

Islamic Moderation as An Alternative Narrative to Extremism from The Interpretation of The Qur'an Perspective

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Abstract: Religious extremism is a serious problem and is hampering the realization of a Golden Indonesia in 2045. It was born because of errors in understanding religion, especially its holy books. In order to weaken its influence, countering the narrative of extremism from an interpretive perspective is urgent, and at the same time it is also necessary to strengthen Islamic moderation as an alternative narrative. Using the descriptive-analytical method, it was concluded: *first*, the form of narrative of extremism that is often used by hardline groups is about taghut, satan and the caliphate. *Second*, the counter narrative to extremism is to present a different narrative and reject extremist views about these terms from the perspective of Al-Qur'an interpretation. *Third*, Islamic moderation as an alternative narrative to extremism finds its source of understanding in the Koran, both regarding the nature of Islamic moderation and its forms.

Keywords: *Counter Narrative of Extremism; Islamic Moderation; Alternative Narrative; Interpretation of The Quran*

Abstrak: Ekstremisme agama menjadi permasalahan serius dan menghambat terwujudnya Indonesia Emas pada tahun 2045. Hal ini lahir karena kesalahan pemahaman agama khususnya kitab sucinya. Untuk melemahkan pengaruhnya, melawan narasi ekstremisme dari sudut pandang interpretatif merupakan hal yang mendesak, dan pada saat yang sama perlu juga memperkuat moderasi Islam sebagai narasi alternatif. Dengan menggunakan metode deskriptif-analitis diperoleh kesimpulan: pertama, bentuk narasi ekstremisme yang sering digunakan kelompok garis keras adalah tentang taghut, setan, dan khilafah. Kedua, kontra narasi ekstremisme adalah dengan menghadirkan narasi berbeda dan menolak pandangan ekstremis tentang istilah-istilah tersebut dari perspektif penafsiran Al-Qur'an. Ketiga, moderasi Islam sebagai narasi alternatif terhadap ekstremisme yang sumber pemahamannya terdapat dalam Al-Quran, baik mengenai hakikat moderasi Islam maupun bentuk-bentuknya.

Kata Kunci: Kontra Narasi Ekstremisme; Moderasi Islam; Narasi Alternatif; Tafsir Alquran**INTRODUCTION**

Indonesia is realizing its dream of becoming a Golden Indonesia in 2045. Wrong One capital big Already owned is era bonus demographics Which peak will achieved on 2030-2040 with a productive workforce of 140 million out of a total population reaching 270.20 million soul.¹At the same time, you strive to make your dreams come true that sublime experiencing problems Which Enough Serious from the problem of extremism religion what happens inside One decade behind.² In the near future, a series of violent incidents were carried out by extremist groups, ie bomb kill self in Church Cathedral Makassar (28/03/2021), attack to Headquarters National Police by Woman initials ZA (31/03/2021), Bomb Thamrin (2016), and Bomb Surabaya (2018).³

Understand extremism and intolerance brought by the group distributed on various occasions in various narratives, whether through political parties, in mosques, in fill sermon, nor method worship, through culture popular Which Islamic themes, both in the form of contemporary Islamic literature. This can be seen in the narrative constructed by Aman Abdurrahman when he explained the QS. Al-Baqarah: 256, that no matter what his pious deeds are, for example prayer, zakat, fasting, hajj, *birrul walidain*, and so on, if he does not disbelieve in the taghut then he is not a Muslim and these deeds are not accepted.⁴

Advances in communication technology and internet networks make it easier to spread the above ideology of extremism, therefore efforts are needed who is serious about the cons narrative with put ideas down moderation Islam as

¹ <https://bps.go.id/pressrelease.html> . accessed on 10/09/2022

² Extremism religion is threat big thing that hinders the realization of the nation's progress, because he wills change something until to its roots by all means without consider aspects politeness And spiritual in preaching. Mohammad Salik, *Nahdlatul Ulama and the Idea of Islamic Moderation*, (Malang: PT. Literindo Berkah Jaya, 2020), 1.

³ <https://www.kompas.com/tren/read/2021/03/29/100000165/bom-kerja-katedral-makassar-kronologi-cepat-kejangan-polisi-dan-sikap?page=all>. accessed on 10/09/2022

⁴ Abu Sulaiman Aman Abdurrahman, *Tauhid Material Series For The Greatest Happiness*, (tk: tp, 1427 AH), 20.

narrative the alternative.⁵ According to Yusuf al-Qardhawi, Islamic moderation is a middle condition between two things that exclude and oppose each other and each party does not take more than its proper rights. *Manhaj wasathiyyah* thus is simplicity in something, be it *aqidah*, *muamalat*, and so on.⁶

The ideas of moderation in Islam have actually been deeply rooted in the *tafsir* books of the *ulama*, both classical, medieval and modern-contemporary *tafsir*, for example in the interpretation of *al-wasath* in the QS. Al-Baqarah: 143. Ibn Jarir al-Thabari (d. 310 H) explained that *al-wasath* in this verse means the part that is located between two ends. Allah characterizes Muslims as "*wasath*" because they are moderate in religion, they are not extreme right, which means they are excessive in responding to religious teachings, nor are they extreme left, who are often ignorant and negligent in religion, to the point of changing and altering the contents of the holy book and even killing the prophets.⁷

