

**THE CONCEPT OF MODERNIZATION IN THE
QUR'AN**
**A Review Of The Interpretation Of The Qur'an By
Ahmad Mushthafa Al-Maraghi**

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Abstract

In the midst of the hustle and bustle of life, humans are forced to face various problems that often force themselves to be extreme and excessive. This is certainly a problem in the future. The Qur'an as the source of life has the best formula to deflect and control all forms of extremism, namely moderation or wasathiyyah. Both the Islamic world and the West realize the importance of being moderate in dealing with existing problems. However, both seem to have their own concepts and limited scope. Therefore, it is important to understand "what" and "how" the meaning of moderation is contained in the Qur'an. In this study, researchers used the method of library research (library research), namely researchers using books related to the discussion of researchers about the concept of moderation in the Qur'an and in the interpretation of Muhammad Mushthafa Al-Maraghi's work. The primary data that is the source of this research is tafsir Al-Maraghi by Ahmad Mushthafa Al-Maraghi. While secondary data includes books and related books or interpretations, journals, or

other sources related to the discussion. The results found in this study are moderation is one of the main characteristics of Muslims. Moderation not only teaches the importance of tolerance and wisdom. In addition to tolerance and wisdom, moderation has an important element that must be upheld and held, namely justice. Justice is an important foundation where moderation requires itself to be balanced and wise in various matters. Someone who is moderate will certainly be a wise person, far from being tossed here and there, blind fanatics, and always feeling right and good on their own. A moderate attitude will bring harmony, progress and peace.

Keywords: *Qur'an, Moderation, Tafsir Al-Maraghi*

A. Introduction

Indonesia is a country with ethnic, tribal, cultural, linguistic and religious diversity that is almost unrivaled in the world. In addition to the six most widely practiced religions, there are hundreds or even thousands of tribes, languages and regional scripts, and local beliefs in Indonesia.¹ The diversity of a nation certainly creates its own challenges, especially in building harmony. It is not an easy thing to unite various differences, because often differences lead to the birth of divisions and even conflicts.²

The Qur'an is the complete and perfect holy book of Muslims, and at the same time as the first source of law for the Islamic community. The Qur'an is a It is a book that is a guide to anyone who needs it, an

¹Lukman Hakim Saifuddin, *Religious Moderation*, (Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2019), p. 2.

² Nasaruddin Umar, *Islam Nusantara The Long Way of Moderation in Indonesia*, (Jakarta: PTGamedia, 2019), p. 15.

example and a teaching to anyone who wants to read it. Islamic moderation (*Islam Wasatiyah*) has become a very hot discourse. In articulating the teachings of Islam, sometimes extreme views appear by some groups, sometimes triggering intolerant and violent actions. In Islam, religious references are unified, namely the Qur'an and the Hadith, but the phenomenon shows that the faces of Islam are many. There are various Islamic groups that sometimes have their own characteristics in religious practices and practices. It seems that differences have become normal, *sunatullah*, and even a blessing.³

The study and discussion of the Qur'an will never be exhausted. There are always interesting things from each side. The Qur'an is like an eye that emits different light according to each point of view. The presence of various phenomena and dynamics of contemporary Islam has consumed the analysis of many observers, especially intellectuals, in uncovering the mystery of terrorism, fundamentalism and radicalism in Islam. These phenomena have always been an actual discourse that is never boring to talk about both in media exposures and in the spaces of academic discussions held. This proves that there is a distinctive identification associated with these phenomena, and it is not uncommon for this distinctiveness to give birth to theorization from various parties.⁴

³ Fauziah Nurdin, *Moderation According to the Qur'an and Sunnah*, (Journal of Al-Mu'ashirah Vol.18. No. 1 January 2021. Faculty of Adab and Humanities Ar-Raniri University Banda Aceh. 2021), p. 60.

⁴ Agus Maftuh, Negara Tuhan: *The Thematic Encyclopedia*, (Yogyakarta: Multi Karya Grafika, 2004), p. 4.

