

TOWARD AN INTERPRETATION OF THE QUR'AN: BASED ON RELIGIOUS MODERATION USING THE MAQASHID AL-SHARI'AH APPROACH

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ABSTRACT

Interpretation of the meaning of the Qur'an based on religious moderation is an effort to understand the divine word that has been revealed in a balanced, tolerant, and other manner. This article uses the Maqashid Sharia approach as a basis for interpreting the verses of the Qur'an by paying attention to the main objectives of sharia, namely protecting religion, soul, mind, descendants, and property. Through the literature study method, this study shows that an understanding of the Qur'an that is oriented towards maqashid is able to present Islam as a religion that respects human dignity, encourages peace, and rejects extremism. The results of the analysis show that this approach can strengthen an inclusive, rational, and contextual understanding of religion, thereby strengthening social harmony in a diverse society.

Keywords: *Tafsir, Moderasi, Maqashid Syari'ah*

INTRODUCTION

Tafsir is a branch of Islamic jurisprudence that holds a lofty and esteemed position. This is because the subject matter and purpose of tafsir are to uncover the meanings of the Qur'an, which are essential for the Muslim community throughout the ages; without tafsir, they would be unable to comprehend the valuable meanings of the divine teachings contained within the Qur'an.¹

As the pace of change accelerates, understanding Qur'anic exegesis grounded in religious moderation has become increasingly essential for the Muslim community as a form of balanced, tolerant, and contextual religious understanding, enabling Muslims to avoid extremist interpretations—whether from the far right or the far left. Therefore, efforts are needed to foster interfaith dialogue using relevant approaches. One interpretive approach that can be used is the *maqashid al-shari'ah* approach—that is, the interpretation of the Qur'an based on the objectives established by shari'ah, which are universal, humanitarian, and contextual in nature.²

Religious moderation in the interpretation of the Qur'an is an effort undertaken by scholars to promote social harmony and respect for differences, as well as to understand human values. The *maqashid al-shari'ah* approach plays a distinct role in understanding the “ ” of Qur'anic exegesis, as

¹ Abdul Wahab Syakhrani, “PENGERTIAN TAFSIR ILMU AL-QUR'AN” 3, no. 2 (2023): 319–34.

² Abdul Mustaqim, *Tafsir Maqasidi: Metodologi Baru Penafsiran Al-Qur'an* (Jakarta: Prenadamedia Group, 2017).

maqashid al-shari'ah originally focuses on the objectives of Islamic law—such as safeguarding religion, reason, life, lineage, and property. Through this approach, the Qur'anic text can be interpreted more broadly and dynamically, providing an epistemological framework for the meanings contained within the verses of the Qur'an.

In this way, Qur'anic exegesis fosters greater mutual respect and does not incite hatred toward other religions, while also preventing divisions caused by extremist religious interpretations. Therefore, the researcher aims to demonstrate that Islam is a religion of tolerance; this approach invites us to understand the Qur'anic text not merely through a textual or narrow lens, but by discerning the true meaning that can bring benefit, goodness, and peace.

METHOD

This study is a qualitative study in the form of a literature review. The data obtained in this study were gathered from various scholarly works, including books, religious texts, journal articles, and other sources. To analyze this data, this study employs the maqâshid al-shari'ah framework, which focuses on the five fundamental principles of religion: safeguarding religion (hifz ad-dîn), safeguarding life (hifz an-nafs), safeguarding reason (hifz al-aql), safeguarding wealth (hifz al-mâl), and safeguarding lineage (hifz nashl). These five fundamental principles serve as the foundation for understanding religion. Interpreting religion through the maqashid al-sharia approach yields a moderate understanding of religion.

