

RELIGIOUS MODERATION IN THE INTERPRETATION OF THE QUR'AN AND ITS RELEVANCE TO ISLAMIC RELIGIOUS EDUCATION IN INDONESIA

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Abstract

This article discusses the concept of religious moderation in Tafsir of the Qur'an and its relevance to Islamic Religious Education in Indonesia. The background to this research is the importance of understanding moderation in the context of diversity in Indonesia, especially in Islamic religious education. The aim of this research is to analyze the concept of religious moderation contained in the book Mafātih al-Ghaib by Fakhruddīn al-Rāzi and the interpretation of the Indonesian Ministry of Religion, and relate it to the Islamic Religious Education curriculum in Indonesia. The research methodology used is a qualitative method with content analysis techniques. Primary data was obtained from moderation verses in the book Mafātih al-Ghaib and the tafsir of the Indonesian Ministry of Religion, while secondary data came from scientific journals, books and relevant previous research. The analysis was carried out using a thematic and comparative approach, and using Yusuf al-Qaradawi's moderation theory. The research results show that the concept of religious moderation in Tafsir of the Qur'an can be applied relevantly in the context of Islamic Religious Education in Indonesia. These findings provide an original contribution to the understanding of religious moderation and can guide the development of inclusive and moderate religious curricula.

Keywords: Religious moderation, Tafsir of the Koran, Islamic Religious Education

A. Introduction

Religious moderation has become an important thought in life in Indonesia. In fact, it has become government policy in the 2020-2024 National Medium Term Development Plan (RPJMN). Moderation is an interpretation of the word "wasatīyyah" (QS [2]: 143) as a true description of Islam, which is terminologically used as a theoretical and practical concept in Indonesia. Moderates can be called intermediaries between Islamic ideology and apathy towards Islam. On the one hand, Islam remains a fundamental part of a Muslim, on the other hand a person must be able to be flexible on issues that do not have explicit norms in the Al-Qur'an and hadith. Moderation is considered the most appropriate concept to be applied in Indonesia, which is known to be multicultural with various religions, ethnicities, languages and tribes.

The concept of moderation is considered appropriate on the grounds that this concept is 'middle' in various respects; creed, sharia, morals, law, and thoughts. The form of moderation in aqidah,

for example, is not forcing anyone to follow it (QS [2]: 256), balance also in matters of worship - not just focusing on worship(*rahbāniyyah*)(QS [57]: 27), but also does not dissolve in the materialistic world, as well as in moral issues, balanced in enabling the spiritual-physical, world-hereafter, and personal-social aspects.

Educational institutions are strategic places for instilling democratic and just values; interaction between teacher-student, student-student, student-surrounding environment in the frame of togetherness and harmony. Through educational institutions, experience and experimentation can be transmitted to students, in the form of teaching, education and coaching carried out by teachers for students.

Religious moderation is important in educational institutions to combat the penetration of extreme sects. As released by the Ministry of Religion's Research and Development Center, there are students who actively participate in religious sect activities that are considered intolerant and radical. (Solehuddin, 2017) In 2019, the mayor of Bandung said that 600 elementary to middle school students in Bandung City were exposed to radicalism. (CNN, 2019) This condition prompted the Ministry of Religion to issue policies to stem the escalation of anti-violence, one of which is regarding the content of non-text religious teaching materials as formed by the Ministry of Religion which contains standards for content, material, recency and legality in order to avoid discriminatory content and intolerant. The Ministry of Religion has established four indicators of moderation to monitor intolerant behavior, these four indicators are national commitment, tolerance, non-violence, acceptance of traditions.