The rise of radicalism and terrorism in the name of Islam in the world and Indonesia has more or less put Muslims to blame. The teaching of jihad in Islam is often the target of accusations as the main source of violence in the name of religion by Muslims.⁵

Along with the times, Muslims are faced with several complex issues, including issues that have recently surfaced, namely issues that can divide the ummah and even worsen the image of Islam in the social life of the world community, especially in Indonesia, which is a country with the largest number of Muslims in the world. For example, the emergence of two sects in Islam, namely the liberal Islamic sect and the radical Islamic sect (hardline Islam) or there are also those who call it extreme left and extreme right. This certainly does not describe Islam which is rahmatan lil alamin and lacks understanding of the concept of moderation or Wasatiyyah in Islam found in the holy Qur'an.

Based on the description above, the author is interested in studying the concept of moderation in the Qur'an according to Tafsir Al-Maraghi by Ahmad Mustafa Al- Maraghi more deeply. The actions of a Muslim in particular, are greatly influenced by his religious understanding which is none other than the source of the parent book Al-Qur'an. A Muslim should adhere to the guidance of the holy scriptures Al-Qur'an, because by making the Qur'an a book of guidance it will lead Muslims to happiness in this world and salvation in the hereafter. Islam strongly criticizes people who are extreme in their religion, be it in terms of worship, morals or muamalat. Islam strongly

⁵Ahmad Damadji "Islamic Boarding Schools and the Dera dicaization of Islam in Indonesia" Jumal Millah, (Vol. 11, No.1, Year 2011) pg. 236.

emphasizes moderation in any case, or what is usually known as wasatiyyah or moderate in religion.

B. Theoretical Review

1. Biography of Ahmad Mushthafa Al-Maraghi

a. Birth

Al-Maraghi's full name is Ahmad Mushthafa Ibn Musthafa Ibn - Muhammad Ibn Abd al-Mu 'im al-Qadi al-Maraghi. Sometimes the name is extended with the word Beik, so it becomes Ahmad Musthafa Al-Maraghi Beik. He came from a family that was devoted to science and the judiciary for generations, so their family was known as a family of judges. Al-Maraghi was born in the city of Maraghah, Suhaj province, a district on the west bank of the Nile about 70 Km next to the city of Cairo, in 1300H./1883M.⁷ It was the name of his birthplace that later stuck and became a nisbah (last name) for him, not his family. This means that the name Al-Maraghi is not a monopoly for him and his family.⁶

Ahmad Mushthafa Al-Maraghi came from among the scholars who were devout and mastered various fields of religious knowledge. This can be proven that 5 of his 7 brothers and 4 of the 8 sons of Sheikh Mushthafa Al-Maraghi (Ahmad Mushthafa Al-Maraghi's father) are well-known scholars. Five of his brothers include.

⁶ Editorial Board IAIN Syarif Hidayatullah, *Encyclopedias of Islam Indonesia*, (Jakarta: Djambatan 1992), p.617.

- 1) Sheikh Muhammad Mushthafa Al-Maraghi who was the Grand Sheikh of Azhar for two terms; 1982-1930 and 1935-194.
- 2) Sheikh Abdul Aziz Al-Maraghi, Dean of Ushuluddin University of Al-Azhar and Imam of King Faruq.
- 3) Sheikh Abdullah Mushthafa Al-Maraghi, Superintendent of Research and Development at Al-Azhar University.
- 4) Sheikh Abdul Wafa Mushthafa Al-Maraghi, Secretary of the Research and Development Department of Al-Azhar University.⁷

This needs to be clarified because there is often a misconception about who is actually the author of Tafsir Al-Maraghi among the five sons of Mushthafa. Besides that, there are 4 sons of Ahmad Mushthafa Al-Maraghi who became Judges, namely.

- 1) M. Aziz Ahmad Al-Maraghi, Judge in Cairo.
- 2) A. Hamid Al-Maraghi, Judge and Advisor to the Minister of Justice in Cairo.
- 3) Asim Ahmad Al-Maraghi, judge in Kuwait and high court in Kuwait.
- 4) Ahmad Midhat Al-Maraghi, Judge at the Cairo High Court and Deputy Minister of Justice in Cairo.

⁷ Department of Religious Affairs of the Republic of Indonesia, *Encyclopedias of Islam Indonesia*, (Jakarta: Project for the Improvement of Facilities and Infrastructure. 1993), p. 69.