RESULTS AND DISCUSSION

Qur'anic Exegesis

The linguistic definition of tafsir is found in the book **Maqayis al-Lughoh**, which describes it as explaining something and then clarifying it. According to Imam al-Shuyuti, tafsir is the science that explains the revelation (nuzul) of the verses, their circumstances, their stories, the causes behind their revelation, their Makkan and Madinan chronology, their muhkam and mutashabih aspects, what is halal and haram, their promises and warnings, their nasikh and mansukh aspects, their specific and general nature, their absolute and qualified forms, their commands and prohibitions, their parables, and so on.³ The word tafsir is derived from the word “al-fasr,” which was later transformed into the ta'fil form to become “al-tafsir.” The word al-fasr means to uncover something that is hidden. Meanwhile, al-tafsir means to uncover the meaning or intent behind difficult wording or to extract the meaning contained within the verses of the Qur'an. According to al-Raghib al-Ashfahaniy, the words “al-fasr”

³ Muaddyl Akhyar, Zulheidi, and Duski Samad, “An Analytical Study of Qur'anic Exegesis and Its Relevance to Islamic Education” 10, no. 1 (2024): 38–57.

and “al-safr” are two terms whose meanings and pronunciations are closely related: . The word “al-faṣr” conveys the meaning of “revealing,” whereas “al-safr” denotes something that is clearly visible to the eye. Thus, the definition of *tafsir* is to explain the meaning of words that are difficult for the listener to understand by providing a clarification that makes the intended meaning clearer, whether by presenting an explanation that contains guidance through the path of dalalah⁴

From the above explanation, it can be concluded that the definition of tafsir, in technical terms, is the science of explaining or interpreting the phrases found in the Qur'an so that the meanings and wisdom contained within the Qur'an can be understood.

The science of Qur'anic exegesis is the key to understanding the divine message contained in the Holy Qur'an. The Qur'an serves as the primary foundation of Islamic teachings and is an invaluable guide for life. However, understanding the text of the Qur'an sometimes requires a deeper understanding of the verses. Therefore, the science of Qur'anic exegesis is necessary as a discipline that leads to a deeper understanding.⁵

Classification of Exegesis by Method

There are four classifications of exegesis based on method: tahlili, ijmalī, muqaran, and maudhu'i.⁶

1. The tahlili method is an exegetical approach that involves analyzing Quranic verses from various angles and in terms of their meanings. This means interpreting verse by verse and surah by surah in accordance with the order in the mushaf. The advantage of the tahlili method is that it accommodates various opinions and has a broad scope, thereby providing comprehensive information on historical, social, and linguistic contexts.
2. The ijmalī method is a method used to interpret Quranic verses in a general and concise manner, without lengthy explanations. The ijmalī method is comprehensive in nature, making the summary easy to understand. The advantage of this method is that its explanations are brief and easy to understand; it is commonly referred to as using the language of the Quran itself, thereby avoiding issues related to Israiliyat.
3. The muqaran exegesis method involves selecting a number of Quranic verses, after which scholars present interpretations of these verses and then compare verse with verse, verse with hadith, and opinion with opinion, before presenting the exegete's own opinion. The advantage of this method is that it is the most superior method because it is able to present

⁴ Syakhrani, “PENGERTIAN TAFSIR ILMU AL-QUR'AN.”

⁵ Syakhrani.

⁶ Akhyar, Zulheidi, and Samad, “Studi Analisis Tafsir Al - Qur'an Dan Relevansinya Dalam Pendidikan Islam.”

a relatively broad perspective, is tolerant of various opinions to prevent fanaticism, and enriches the commentary on a verse.

4. The *maudhu'i* method of exegesis is an approach adopted by exegetes that involves compiling all the verses in the Qur'an pertaining to a single issue. This exegesis encompasses various schools of thought within the body of exegetical literature, including theological schools, scientific theories, legal aspects, rhetorical aspects, and others. Thus, this method compiles verses in chronological order to identify the core of the issue. It is considered superior because it addresses the challenges of the modern era without requiring reference to thick, multi-volume exegetical works.

