Moreover, in its discourse on modernization, the Ministry of Religion formulated 4 things that became indicators of modernization and became a benchmark in determining the mindset and attitude of moderate religion in Indonesia. The four indicators include national commitment, tolerance, non-violence, and accommodation for local culture (Rizkiyah & Istiani, 2021). And the scientific interpretation has met the standards of the four categories in terms of the meaning of the verse.

Forms of Teosaintism

The definition of theosaintism itself means seeing religious teaching with scientific glasses. More deeply, Teosaintism tries to give a realistic and rational picture of the mystical things that religion gives, such as the unseen, angels, demons, heaven, and so on (Barizi, 2004). This mystical image that scientists thought will not satisfy reason one hundred percent but it can

affect strengthening faith and the formation of positive behavior. In the 8th century, we were at the forefront of science. Scientists such as Abu Raihan Biruni, Ibn Sina, Ibn Rusdy, Al-Ghazali, and others together built the golden age of Islam. The role of this Muslim scientist as revealed by Faruqi that the Muslims not only perpetuated ancient and Greek knowledge, but they also contributed to producing original work in various fields of science (Ruslan, 2010). They are inspired by the Islamic view of nature, in which man must do his duty of studying nature to "discover" God and use nature for the good of mankind. Thus, The presence of *al-tafsir al-ilmiy* and *tafsir bil ilmy* is only a means of a successor to the predecessor Islamic scientists who have used scientific patterns as an approach in interpreting and excavating natural quranic verses (Nasukah, 2016). These many little symbols studied in this world can lead a person to the knowledge of God (Barbour, 2006) and bring him closer to Him.

God marks many creatures with their various creations so that humans pay attention to these things that God who regulates them will certainly have an effect on faith and increasingly surrender to it not with pure theology but by paying attention to creation in the universe (Rusydi, 2018). The Qur'an provides the key to the knowledge of the world and *akherat*, the Qur'an encourages man to get what is in the world for his well-being. Man is commanded to investigate day and night, the riches of the earth, water, air, fire, the secret of birth and death of growth and development. In the Qur'an, there is a foundation of science and technology. We find that more than ten percent of the Quranic verses are references to natural phenomena (Ulum, 2020). This picture is mentioned in the Quran so humans believe that Allah is the one who provides all these things. In the philosophy of Islamic science, actual science is a science that can guide humans to recognize and approach Allah SWT. Therefore, science and technology need to be utilized in various ways to achieve such information. For example, using science and technology for the good of man as a way to draw closer to Allah SWT (Pozai et al., 2018).

Allah in the Qur'an gives a sign of His existence and His power all these things will be better known by those who know. While in this universe God gives a sign of his existence and power through observation and research of the symptoms of nature as implied in the *kauniyah* verses. Understanding these *kauniyah* verses can be more easily understood when we study chemistry, mathematics, biology, geology, astronomy, then surely all of them will be amazed at the perfection of the creator (Wardhana, 2004). All of the above will in turn strengthen the faith. There have been many people either scientists or orientalist who are amazed by the Quran's similarity about the universe, so they try to prove it by making breakthroughs and studies, Maurice Bucaile for example a doctor from France who researched the suitability of the Quranic verses with science even though the way is considered suitable but that's why he

became a convert. Prof. Abdus Salam, the recipient of the Nobel Prize in Physics in 1979, claimed to have inspired his discovery in the theory of the unification of electromagnetic forces and weak nuclear forces from the Quran (Bagir & Abdalla, 2020). And now we as Muslims are increasingly convinced that He who created the universe is the One who has taken down the Quran (Prakoso, 2020). It is a form of reason that the approach of science to religion will further convert faith.

Therefore, religion and knowledge of the two should not be separated these two things can save human life because religion and science and technology have a complementary relationship. Religion provides a moral basis for the development of science and technology. While science and technology can clarify the true role of religion. Therefore, religion and science, and technology should be open to each other (Masrur, 2016). Science and technology are some of the characteristics of Islam that serve to guide in educating the lives of the *ummah*. For that, the union between the ethics of revelation and rational ethics will save man from the state of being caught in the division of personality. Much of the science currently obtained seems to be dry because it is separated from the divine spirit which results in a lot of chaos that occurs. Science in Islam comes not only from intuition but also from revelation. So the effort to modernize the thinking is with the synergy between science and religion, science cannot be separated from religion because science develops from religion.