Even though efforts have been made to stem exclusionary ideology through policy, several findings show that intolerance is still managing to escape. In the Student Worksheet for PAI lessons, it is found on page 78 that a sentence contains an exclusive understanding which reads, "The only thing that can and must be worshiped is Allah SWT, and people who worship other than Allah have become polytheists and may be killed" without an explanation of the definition of a polytheist and also who is. can be categorized. This presentation clearly shows an attitude of intolerance and can even be said to support acts of violence. (Hamid Nasuhi, 2018)

In a wider escalation, it is recorded that in Indonesia there have been acts of terror that have occurred incessantly, targeting individuals, state institutions, and even places of worship. It is true to say that diversity in Indonesia can be a strength, but it can also be a threat, such as the horizontal conflict that occurred in Ambon and Poso. Apart from that, there are other triggers that need to be watched out for in the development and spread of textualist-radicalist currents, and the textualist application of Islamic law. (Setiyawan, 2012) All of these actions are based on beliefs about religious concepts that they have received both through the texts they have read and the teachers who have taught them. In fact, any form of violence, radicalism and extremism is contrary to the essence of the teachings of the Qur'an which firmly recognizes the existence of diversity in religions and sects, where everyone is given the right to make a choice.

In a pluralistic society like Indonesia, when this understanding becomes more widespread, it will have a massive impact on social instability and harmony between believers. This cannot be prevented if the factors that cause the action are not first prevented. *First*, narrow thinking and a fanatical attitude that gives rise to the most correct feelings and makes him unwilling to accept differences of opinion from other people. *Second*, stupidity and ignorance, as well as a lack of knowledge of understanding the text of the Koran from the context which then leads someone to misguidance and hostility. *Third*, lust and fever for popularity and power that make standards measured by worldly, materialistic criteria. *Fourth*, emptiness of soul, and this factor has occurred among young people, especially among people who are unemployed and do not have a job, making them easy to persuade.

Therefore, it is necessary to find a formula to solve this problem with moderate literacy based on the text of the Koran as explained by experts. For this reason, research is important, as an effort to find moderate interpretations in the text of the holy book and see how far these interpretations are compatible with Islamic religious education in Indonesia. As a product of understanding the text of the Koran and social conditions, tafsir wants to reconcile idealism and reality. Through this interpretation, it can be seen how a mufassir contributes to social-humanitarian issues for human benefit. As stated, tafsir aims to reveal certain meanings which are considered to be the purpose of the Al-Qur'an which is revealed by human reason, which brings benefits to humans so that what is found is the meaning (*maqāṣīd*) A rational and moderate God with varied meanings that are in harmony with reality and social conditions.

At this point, this writing will be carried out. Apart from that, this text will be able to complete religious moderation literacy, especially in Islamic religious education. In the national education system, religious education is a mandatory subject at every level, which aims to make students understand and practice religious teachings, and as an instrument of social bonding, (Faozan, 2022) as well as forming people who believe, have morals, maintain peace and harmony among themselves. and inter-religious.

Based on the background that has been described, this paper will conduct a substantive and systematic analysis of the concept of religious moderation in interpretation *Mafātih al-Ghaib* and the interpretation of the Indonesian Ministry of Religion and its relevance to Islamic Religious Education in Indonesia. The material object of the research is a book of interpretations *Mafātih al-Ghaib* the work of Imam Fakhrudīn al-Rāzī, printed by Darul Fikri, Lebanon, in 1981 and the tafsir of the Ministry of Religion of the Republic of Indonesia, while the formal object is the concept of religious moderation in the verses of moderation in the Qur'an in both tafsir. For this reason, research This takes the topic "*Religious Moderation in the Interpretation of the Al-Qur'an and Its Relevance to Islamic Religious Education in Indonesia*".

Relevant research results were taken to find the originality of this research from previous research. The results will then be divided according to topics which will be described as follows.

First research on the concept of “moderation” oral-*wasatīyyah* like the thesis entitled, "*Al-Wasatīyyah dalam al-Qur'an (Studi Tafsir Al-Maraghi, Al-Munir, and Al-Misbah)*" conducted by Iffati Zamimah (2015) by conducting a comparative study of meaning *Al-Wasatīyyah* of the three commentators, both explicitly and implicitly, as well as differences in the approaches used, namely between Wahbah Az-Zuhali and Al-Maraghi and carried out direct interpretations of the essential meaning, while Quraish Shihab started with linguistics and metaphors.

Another research is a study entitled, "*Al-Wasatīyyah fi al-Qur'ān al-Karīm*," Ali Muhammad Muhammad Ash-Shalabi, (al-Shalabi, 2001) which was carried out using the thematic method, starting by providing an in-depth interpretation of the terms *wasatīyyah*, provide basic conclusions, as well as its application in faith, worship, morals, and law.