The designation (*nisbah*) Al-Maraghi of Sheikh Ahmad Mushthafa Al-Maraghi and others is not associated with the name of the tribe / family or family, as is the case with the designation Al-Hasyimi which is associated with the descendants of Hashim, but is associated with the name of the region or city, namely the city of Al-Maraghah. Therefore, those who use the title Al-Maraghi are not limited to the grandchildren of Sheikh Abdul Mun'in al- Muallifin by Sheikh Umar Rida Kahhalah which contains a biography, namely scholars who are experts in various knowledge associated with the city of origin Al-Maraghah.⁸

This misconception occurred because Muhammad Mushthafa Al-Maraghi (his brother) was also famous as a mufassir. As a mufassir, Muhammad Mushthafa also gave birth to a number of works of tafsir, it's just that he did not leave the work of interpreting the Qur'an, such as al-Hujarat and others. With that said, it is clear that what is meant here as the author of Tafsir Al-Maraghi is Ahmad Mushthafa Al- Maraghi, the younger brother of Muhammad Mushthafa Al-Maraghi.

b. Education

His childhood was passed in a religious family environment. His basic education he took at a Madrasah in his village, a place where he studied the Qur'an, improve the reading, and memorize the verses. He is known to be smart, so

⁸ Editorial Board Ensiklopedi Islam, *Encyclopedas of Islam*, (Jakarta: Ichtiar Baru Van Hoeve, 1993), p. 165.

that before the age of 13 years he had memorized all the verses of the Qur'an. In addition, he also studied the science of education and the basics of religious science in the madrasah until he completed secondary education.

In 131 AH/189 AD with the approval of his parents, Al-Maraghi continued his education at Al-Azhar University in Cairo. Here he studied various branches of religious knowledge, such as Arabic language, balaghah, interpretation of the Qur'an, Hadith, fiqh, usul fiqh, astrology and so on.⁹

In addition, he also attended lectures at the Faculty of Dar al-Ulum Cairo (which was once a separate college, and is now part of Cairo University). He successfully completed his studies at the college in 1909. Among the lecturers who taught him at Al-Azhar and at Dar al- Ulum were Sheikh Muhammad Abduh, Sheikh Muhammad Hasan al-Adawi, Sheikh Muhammad Bahis al-Mut'i, and Sheikh Muhammad Rifa'i al-Fayuni. With his busy schedule at these two universities, Al-Maraghi can be called a tenacious person, because both of them were successfully completed at the same time, in 1909 AD. In both universities, Al-Maraghi received direct guidance from renowned figures and experts in their respective fields at that time, such as: Sheikh Muhammad Abduh, Sheikh Muhammad Bukhait al-Muth'i, Ahmad Rifa'i al-Fayumi and others. They were among others who became sources for Al-Maraghi, so that

⁹ Hasan Zaini, *Thematic Interpretation of Verses of KalamTafsirAl-Maraghi*, (Jakarta: Pedoman Ilmu Jaya, 1997), p.15.

he grew to become a Muslim intellectual figure who mastered almost all branches of religious knowledge.¹⁰

After completing his education at al-Azhar University and Darul 'Ulum, he plunged into society, especially in the field of education and teaching. He served as a teacher in several madrasas by teaching several branches of knowledge that he had learned and mastered. A few years later, he was appointed Director of the Mu'allimin Madrasah in Fayum, a city at the district level (municipality) located 300 Km southwest of Cairo. And in 1916, he was appointed as a lecturer to teach at the Faculty of Philosophy of the Azhar University in Qurthum, Sudan for four years.¹¹

In 1916 he was appointed as an envoy lecturer of al-Azhar University to teach Islamic shari'ah sciences at the Ghirdun Faculty in Sudan. Besides being busy teaching, Al-Maraghi was also active in composing scientific books. One of the books he finished writing there was *Ulum Al-Balaghah*. In 1920, after his assignment in Sudan ended, he returned to Cairo Egypt and was immediately appointed as a lecturer in Arabic at Darul 'Ulum University until 1940. In addition, he was also appointed as a lecturer in Balaghah and the history of Islamic culture at the Faculty of Adab, Al-Azhar University.¹²

¹⁰ Hasan Zaini, *Thematic Interpretation of Verses of KalamTafsirAl-Maraghi*, (Jakarta: Pedoman Ilmu Jaya, 1997), p. 15.

¹¹ *Ibid.*, p.17.

¹² *Ibid.*, p. 22.

