

The Concept of Islamic Moderation in Indonesia: A Comparative Study in Tafsir An-Nur and Tafsir of the Ministry of Religious Affairs (MORA)

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Abstract

This study aims to discuss Islamic moderation with a comparative study of Tafsir An-nur, and the Ministry of Religious Affairs (MORA). The method used in this study is qualitative with library research methods by looking for sources from written materials. The result of this study is that Islamic moderation is a school of Islamic thought that prioritizes moderate views and attitudes (al-tawassut), fair (al-adl), tolerance (al-tasamuh) not excessive (al-ghulu aw al-ifrat), not narrowing (al-tafrit), prioritizing goodness (al-khairiyah) and balanced (al-tawazun) and proportional (al-i'tidal) in religion. The verses of Islamic moderation both in the tafsir of An-Nur and the Tafsir of the Ministry of Religious Affairs (Kemenag RI) have many similarities in their interpretation. The meaning of ummatan wasatan has the meaning of middle people (moderate), balanced people, and not people who live excessively in religion (extreme). This study examines the concept of Islamic moderation in Indonesia by comparing Tafsir An-Nur and Tafsir of the Ministry of Religion (Kemenag). The novelty of this study lies in its comparative approach to two widely used interpretations in Indonesia, each of which reflects a different perspective in understanding and implementing Islamic moderation values. The originality of this study is realized through an in-depth analysis that reveals the differences and similarities between the two interpretations in the context of moderation, which has not been widely explored in previous studies. The implication of this study is to provide a more comprehensive view of how Islamic moderation can be applied in daily life in Indonesia, as well as to provide recommendations to the government and educational institutions in developing more inclusive teaching materials that align with the spirit of Islamic moderation. The results of this research are expected to strengthen the government's efforts in promoting religious moderation and supporting the creation of a harmonious and tolerant society.

Keywords: Islamic Moderation, Tafsir An-Nur, Ministry of Religion Affairs (MORA), Al-Adl.

INTRODUCTION

Islamic moderation in Indonesia is a concept that prioritizes the values of balance, tolerance, and wisdom in carrying out the teachings of Islam. This concept is very relevant in the midst of a multicultural and multireligious Indonesian society. A comparative study between Tafsir An-Nur and Tafsir of the Ministry of Religion (Kemenag) provides a valuable perspective on how Islamic moderation is interpreted and applied in the Indonesian context. The An-Nur Tafsir, compiled by local scholars, reflects a cultural and contextual approach to moderation, while the Ministry of Religion's Tafsir, compiled by official government agencies, provides more formal and structural guidance. Through this comparison, it is hoped that significant common ground and differences can be found in efforts to build a moderate and inclusive understanding of Islam in Indonesia (Abdullah et al., 2023; Wahyudi et al., 2023).

Although the concept of Islamic moderation has been widely recognized and promoted in Indonesia, several problems and gaps arise in its implementation. One of the main problems is the difference in interpretation and emphasis between the various sources of interpretation used in society. An-Nur's interpretation, for example, often emphasizes cultural and contextual aspects that are close to the daily lives of Muslims in Indonesia. On the other hand, the Tafsir of the Ministry of Religion (Kemenag) tends to be more formal and normative, following official guidelines set by the government (Ningtyas et al., 2023).

This gap causes inconsistency in the understanding and application of Islamic moderation in various regions. On the one hand, more cultural interpretations such as An-Nur can be more easily accepted by local

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communities because of their relevance to the local cultural context. On the other hand, a more normative interpretation such as that from the Ministry of Religion is often expected to become a national standard that unites religious understanding throughout Indonesia (Nurzannah et al., 2023; Syam et al., 2023).

However, these differences also pose challenges, especially in communicating a consistent and widely acceptable message of moderation. Some groups may feel that the cultural approach does not provide enough firm guidance, while others may perceive the formal approach as less flexible and less sensitive to local dynamics. Therefore, further efforts are needed to bridge this gap, by finding ways to integrate the strengths of the two interpretations so that they can support a more inclusive and cohesive Islamic moderation in Indonesia (Maryanto, 2023; Wijianto et al., 2023).

Islam as the religion of rahmatan lil-'alamin has many features that distinguish it from other religions. The main characteristics of Islam are tawassut, ta'addul, and tawazun. These words are different expressions that have almost the same meaning or even have something in common. Therefore, these three terms can be combined into a term called "wasatiyyah" (Aprilianto et al., 2022). The term Wasatiyyah is often referred to as moderate Islam or Islamic moderation. The term was described as modernist, progressive, and reformist. The word Islam which is associated with the words moderate, liberal, fundamental, and extreme is inseparable from various appreciations. There is only "Islam rahmatan lil-'alamin" in Islam itself. However, since it has been called the term moderation or moderation, it needs to be given limits. Indeed, moderation is a balance between beliefs and tolerance, such as having certain beliefs, but still having a balanced tolerance for other beliefs (Robiansyah et al., 2022; Rochmah & Munir, 2023; Romadhona et al., 2023; Royhatudin, 2021).

Today, many ideas about Islam are developing that deviate from Islamic teachings. The tendency of some Muslims to be extreme and strict in understanding the religion (Islam) and its laws. Then try to try to impose this method in the Muslim community. Even in some ways by using violence, and being extreme in religion (Zamimah, 2018). This is because some Muslims misunderstand some aspects of Islamic teachings which result in giving birth to acts contrary to Islam. Even though Islam brought by the Prophet Muhammad brought mercy to the universe because Islam brought revival and renewal to spread to remote parts of the world. It is based on example and the attitude delivered is full of friendliness and high tolerance (Munir & Aquil, 2023; Royhatudin, 2021).