Almost the same thing was also conveyed by Abu Hayyan (d. 741 H). He explained that *al-wasath* means being in the middle of religion, not overdoing it (*al-mufarrith*) and not being negligent/underestimating (*al-muqasshir*), not making some of the prophets God and not committing acts of murder against them.⁸ Meanwhile, Ibn Assyur in *al-Tahrir wa al-Tanwir* explains that the idea of *wasathiyyah* linguistically means the name for a place that is between other places, not closer than other places. In essence, he is in the middle.⁹

From the various descriptions of the views of the commentators above, both al-Thabari, Abu Hayyan, and Ibn Assyria, which of them are representatives of

⁵Wildan Hefni, *Religious Moderation in Digital Space: Study of the Mainstreaming of Religious Moderation in State Islamic Religious Universities*, in *Islamic Guidance Journal*, Vol. 13, no: 1, 2020. H. 2. The vision reads: "A Ministry of Religion that is professional and reliable in building a pious, moderate, intelligent and superior society to create an advanced Indonesia that is sovereign, independent and has a personality based on mutual cooperation." See, <https://kebumen.kemenag.go.id/profil/visi-misi-kemenag-2020-2024/> accessed on 10/09/2022

⁶ Busyro, et al., *Islamic Moderation (wasathiyyah) amidst Religious Pluralism in Indonesia*, in *FUADUNA Journal: Journal of Islamic and Social Studies*, vol. 3, no: 1, 2019, 7-8.

⁷ Ibn Jarir al-Thabari, *Jami' al-Bayan an Wujuh Ta'wil Ayil Qur'an*, juz 3, (Cairo: Maktabah Ibn Taimiyah, 1954), 142.

⁸ Abu Hayyan, *al-Bahru al-Muhith*, juz 1, (Beirut: Darul Politik al-Ilmiyyah, 1993), 595.

⁹ Ibn Assyur, *al-Tahrir wa al-Tanwir*, volume 2, (Tunisia: Dar al-Tunisiyah, 1984), 17.

classical exegetes, mid, nor modern-contemporary, looks clear that they have similar views on Islamic moderation; moderation is teachings principal religion Which become pillar life in in public. Therefore, Islamic moderation occupies quite a wide discussion space in the eyes of the interpreters with a tendency to various styles of interpretation. On base argumentation in on, writer interested For dig And compile framework conceptual Which intact And complete view para interpreter aboutmoderation Islam.

Islamic moderation is terminology that comes from combining two words, namely moderation and Islam. Linguistically, Islam comes from Arabic, namely from the word *salima* which means peace, security and safety. The word *salima* was then changed to include *wazan af'ala* , so that it reads *aslama* which means surrender to peace, obedience, submission and obedience. A person who submits, obeys, and obeys is called a Muslim; This word is a noun that designates the meaning of the subject, *fa'il*. Such a person means he has declared himself obedient, surrendered and obedient to Allah.¹⁰

In terminology, Islam means a name for a religion whose teachings are revealed by God to humans through a person Apostle. Or more strictly, Islam is the teachings revealed by God to the human community through the Prophet Muhammad SAW as a Messenger. While the understanding of Islam according to Mahmud Syaltut is the religion of God who was ordered to teach the principles and rules to the Prophet Muhammad SAW and assigned to convey that religion to all people, then invited them to embrace it.¹¹

Meanwhile, the word moderation originates from English, namely *moderation* . Etymologically, the word moderation comes from the Latin *moderâti* , which means moderation, not excess, and not deficiency, aka balance.¹²The word moderation itself has many meanings. In English, moderation comes from the word *moderation* which is often used in the sense of *average* , *core* , *standard*

¹⁰ Nasruddin Razak, *Dinul Islam* , (Bandung: Al-Ma'arif, 1977), 2.

¹¹ Endang Saifuddin Anshari, *Islamic Insights, Basic Thoughts on Islamic Paradigms and Systems* , (Jakarta: Gema Insani Press, 2004), cet. 1, 40.

¹² Oman Fathurrahman, " *Religious Moderation* " in <https://news.detik.com/kolom/d-5305354/moderasi-beragama>. Accessed 08 July 2023.

or *non-aligned* . In the Oxford Lexico dictionary, it is stated that moderation means *the avoidance of excess or extremes, especially in one's behavior or political opinions* .¹³

According to M. Quraish Shihab, Islamic moderation is a balance in all matters of worldly and spiritual life which must always be accompanied by efforts to adapt to the situation at hand. This is based on religious guidance and the objective conditions being experienced. So, it's not just about serving two poles and then choosing what's in the middle. Rather, it is a balance accompanied by the principle of "neither too little nor too much", but at the same time *wasathiyyah* is not an attitude of avoiding difficult situations or running away from responsibility.¹⁴

RESULT AND DISCUSSION

Narratives of Extremism and Counter Narratives of Extremism

Narrative is the framing of a particular story to achieve the narrator's aims and objectives. One story can produce various narrative frames, depending on the number of interests of the narrator.¹⁵ Meanwhile, according to Marbun, extremism is a person who goes beyond the limits of custom (law and so on) in defending, demanding something, and so on .¹⁶ Narrative extremism is one of the various forms of narrative containing beliefs and/or actions in advocating, participating in, preparing or supporting violence that is motivated or justified ideologically in achieving social, economic and political goals for different groups based on

¹³ Oxford, "*Moderation* ," in [https:// www.lexico.com/](https://www.lexico.com/). Accessed 08 July 2023 .