Conclusion

From the above discussion we can conclude that it is clear that if the Quran for Muslims is the way and light, the prophet's hadith also mentions that anyone who holds to the Quran and hadith of the prophet then he will not be lost forever. The Quran has been prepared by Allah to solve many obstacles of life however times are constantly changing, but the Quran is no less the solution to the current problem. For a long the interpretation of the Quran has been understood with various patterns, *ilmi* pattern is only one of the patterns that exist to strengthen the faith by seeing more tangible evidence of Quranic verse through scientific explanations. The problems experienced by the nation are complex, the solution cannot be single and only rely on one factor. The above problems have been sought many solutions with religious discourse. Religion is a guide held by many Muslims he became the initial milestone of many actions, if he is understood the result is fatal. Scripture as a source of religious teachings became an important key to the change and improvement of people's thinking. In the future the problems of the nation and life will certainly be more complex if the Quran is to be used as a guideline to solve the problem, then understanding the verse from the classic perspective is certainly not appropriate. The flexible Qur'anic character allows Muslims to be

able to adapt under any circumstances. So, the value of *ilmi* interpretation based on *ijtihad*, modern and supported by current scientific explanations will have a major impact on the religious understanding that is more revolutionary and is expected to have an impact on the progress of Muslim life. The renewal of thought with *Ijtihad* is worth it because the great scholars of *Fiqh* even changed their ideas because the conditions are not the same, how can these conditions not apply to the interpretation of the Quran and its paradigm? While the guidelines for the change of opinion of the scholars also come from the Quran. Religion and Science are urgent and needed in life, so sticking to both and synchronizing them is a necessity because the future will be more and more changing.

References

- Bagir, H., & Abdalla, U. A. (2020). *Sains" religius" agama" saintifik": dua jalan mencari kebenaran*. Mizan.
- Barbour, I. G. (2006). *Isu dalam Sains dan Agama*. UIN Sunan Kalijaga.
- Barizi, A. (2004). *Malaikat di Antara Kita*. Hikmah.
- Dachrud, M., & Mantu, R. (2019). Legitimasi kekerasan dalam ideologi keagamaan: varian dan tipologi. *Aqlam: Journal of Islam and Plurality*, 4(2).
- Damanhuri, D. S. (2014). Menggugat dan merekonstruksi paradigma pembangunan ekonomi nasional: keterbelakangan teknologi dan kemunduran kewirausahaan di Indonesia. *Jurnal Kesejahteraan Sosial*, 1(01).
- Fawaid, A. (2010). Tradisi *Ijtihad*: Mengembalikan Semangat Progresivitas Islam. *ULUL ALBAB Jurnal Studi Islam*, 11(1), 1-15.
- Ghozali, M., & Rizal, D. A. (2021). Tafsir kontekstual atas moderasi dalam al-Qur'an: sebuah konsep relasi kemanusiaan. *Jurnal Studi Agama Dan Masyarakat*, 17(1), 31-44.
- Giling, M. (2016). Islam di Sisilia (Asal-usul, Kemajuan, Kemunduruan dan Kehancuran). *Al-Tadabbur*, 2(1), 1-16.
- Handrianto, B. (2019). Islamisasi Ilmu Pengetahuan di Era Revolusi Industri 4.0 (Makna dan Tantangannya). *The Annual Conference on Islamic Education and Social Science*, 1(1), 1-13.
- Hannan, A., Rahmawati, F., & Khairi, A. I. (2020). The Moderatism and Religious Conservatism Problems in the Middle of Covid-19 Pandemic Era. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 13(2), 167-197.
- Hariyani, Y. (2019). Urgensi islamisasi sains dalam menghadapi mordenisasi; pendekatan teologis. *Al Hikmah: Jurnal Studi Keislaman*, 9(1), 122-133.
- Ikhwan, M. (2019). Persepsi Ulama tentang Negara-Bangsa: Otoritas, Negosiasi dan Reservasi. In *Desiminasi Hasil Penelitian*.
- Inayati, U. (2019). Pendekatan Hermeneutika dalam Ilmu Tafsir. *Falasifa: Jurnal Studi Keislaman*, 10(2), 68-90.
- Irama, Y., & Zamzami, M. (2021). Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020. *Kaca (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 11(1), 65-89.
- Kuswaya, A., & Ridwan, M. K. (2018). Mentradisikan kritik tafsir: Upaya meretas Mata rantai absolutisme penafsiran. *Episteme: Jurnal Pengembangan Ilmu Keislaman*, 13(1), 1-31.