Islamic moderation exists as a new discourse or paradigm toward Islamic understanding that upholds the values of tasamuh, plural, and ukhuwah. Islam promotes the unity and unity of the Ummah, building civilization and humanity (Ahdar, Munirah, and Musyarif, 2022). As explained in several verses of the Qur'an; (QS. Al-Furqan: 67),4 (QS. Al-Qashas: 77), (QS. Al-Baqarah: 256), (QS. Al-Baqarah: 143) and (QS. Al-Maidah: 77). These verses of the Qur'an are a form of legitimacy that Muslims are commanded to be moderate (Mahmudhassan et al., 2023; Muhtar Arifin Sholeh et al., 2023; Tamami et al., 2023; Wiranto et al., 2023).

The Qur'an not only regulates humans in terms of personal life but also regulates human life socially. Therefore, according to Shihab the presence of the Quran has a purpose. Among its goals is to form a human being who is the arbiter of the people, that is, who always invites goodness and prevents all forms of evil (Ali Ashar, 2023). Ummatan wasatan can also mean a harmonious, harmonious, and balanced human being. That is the form of ideal society referred to by the Qur'an (Emmanuel et al., 2023; Rauf, 2019).

In reality, the effort to prove the balance of human life through understanding the meaning of the ummatan wasatan seems to require special attention, especially in the case of building and guiding to understand the facts of life from the perspective of the Quran. Ummatan wasatan in its interpretation is related to hablu min Allah (relationship between servant and Allah) and hablu minannas (relationship between others) to get a complete understanding. The concepts brought by the Qur'an are always relevant to the problems faced by people, as well as offer solutions to these problems, whenever and wherever they are (Fazal & Saleh, 2022).

The frequently used Qur'anic postulate regarding Islamic moderation is Sura Al-Baqarah/2:143:

Meaning: Similarly, we have made you (Muslims) a middle people so that you may be witnesses to (deeds) of men and that the Messenger (Prophet Muhammad) may be witnesses to (deeds) of you. And we did not establish the Qibla to be your Qibla (now), but that we might know who followed the Messenger and who

turned away. Indeed, it is very hard, except for those who have been instructed by Allah, and Allah will not waste your faith. Verily, Allah is merciful towards man".

The verse states that Muslims are the ummatan of the will of the people who receive guidance from Allah Almighty so that they become a just and elect people and will bear witness to the disobedience of the infidels. Muslims must always uphold justice, and truth, defend their right, and eliminate vanity. They are in all matters of life among those who attach importance to material things in their lives and those who attach importance to ukhrawi only (Ghani, 2023; Hasan & Hussein, 2023; Juwita & Mustafa, 2023; Kurnia Putra et al., 2023; Mainiyo & Sule, 2023).

Departing from the background of the above problem. Researchers are interested in raising this research with the title "Islamic Moderation in the Qur'an (Comparative Study Between Tafsir An-Nuur and the Ministry of Religious Affairs of the Republic of Indonesia)". This study seeks to examine how the interpretation of Muhammad Hasbi Ash-Shiddieqy and the Indonesian Ministry of Religion Team regarding the verses of Islamic moderation, as well as the differences and similarities between the interpretations of the two (Alauddin et al., 2024; Bernardlouwens, Rezaul Islam, Muthoifin, 2024; Macsudov et al., 2024a; Muflikha et al., 2023; Qolbi et al., 2024).

METHOD

This research uses qualitative methods (Abdussamad, 2021). Because the object of research is literature, it can also be called library research. Collect data from primary and secondary sources, then the data and information obtained are analyzed and processed to obtain research conclusions which are finally outlined in the form of written reports (Fadli, 2021). Data sources in this study consist of primary data sources and secondary data. The primary data sources are the book of Tafsir Al-Qur'anul Majid An-Nuur by Teungku Muhammad Hasbi Ash-Shiddieqy and the book of Tafsir Al-Quran and Tafsir by the Ministry of Religion of the Republic of Indonesia. Secondary sources are books or other research results related to the problem to be discussed in this study and also published publication journals. The verses that will be studied in this study include; 1) Surah al-Baqarah: 143 (On Ummatan Wasatan), 2) Surah al-Maidah: 77 (On the Prohibition of Exaggeration in Religion), 3) Surah al-Furqon: 67 (On the Prohibition of Right and Left Extremes), 4) Surah al-Nahl: 90 (On Justice), 5) Surah al-Qashah: 77 (On Balance), 6) Surah al-Baqarah: Verse 256 (On Tolerance) (Agustin & Amelia, 2023; Lingga et al., 2023; Rahim & Alqahoom, 2023; Salsabila et al., 2023).

This research, which uses a qualitative approach, is used to explore in depth how the concept of Islamic moderation is interpreted and applied in Tafsir An-Nur and Tafsir of the Ministry of Religion (Kemenag). The qualitative approach was chosen because it allows the researcher to understand the meaning, perspective, and context underlying the interpretation of the two interpretations (Faridti et al., 2024). The research method used includes the following stages:

Literature Studies: Researchers will collect and review relevant literature, including books, journal articles, and official documents that discuss Islamic moderation, Tafsir An-Nur, and Tafsir of the Ministry of Religion. The goal is to understand the theoretical framework and historical context of both interpretations and the concept of Islamic moderation in general (Nursoleha et al., 2024).

Document Analysis: The researcher will conduct an in-depth analysis of the text of Tafsir An-Nur and Tafsir of the Ministry of Religion. This analysis will focus on how the two interpretations interpret the concept of Islamic moderation, by highlighting the main themes, keywords, and interpretive approaches used. Methods of text analysis, such as content analysis and thematic analysis, will be used to identify similarities and differences between the two interpretations (Jabbar, Achour, Geraldine, et al., 2024).

In-Depth Interview: The researcher will conduct in-depth interviews with interpretation experts, scholars, and academics who have knowledge about Tafsir An-Nur and Tafsir of the Ministry of Religion. This interview aims to gain further insight into the background, objectives, and methods used in the preparation of the two interpretations. The interview questions will be designed to reveal the views of experts on the role of moderation in both interpretations and how these interpretations are accepted by the public (Santika et al.,

2024).