¹⁴M. Quraish Shihab, *Wasathiyyah: Islamic Insights on Religious Moderation* , Tangerang: PT. Heart Lantern, 2019, 27.

¹⁵Ahmad Gaddafi and Khalis Mardiasih, *Guide to Developing Counter-Narratives and Alternative Narratives for Tolerance and Peace* , (Jakarta: Wahid Foundation, 2021), 8.

¹⁶ Marbun, *Political Dictionary* , (Jakarta: Pustaka Sinar Harapan, 1996), 179

gender, religion, belief, political, cultural, and ethnic choices.¹⁷ In this research, the author limits the object of study to Aman Abdurrahman's thoughts in his book "Tawhid Material Series".

Aman Abdurrahman's Narrative of Extremism

Aman explained that the main principles that a Muslim must adhere to are kufr to taghut and faith in Allah. The commandment of kufr towards taghut and faith in Allah is the core of the teachings of all the apostles and is the essence of Islam. These two things are the main basis for accepting righteous deeds, and they are what determine a person's status whether he is a Muslim or a polytheist. This view is based on QS. Al-Baqarah: 256, " *Whoever disbelieves in taghut and believes in Allah then he has held fast to a strong rope* ”

Aman explained that no matter what his righteous deeds are, for example prayer, zakat, fasting, hajj, birrul walidain, etc., but if he does not disbelieve in taghut then he is not a Muslim and those deeds are not accepted.¹⁸ Aman sets a firm limit on a person's Islamic status, namely his disbelief in Taghut and his faith in Allah. Believing in God but not disbelieving in taghut according to Aman is not a Muslim. On the other hand, disbelief in taghut but not believing in Allah is also not a Muslim.

Aman Abdurrahman defines taghut as everything that is exceeded by the servant, whether it is followed, adhered to, or worshiped, namely: *Firstly*, Shaitan, both from jinn and humans, who invite worship to other than Allah, including in this case people who invite to maintain offerings, people who invite to beg from people who have died, people who invite to a democratic system, people those who enforce human laws and regulations, and people who believe in shirk (socialists, capitalists, liberalists).¹⁹ Second, unjust rulers, namely rulers who

¹⁷Ahmad Gaddafi and Khalis Mardiasih, *Guide ...*, 7.

¹⁸Abu Sulaiman Aman Abdurrahman, *Tauhid Material Series For The Greatest Happiness*, (tk: tp, 1427 AH), 20.

¹⁹Abu Sulaiman Aman Abdurrahman, *Series ...*, 51.

change God's laws, both those in government institutions and parliament, which have established laws and regulations based on human decisions.²⁰ Third, people who decide a matter other than what Allah has revealed. According to Aman, chiefs or tribal or community leaders who determine something based on customary law are infidels and taghut. Likewise, prosecutors, judges, government officials who use man-made laws are infidels and taghut.²¹ Fourth, people who claim to know the unseen besides Allah. For example, shamans, psychics, soothsayers, magicians, etc. Fifth, people who are worshiped other than Allah and he is pleased with that. According to Aman, people who say "I am a member of the Legislative body" are the same as saying: "I am God", because people in the Legislative body have usurped God's special right, namely the right to make laws (legislation). They are happy if the law they passed is obeyed and implemented, then they are taghut.²²

According to Aman, the form and method for disbelieving the taghut is by believing in the falsehood of worship other than Allah, abandoning the taghut, hating it, disbelieving the perpetrator, and being hostile to the perpetrator. These attitudes are a form of denial of taghut which must be carried out by someone who is committed to Islam. These methods are concluded to be safe from a verse of the Koran, QS. Al-Mumtahanah: 4,

Aman's next very harsh and extreme thought about the way of disbelief towards thaghut is to be hostile to the perpetrators of thaghut. This view comes from QS. Al-Mumtahanah: 4 above in the last part, which is reinforced by QS. Al-Maidah: 51. Regarding the form of his enmity towards them, Aman did not directly convey in his own words, but he quoted verses from the Qur'an QS. Al-Taubah: 5, which contains the order to kill polytheists wherever they are, capture

²⁰Abu Sulaiman Aman Abdurrahman, Seri... , 52.

²¹Abu Sulaiman Aman Abdurrahman, Seri... , 54.

²²Abu Sulaiman Aman Abdurrahman, Seri... , 55.

them, and spy on them in their places of observation.²³ So, implicitly Aman invites, supports, and calls for the perpetrators of "shirk" to be killed wherever they are.

Counter Narrative of Aman Abdurrahman Extremism

Counter-narratives are narratives that are deliberately structured and framed with the intention of countering or minimizing the influence of negative narratives that have an intolerant and extreme tone. Counter-narratives are based on narratives that are intended to be opposed and minimized. Every counter-narrative must begin with an analysis of the narrative that will be countered.²⁴ Achmad Zainal Huda in the journal *Fighting Radicalism Through Online Counter-Narratives*, defines that counter-narratives are understood as systematic efforts to prevent radicalism.²⁵

There are various confusions about the doctrine of monotheism in the case of terrorism. From the beginning, when in his mind, Aman has been wrong, confused, fatal, and cheated. Aman more often interprets verses of the Qur'an according to the ideology he developed. He also quotes people who have never been recognized as scholars or experts in his field of knowledge. Aman often presents verses of the Qur'an incompletely. He cut, for example, QS al-Baqarah: 256, that the limit of a person's Islam is his disbelief in Taghut and his faith in God. Believing in God but not disbelieving in taghut according to Aman is not a Muslim. On the other hand, disbelief in taghut but not believing in Allah is also not a Muslim. A person regardless of his righteous deeds, such as prayer, zakat, fasting, hajj, birrul walidain, and so on, but if he does not disbelieve in taghut then he is not a Muslim and those deeds are not accepted.