Religious Moderation

The term "religious moderation" is derived from two root words: "moderate" and "religion." The word "moderate" comes from the Arabic term **wasathiyah**, so religious moderation can be defined as an individual's effort to maintain a balanced stance without questioning the beliefs of others as part of a specific community. Religious moderation is an effort to maintain harmony among people of different faiths by prioritizing the values of mutual tolerance, empathy, respect, and appreciation for existing differences.⁷ Ahmad Najib Burhani and Tsalis Aziz, in their book titled "Religious Moderation: Understanding and Application in the Indonesian Context," explain that religious moderation is an attitude or principle that positions religion as a source of inspiration leading to tolerant behavior and respect for diversity, while rejecting all forms of violence and intolerance.⁸

Based on the explanation above, religious moderation is a concept or attitude that emphasizes a balanced, moderate, and middle-of-the-road approach in practicing and understanding religious teachings. This involves an emphasis on values such as tolerance, respect for differences, and the rejection of extremism and fanaticism in a religious context. Religious moderation aims to reduce violence and prevent extremism in religious practices, thereby maintaining harmony and peace in a diverse society.⁹

Interpretation of the Qur'an from the Perspective of Maqashid al-Shari'ah

Maqashid al-Shari'ah is a concept focused on the primary objectives to be achieved in human life, both in this world and in the hereafter. The word *maqashid* comes from Arabic and means "objectives" or "purposes," while *shari'ah* means "Islamic law" or "the Islamic way of life." Etymologically, "maqashid" is the plural form of the word "maqshid," derived from the letters *qâf*, *shâd*, , and *dâl*, which convey the meaning of "purpose," while the term "al-Shari'ah" stems from the

⁷ Fatkul Chodir and Arifin, "Religious Moderation from the Perspective of Maqashid al-Shariah" 2, no. 1 (2024): 61–76.

⁸ S.A.M.H. Dr. H. Zulkarnaen, *Religious Moderation from the Perspective of a Pluralistic Society* (Uwais Inspirasi Indonesia, 2024), <https://books.google.co.id/books?id=MYj3EAAQBAJ>.

⁹ Nurlaili et al., "Religious Moderation in Indonesia: Basic Concepts and Their Impact" 1, no. 1 (2024): 19–24.

syar'an, meaning to enact laws or regulations, as well as to explain and declare.¹⁰ Thus, *maqashid al-syariah* refers to the objectives to be achieved through the revelation sent down to humanity by Allah SWT, the purpose of which is to safeguard their well-being in all aspects of life. More broadly, these *maqashid* encompass the entirety of Sharia principles intended to protect and regulate fundamental human interests within religious, social, economic, and moral frameworks¹¹.

According to Al-Shatibi, the *maqashid* of Sharia aim to safeguard human welfare by preserving five fundamental elements: religion (*hifz ad-din*), life (*hifz an-nafs*), reason (*hifz al-aql*), lineage (*hifz an-nasl*), and property (*hifz al-mal*). These five *maqashid* are directly linked to the concept of religious moderation, as both aim to maintain a balance between individual rights and the interests of society.¹² *Maqashid al-Sharia* are the objectives that Sharia seeks to achieve in order to bring about the welfare and well-being of the community..

Below is a breakdown of the *maqashid al-Shariah*:¹³

a. Preserving religion (Hifdzu Ad-din)

Preserving religion refers to safeguarding all religions—whether recognized or not—particularly the religion introduced by the Prophet Muhammad. The form of *Maqashid al-Shariah* in preserving religion is the right of every person to freely follow and believe in a religion, practice its teachings, and protect their faith—such as performing prayer, paying zakat, fasting, and performing the Hajj. Essentially, Islam is established to protect all religions, ranging from the religions revealed through the prophets before the Messenger of Allah to the religion revealed through the Prophet Muhammad, peace be upon him. This is in accordance with the verse of the Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning:

There is no compulsion in (embracing) the religion (of Islam); indeed, the right path has been clearly distinguished from the path of error. Therefore, whoever rejects the Taghut and believes in Allah has indeed grasped the firmest handle—one that will never break. And Allah is All-Hearing, All-Knowing. {Qs. Al-Baqarah/2:256}.

¹⁰ Chodir and Arifin, "Religious Moderation from the Perspective of *Maqashid al-Shariah*."

¹¹ Muharir Abdurrohman, Agus Yosep Abdulloh, and Hisam Ahyani, *Ilmu Al Qur'an Dan Tafsir Pendekatan Maqashid*, ed. Naeli Mutmainah, 1st ed. (Bandung: Widina Media Utama, n.d.).

¹² Aceng Zakaria et al., "THE PERSPECTIVE OF THE-QUR'AN IN RELIGIOUS BALANCE: Assessing Religious Moderation Through the *Maqashid* of Sharia," no. November (2024): 369–86, <https://doi.org/10.30868/at.v9i02.7505>.