Participatory Observation: The researcher will observe religious activities, seminars, or discussions that discuss Tafsir An-Nur and Tafsir of the Ministry of Religion. This observation aims to see how the concept of Islamic moderation from these two interpretations is applied in practice by Muslims in Indonesia. Participatory observation allows researchers to obtain more contextual and in-depth data on the reception and influence of both interpretations in daily life (Amri et al., 2024).

Data Triangulation: To ensure the validity and reliability of the data, researchers will triangulation by comparing findings from various data sources, such as the results of document analysis, interviews, and observations. This triangulation is important to provide a more comprehensive and accurate picture of the interpretation of Islamic moderation in the Tafsir An-Nur and the Tafsir of the Ministry of Religion (Jaafar et al., 2024).

With this qualitative research method, it is hoped that a deep and holistic understanding of how Islamic moderation is interpreted and applied in the two main interpretations in Indonesia, as well as how these two interpretations contribute to shaping moderate and inclusive religious practices (Hamidu et al., 2024).

RESULT AND DISCUSSION

The Concept of Islamic Moderation

The word moderation comes from the Latin moderation which means (not excessive and not lacking). The word implies self-control from a very strong attitude and a lack of attitude (Romadoni, 2022). In the most important Indonesian dictionary, the word moderation contains two meanings, namely 1. reduce hardness and 2. Avoiding extremes, the word moderate always means avoiding extreme behaviour and falling into the middle range (DEPDIKBUD, 2005; Kelkusa et al., 2023; Nursoleha et al., 2024; Santika et al., 2024; Syam et al., 2023).

The word moderation in Arabic is known as al-wasathiyah meaning "something best" (Rosyid et al., 2022). According to Lukman Hakim Saifuddin, people who are wasathiyah or moderate are people who behave normally, moderately, and not extremely. He added that the word moderation is often used in English to mean average, core, standard, or inconsistency. In general, moderation means prioritizing a balance of beliefs, morals, and ethics, both in dealing with others as individuals and in dealing with state institutions. From this understanding, it can be understood that moderation is in the middle position and does not tend to certain groups. Moderation can also be interpreted as an attitude that is proportionate or does not fall into excessive extremism (Begum, 2024; Jabbar, Achour, Alauddin, et al., 2024; Nurzannah et al., 2023; Romadoni, 2022; Tattaqillah et al., 2024).

Wasatiyah is an Islamic teaching that shows its people to be fair, balanced, tolerant, and proportional, in all aspects of life. They are followers of the Prophet Muhammad who are always wasath (balanced) in everything, not beyond limits, and not careless in religious and world affairs. Muslims will be the enforcers of justice and witnesses to all mankind (Rosyid et al., 2022). Wasatiyah Islam is not a new *ijtihad* or new teachings that appear in this era or era but has existed since the time of the Prophet Muhammad SAW because he did teach moral values that have wasatiyah value. Among the forms of wasatiyah such as; fairness, balance, tolerance, etc (Arif, 2020; Emmanuel et al., 2023; Irmis et al., 2023; Raharja, 2023; Yaumil et al., 2023).

Yusuf Al-Qaradawi defined the term wasatiyah or moderation with balance, mid. Interpreting the meaning of justice is like between two different and conflicting poles, there is no dominating pole to influence, so that one pole does not take away the rights of the other pole. Among these examples of conflicting poles are; between the spiritual and the material, between the individualistic and the collective, between idealism and pragmatism, between constant and flexibility, and so on (Jannah, 2022).

The Indonesian Ulema Council (MUI) in 2015 through the IX MUI National Consultation in Surabaya which was previously at the Islamic Congress 8-11 February 2015 in Yogyakarta, when the author was also a participant of the munas, formulated that the Indonesian Ulema Council is an organization that follows *manhaj wasatiyah* as a paradigm of service by concluding that the wasatiyah in question is "Islam that takes the middle path (*tawassut*), balanced (*tawazun*), upright and firm (*i'tidal*), tolerant (*tasamuh*), egalitarian (*musawah*), prioritizing deliberation (*shura*), having a reform spirit (*Islah*), prioritizing priorities (*aulawiyat*), dynamic and

innovative (tataw wur wa ibtikar) and civilized (tahadhur) (Hidayat & Ghani, 2023; Iqbal et al., 2023; Mahmud, 2024; Pajarianto, 2023).

Therefore, it can be concluded that Islamic moderation is a religious attitude that takes the middle way. This religious attitude does not tolerate violence in fighting for Islamic ideals. Islam chooses the path of peace, tolerance, respect plurality, and bringer of peace (mercy) for all nature.

Islamic moderation by the mission of rahmatan lil-'alamin, requires an attitude of nonviolence among the people. Different attitudes should be the dynamics of social life that is part of civil society. The existence of Islamic moderation is enough to be the guardian and guardian of Islamic coherence brought by the Prophet Muhammad (PBUH). To restore the true image of Islam, moderation is needed so that others can hear the truth of Islamic teachings that rahmatan lil-'alamin (Handayani, 2024).

A Brief History of Tafsir of the Ministry of Religious Affairs (MORA) The Qur'an and its Tafsir in 2011 and the Method and Style of Tafsir al-Quran and its Tafsir

Initially, to present the Qur'an and its Tafsir, the Minister of Religious Affairs 1972 formed a drafting team called the Organizing Council for the Interpretation of the Qur'an chaired by Prof. R.H.A. Soenarjo, S.H. with KMA No. 90 of 1972, then refined with KMA No. 8 of 1973 with team leader Prof. H. Bustami A. Gani and further refined with KMA No. 30 of 1980 with team leader Prof. K.H. Ibrahim Hosen.