At the same time, Al-Maraghi also became a teacher in several madrassas, including: Ma'had Tarbiyah Mu'allimat for several years, until he received a certificate of appreciation from the King of Egypt Faruq in 1361.H for his services. The charter was dated 11-1-1631 A.H. In 1370 A.H/1951 A.D., which was a year before he died, he was still teaching and was even still entrusted with being the Director of the Usman Mahir Basya Madrasah in Cairo until the end of his life. He died on July 9, 1952 AD / 1371 AH at his residence on Zulfikar Basya street number 37 Hilwan and buried in his family cemetery in Hilwan, approximately 25 Km south of Cairo. He died at the age of 69 years (1371 H / 1952 AD) His name was later immortalized as one of the streets in the city.¹³

c. Students

Thanks to the upbringing of Sheikh Ahmad Mushthafa Al-Maraghi, hundreds, even thousands of Muslim scholars, scholars and scholars were born who could be proud of various Islamic Educational Institutions, who were experts in studying Islamic religious sciences. They are then the leaders of the activities of the nation, which is able to carry out and continue the ideals of the nation in the field of education and teaching and other fields.

Among Ahmad Mushthafa Al-Maraghi's former students from Indonesia are.

¹³ <http://agsgustaf.wordpress.com/2012/02/03/234/>, accessed on 27 March 2022

- 1) Bustami Abdul Gani, professor and lecturer of Postgraduate program IAIN Syarif Hidayatullah Jakarta.
- 2) Muhktar Yahya, professor of IIN Sunan Kalijaga Yogyakarta.
- 3) Mastur Djahri, senior lecturer of IAIN IAIN Antasari Banjarmasin.
- 4) Ibrahim Abdul Halim, senior professor of IAIN Syarif Hidayatullah Jakarta.
- 5) AbdulRozaqal-Amudy, senior lecturer at IAIN Sunan Ampel Surabaya.

As a scholar, Al-Maraghi was inclined not only to Arabic language, but also to the science of interpretation, and his interest extended to the science of fiqh. His views on Islam are famously sharp regarding the interpretation of the Qur'an and its relationship with reason in interpreting the Qur'an. In the field of tafsir, he has a work that has become mandatory literature in various Islamic universities throughout the world, namely Tafsir Al-Maraghi which he wrote for 10 years. The tafsir consists of 30 juz, has been translated into several languages, including Indonesian.¹⁴

¹⁴Ahmad Mushthafa Al-Maraghi, *Tafsir Al-Maraghi*, (Beirut :Dar Ihya at-Turast al-Arabi,t.t), juz xxx, pg.273.

d. Works

As is known in addition to teaching, Ahmad Mushthafa Al-Maraghi's scientific activities are writing and composing, and one of his monumental works is tafsir Al-Maraghi, a book of tafsir circulating and known throughout the Islamic world to this day. This book, as explained by the author himself, was completed in seven years and ended in Dhul Hijjah 1365 AH, in the city of Hilwan, Egypt. In addition to tafsir Al-Maraghi, he also produced several other works, including.

- 1) *Ulum al-Balaghah*
- 2) *Hidayah al-Thalib*
- 3) *Tahdzib al-Taudhih*
- 4) *Buhuts wa Ara*
- 5) *Tarihk 'Ulumal-Balaghah wa Ta'rif bi Rajaliha*
- 6) *Mursyidal-Thullab*
- 7) *al-Mujaz Fial-Adabal-"Araby*
- 8) *al-Mujaz Fi "UlumUshul*
- 9) *Diyanah wa al-Akhlak*
- 10) *al-Hisab fi al-Islam*
- 11) *al-Rifq bial-Hayawan fial-Islam*
- 12) *Sharh Tsalatsin Hadithan*
- 13) *Tafsir Juz Innama al-Sabil*
- 14) *Risalah fi Zaujat al-Nabi SAW.*
- 15) *Risalah Itsbat ar-Ru'yah Al-Hilalal fi Ramadhan*
- 16) *Al-Khutab wa al-Khutaba' fi al-Daulatain al-Umayyah wa al-Abbasid.*

17) *Al-Muthala'ahal-Arabiyyahli al-Madarisal-Sudaniyyah.*

18) *Risalah fi Musthala'ah al-Hadith*

The above works of Ahmad Mushthafa al-Maragh are a clear illustration of his comprehension of the religious sciences he had studied. He died in May 1928 AD.