¹³ Sumper Mulia Harahap, *Moderasi Beragama Ditinjau Dari Perspektif Maqashid Syariah*, ed. Hendra Gunawan, 1st ed. (Samarinda: LP2M IAIN Samarinda, 2016).

Almost all religions have missionaries, including Islam, whose purpose is to call upon all people to embrace their faith; this call must be free from coercion. Islam does not permit proselytizing through coercion because Islamic teachings prescribe a specific, proper, and righteous method of da'wah—through the explanation of evidence and a humane approach—not by the sword. The concept of freedom of religion serves to grant everyone the liberty to choose a religion with full sincerity and honesty, in accordance with the desires of their hearts, so that they may be accountable for their choice. This concept of freedom also aims to teach everyone the importance of humanistic values, harmony, tolerance, and respect for others, thereby preventing religious hostility. From the explanation above, it can be inferred that the concept of freedom of religion can be categorized under the value of moderation (I'tidal)—acting fairly toward others in social life to protect or preserve religion.¹⁴

b. Preserving Life (Hifdzu An-nafs)

The form of the maqashid al-Sharia aimed at preserving life serves as the foundation that no one may harm one another, let alone injure or kill. One example is the qisas punishment for those who kill another person. The purpose of this punishment is to serve as a deterrent to uphold justice and to emphasize equal consequences for those who commit the crime of murder. When viewed from the perspective of the concept of the maqashid of Sharia, the qisas punishment reveals a contradiction: while its purpose is to preserve human life, in practice it takes a human life. The solution lies in the dhiyat penalty, which fosters a spirit of forgiveness and compassion toward the perpetrator of murder. As Allah SWT states:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لُمْسِرُونَ

Meaning:

“Therefore, We decreed for the Children of Israel that whoever takes a life—not in retaliation for murder or for causing corruption on earth—it is as if he has killed all of humanity; and whoever saves a life, it is as if he has saved all of humanity”. {Qs. al-Maidah/7 : 32}.

The application of this qisas punishment is expected to serve as a deterrent, or at the very least instill a sense of fear in others who might commit similar crimes, so that— —through this qisas punishment, the survival of the faithful is preserved, and the continuity of the religion is maintained. This demonstrates that human life is too precious; therefore, there are consequences for anyone who attacks or kills another person. The value of moderation that can be derived from this is a spirit of humanism toward one another.

¹⁴ Sumper Mulia Harahap.

c. Preserving Reason (Hifdzu Al-Aqli)

Islamic law highly values every human mind. This is because the mind is the vessel for religious obligations; if the mind is impaired, one will be unable to fulfill these obligations and cannot carry out the duties expected of a Muslim. Without the mind, human thought would be no different from that of other creatures. One example of preserving the mind is the prohibition against consuming alcoholic beverages. The reason for this is that the effects of alcoholic beverages can impair human reason. As stated in Surah Al-Ma'idah, verse 90:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Artinya:

Meaning:

“Indeed, drinking intoxicants, gambling, sacrificing to idols, and divining with arrows are among the deeds of Satan; so avoid these deeds so that you may prosper”. {Qs. al-Maidah/ 7: 90}.

The consumption of alcohol is explicitly prohibited under Islamic law; however, regarding the punishment for those who consume alcohol, there are many differing opinions among scholars, as there is no explicit penalty specified in the Qur'an. Therefore, after the death of the Prophet Muhammad, the Companions reached a consensus (ijma') that the punishment is 40 lashes.