The composition of the interpretation team is as follows: Chairman: 1. Prof. K.H. Ibrahim Husein, love my life. Vice Chairman 2. K.H. Syukri Ghazali Secretary 3. R.H. Hoesein Thoib. Members: 1. Prof. H. Bustami A. Gani 2. Prof. Dr. K.H. Muchtar Yahya 3. Drs. Kamal Muchtar 4. Prof. K.H. Anwar Musaddad 5. K.H. Sapari 6. Prof. K.H.M. Salim Fachri. 7. K.H. Muchtar Lutfi El Anshari 8. Dr. J.S. Badudu 9. H.M. Amin Nashir 10. H. A. Aziz Darmawijaya 11. K.H.M. Nur Asjik, MA 12. K.H.A. Razak.

The completion of the interpretation of the Qur'an as a whole is felt necessary, according to the development of language, community dynamics, and science and technology (IPTEK) which has progressed rapidly when compared to when the tafsir was first published, about almost 30 years ago. To provide for the needs of the community in the field of understanding the Holy Qur'an, the Ministry of Religious Affairs made efforts to improve the interpretation of the Qur'an that is comprehensive. The activity began with the Working Conference of Qur'an Scholars on 28 to 30 April 2003 which resulted in recommendations for the need to improve the Qur'an and Tafsir of the Ministry of Religious Affairs and formulate guidelines for perfecting tafsir, which then became a reference for the work of the interpretation team in carrying out its tasks, including the completion schedule (Ahmad & Fikri R, 2021; Karofi, 2024; Rusli & Khullatil Mardiyah, 2023).

As a follow-up to the Muker Ulama Al-Qur'an, the Minister of Religious Affairs has formed a team with the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 280 of 2003, and then there is the participation of LIPI whose arrangement is as follows: Steering Board: 1. Prof. Dr. H.M. Atho Mudzhar 2. Prof. H. Fadhal AE. Bafadal, M.Sc. Chief: 1. Dr. H. Ahsin Sakho Muhammad, M.A. Vice Chief: 2. Prof. K.H. Ali Mustafa Yaqub, M.A. Secretary 3. Drs. H. Muhammad Shohib, M.A. Members: 1. Prof. Dr. H. Rif'at Syauci Nawawi, M.A 2. Prof. Dr. H. Salman Harun 3. Dr. Hj. Faizah Ali Sibromalisi 4. Dr. H. Muslih Abdul Karim 5. Dr. H. Ali Audah 6. Dr. Muhammad Hisyam 7. Prof. Dr. Hj. Huzaimah T. Yanggo, MA 8. Prof. Dr. H.M. Salim Umar, M.A. 9. Prof. Dr. H. Hamdani Anwar, MA 10. Drs. H. Sibli Sardjaja, LML 11. Drs. H. Mazmur Sya'roni 12. Drs. H.M. Syatibi AH. Secretariat Staff: 1. Drs. H. Rosehan Anwar, APU 2. Abdul Azz Sidqi, M.Ag 3. Jonni Syatri, S.Ag 4. Muhammad Musadad, S.TH.I (Said & Ferdiani, 2022).

This interpretation of the Ministry of Religious Affairs of the Republic of Indonesia uses the tahlili method. Although on the other hand also this interpretation uses the maudhu'i method. Even if it is simple, namely by giving certain themes to the letter discussed (Amnesty, 2021). The style of Tafsir al-Quran and tafsir (enhanced edition) of the work of the Ministry of Religious Affairs of the Republic of Indonesia also has several patterns, including: First, the style of Sunni interpretation, which is a tafsir that uses the basics or principles of ahlus sunnah wal jamaah. Second, linguistic style (lughawi), because each verse is often displayed vocabulary with

various derivations and repetitions in the Qur'an. Third, Patterned law (ahkam). Related to his interpretation of legal verses. Fourth, the style of tafsir ilmi, or interpretation of nuanced science and technology that is currently underway, also suggests to scientists that the Qur'an goes hand in hand and even spurs technological progress. In this case, the kauniyah verses were carried out by a team from the Indonesian scientific institute. Fifth, by ending each discussion of the group of verses with a conclusion pointer, this interpretation is also hida'i style by displaying clues that can be taken from the interpretation of the verse (Fibrianto et al., 2023; Igisani, 2018; Kafindi et al., 2021; Rusli & Khullatil Mardiyah, 2023; Sugiyanto et al., 2020).

Author's Biography and Background of Tafsir An-Nur Writing and Method and Style of Tafsir An-Nur

Muhammad Hasbi ash-Shiddieqy was born on March 10, 1904, A.D. / 1321 H in Lhokseumawe, North Aceh, and died in Jakarta in 1975 A.D. In 1912 A.D., Hasbi was recorded as a student at Tengku Chik di Piyeung dayah to explore Arabic grammar, especially studying Nahwu and Sharaf. Then in 1920 AD, by Tengku Chik Hasan, Hasbi was given a shahadah (a kind of diploma) due to which he had the right to open his dayah. After obtaining a diploma and being authorized to open his dayah, Hasbi, who was about 21 years old at the time and married, opened a dayah in Buloh Beureugang with the help of a local hulubalang. Then in 1926 A.D., together with al-Kalali, Hasbi went to Surabaya to study at Madrasah Muallimin al-Islah wa al-Irsyad. Hasbi concentrated himself in the study of Arabic (Macsudov et al., 2024b; Rahmat, 2024; Srifyan & Afiyah, 2024).

Then in the 1928s, Hasbi was able to lead the al-Irsyad school in Loksueumawe, besides that Hasbi actively carried out da'wah in Aceh to develop reform understanding. Two years later Hasbi was appointed as the principal of al-Huda Kruengmane school, North Aceh, while teaching at HIS (Holandsch Inlandsche School, elementary level) and Mulo (Meer Uitgebreed Lager Onderwijs, junior high school level) Muhammadiyah. He further proved his career as an educator as director of Darul Mu'alimin Muhammadiyah in Kutaraja (now Banda Aceh) in 1940-1942. During the Japanese era, Hasbi was appointed as a member of the highest religious court in Aceh. Hasbi's career in politics began in 1930 when he was appointed chairman of the North Aceh branch of Jong Islamieten Bond in Lhokseumawe. In 1955, Hasbi sat as a constituent member, but then his career in politics was not continued, Hasbi was more inclined to education and religious science. In 1958, Hasbi became an envoy from Indonesia at an International Islamic seminar in Lahore (Pakistan) (Abdoulaye et al., 2023; Ridha et al., 2023; Saiin & Karuok, 2022).