²³Abu Sulaiman Aman Abdurrahman, Seri..., 28.

²⁴Ahmad Gaddafi and Khalis Mardiasih, Guide... , 11.

²⁵ Huda, Achmad Zainal, *Fighting Radicalism Through Online Counter Narratives* , (*Journal of Terrorism Studies* : Vol. 1: No. 2, Article 1, 2019.

Then, Aman interprets taghut and therefore infidels are people who invite to keep offerings, people who invite to beg from people who have died, people who use a democratic system, uphold human laws and regulations, who believe in shirk (socialist, capitalist, liberalist).), rulers who change God's laws, heads of tribes or community leaders who determine things based on customary law, prosecutors, judges, and government officials who use man-made laws as members of the legislative body because they have usurped God's special right, namely the right to make laws. (Constitution).²⁶

It is safe to interpret verses without referring to the interpretations of tafsir scholars. Even though he does not have a sanad or scientific link in the interpretation of the Qur'an which is the heart of religion. Because without sanad, anyone can say anything in religious matters, according to the Muslim history of Ibnul Mubarak. Aman prefers to be the person mentioned in the prophet's hadith as someone who interprets the Koran with his lust and will be punished by hell.

Aman's views above contradict the understanding of tafsir scholars. For example the interpretation of QS. Al-Baqarah: 256. In the interpretation book *Lubab al-Takwil fi Ma'ani al-Tanzil* it is explained that the meaning of QS. Al-Baqarah: 256 is that for unbelievers who want to embrace Islam, they must first repent and free themselves from disbelief, after that they believe in God. Such faith is valid, which is discussed by the Qur'an as holding firmly to "a strong rope".

In Tafsir Muqatil bin Sulaiman, one of the most classic books of interpretation, it is explained that the meaning of taghut is the devil. ²⁷Al-Thabari in the interpretation of *Jami' al-Bayan 'an Ta'wil Ayil Qur'an* explains that taghut is all forms of tyranny to God by worshiping other than God, with compulsion or

²⁶Abu Sulaiman Aman Abdurrahman, Seri... , 55.

²⁷Muqatil b. Sulaiman, *Tafsir Muqatil bin Sulaiman*, (Beirut: Dar Ihya al-Turats, 1423 AH), 213.

not, whether the person worshiped is a human, a devil, an idol, something .²⁸ Al-Maraghi in his interpretation explains that taghut is going away from the truth, that is, worshiping good human beings, devils, idols, or others. ²⁹ The commentators above emphasized the substance of disobedience to taghut, which is to avoid worshiping other than Allah. Aman's explanation of taghut that extends even to legislators, traditional leaders, socialist ideologues, and so on is not based on accurate understanding. No interpretation was found that explains the meaning of taghut as in the definition of Aman above.

A misunderstanding that also occurs in Aman's thinking is regarding the meaning of Satan. According to Aman, what constitutes a devil is a person who invites begging from dead people, a person who invites a democratic system, a person who enforces human laws and regulations, and a person who believes in shirk (socialist, capitalist, liberalist) is a devil . In his interpretation of the Takwilat Ahli as-Sunnah, al-Maturidi explains that what is meant by Satan is all creatures who invite the worship of idols. When he worships an idol, it is as if he is worshiping his inviter, because by his invitation he is worshiping an idol. ³⁰ Thus it is clear that Aman's views are over and above the boundaries of interpretation understood by the interpreter. So his thinking about Satan is a form of extremity in thinking.

The thing that needs to be noted again is when Aman easily gives the label of infidel/ commits takfir against anyone who is called taghut according to his understanding above. What Aman did was not only reckless, but also deviated from the interpretation experts. For example, the author will quote *Tafsir Ma'alimut Tanzil fit Tafsir wat Ta'wil* by Imam Al-Baghawi related to QS *Al-Hujurat* /49; 10 and the previous verse which would be contrary to Aman Abdurrahman's takfir campaign against the diversity of political aspirations. According to Al-Baghawi, QS *Al-Hujurat* /49;9-10 is evidence that the act of

²⁸Al-Thabari, *Jami' al-Bayan 'an Ta'wil Ayi al-Qur'an* , Juz 5, (Makkah: Dar al-Tarbiyah wa al-Turats, 1431 AH), 419.

²⁹Mushtafa al-Maraghi, *Tafsir al-Maraghi* , Volume 3, (Egypt: Mushtafa al-Bab, 1431 H), p. 17.

³⁰Abu Mansur al-Maturidi, *Takwilat Ahli as-Sunnah* , vol. 4, (Beirut: Darul Kutub al-Ilmiyah, 2005), 190.

baghyi (defection from the legitimate government) does not remove a person from the faith. Allah named two opposing groups of Muslims as believers.