The next research, the thesis entitled, "*Islamic Moderation Values in Tafsir al-Manār*," written by Zaenal Mafakir, (Mafakir, 2020) which explains the meanings of moderation classified in belief, worship, law, and social politics. *Tafsir al-Mannār* is a book written by Muhammad Abdul and continued by Rashid Rida who through the research found that there are values contained in the value of moderation, namely monotheism, balance and convenience, the value of justice, as well as the value of tolerance and amar ma'ruf nahi munkar. This interpretation is relevant to moderate radical beliefs in religion.

Apart from that, there is research conducted by Sugih Hidayatullah, (Hidayatullah, 2019) who carried out a concept comparison *ummat wasatā* between Muhammad Abduh and Sayyid Qutb, the results of this research found that there are points of similarity between the two, namely *First*, that concept *ummat wasatā* nature *divine*, *second*, The meaning of the Ummah in this verse emphasizes that this Ummah is appointed as a witness on earth, *third*, both, meaning that *ummat wasatā* means people who are not fanatical in their sect. The difference between the two is in terms of freedom in providing explanations, Abduh only explains the concept globally *ummat wasatā*, while Sayyid Qutb was much more detailed in providing explanations. The research only focused on comparing concept *ummat wasatā*, have not looked at the application of this concept to verses related to faith, worship, and muamalat, as will be done by researchers.

Another research is that written by Nurhidayanti (2021) who conducted research on the elements of moderation in interpretation *Al-Mishbah* Quraish Shihab's work uses an approach *target* By using theory *target* Abdul Mustaqim, concluded that the elements of moderation in this interpretation are 1) it contains values *humanity* in the form of concern for human nature, 2) values *al-'adālah* in the form of tolerance, 3) values *al-musāwah* in the form of brothers in human ties (*Bashariyyah*), 4) value *al-hurriyah* and *mas'uliyah* in the form of embracing religion without any element of coercion, 5) and values *wasatīyyah* in the form of balancing one's own abilities and the conditions faced based on Sharia.

Next is research written by Slamet Faozi (2021) which examines the paradigm of religious moderation in Tafsiral-*Azhar* Hamka's work. The research found that the values of moderation in this interpretation are 1) moderation or diversity, tolerance between religious communities, and a sense of nationalism 2) the meaning of moderation is defined as a middle position, while moderate people are referred to as people who are in the middle, people who follow the straight path, not only focusing on worldly affairs, and not only focusing on the affairs of the afterlife, but a balanced people.

Next is research related to religious moderation with education, such as research conducted by Muhammad Nasir, et al, (Rijal, 2021) which in this research found that the three institutions that were the object of the research were transmitting the value of religious moderation, namely through the establishment of 'Islamic boarding school campuses' which contains a curriculum that contains elements of moderation, such as the values of tolerance, non-violence, national commitment, and accommodating to local culture. Through this curriculum the goal of moderation can be achieved, namely through teaching and instilling the values of worship which are integrated with religious moderation. The Islamic boarding school model—even though it is called a traditional education system—has been proven to be able to teach friendly Islam, in addition to this system meeting the general education system as an extension of higher education institutions and religious-moral education. Educational institutions are strategic places that bring together government and socio-religious policies which enable the creation of an atmosphere of mutual harmony and tolerance, and religious experiences within them. Cultivating religious values and teachings, and at the same time, honing social sensitivity (theoanthropocentric-integralistic). One model of educational institution that has proven to be successful is the special educational institution of Rapiidren. The harmonious and constructive relationship between Islamic boarding schools and the state creates protective factors for Islamic boarding schools from various ideas, especially the implementation of the government curriculum in Islamic boarding schools, where scientific and cultural traditions are also built.

Next is research conducted by Edy Sutrisno (2019) on how educational institutions can be used as a basis for religious moderation, the reason is that this place can provide experience of religious practices between religious adherents, the occurrence of socio-religious religious teachings and the multicultural social situation of Indonesia. Optimizing moderation through education is the most strategic step, even by some parties it is also used as a door to teaching extreme trends. Several research studies, such as those conducted by the Wahid Foundation (2016), Setara Institute (2015), and Maarif Institute (2011), stated that extreme trends have penetrated thought through educational institutions. (Sutrisno, 2019) In this research, it was stated that there were three channels of thought used, namely through extracurricular activities, indoctrination in the learning process carried out by teachers, and through weak school policies in preventing the penetration of radical thinking.