In 1951, Hasbi, who was 47 years old at the time, was invited to participate in building a university, PTKIN in Yogyakarta. Then in 1960 A.D., Hasbi was promoted as a professor with an inaugural speech entitled Islamic Sharia Answering the Challenges of the Times on 2 Rabiul Awal 1381 H / 1961 A.D. Then in 1961 A.D.-1971 A.D., Hasbi served as rector of al-Irshad University, Surakarta, besides that Hasbi held the same position at Cokroaminoto University. Since 1964 A.D., Hasbi has taught at Universitas Islam Indonesia (UII), Yogyakarta. From 1967 A.D., until his death on December 19, 1975 A.D., Hasbi was still actively teaching as well as being Dean of the Sharia Faculty of Sultan Agung Islamic University (Unissula), Semarang (Igisani, 2018).

Tafsir al-Qur'anul Majid an-Nur which in later developments is more familiarly referred to as tafsir an-Nur is a book of tafsir compiled and written by Hasbi ash-Shiddieqy for approximately nine years, namely from 1952 to 1961 AD in Yogyakarta. The first printing of the first edition, published by CV Bulan Bintang Jakarta in 1956 as many as 30 volumes, each containing one juz al-Qur'an. This edition lasted until 1995 A.D. In addition to writing the book of Tafsir an nur, Hasbi ash-Shiddieqy also wrote many other works such as Fundamentals of Islamic Ideology (1953), Philosophy of Islamic Law (1975), Islamic Ideology and Qaedah Government (1950), Law of war in Islam (1967), Law between groups in Islamic jurisprudence (1971), Field of the struggle for Islamic women (1952), Ichtisar guidance zakah and fithrah (1958) and many other works totaling 50 books, even other sources say 72 books (Jamaluddin, 2024; Kurniawan & Anggraeni, 2024; Qolbi et al., 2024; Susanto et al., 2023).

The method pursued by Hasbi in interpreting the Qur'an can be categorized as a global method (ijmali). This category is because Hasbi interprets verses globally. It can be seen when Hasbi interprets the verses of the Qur'an but does not explain them in detail. The explanatory patterns are also short, and simple and only reveal the general meaning of a verse. The style of Tafsir an-Nur itself is extracted from several previous Tafsir books.

If traced back clearly Hasbi's tafsir an-Nur shows the color of fiqh or Islamic law which is quite clear. As evidenced by the wide interpretation of verses related to law or fiqh matters. This is understandable considering Hasbi himself has a Sharia academic background. So the style of interpretation in tafsir an-Nur is the style of tafsir fiqh. Although this interpretation is dominated by the style of fiqh, it does not negate other patterns such as the style of Adabi al-Ijtima'i. As Hasbi mentioned in his tafsir muqaddimah he wanted to make the language of tafsir an-Nur easily understood and accepted by the community. So that as much as possible the community can understand the content of the Qur'an (Wahid, 2019).

Interpretation of Hasbi Ash-Shiddieqy and The Ministry of Religion of The Republic of Indonesia on The Verses of Islamic Moderation.

Surah al-Baqarah verse 143 (About Ummatan Wasatan)

And so, we have made you (Muslims) "middle people" so that you may be witnesses to human (deeds) and that the Messenger (Muhammad) may be a witness to your (deeds). We did not make the Qibla that you (formerly) worshipped, but that We might know who followed the Apostle and who turned back. Indeed, it is very hard, except for those who have been instructed by Allah. And God will not waste your faith. Truly, Allah is Most Merciful, Most Merciful to man (Musa & Ali, 2024).

Hasbi Ash-Shiddieqy argues, that the meaning of ummatan wasatan in this verse is the elect. The elects are the best and just people, balanced (moderate) people, not including those who live excessively in religion (extreme) and also not including those who are too lacking in fulfilling their religious obligations. Ash-Shiddieqy sets a precedent for explaining how the position of 'ummatan wasathan' is. Before Islam, mankind was divided into two groups. First, the Maddiyun (materialists) are only concerned with worldliness (material), as are the Jews and polytheists. Second, the Ruhaniyun (Spiritualists) adhere too much to psychological customs alone, and abandon impunity and pleasure, such as Christians, Shaibah, and idolatrous Hindus (Shiddieqy, 2000b).

As for the Tafsir of the Ministry of Religious Affairs (Kemenag RI) about the verse that Muslims are ummatan wasatan ummahan people who get guidance from Allah swt so that they become a just and elect people and will be witnesses to the disobedience of infidels. Muslims must always uphold justice and truth defend their right and eliminate vanity. They are in all matters of life among those who attach importance to material things in their lives and those who attach importance to ukhrawi only. Thus, Muslims become just and elected witnesses to those who rely on materiality, who forget divine rights, and who tend to satisfy lust. They also bear witness to those who are excessive in religious matters and thus detach themselves from all bodily pleasures by refraining from normal life. Muslims bear witness to them all, because of their just and chosen nature and in carrying out their daily lives always take the middle way. Similarly, the Holy Prophetsa became a witness to his people, that his people were as good as the people who were created to instruct humans with amar makruf and nahi munkar (RI, 2011).