The peak of Aman's extremity was when explaining QS. Al-Taubah: 5, that all polytheists have the right to be killed wherever they are. Aman's view is clearly far from using the correct rules of interpretation and violates the interpretation of the ulama. It is safe to interpret the verse above without using *asbabun nuzul* and the context of the verse, so that it can be generalized to any time and any place. In fact, as explained in al-Mannar's tafsir, this verse relates to the specific context in Arabia when there was war with the polytheists. Namely, when the forbidden months pass, it is permissible for Muslims at that time to fight polytheists. Rasyid Rida said, this verse only applies specifically to the Haram land, so practicing it in other places is a wrong action.³¹

Islamic Moderation as an Alternative Narrative: Perspective on Tafsir Al-Qur'an

Presenting Islamic moderation as an alternative narrative to religious extremism means presenting a standing message of peace itself that does not respond to or oppose specific narratives, but rather seeks to influence public debate by proposing alternative ideas And change direction debate in accordance with framing Which proposed. This is the meaning of an alternative narrative of Islamic moderation, that it is not a counter-narrative of extremism, but with counter-narrative. C counter-narrative arranged as reaction to narrative certain, narrative alternative based on narrative and counter-narrative debates to move towards a more narrative great and long-term for tolerance and humanism. Alternative narrative aims to lead ideas in society that open up space for create peace.

³¹M. Rashid Ridha, *Tafsir al-Mannar* , Volume 10, (Egypt: al-Hai'ah al-Ammah lil Kitab, 1990), 149.

The Essence of Islamic Moderation in the Tafsir of the Qur'an

a. The meaning of *al-Wasath* in the Tafsir of the Qur'an

The understanding and thinking of moderation specifically in Islam is known as *wasathiyah*, namely a middle attitude that shows justice and goodness in all things. Meanwhile, in general, an attitude of moderation in implementing religious teachings is known as religious moderation, which is a global term with a broader and plural meaning, with the hope that all religious adherents can act moderately in implementing their religious teachings.

In the Islamic perspective, moderation in implementing religious orders means accommodating, adaptive, and inclusive so that Islamic religious teachings are not rigid in their practice, and can change according to situations and conditions, such as something that is halal can become haram, or vice versa, or what is haram becomes mubah in certain conditions, etc. Based on this perspective, religious moderation in Islam is not something new, but has existed since 14 centuries ago, since the revelation of the Qur'an in surah al-Baqarah, verse 143.³² The primary sources of Islam, especially in this regard, have been initiated by scholars in the book of Qur'an interpretation, both classical, medieval, and modern-contemporary interpretations have explained the above verse in great detail.

Ibn Jarir al-Thabari (d. 310 H) as a representative of the classical commentator explained that *al-wasath* in this verse means the part that is located between two ends. Allah characterizes Muslims as "*wasath*" because they are moderate in religion, they are not extreme right, which means they are excessive in responding to religious teachings, nor are they extreme left, who are often ignorant and negligent in religion, to the point of changing and altering the contents of the holy book and even killing the prophets. .³³ Al-Thabari's interpretation is quite interesting, because he does not just use an approach to the

³²Muhayiddin Mas Rida, *Religious Moderation Al-Qur'an Perspective: Implementation of Religious Moderation in the 2013 PAI Upper Secondary Level Curriculum*, (Tangerang Selatan: Pustaka Fadlilah, 2022), 1.

³³ Ibnu Jarir al-Thabari, *Jami' al-Bayan an Wujuh Ta'wil Ayil Qur'an*, vol. 3, (Cairo: Maktabah Ibn Taimiyah, 1954), 142.

meaning of the language of the word *wasath*, he even goes beyond it in a broader sense, namely regarding the criteria for *wasath* in religion.

Al-Thabari's interpretation of *wasath* which is drawn into the context of religious attitudes cannot be separated from historical factors in his life. Al-Thabari lives in an era where religious issues are very sensitive. Al-Thabari once experienced strong threats from fanatical Hanbali followers because his interpretation was considered to be damaging to faith and belief. Al-Thabari even received acts of persecution from Hanbali supporters with stones thrown, forcing tight security from state security officials at his own house. It is said that the stones piled up and covered the door of his house.³⁴ Thus, al-Thabari's interpretation above is a criticism of excessive religious attitudes. And, therefore, al-Thabari's views are current enough to be realized in today's global society.

Almost the same thing was also conveyed by Abu Hayyan (d. 741 H) in his tafsir *al-Bahru al-Muhith* which is a representative of medieval tafsir. He raised various opinions regarding the meaning of *wasath* in the verse above, among which is that it means being in the middle of religion, not being excessive (*al-mufarrith*) and not being negligent/underestimating (*al-muqasshir*), not making some among the the prophet as God and did not commit acts of murder against them.³⁵ Thus, Abu Hayyan emphasized the need for a balanced attitude in religion and looking at religious teachings, both in relation to law, creed, muamalah, and so on.³⁶

Abu Hayyan was a scholar who was an expert in interpreting the Koran and an Arabic grammar expert who came from Islamic Spain in the 14th century. In his time, his expertise in grammar received almost universal recognition. He is also known as a linguist who is very interested in various languages other than

³⁴ Ignaz Goldziher. *School of thought ...*, 131.

³⁵ Abu Hayyan, *al-Bahru al-Muhith*, juz 1, (Beirut: Darul Politik al-Ilmiyyah, 1993), 595.

³⁶ Abu Hayyan also explained that *wasath* means choice, the people of the prophet Muhammad are called *wasath* because they are the choice who will later become witnesses for others.