These studies show that the study *wasatiyyah* What has been done is different from what would be done by researchers who focus on interpretation *Mafātih al-Ghaib* and the Ministry of Religion, both regarding the concept of moderation in it, the forms of moderation in faith, worship and morals, then how the interpretation of moderation is relevant to Islamic religious education in Indonesia. In previous research, it was more about textual justification (*from*) the concept of moderation, although there are similarities in this point with what the researcher will do, what is different is the comparative variable between the two interpretation books which are used as material objects, apart from that, the researcher conducted a study of the relevance of the interpretation product which has a different time and space with different conditions. currently, especially in the context of Islamic religious education in Indonesia.

Previous studies have differences with the research that will be carried out by researchers, no research has been found that examines the concept of religious moderation in works *Maāfatihul Al-Ghaib* and the Ministry of Religion's interpretation so that this research is original research.

B. Methods

The method that will be used by researchers in this research is the *maudhū'ī* tafsir method, namely an interpretation method by studying verses of the Qur'an that are in accordance with the chosen theme or title. The thematic method that the researcher will use is the following steps. First, collect verses related to *wasatiyyah* in the Al-Qur'an, second, collect verses related to creed, sharia, and muamalat in the interpretation of *Mafātih al-Ghaib* and the commentary of the Indonesian Ministry of Religion. Third, carry out analysis with a comparative approach using Yusuf al-Qaradawi's moderation theory. Finally, analyzing the relevance of this interpretation to the content of PAI lessons in elementary schools published by the Indonesian Ministry of Education. This research departs from a special concept, namely starting from the concept of the Banyumas Ministry of Religion in providing religious guidance to school teachers, especially religious teachers in the schools it oversees and guidance to students regarding the implementation of religious moderation.

The type of research that will be used by researchers is qualitative research, namely carrying out a research process that aims to obtain descriptive results and data. It is hoped that the data found, whether in the form of written statements or other things, can provide data and analysis that can represent religious moderation in the book *Mafātih al-Ghaib* by Fakhruddīn al-Rāzi and the Indonesian Ministry of Religion's interpretation and then analyze the relevance of the interpretation in these two works to religious education Islam in Indonesia with established theories.

The data sources that will be used in this research are primary data sources and secondary data sources. Primary data is data collected by researchers from primary sources, namely the verses on moderation contained in the book *Mafātih al-Ghaib* and the interpretation of the Indonesian Ministry of Religion related to faith, sharia and worship. Secondary data sources are data

collected by researchers from existing sources. This data is used to support primary information that has been obtained, namely from library materials, literature, previous research, books, and so on. (Hasan, 2002) Secondary data sources in this research are scientific journals and books that study concepts wasathiyah in interpretation Mafatih al-Ghaib and interpretations of the Indonesian Ministry of Religion, PAI, the Qur'an and its translations, as well as related research.

Data Collection Methods

In this research, researchers collected data by reading, writing, editing, clarifying, reducing and presenting data obtained from library research taken from primary data and secondary data. Primary data was taken from the book Mafatih al-Ghaib and the Indonesian Ministry of Religion's interpretation regarding faith, sharia and worship. Secondary data is taken from data used to support the primary information that has been obtained, namely in the form of scientific journals and books that examine the concept of wasathiyah in the interpretation of Mafatih al-Ghaib and the interpretation of the Indonesian Ministry of Religion, PAI, as well as related research.