From the two interpretations above, there is an aspect of similarity in meaning. Between Tafsir an-Nur and the Ministry of Religious Affairs of the Republic of Indonesia, both interpret lafadz wasath, namely with the elect. The elect are the most kind and just people, balanced people, and always take the middle (moderate) way. In addition, there are several aspects or characteristics, namely the balance aspect. The examples mentioned in the above interpretation are in the physical and spiritual aspects that must be balanced, right and mind, as well as in the aspects of emotion/heart and mind as well as in aspects of the world and the hereafter. With this view, man will become a referee, a moderate, a mediator, a witness in the life of the world and the hereafter (An, 2023; Mahmudhassan et al., 2023; Wicagsono et al., 2023).

Surah al-Baqarah verse 256 (About Tolerance)

There is no compulsion (to adhere to) religion (Islam) there is a clear (difference) between the right way and the false way. Whoever disobeys Tagut and has faith in Allah, then indeed, has clung (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.

Hasbi Ash-Shiddieqy explains in this verse, that there should be no coercion and acts of violence to enter into

religion. Faith is submissive and khudu' (obedient). Achieve this cannot be done by coercion and pressure, but must be done with reasons and explanations that are corroborating (can be convincing). Faith is a matter of the heart. No one can master the human heart. This is the basis of religious freedom. In this case, it is pointed out, that religion is based on the satisfaction of reason and soul (Shiddieqy, 2000b).

According to the Tafsir of the Ministry of Religion (Kemenag RI), it is explained that there is no compulsion to profess Islam. We must convey the religion of Allah to the people in a good and wise manner, and with reasonable counsel so that they enter Islam with their consciousness and will. When we have delivered to them in such a way, but they do not have faith, it is not our business, but God's affairs. We can't force them. In another verse (Yunus/10:99) God says, "Do you want to force them into becoming believers?". With the advent of Islam, the true path was visible and distinguishable from the false path. Then there must be no compulsion to believe. Faith is confidence in the heartstrings and no one can force one's heart to believe something if he is not willing.

Do not force anyone to convert to Islam, because the evidence and postulates of the truth of Islam are so clear that there is no need to coerce them to embrace them. Because faith is based on awareness and willingness, argument and evidence, there is no point in any form of coercion. It is clear which way of truth and which way of immorality, the way of truth and the way of happiness are known, error and falsehood are clear. Islam is the way of truth while apart from Islam it is the path of heresy. So, everyone has the freedom to believe or be an infidel (RI, 2011).

From the two interpretations above, there is an aspect of similarity in meaning. Tafsir Aan Nur and the Ministry of Religious Affairs of the Republic of Indonesia both agree that there should be no coercion and acts of violence to enter religion. because the evidence and postulates of the truth of Islam are very clear, so there is no need for compulsion to embrace it. Faith is confidence in the heartstrings and no one can force one's heart to believe something if he is not willing. This is the basis of religious freedom.

Surah Al-Maidah verse 77 (About the Prohibition of Excessiveness in Religion)

Say (Muhammad), "O People of the Book! Do not overreact in a way that is not true in your religion. And do not follow the desires of those who have been lost before, and they have strayed from the straight path."

Hasbi Ash-Shiddieqy explains this verse in his tafsir; "Say, O Muhammad: Do not go beyond the limits of Isa and do not go too far from the limit.". The Jews insulted Isa and his mother too much, while the Christians praised and deified him too much. Do not follow the passions or passions of those who have gone astray and have misled most people. They have indeed strayed from the straight path because they have abandoned the Shari'a and followed their passions (Shiddieqy, 2000).

The Tafsir of the Ministry of Religious Affairs (Kemenag RI) revealed that in this verse Allah forbids People of the Book who at the time of the Prophet Muhammad acted outrageously in religion as their ancestors used to. Then forbid them to follow the cause that led their ancestors to heresy to mislead others from the path of truth (Islamic teachings). They abandon Sharia law and follow bad passions. So, by this verse, it can be concluded that the People of the Book are: a. People went astray from time immemorial because they followed lust in religious affairs, made heresies, legalized the haram, and abandoned the sunnah of the Prophet. b. Others become heretics, because they after heresy try to mislead others, expanding the heresy perpetrated by their pastors. c. People who turn away from the religion of Islam, constantly in error, mean that they have transgressed, committed heresy, and deviated from the right faith (Kementerian Agama, 2011).

From these two interpretations in interpreting the meaning of the people of the book have different interpretations of the verse above. Tafsir an-Nur interprets the people of the book as Christians and Jews. While the Tafsir of the Ministry of Religious Affairs (Kemenag RI) in interpreting the meaning of the book experts, namely a. People went astray from time immemorial because they followed lust in religious affairs, made heresies, legalized the haram, and abandoned the sunnah of the Prophet. b. Others become heretics, because they after heresy try to mislead others, expanding the heresy perpetrated by their pastors. c. People who turn away from the religion of Islam, constantly in error, mean that they have transgressed, committed heresy, and deviated from the right faith.

Surah al-Furqon verse 67 (Ban on the Far Right and Left)

“And (including servants of God Almighty) those who, when inflicting (property), they are not excessive, and not (also) miserly, between the two reasonably.”

Hasbi Ash-Shiddieqy explained this verse in his tafseer that the true believer of Allah will not go beyond the limit in spending his wealth nor miserly towards himself or the family. They spend their living equally, neither exceeding the limit nor very less than the limit. This is the basis of frugality advocated by the Qur'an (Shiddieqy, 2000).

In the Tafsir of the Ministry of Religious Affairs (Kemenag RI) Allah swt that the good nature of believers is that they in spending wealth are neither wasteful nor miserly, but still maintain a balance between the two bad qualities. Extravagant nature will inevitably bring destruction of property and damage to society. A person who is extravagant even though his personal and family needs have been met by living luxuriously, will still squander his wealth on other pleasures, such as gambling, playing women, drinking, and so on. In doing so, they damage themselves and the surrounding society. The wealth entrusted by God to him must be maintained as well as possible so that it can benefit himself, his family, and society (Agama, 2011).