2. Tafsir Al-Maraghi

a. Background of the Compilation of the Book

The background of writing this book can be seen in its muqadimah, namely a fact that we have witnessed, that most people are reluctant to read the books of interpretation that are in our own hands, the reason is because the existing books of interpretation are difficult and even colored with terms that can only be understood by people in the field of science. Therefore, we deliberately changed the style of the language and presented it in a simple and easy-to-understand form. With this background, Al-Maraghi pioneered his tafsir book.

In terms of sources used in addition to using verses and atsar, Al- Maraghi also uses bil ra'yi as a source in interpreting verses, interpretations that come from (relative) history and are supported by scientific evidence, and this is also expressed by him in his muqaddimah.

"Therefore, we do not need to present narrations unless they are acceptable and justified by science, and we do not see there anything that deviates from religious matters that are no longer disputed by experts, and in our opinion, this is safer for interpreting the book of Allah and more attractive to people

with scientific culture who are not satisfied except with evidence and evidence, and the light of true knowledge!"¹⁵

Al-Maraghi's statement above confirms that the narrations used as an explanation of the verses of the Qur'an are sahih narrations, in the sense that they can be used as proof, in addition to using Arabic language rules, with scientific analysis supported by personal experience as an academic person and the views of scholars from various fields of science. This means that from its source Al-Maraghi uses the arguments of *naql* and *'aql* in a balanced manner in compiling his tafsir.

With the modern context, it seems that writing tafsir by involving two sources (*naql* and *'aql*) interpretation is a necessity, because it is impossible to compile tafsir only relying on history alone, in addition to the limited number of history also because the cases that arise require increasingly comprehensive explanations, along with the development of social problems, On the other hand, interpreting by relying solely on reason is also impossible, because it is feared that it is prone to deviations, so it is unacceptable, perhaps for this reason, since entering the muta'akhir period until now there have been many interpretations of the Qur'an that combine ratio and history.

The purpose of writing the interpretation of al-Maraghi is that al-Maraghi wants to be a torchbearer of Islamic knowledge,

¹⁵ Muhammad Husain Al-Dzahabi, *Tafsirwal Mufasssirin*, (Cairo: Maktabah Wahbah, 2004) juz 1.

especially in the field of interpretation. From there he continued to interpret verses of the Qur'an in his own style. Al-Maraghi's interpretation is strongly influenced by the previous interpretations, especially Tafsir Al-Manar. This is because the two authors of the tafsir, Muhammad Abduh and Rashid Ridha, were the teachers who gave the most guidance to Al-Maraghi in the field of Tafsir. Some even argue that Al-Maraghi's interpretation is a refinement of the pre-existing Al-Manar interpretation.¹⁶

b. Systematics of Book Compilation

As we already know that the method of interpreting the verses of the Qur'an has been divided into four types, namely: tahlili method (analysis), ijmalī method (global), muqarin method (comparative), and maudhu'i method (thematic). While the method used in writing Tafsir Al-Maraghi is the tahlili method (analysis), because at first, he places the verses that are considered one group and the systematic as follows.

- 1) Placing the verses at the beginning of the discussion. In each of these discussions, he begins with one, two or more verses of the Qur'an, which are then arranged in such a way as to provide a unified understanding.
- 2) Explanation of the words of mufradat interpretation then he also includes explanations of the words in the language if

¹⁶ Abd.Muin Salim, *Methodology of Interpretation Science*, (Yogyakarta: Teras, 2005), p. 14.

there are words that are considered difficult to understand by the readers.

- 3) Understanding the verses in ijmal (global) then he also mentions the meaning of the verses in ijmal (global) with the intention of providing an understanding of the verses above globally, so that before entering the understanding of the interpretation which is the top following, the reader first knows the verses globally.
- 4) Asbabun nuzul (The causes of the revelation of the verse) Furthermore, he also includes a discussion of asbabun nuzul if there is a saheeh narration of the hadith which is used as a guide in interpreting the verses of the Qur'an.
- 5) Putting aside terms that are contrary to science¹⁷

In this tafsir Al-Maraghi ruled out the terms related to science for example, sharaf science, nahwu science, halagah science and so on, although the inclusion of these sciences in the tafsir has been accustomed among the previous mufasir. According to him, the inclusion of these sciences is actually an obstacle for readers in learning the science of tafsir. The style used in Tafsir Al-Maraghi is adab al- Ijtima'i style, as follows: elaborated with beautiful and interesting language with literary oriented cultural and social life. As a lesson that the Qur'an was revealed as a guide in the life of individuals and society. Interpretation with adab al-Ijtima'i style tries to express the