This research uses descriptive analytical methods (descriptive research) with content analysis techniques. This study related to Al-Qur'an verses uses the maudhu'i (thematic) interpretation method. The stages that will be carried out are, first, problem formulation, in the form of a research question which has at least three components that need to be presented, 1) something that will be studied and documented, 2) in certain media or data sources, 3) located in a certain period. Second, data sources, determining data sources that are relevant to the research problem. Third, operational definition, which is related to the unit of analysis determined based on a predetermined research topic or problem. Fourth, compiling codes and checking reliability. Codes are used to identify categories and reliability is checked by comparing one category at a time. Fifth, data analysis and report preparation. The steps in compiling a thematic interpretation report are, 1) determining the problem to be discussed, 2) collecting verses related to the problem, 3) arranging the verses according to the time they were revealed, accompanied by an explanation of the asbabun nuzul, 4) understanding the correlation of the verses mentioned in their respective letters. 5) organize the discussion in a perfect framework, complement the discussion with relevant hadiths, 7) study the verses as a whole by collecting verses that have the same meaning, or compromise between the general and the specific, or those that seem contradictory so that everything meets in one direction without any difference.

C. Religious Moderation (Wasathiyah)

In the KBBI the word moderation is defined as reducing violence and avoiding extremes. The word moderate can be interpreted as an attitude of avoiding extreme behavior, both to the right and to the left. (KBBI, t.t) So, a moderate person means someone who acts in the middle. Although the word moderation is translated from pronunciation wasathiyah, but the meaning contained in it is not as broad as the original pronunciation. (Shihab, 2019)

Moderation—and various schools of thought—in fact, were not born apart from long historical roots. Although it is not easy to identify and requires analytical methods to be able to find and return it to the source of the ideology. (Zayd, 1992) At least, tracking the genealogy of thought can help identify a person's thoughts, including those related to the concept of religious moderation.

There are many *wasatīyyah* theories that have been developed by ulama, such as religious moderation which was initiated by Quraish Shihab, Ahmad Umar Hasyim, Abdul Aziz Azzat al-Khayyat, Ali Muhammad Al-Shalabi, Muhammad Yatim, but the one who really developed this theory was Yusuf al-Qaradawi, so that these concepts will be used as analytical tools in differentiating the theory of moderation in the interpretation of *Mafātih al-Ghaib* and the interpretation of the Ministry of Religion. In his work, al-Qardhawi established an outline of moderation, which contains 30 clauses, the contents of which, if summarized, contain instructions including 1) a comprehensive understanding of Islam based on the Qur'an and hadith, 2) contextual application of jurisprudence which includes *fiqh change*, the jurisprudence of the laws of life, the jurisprudence of reality, the jurisprudence of change, and the jurisprudence of civilization. 3) adhering to universal values, emphasizing the principle of making things easier, not complicating things, balancing things that are constant and changing, between things that are material and spiritual, giving reason the right to think 4) campaigning for human and social values, 5) recognition of plurality of religions, races, languages, cultures and political orientations.

Exclusive

Exclusive understanding is an understanding that is synonymous with absolute texts without trying to understand what is really behind the birth of religious texts. Exclusivity is anti-compromise, which is interpreted as a religious attitude that considers only what one believes to be true, and rejects the truth that is believed by others.

Exclusivity can also be interpreted as superiority, feeling superior, and prioritizing differences, not looking for similarities. (Martin, 1985) So, exclusivism is an understanding that assumes that the group's view is only considered correct.

Dogmatic thinking is another name for exclusivity, namely the attitude of closing oneself off from any direction, the dominance of which is due to a person's lack of knowledge. An exclusive person is a person who believes that the truth only belongs to him, which then causes the closure of dialogue and communication with other parties. Exclusively, a crisis of thought, belief and social interaction is born, which will become the seed for the birth of extreme behavior.

Abuddin Nata (Nata, 2019, p. 369) states that the characteristics of exclusive theology include, First, prioritize loyalty on a group basis, second, strong appreciation of the theology of religious teachings, third, using the expression perpetrator or actor. This theology can occur at

the individual or group level which has the impact of creating an exclusive view or understanding that gives rise to the truest religious feeling.

Exclusive ideology has implications in various aspects of life; religious, social, educational and cultural which can give birth to radical behavior. The differences that have become the sunnah of life seem to be forgotten and replaced with a one-sided understanding of truth. In fact, the facts of life show that most life problems are full of differences; starting from gender, interests, talents, religion, hobbies, affiliations, tendencies, schools of thought, tribes that are impossible to uniform. In fact, Allah SWT has emphasized that all things were created with differences and for the purpose of getting to know each other. Everything that exists is created to be colorful, heterogeneous and not homogeneous. Moreover, in increasingly modern life and advances in science and technology, values and views on life are increasingly needed, such as equality, egalitarian, justice, humanist, as well as sympathy and empathy. (Nata, 2019, p. 369)

Therefore, this concept and foundation needs to be used as a basis for every person in life and also in education. Educational institutions as institutions tasked with educating a person's mentality must be imparted with education that is in accordance with the spirit of Islamic teachings, which theoretically, recognizes every difference, in fact to build harmony rather than hostility. An inclusive attitude needs to be embedded in students' personalities through PAI subjects.