Miserliness and filial nature will also lead to loss and damage. A filial person always tries to accumulate wealth even though he lives as a poor man and he does not want to spend his money for the benefit of society. If it is for the benefit of himself and his family, he feels reluctant to spend money, especially for the benefit of others. Thus, the wealth will be heaped on one or a few greedy and greedy human beings. Such is the nature of the believer in spending his wealth. He is neither extravagant nor miserly and tortures himself for accumulating wealth. It is the balance between these two kinds of despicable qualities that is always maintained and maintained. If he is rich, he can help his people according to his wealth, and if he is poor, he can master his passions by living simply.

From the two interpretations above, there is an aspect of similarity in meaning. The Tafsir of the Ministry of Religious Affairs (Kemenag RI) and an-nur both tell humans to apply balance in matters of property. Among them is the aspect of spending property, don't be extravagant because it will make difficulties in the future, and don't be miserly because it's a despicable act and will get the rewards of the world and the hereafter. With this view, it can be understood that a good way to spend wealth is in a frugal, decent, and reasonable way, not too filial and not too wasteful.

Surat al-Nahl verse 90 (About Justice)

Verily Allah commands (you) to do justice and do good, to give help to relatives, and He forbids (to do) evil deeds, evil, and enmity. He teaches you so that you can learn lessons.

Hasbi Ash-Shiddieqy explained about this verse, that Allah SWT commands people to be just and insaf, to keep the balance going, not to overstep, and not to reduce it. Furthermore, Allah SWT commands people to do Ihsan and do good to His creatures. The highest position of courtesy is to do courtesy of those who do bad to us. The Prophet PBUH commanded us to do courtesy. Then God's command to give what is needed to relatives is such as connecting the ropes to relatives and encouraging us to give alms for them. Allah prevents man from all that is evil, whether in word or deed, such as adultery and others that are reproached and hated by religion. All actions that are not justified by reason, such as killing and being arrogant. All acts of tyranny and depriving people of their rights. Allah tells you to do justice, to do mercy, and to give help to relatives. In addition, Allah prevents you from committing cruelty, munkar, and tyranny. The goal is that you learn with the commandment, and then you practice what brings the pleasure of Allah and brings good in the world and the hereafter (Shiddieqy, 2000).

According to the Tafsir of the Ministry of Religious Affairs (Kemenag RI), this verse is interpreted to mean that Allah Almighty commands Muslims to do justice in all aspects of life and carry out the commandments of the Qur'an, and do ihsan (virtue). Fair means bringing about equality and balance between rights and obligations. Human rights should not be diminished due to obligations. The rights of everyone must be given

as appropriate. Allah (swt) commands also to do *ihsan* such as repaying the kindness of others with a better / greater good or forgiving others. The highest position of *Ihsan* is to do good to those who wrong us. Then Allah (swt) commands also in this verse to give alms to relatives for their needs. Alms to relatives are included in the confession of doing justice and *al-ihsan*. Then this verse, Allah swt commands three things to do, which are to do justice, *al-courtesy*, and strengthen brotherhood. Allah also forbids three things, which are vile, disobedience, and hostility. It is a lesson to the people that will lead them to the happiness of this world and the Hereafter, so they should practice it. The Qur'an and its Tafsir (Perfected Edition) (Departemen Agama RI, 2011).

From the two interpretations above there is an aspect of the similarity of meaning. Between the interpretation of the Tafsir the Ministry of Religious Affairs (Kemenag RI) and An-nur together telling people to be fair means creating equality and balance between rights and obligations. Doing courtesy to those who are hurt because it's the highest position. Then in this verse, Allah swt commands three things to do, which are to do justice, *al-courtesy*, and strengthen brotherhood. Allah also forbids three things, which are vile, disobedience, and hostility. It is a lesson to the people that will lead them to the happiness of this world and the Hereafter, so they should practice it.

Surat al Qashas verse 77 (About Balance)

And seek (reward) the land of the hereafter with what Allah has bestowed upon you, but do not forget your part in the world and do good (to others) as God has done good to you, and do no mischief on earth. Indeed, God does not like people who do mischief.

Hasbi Ash-Shiddieqy explains this verse in his tafsir, that Allah Almighty tells you not to be glad, arrogant, and arrogant. Because, the world is an item that will disappear and is like a borrowed item that will be returned to its owner, namely God. Therefore, use what Allah has given in deeds of obedience and draw closer to Him which will result in the reward of the world and the reward of the hereafter. Do not abstain from the pleasures of the world, whether it is food, drink, clothing, or shelter. Because you have some obligations to yourself and have some obligations to your family. The middle way to living on earth is to give back to the world as if we would live a century and do charity for the hereafter as if we were going to die tomorrow.

Religion does not want us to avoid all the delicacies of the world and live with the help of others. But religion requires us to work and be empowered to acquire wealth lawfully. When we have acquired property, let us pay God's right, and let us not forget our part in the world. Do mercy to God's creatures, as Allah has done mercy to you by giving various kinds of favours. Therefore, help God's creatures with your possessions and influences, and face them with a clear face and associate them in a good way. Do not use your wealth and your splendour to cause unrest among the people. Follow our advice, his people told Qarun, for Allah does not glorify those who make mistakes. Let alone distance yourself from Him (Shiddieqy, 2000).

According to the Tafsir of the Ministry of Religious Affairs (Kemenag RI) In this verse, Allah explains four kinds of advice and instructions addressed to Karun by his people. One who practices that advice and guidance will prosper in this world and hereafter.

A person endowed by Allah with abundant wealth, a heaped treasury of wealth, and many blessings, let him take advantage of the way of Allah, obey and obey His commandments, and draw near to Him to obtain the greatest reward possible in this world and hereafter.

Everyone is welcome not to abandon altogether the pleasures of the world in the form of food, drink, clothing, and other pleasures as long as they do not contradict the teachings outlined by God. Both God, self, and family, have rights over a person that must be exercised.

Everyone should do good as God does good to him, such as helping people in need, connecting the cord, and so on.