¹⁷ Ahmad Mushthafa Al-Maraghi, *Tafsir Al-Maraghi*, (Beirut: Dar Ihya at-Turast al-Arabi, t.t), juz1, p. 16-20.

beauty of language and the miracle of the Qur'an trying to explain the meaning or purpose of the Qur'an, trying to reveal how the Qur'an contains the laws of nature and the rules of society, as well as trying to bring together the teachings of the Qur'an with correct scientific theories. In Tafsir Al-Maraghi also uses the form of *bil ra'yi*. Here, it is explained that a verse is analyzed by expressing various opinions and supported by facts and arguments derived from the Qur'an.¹⁸

c. Characteristics of Al-Maraghi's interpretation

- 1) Method, the method used by Al-Maraghi in interpreting the verses of the Qur'an uses the tahlili method, it can be seen from the way he interprets it by starting to group the verses into one group and then explaining the meaning of the words, their meaning concisely, and accompanied by asbabun nuzul, then the munasabah of the verse. At the end, he gives a more detailed interpretation of the verse.
- 2) Source, judging from the source of his interpretation, Al-Maraghi uses a lot of reason. This is due to the influence of his teacher, Muhammad Abduh. The Qur'an according to Muhammad Abduh not only speaks to the heart, but also to the mind, because the Qur'an places reason in a high position. Therefore, the Qur'an must be understood critically, not just reading and memorizing it, because revelation and reason are both signs of God's power in this form. The two signs of

¹⁸ [http://islam and society.blogspot.com/2012/12/tafsir-al-maraghi.html](http://islam_and_society.blogspot.com/2012/12/tafsir-al-maraghi.html), access on 28 April 2022

power cannot be opposite, because (1) both are signs of a substance that is absolutely perfect (2) revelation and reason are sources of guidance, adapted to the circumstances at that time, because of how important the position of reason in understanding Islam.

- 3) Style, Al-Maraghi's interpretation can be said to be a book of interpretation that has an adabi ijtima'i style, it is due to the description in the book of interpretation using beautiful and interesting language with an orientation to literature, cultural and social life. The general meaning of this adabi ijtima'i style, explained by Husein Adz-Dzahabi, is an interpretation that explains the verses of the Qur'an based on the accuracy of the expressions arranged in straightforward language, by emphasizing the main purpose of the Qur'an, then applying it to the social order, such as solving the problems of Muslims and the nation in general, in line with the development of society.¹⁹

d. Steps for Applying the Method of Maudhu'i (Thematic)

The first person to introduce this method was Al-Jalil Ahmad As-Sa'id Al- Kumi, chairman of the tafsir department at Al-Azhar University. His steps were then followed by his friends and students.²⁰

¹⁹ Nasaruddin Baidan, *Methods of Interpreting the Qur'an* (Yogyakarta: Pustaka Pelajar, 2005), cet.1, p.72-73.

²⁰ *Ibid*, p.389.

It can be formulated that the procedure of maudhui/thematic method is as follows.

- 1) Determine the problem to be discussed (topic/theme).
- 2) Tracing and collecting the problems discussed by collecting the verses of the Qur'an that discuss it.
- 3) Studying the verses that talk about the theme that is chosen while paying attention to the *asbabun nuzul*.
- 4) Arranging the sequence of the verses of the Qur'an related to the verses according to the time of their revelation, especially if they are related to the law, or the chronology of events if they are related to the story, so that the event is drawn from beginning to end.
- 5) Understanding the correlation (*munasabah*) of the verses in their respective surahs.
- 6) Arranging the discussion in a perfect, systematic, and complete framework.
- 7) Supplementing the explanation of the verse with hadith, companion narrations, and others that are relevant when deemed necessary, so that the discussion becomes more perfect and clearer.
- 8) After illustrating the overall content of the verses discussed, the next step is to compile each verse in the group of verse descriptions by setting aside those that have been represented, or compromising between the *Âm* (general) and *Khash* (special), *Muthlaq* and *Muqayyad*, or those that are contradictory at birth, so that all of them meet in one estuary, without difference or

coercion so that one conclusion is born about the view of the Qur'an regarding the theme discussed.²¹