Arabic, so he wrote many papers both in comparative linguistics as well as detailed analysis and explanation of the grammar of foreign languages aimed at people whose mother tongue is Arabic. During his journey to Egypt during the Mamluk Bahri era, Abu Hayyan was appointed as a teacher of Al-Qur'an exegesis at the Sultan Al-Mansur al-Qalawun College in Alexandria.³⁷ So inevitably, his position being close to the government at that time, when interpreting the word *wasath* above, he drew it into a religious context, namely avoiding all forms of extremity.

b. Makna *al-Shirath al-Mustaqim* di dalam Tafsir al-Qur'an

Next to *al-wasath* the key word for a Qur'anic conception of Islamic moderation is *as-shirath al-mustaqim*. Muhammad ash-Shalabi explained that *as-shirath al-mustaqim* contains the meaning of moderation in syar'i terminology. All categories and characteristics of Islamic moderation are described in the term *as-shirath al-mustaqim*. The main foundation for this understanding is found in QS. Al-Baqarah: 142. *يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ* where the next verse is QS. Al-Baqarah: 143 reads, *وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا*. *Kaf* in the second verse is a link between the two verses. So the general meaning of these two verses is that Allah has made them a holy people and has shown them to the straight path. In QS. Al-Fatihah: 6-7 also shows a clear understanding of the meaning of *as-shirath al-mustaqim*.³⁸ That it is the path taken by the chosen people who receive grace from God, not the path of those who are hated and misguided. It is concluded that *as-shirath al-mustaqim* is a middle condition between these two conditions.

In the tafsir al-Mannar, it is explained that the meaning of *as-shirath al-mustaqim* is the middle path, in thought, morals and deeds.³⁹ Some commentators argue that *Shiratal Mustaqim* is Islamic or some say it is the Koran. According to Imam ar-Razi, this view is not correct, because the next verse (verse 7) *shirataladzina an'amta 'alaihim in nahwu (Arabic grammar) is a badal or substitute that clarifies the meaning of shiratal mustaqim in verse 6. This shows*

³⁷ https://id.wikipedia.org/wiki/Abu_Hayyan_al-Gharnathi. accessed 11/10/2023.

³⁸ Muhammad Ash-Shalabi, *al-Wasathiyyah fi al-Qur'an*, (Egypt: Maktabah al-Tabi'in, 2001), 63.

³⁹ M. Rasyid Ridha, *Tafsir al-Mannar*, Juz 2, 4.

that the verse *ihdinas shiratal mustaqim* regarding the previous people (who had been given favors), and those previous people did not have Islam and the Koran. When the possibility of understanding above is removed, a more appropriate meaning is: guide us to the path of those who are right and deserve heaven .

Imam ar-Razi's opinion seems to be followed by Tafsir al-Maraghi, but it does not mean that the opinions cited in Tafsir at-Tabari are all discarded. Sheikh Mustafa al-Maraghi tried to bridge it:

باتباع من تقدمنا ، لأن دين الله واحد في جميع الأزمان: فهو ايمان بالله و said مل الخير وترك أمرناقد الشر ، وما عدا

fern us (this is as revealed by Tafsir ar-Razi), because the religion of Allah is one in every era, namely faith in Allah and His Messenger, and the Last Day, and acting with the main morals and good deeds and abandoning evil. Apart from that, it is a matter of different branches and laws according to differences in time and place. ”

Here, al-Maraghi does not reject the view that *the shiratal mustaqim* in question is the religion of God whose core is one, with the same basic teachings, even though the place and time are different.

Tafsir al-Qurtubi mentions other opinions besides those mentioned above . First, Fudhail bin 'Iyad's opinion is mentioned that *shiratal mustaqim* means the way to Hajj. Imam al-Qurthubi said, this is a specific meaning, while the general meaning is better. He continued to quote evidence from Muhammad bin al-Hanafiyah that what was meant was the religion of God. While the next quote is the same as the one in Tafsir at-Tabari above, that is the meaning of *shiratal mustaqim* is the Messenger of Allah and his two companions.

Obtains the form of Islamic Moderation in Tafsir al-Qur'an

a. Moderation in Interpretation

In interpreting the Qur'an, a commentator must be able to produce a moderate and open interpretation of the Qur'an. A moderate and open interpretation of the Qur'an is an interpretation that pays attention to the main Islamic values contained in the Qur'an without ignoring the social conditions of a pluralistic and heterogeneous society. That is an interpretation that not only accommodates the interests of one group, but also brings grace to all components regardless of ethnic or religious background. Because in essence Islam is presented not only for Muslims, but also for the entire universe.

To produce an interpretation as described above requires updates in interpretation, both updates in methodology and aspects of themes that are appropriate to the context of Indonesian society. A interpreter must master various sciences used to understand the Koran, such as the science of asbabun nuzul, the science of the rules of interpretation, the science of the Arabic language, and so on. He is also required to have insight into the social phenomena that occur around him. In this way, exegetes can dialogue with the Koran and ground it for the benefit of Muslims.

In a methodological context, a number of methodological offers from experts in interpretation and the Qur'an are related to a new paradigm in the interpretation of the Qur'an. The early commentators who gave serious attention to the signs in the interpretation of the Qur'an included Ibn Jarir al-Thabari in the preface to his book of interpretation, *Jami' al-Bayan 'an Ta'wil Ayi al-Qur'an* . There, al-Thabari explained about the level of ability in understanding the Qur'an, that it consists of several levels. *First* , there are verses of the Qur'an whose meaning is only known by Allah swt., such as when the event of the Resurrection, the descent of the prophet Isa bin Maryam. *Second* , the verses of the Qur'an that are understood by scholars only. *Third* , the verses of the Qur'an whose meaning is understood by everyone who has knowledge of the language of the Qur'an.