The explanation above reflects the maqasid al-Sharia—the objectives of Islamic law—aimed at preserving reason, such as encouraging the use of common sense, rational thinking, and open-mindedness. Thus, everyone is granted the freedom to express their opinions so that knowledge can be shared. This embodies the value of moderation, which prevents fanaticism—a narrow, unthinking interpretation of religion. Furthermore, the Qur'an contains verses prohibiting khmr, which can impair one's intellect. As human beings, we must avoid anything that can impair our intellect and is prohibited in Islamic teachings.

d. Preserving Lineage (Hifdzu An-Nasl)

The maqashid al-shari'ah regarding the preservation of lineage (nasab) is one of the objectives of Islamic law aimed at upholding honor. For this reason, Islam strictly prohibits adultery as a means of preserving lineage. To ensure this, Islam provides a solution for its followers through the institution of marriage, while the deterrent measure involves punishment for those who commit adultery—that is, the act of two people of the opposite sex, a man and a woman, engaging in sexual relations without a valid marriage bond (). Islam holds lineage in the highest regard, hence it punishes adultery by imposing penalties ranging from flogging to *stoning*, as Allah states in the Qur'an (Surah An-Nur:2)

الرَّانِيَهُ وَالرَّانِي فَأَجِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَتَهُ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

Meaning: “As for the woman and the man who commit adultery, flog each of them 100 times, and let not compassion for them prevent you from carrying out the religion of Allah, if you believe in Allah and the Last Day; and let a group of the believers witness their punishment.” {Qs. An-Nur/18: 2}.

Scholars argue that in the context of preserving lineage, its implementation has two meanings: first, preventing ta'thil an-nasl (the extinction of generations or lineage); and second, preventing ikhtilat an-nasab (ambiguity in lineage). It is this second meaning that classifies the protection of lineage as a dharuriyah (essential) need that must be safeguarded, because such ambiguity in lineage can lead to indifference, meaning that if a child is born without a clear lineage, no one is obligated to feel responsible for the child's upbringing and development; if this occurs, it can endanger the social fabric of society. This is why Islam considers preserving lineage to be of utmost importance. Thus, the maqashid of Sharia in preserving lineage is not merely about prohibiting adultery, but rather an effort to uphold the dignity of the human family and maintain social ethics, ensuring that children are born from the clear bond of marriage.

e. Preserving Wealth (hifdzu al-mal)

One of the maqashid related to hifdzu al-mal is to guarantee that everyone has the right to own property; therefore, possessing or seizing another person's property is prohibited by religion. To prevent such actions and ensure that a person's property remains secure, the punishment of amputation of the hand is imposed on those who steal another person's property.

Islam Highly Values Property Islam highly values a person's property, hence imposing a severe punishment on those who steal it—namely, amputation of the hand. As Allah SWT states in the Qur'an, in Surah al-Ma'idah, verse 38, which reads as follows:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Meaning:

Allah SWT commands Muslims to work to earn a livelihood so that they may acquire lawful wealth. Then, to protect that wealth, Allah strictly forbids Muslims from acquiring property through unlawful means such as theft, fraud, and the like.

Islam places great importance on wealth as an essential aspect of life; therefore, Islam establishes the concept of safeguarding wealth by explicitly prohibiting the taking of others'

property through means forbidden by Allah. In addition, Allah SWT also forbids the traits of tabzir al-mal (extravagance), ida'ah al-mal (squandering wealth), and israf (wastefulness); all of these are prohibited solely as a means of protecting wealth. The punishment for theft is amputation of the hand if the value of the stolen goods reaches 1 nishab—a threshold defined as the value of the stolen goods amounting to $\frac{1}{4}$ dinar, or approximately 3.34 grams of gold.

Within the concept of religious moderation, the Sharia's objective of safeguarding property embodies the principle of tawasuth—that is, balance: neither excessive nor stingy, and avoiding the use of wealth in ways that harm others. Therefore, one must strive to acquire lawful wealth without infringing upon the rights of others through acts such as corruption, theft, and the like.

CONCLUSION AND RECOMMENDATIONS

Based on the above explanation, the researcher concludes that presenting Qur'anic exegesis grounded in religious moderation is highly relevant when using the maqashid al-Sharia approach. By making the objectives of Sharia—such as safeguarding religion, reason, life, lineage, and wealth—the method of interpretation, the Qur'an can be understood as a scripture that embodies humanistic values (I'tidal), moderation (tawasuth), tolerance (tasamuh), and acceptance. This approach helps protect Muslims from extremist forms of religious practice and fosters a more open, tolerant, and respectful attitude toward religious diversity. Thus, Qur'anic exegesis based on maqashid not only enriches religious understanding but also contributes to the creation of a harmonious society united in diversity.

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