C. Research Methodology

In a study, the research method is one of the important parts, the method is defined as a systematic way of working to facilitate the implementation of an activity in order to achieve a specified goal.²² while the research itself is a series of in-depth observations of the object of study, with certain methods and approaches to explain phenomena or test new theories in order to solve a problem.²³ This research is library research, which is a type of research that limits its activities only to library collection materials and document studies without conducting field research²⁴. In the sense that all sources of data on the concept of moderation in the Qur'an come from written materials related to the topic of discussion, namely the Concept of Moderation in the Qur'an.

The primary data that is the source of this research is, because this study is related to the Qur'an directly, the first and primary source (the main one) is the *Holy Qur'an Al-Qur'an Al-Karim*. The Mushaf that is used as the main handle or reference is Al-Qur'an Al-Karim and Translations and the book of interpretation Al-Maraghi by Ahmad al-Mustafa. While secondary data taken from other than the subject under

²¹ M. Quraish Shihab, Rules of Interpretation...p. 390.

²² Nasaruddin Baidan, Methods of Interpreting the Qur'an (Yogyakarta: PustakaPelajar, 2005), p.1.

²³ 23AbdulMustakim,Methods of Researching the Qur'an and Interpretation (Yogyakarta: Idea Press Yogyakarta 2014).

²⁴ FIAI UNISI Team, Guidelines for Writing Scientific Works (Tembilahan: Faculty of Islamic Sciences, University of Islam Indragiri, 2014)., p. 48.

study, as a substitute for the subject, the author takes from books related to this research, such as journals and articles.

D. Discussion

1. Definition of Moderation (Washatiyyah)

The word moderation comes from the Latin *Moderatio*, which means moderation (neither excess nor deficiency).²⁵ The word also means self-control (from an attitude of extreme excess and deficiency). The Big Indonesian Dictionary (KBBI) provides two definitions of the word moderation, namely: 1. reduction of harshness, and 2. avoidance of extremes. If it says "that person is moderate", the sentence means that the person is reasonable and not extreme.

In English, the word moderation is often used in the sense of average, core, standard, or non-aligned.²⁶ In general, moderation means promoting balance in terms of moral beliefs and character both when treating others as individuals and when dealing with state institutions.²⁶

While in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the same meaning as the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply *wasathiyah* principles can be called *wasith*. In Arabic too, the word

²⁵ John M. Echols and Hassan Shadily, *Dictionary English Indonesia: An English-Indonesian Dictionary* (Jakarta: Gramedia Library, 2009) Cet.29,384.

²⁶ Muchlis M. Hanafi, *Islamic Moderation*, (Ciputat: Published by the Alumni Association of Al-Azhar and the Center for the Study of the Qur'an, 2013), p. 1-2. 1-2

wasathiyah is translated as "the best choice". Whatever word is used, they all imply the same meaning, which is fair, which in this context means choosing a middle ground position between various extreme options. The word wasith has even been absorbed into the Indonesian language as the word 'referee' which has three meanings, namely: 1) a mediator, an intermediary (e.g. in trade, business); 2) a mediator (separator, reconciler) between disputants; and 3) a leader in a match.²⁷

2. Principles of Moderation (*Wasathiyah*)

Islam actually has very powerful principles of moderation, including justice (*adaalah*), balance (*ta-wazun*), and tolerance (*tasamuh*). The concepts of justice, balance and tolerance are part of *the ahlu-sunnah wal-jama'ah (aswaja)* understanding. Sunni Islamic thought actually originates from the struggle of thought that has been formulated by Imam al-Hasan Ash'ari (d. 260 H / 873 AD) and Abu Mansur al-Maturidi (d. 324 H / 935 AD) in the field of belief, and following one of the four madhhabs (Hanafi, Maliki, Shafi'i and Hanbali) in the field of sharia, and in the field of Sufism following al-Gazali and al-Junaid al-Bagdadi.²⁸

Likewise, in carrying out Islamic teachings and thoughts, according to the view of Egyptian scholar Yüsuf al-Qaradawi, Muslims should take the middle path (moderation). Such a view makes it easy for Muslims to practice their religion. Because in

²⁷ Lukman Hakim Saifuddin, *Religious Moderation* (Jakarta: Ministry of Religious Affairs, 2019), p. 16

²⁸Ministry of Religious Affairs of the Republic of Indonesia, *Islamic Moderation*, (Jakarta: Lajnah Pentashihan MushafAl-qur "an, 2017), pp. 2

essence, Islam is indeed a religion that makes it easy for people to carry out the commands of Allah and His Messenger. In his book, *Fiqh Maqasidusy-Syari'ah*, he explains and invites us all to behave and stand in the ranks of those who firmly take the middle path, the path of those who have a kaffah understanding, are not proud of their group's opinions, are open to differences, reject extremism, and are anti-liberalism.