Fourth , the verses of the Qur'an that can be understood by most people.⁴⁰This view of al-Tabari emphasizes the importance of awareness of the ability to understand the Qur'an in a diverse context. This awareness will ultimately lead to a wise attitude and understanding of the limitations of oneself in interacting with the multi-meaning al-Qur'an. Not all commentators are able to explain all the verses of the Qur'an, because of the mutasyabihat verses, for example *al-ahruf al-muqattha'ah* , he completely leaves the meaning to God, the owner of the pen. Furthermore, the acknowledgment of the limitations of the ability to understand the Qur'an will give rise to an attitude away from the claim of truth in interpretation. It is this claim of the truth of the interpretation of the Qur'an that often triggers the birth of a narrow, sectarian, and ideological understanding and then becomes the embryo of the birth of religious extremism.

The development of interpretive methodology has experienced considerable progress. Among the interpretation methodologies that have emerged recently is Fazlur Rahman's *double move paradigm*. This theory requires that researchers of the Koran first trace the historical aspects of a verse and find the universal value of the verse, then the next move is an attempt to apply this value in a modern context. Apart from Fazlul Rahman, Abdullah Saeed is also known as a figure who is very passionate about popularizing the contextual interpretation paradigm. The contextual interpretation paradigm referred to is almost the same as the double movement theory by Fazlul Rahma that a mufasirr must have the ability to understand the deepest message of a text, not just limited to external understanding, which then tries to contextualize it in the modern world which is full of problems. new and dynamic.

b. Moderation in Law

⁴⁰Ibn Jarir al-Thabari, *Jami' al-Bayan* ... juz 1, 74-75.

Islamic centrality in law must also continue to be pursued. The dialectic between static texts and constantly changing reality must always run straight for *the purpose* of a law, because God's intentions stored in the Koran and Hadith never conflict with the goodness and benefit of mankind. The results of the fuqaha's ijtihad which presents a real law must still pay attention to the principles of continuity and flexibility. Because in essence a law is born from the combination and struggle with very dynamic social society. The logical consequence of this fact is that a law can change with the development of the social and social context in which the law is to be applied.⁴¹

view was discussed by Yusuf Al-Qaradawi as *fiqh al-taisir*, a fiqh of ease. *Fiqh al-taisir* which later became part of the fundamental principle for Islamic moderation, because it places Islamic law as a regulation and purpose and function to educate people, not to restrain and torture them. In *fiqh al-taisir*, it is also stated that when people encounter obstacles and difficulties in practicing the message of the law, then they must be given relief and ease according to their abilities. This does not mean that the text should surrender to human passions, nor does it mean that the law is easily manipulated by human interpretation, but rather that this concept presents a choice to humans to implement the law as much as possible so as to get out of the burden of difficulties in its actualization.

The above thinking is not something new in Islam, but rather it was born from the reflection of many facts in the Quran that require convenience for humans. In al-Quran al-Baqarah: 185, for example, Allah says the translation:

" *God wants ease for you, and does not want difficulty for you. And you should increase the number and you should glorify God for His guidance given to you, so that you will be grateful.*"

In other verses it is also implied that the ease of the law is important for the human being, such as in al-Quran al-Maidah: 6, which means " *Allah does not*

⁴¹Darlis, *Promoting Islamic Moderation in a Multicultural Society*, in Rausyan Fikr Journal, Vol. 13, No: 2, 2017, 237.

want to trouble you ..." and QS. Al -Nisa': 28, "Allah wants to give you relief, and man was created with a weak heart."

In al-Baqarah: 185, al-Thabari explains that the facility referred to by the verse above is *rukhsah* or ease to break the fast for people who are traveling, and he makes up for it a number of days that are left on other days. The relief of not fasting also applies to people who are sick.⁴² Fasting and ablution is one of the obligations that must be performed by Muslims within certain limits and under certain conditions. Fasting becomes a Muslim's responsibility when he has attained puberty, is of sound mind, and is able to perform it. In the same way, ablution must be performed by a Muslim when he wants to perform prayer, read the Qur'an, and circumambulate. However, in certain circumstances and situations, Muslims are allowed to leave both, as a form of God's mercy to the servant.

In al-Mannar's interpretation, it is explained that the principle of religion, especially in carrying out worship, is convenience and eliminating difficulties. This is in accordance with the words of the prophet whose translation is, " *If I order you something then do it to the best of your ability, if I forbid you then leave it .*" Among the examples of convenience in worship are the ability to abandon fasting under certain conditions, as well as the continuation of tayammum for those who are unable to use water. This rule is even broader in scope than the rule on the ability to consume which is prohibited during an emergency. According to Rasyid Rida, this is due to leaving obligations with a substitute in the near or long term, while the second rule occurs in the ability to take something that is forbidden, even though it is temporary. Leaving something obligatory because of

⁴²Ibn Jarir al-Thabari, *Jami' al-Bayan fi Ta'wil Ayi al-Qur'an* , Juz 3, (Makkah: Dar al-Tarbiyyah wa al-Turats, 1431 AH), 475.

an urgent situation is lighter than doing and consuming something that is forbidden.⁴³

c. Moderation in Preaching

Amar ma'ruf and nahi munkar are the most noble religious teachings after monotheism. The task of all prophets and messengers is to carry out the commandments of ma'ruf and nahi munkar, or in other words preach *fi sabilillah*. In the Qur'an it is stated that Muslims are the best people because of their obligation in preaching, as in QS. Ali Imron: 110 ,

" You are the best people born to mankind, enjoining what is good and forbidding what is evil and believing in God. If the people of the book believed, it would certainly be better for them; among them there are believers and most of them are wicked people."