Everyone is forbidden to do mischief on earth and to do evil to his fellow creatures because God does not like those who do mischief (Agama, 2011).

These two interpretations in interpreting world life have different interpretations of the above verse. Tafsir an-nur interprets not to abstain from the pleasures of the world, whether regarding food, drink, clothing, or shelter but do not forget the rights and obligations that must be done. While in the Tafsir the Ministry of Religious Affairs (Kemenag RI) interprets world life, namely Everyone is welcome not to leave at all the pleasures of the world in the form of food, drink, and clothing but do not forget the rights and obligations.

Table 1. Comparative of Tafsir A Nur and Kemenag Ri in Islamic Moderation Verses in Al-Qur'an

No	Topic	Verse	Tafsir An-Nur	Tafsir Ministry of Religious Affairs (Kemenag RI)
1	Ummatan Wasatan	QS Al Baqarah verse 143	<ol style="list-style-type: none"> 1. The kindest and fairest people 2. A balanced (moderate) people, 3. Not people who live excessively in religion (extreme) 4. Not a group of people who are too lacking in fulfilling their religious obligations. 	<ol style="list-style-type: none"> 1. Ummatan wasatan umatun people who get guidance from Allah SWT 2. Defend the Right and Eliminate the False
2	Tolerance	QS Al Baqarah verse 256	<ol style="list-style-type: none"> 1. There should be no coercion or violent acts to enter into religion. 2. Faith is submissive and khudhu' (obedience), to achieve it cannot be achieved by coercion and pressure, 	<ol style="list-style-type: none"> 1. There is no compulsion to profess Islam. 2. We only must convey the religion of God to man in a good and wise way
3	Prohibition of Excessiveness in Religion	QS Al Maidah verse 77	<ol style="list-style-type: none"> 1. Do not transgress the limits of Isa. 2. The Jews were too insulting to Isa and his mother. 3. Christians worship and deify Isa (Jesus) too much. 4. Do not follow the desires of those who have gone astray and misled most people. 	<ol style="list-style-type: none"> 1. The People of the Book are: <ol style="list-style-type: none"> a. People went astray from time immemorial because they followed lust in religious affairs, made heresies, legalized the haram, and abandoned the sunnah of the Prophet. b. Others become heretics, because they after heresy try to mislead others, expanding the heresy perpetrated by their pastors. c. People who turn away from the religion of Islam, constantly in error, mean that they have transgressed, committed heresy, and deviated from the right faith.
4	Justice	QS An Nahl verse 90	<ol style="list-style-type: none"> 1. The commandment is fair and convertible 2. Keep it in a draw, don't go over the limit, and don't reduce it. 3. Enjoin people to do compassion and do good to His creatures. 4. Give what is necessary to the relatives. 	<ol style="list-style-type: none"> 1. Fair means creating equality and balance between rights and obligations. 2. Order to do courtesy 3. The rights of everyone shall be given as appropriate. 4. Give alms to relatives for their needs.
5	Prohibition of Right and Left Extremists	Al Furqan verse 67	<ol style="list-style-type: none"> 1. Don't Be Miserly 2. Don't wasteful 3. Produce nafqah in a balanced manner 	<ol style="list-style-type: none"> 1. Not extravagant 2. Nor Miserly 3. preserving the balance between the two bad traits

6	Balance	QS Al Qashas verse 77	<ol style="list-style-type: none"> 1. Do not be glad, arrogant, and arrogant because the world is like a borrowed thing that will be returned to its owner, even God. 2. Use what Allah has given in the act of obedience and draw closer to Him which will result in the reward of the world and the reward of the hereafter. 3. Do not abstain from the pleasures of the world, whether regarding food, drink, clothing, or shelter but do not forget the rights and duties that must be done 4. Do not use your wealth and splendour to cause unrest among the people. 	<ol style="list-style-type: none"> 1. Awarded riches should it take advantage in the way of Allah 2. Everyone is welcome not to abandon all the pleasures of the world whether in the form of food, drink, or clothing but do not forget the rights and obligations 3. help people in need, connect ties, etc. 4. Everyone is forbidden to do mischief on earth
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CONCLUSION

Islamic moderation is one of the manhaj or understanding and schools of Islamic thought that put forward moderate views and attitudes. Among these attitudes are moderate (al-tawassut), fair (al-adl), tolerance (al-tasamuh) not excessive (al-ghuluw al-ifrat), not narrowing (al-tafrit), prioritizing goodness (al-khairiyah) and balanced (al-tawazun) and proportional (al-i'tidal). The verses of Islamic moderation both Hasbi Ash-Shiddieqy and the Ministry of Religion of the Republic of Indonesia have many similarities in understanding and interpreting them, such as in understanding the meaning of ummatan wasatan in QS.al-Baqarah: 143, about religious tolerance in QS Al Baqarah Verse 256, about not being filial and miserly in QS.al-Furqon: 67, about justice in QS.al-Nahl: 90. It will remain after examination that there are also some differences in the understanding of the interpretation of the verse. You can see this in the interpretation of verse QS. Al-Maidah verse 77 on the prohibition of exaggeration in religion, where tafsir an-Nur interprets the ahlul Kitab as Jews and Christians. While in the Tafsir of the Ministry of Religious Affairs (Kemenag RI) interprets what is meant by ahlul Kitab as people who have gone astray because they follow lust, people who have gone astray then try to mislead others, people who turn away from Islam continue to persist in that error. Then in Surah QS Al Qashas verse 77 in interpreting the life of the world, where tafsir an nur interprets Do not abstain from the pleasures of the world, whether regarding food, drink, clothing or shelter but do not forget the rights and obligations that must be done While in the Tafsir the Ministry of Religious Affairs (Kemenag RI) interprets world life that is Everyone is welcome not to abandon at all the pleasures of the world either in the form of food, drinks, clothing but do not forget the rights and obligations.

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