Muslims are expected not to be trapped and influenced by the narrow models of extreme understanding of the textualists, and also not dragged by the wild understanding of the liberals who often go beyond the limits. Muslims should be able to spread mercy to all the inhabitants of nature to become a cool and shady people, away from the haunted face that is scary or the soft face that always obeys the will of others. As well as having the ability to understand the sharia text in its context and practice its religious teachings carefully and proportionally.²⁹

3. Aspects of Moderation (*Wasathiyah*)

- a. Moderation in belief, the word *akidah* is not found in the Book and Sunnah, nor in the books of the master dictionary. The first person to find its plural form (*aqaid*) was Al-Qusyairi³⁰ in 437 AH in the book *Ar-Risalah*, and this is a word that appeared later

²⁹Ministry of Religious Affairs of the Republic of Indonesia, *Islamic Moderation*, (Jakarta: Lajnah Pentashihan Mushaf Al-qur'an, 2017), pp. 23

³⁰Abu Al-Qashim Abdul Karim bin Hazawin bin Abdil Malik Al-Qusyairi, author of the *Risalah* and *tafsir*, and other books, Studied with Abu Ali Ad-Daqqad and other teachers, and took the science of *fiqh* until he became an expert in that field. He studied *ushul* from Ibn Furik and Ustadz Abu Ishaq. He was born in 377 AH, and died in 465 AH. See his biography in *Tarikh Al-Baghdad* (11/83) no. 5763.

and did not exist in the early generation of companions.³¹ Dr. Nashir Al-Aqil defines the word of faith with, Strong faith in Allah and what is obligatory for Him in *uluhiyah*, *Rububiyah*, *asma'* and His attributes. Faith in His angels, books, messengers, and the Last Day, good and *bad qadar*, and with everything that is brought by saheeh texts in matters of *ushuludin* (religious matters), matters and news that are unseen, and what is *ijma salafussaleh*, surrender to Allah in His laws, commands, qadar, sharia, and to the Messenger by obeying, ruling, and following him.³²

- b. Moderation in worship, Shari'ah is the divine provisions stipulated by Allah and His Messenger in the context of human activities. The activities in question can take the form of pure worship or pure non-worship. Allah does not make any difficulty for human beings.³³
- c. Moderation in morals, in the context of Indonesia's pluralistic society, not all of our friends come from the same religion. Sometimes they come from other religions. In this case, Islam outlines the morals of getting along with non-Muslim friends. Religion cannot be imposed on others. Each person has the right to choose a religion according to their beliefs.

³¹Ali Muhammad Ash-Shallabi, *Wasathiyah in the Qur'an*, (East Jakarta, Al-Kautsar Library: 2020) pp. 242

³² *Ibid*, p.242

³³ *Ibid*, p.53

E. Conclusion

From several chapters that have been described by the previous author, several points can be found that are taken into conclusion, namely.

1. The verse about moderation (*wasathiyyah*) mentioned in the Qur'an is only one verse, namely surah Al-Baqarah 2/143, but there are also synonyms of the word verse, which is found in surah Al-Baqarah 2/238, surah Al-Maidah 5/89, surah Al-Qalam 68/28 and surah Al-'Adiyat 100/5.
2. The concept of moderation in the Qur'an surah Al-Baqarah verse 143 is called *Al-Wasathiyyah*. The word is taken from a root that originally meant: "*the middle or the standard or the mediocre*". Al-Maraghi interpreted the verse as the chosen people and the middle. So, they are not people who are overly opinionated and not overly self-restrained.

Moderation is not realized except after it is gathered in the unity of the three principles of justice (*'Adalah*), Balance (*Tawazun*) and Tolerance (*Tasamuh*).

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