Based on the verse above, it is understood that the task of da'wah is a very noble responsibility. So , regarding the determining aspects of the success of da'wah, a da'i must really understand and comprehend them, da'wah must not be just conveyed. Principles in da'wah such as targets of da'wah, methods of da'wah, and da'wah strategies must be his main concern. A good da'wah strategy is an invitation that always looks at the accuracy of the target of the da'wah or the da'wah partner. Accurate knowledge about the target community for da'wah, whether in knowledge, customs, culture or economics, is very important capital for a da'I . special strategies are needed that are adapted to these situations and conditions. The da'wah targets of rich people require a separate strategy compared to people who are not yet well off. In a very popular language, *likulli maqam maqalun* , every place has a way of serving it that suits it.

Al -Razi in his interpretation of Mafatih al-Ghaib explains that what is meant by QS. Ali Imran: 110 is about the obligation of a person to reach the age limit of mukallaf to command ma'ruf and nahi munkar, either with his hands, his tongue, or with his heart.⁴⁴ In the context of da'wah, the three methods are adapted

⁴³Rasyid Ridha, *Tafsir al-Mannar* , Juz 1, (Egypt: al-Hai'ah al-Misriyyah, 1990), 96.

⁴⁴Fakhruddin al-Razi, *Mafatihul Ghaib* , Volume 8, (Egypt: Beirut, 1420 H), 314.

to the situation of the interlocutor or target of da'wah. A preacher must measure himself about the risks involved in carrying out the mission of spreading goodness. K ethics is indeed needed to use hands/power and this is a way that is considered effective to make changes, so that way occupies the first order and the most rewards. Because preaching in this way has a high risk because it has to face direct obstacles that are not easy.

d. Moderation In Thought

Meanwhile, the moderation side of Islamic thought is prioritizing a tolerant attitude towards diversity and differences, both differences in sects and religions. Differences do not become a barrier for someone to establish mutualist work, with humanitarian principles. Belief in the truth of the Islamic religion must not be built on insults and abuse of other religions. So that there will be love and mutual assistance between people who are different, as happened in Medina under the command of the Prophet Muhammad. QS. Al-Hujurat: 13 explains the behavior of openness towards differences:

In Mafatih al-Ghaib, ar-Razi explains that human differences in various dimensions, whether in wealth, lineage, ethnicity, position, and so on should not be used as a tool of pride and arrogance to demean others. Because basically all humans come from the same origin, namely Adam and Eve.⁴⁵ Ibn Asyur said an interesting thing about the verse above, when connecting it with the previous verse⁴⁶ which talks about the obligation to maintain ethics in interacting with others. In verse 13, according to Ibn Asyur, humans are commanded to always evaluate themselves rather than judging others.⁴⁷ With this attitude, a person can avoid humiliation and humiliation towards other people of different ethnicity, skin

⁴⁵Fakhruddin ar-Razi, *Mafatih al-Ghaib*, Volume 28... ,113.

⁴⁶Translate QS. Al-Hujurat: 12, " *O you who believe, stay away from most preconceived notions (suspicion), because some of the preconceived notions are sins. And don't find fault with people and don't gossip about each other* "

⁴⁷Al-Thohir Ibn Ashur, *al-Tahrir wa al-Tanwir* , Volume 26, 258.

color, social status, and so on. Self - evaluation gives rise to an attitude of respect for others and openness to differences and diversity.

CONCLUSION

From the description above the following conclusions can be drawn: *First* , the narrative of extremism referred to in this research includes the narrative of Aman Abdurrahman in his book "Tawhid Material Series" and the narrative of the Hizbut Tahrir group which bases its understanding and views on verses of the Koran. The extremism narratives of Aman and Hizbut Tahrir are considered to spread hatred, trigger violence and cause acts of terrorism. *Second* , the form of counter-narrative to Aman and Hizbut Tahrir's extremist views from the perspective of Al-Qur'an interpretation is first, showing the error of the interpretation methodology, namely interpreting the verses of the Koran by ignoring the context and its *asbabun nuzul*. Second, errors in the product of interpretation, namely errors in understanding the terms used to blame and disbelieve other people. The definitions of *taghut*, *satan*, *infidel*, and so on conflict with the definitions used by the commentators. Likewise, the verses of the Koran are considered the basis for establishing the caliphate. Third, Islamic moderation as an alternative narrative presented in this research includes, first, the idea of Islamic moderation in the tafsir books of the ulama, namely their interpretation of the words *al-wasath* and *al-shirat al-mustaqim*. These two words very clearly describe the essence of Islamic moderation. Second, the forms of Islamic moderation in the interpretation of the Qur'an are, moderation in interpretation, moderation in law, moderation in preaching, and moderation in thought. The ideas for all forms of moderation are found in the interpretive books.

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