- Mansur, R. (2018). Belajar jalan perubahan menuju kemajuan. *Vicratina: Jurnal Pendidikan Islam*, 3(1).
- Masrur, A. (2016). Relasi Iman Dan Ilmu Pengetahuan Dalam Perspektif Al-Quran (Sebuah Kajian Tafsir Maudhui). *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 1(1), 35–52.
- Maulana, M. (2020). Memahami tafsir, Ta'wil dan tarjamah al-Quran. *Cross-Border*, 3(1), 203–215.
- Muammar, K. (2009). Faktor kegemilangan tamadun Islam: pengajaran dari masa lalu. *Jurnal Hadhari*, 1(2), 15–31.
- Mustofa, I. (2017). Problematika Pembaharuan Pemikiran Islam Kontemporer di Indonesia. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 7(1), 43–65.
- Nasukah, B. (2016). Prospek Corak Penafsiran Ilmiah Al-Tafsir Al-'Ilmiy Dan Al-Tafsir Bil 'Ilmi Dalam Mengintepretasi Dan Menggali Ayat-Ayat Ilmiah Dalam Al-Qur'an. *Al-Makrifat: Jurnal Kajian Islam*, 1(2), 17–40.
- Nisa, Y. F., Nasuhi, H., Rohayati, T., Mubarok, M. Z., AlFajri, A., & Saputra, R. E. (2019). *Pelita yang meredup: Keberagaman guru sekolah madrasah di Indonesia*. PPIM UIN Jakarta.
- Noor, T. R. (2018). Meneropong Indonesia: Sebuah Analisis Sosiologis dan Psikologis Atas Konflik Benuansa Keagamaan Di Indonesia. *Journal An-Nafs: Kajian Penelitian Psikologi*, 3(2), 135–150.
- Noor, T. R. (2020). Alternatif Pemecahan Masalah Pada Masyarakat Multikultural. *Al Iman: Jurnal Keislaman Dan Kemasyarakatan*, 4(2), 204–232.
- Nuh, M. (2015). Islam, nilai sosial, sikap keberagaman di tengah problem kebangsaan. *Politika: Jurnal Ilmu Politik: Jurnal Ilmu Politik*, 5(2), 60–65.
- Nurdin, F. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif*, 18(1), 59–70.
- Pozai, M. H., Ahmad, M. S., & Basiron, B. (2018). *Kemunduran Umat Islam dalam Sains dan Teknologi*.
- Prakoso, T. J. (2020). Validitas tafsîr bi al-'ilmî dalam penafsiran ayat-ayat penciptaan alam. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 21(1), 67–88.
- Purwanto, A. (2009). *Ayat-Ayat Semesta: Sisi-Sisi Al-Qur'an yang Terlupakan. cet. ke-3*. Mizan.
- Rahman, B. A. (2017). Modernisme Islam Dalam Pandangan Muhammad Abduh. *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam*, 2(1), 39–50.
- Rashid, M., Hafiz, M., Wahab, M., & Jasmi, K. A. (2018). *Sains Tauhidik dalam Pembangunan Peradaban Melayu*.
- Rasyid, M. M. (2016). Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 93–116.
- Rizkiyah, T., & Istiani, N. (2021). Nilai Pendidikan Sosial Keberagaman Islam Dalam Moderasi Beragama Di Indonesia. *POROS ONIM: Jurnal Sosial Keagamaan*, 2(2), 86–96.
- Rohmawati, Y. (2021). Islam dan neo-modernisme/post-modernisme: perspektif Nurcholish Madjid dan Abdurrahman Wahid. *Jurnal Ilmiah Ilmu Ushuluddin*, 20(1), 60–71.
- Ruslan, H. (2010). *Khazanah: Menelisik warisan peradaban islam dari apotek hingga komputer analog*. Republika.
- Rusydi, A. (2018). Tafsir Ayat Kauniyah. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 9(17), 117–142.
- Samuri, M. A., Ali, M., Ashraf, M., & Ihwani, S. S. (2018). *Kemajuan Islam dan Hubungannya dengan Penemuan Sains*.
- Shihab, M. Q. (2007). *Membumikan Al-Quran: fungsi dan peran wahyu dalam kehidupan*

masyarakat. Mizan Pustaka.

- Suriana, S. (2017). Refleksi-introspeksi: tantangan dan penopang kemajuan lembaga pendidikan tinggi islam pada masa Dinasti Abbasiyah. *ITQAN: Jurnal Ilmu-Ilmu Kependidikan*, 8(2), 107–121.
- Ulum, K. (2020). Tafsir Ilmi: Ilmu Pengetahuan sebagai Sumber Tafsir dengan Pendekatan Eklektik. *SAMAWAT*, 4(1).
- Ummah, S. C. (2012). Akar Radikalisme Islam di Indonesia. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 12(1).
- Wardhana, W. A. (2004). *Al-Qur'an dan Energi Nuklir*. Pustaka Pelajar.
- Yunus, F. M. (2014). Konflik agama di Indonesia problem dan solusi pemecahannya. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 16(2), 217–228.
- Zubairin, A. (2020). Upaya pembuktian otentisitas al-Quran melalui pendekatan sastra (tafsir Adabiy). *Jurnal Asy-Syukriyyah*, 21(1), 34–48.
- Zulyadain, Z. (2018). Metodologi tafsir kontemporer (studi komparasi atas pemikiran Fazlur Rahman dan Muhammad Syahrur). *El-'Umdah*, 1(2), 198–219.