An exclusive attitude is also synonymous with extreme or radical behavior, namely an attitude that is the opposite of moderate, namely an attitude that emphasizes violence in implementing one's Islam. Extreme can also be called closed and anti-difference behavior that prioritizes textual thinking.

Inclusive

Inclusiveness is an open attitude and can accept various differences from anyone based on differences in religion, belief, race and ethnicity.

Epistemologically, inclusiveness is closely related to a moderate perspective and understanding of religious teachings that are thought and acted upon. In a heterogeneous social reality, inclusive thinking is finding common ground (principle of identity) with various existing groups.

Theologically, in the verses of the Qur'an it is stated how to build respect and common ground with various religions and adherents of other beliefs, namely in (QS [2]: 62) and (QS [5]: 69).

Inclusiveness does not only mean opening oneself up, establishing all forms of cooperation to achieve mutual benefits. However, inclusiveness can be interpreted further, namely contributing and providing benefits to others so that it is created take and give.

The two theological foundations in the verse above and social facts can be used as a basis for the importance of fostering inclusiveness in life in society. Inclusivity needs to always be the

lifeblood of social relations in a heterogeneous society to help create harmony, harmony and tolerance.

Inclusive theology places emphasis on understanding God's message as an interpretation of reality from a divine perspective that is actual and empirical reflection. Inclusive theology asks not the what question, but the how. Do not question things that are theocentric, such as whether God is One in essence or nature. However, asking questions that are anthropocentric in nature, such as how the oneness of God is based on empirical-historical values involves various human activities.

Inclusiveness is also identified with a moderate nature, namely an open nature which can be interpreted as being in a middle position, not Islamic and not liberal. (Nafis, 2003) A term that generally refers to pronunciations - *tawassuṭ* - *wasat* (moderation), *al-tawāzun* (balance), *al-qisṭ* (justice), *al-i'tidāl* (harmony/ concord), and the like. The use of the terms inclusive and moderate are often equated or at least there is a clear distinction, but in reality the two terms are different in use. Inclusiveness is more emphasized on the open attitude of adherents of certain religions towards adherents of other religions, while moderate is a middle attitude and openness within religious adherents in understanding the religious doctrine they adhere to. Both terms emphasize openness to different views, prioritizing dialogue and cooperation, and rejecting various forms of violence.

Inclusiveness is based on the fact that diversity can only be overcome if mutual cooperation is created, without that, it will actually give rise to prolonged disputes which are contrary to the common good.

Fakhruddīn al-Rāzī

Biographer Fakhruddīn al-Rāzī

Fakhruddīn al-Rāzī was an encyclopedic scientist who mastered various scientific disciplines. This scientist, who is very rational in his thinking, is at the same time very religious and firmly adheres to religious teachings. It is not easy to validate the complete story about him because there are quite a few scientists who criticize him and at the same time there are many who glorify him.

Al-Rāzī's ideas and thoughts in philosophy and religion have resulted in him being expelled several times to various regions. This situation was not only experienced by al-Rāzī, but also by other scholars, especially when socio-religious-political conditions were uncertain in 595H/1199M. However, al-Rāzī remained firm and courageous in his stance on the opinions he believed in even though he had to undergo severe trials. Regardless of this condition, whether it can be called a positive or negative situation, al-Rāzī still received a high position. In the 6th AH or 12th century AD, al-Rāzī's influence had reached various corners to the point

that there was no discussion forum except for discussing his thoughts, both by those who opposed him and those who supported him.

Fakhruddīn al-Rāzī was born in the city of Ray in Iran on the 25th of the month of Ramadan in the year 543 H/1149 AD although some say it was in the year 544 H, some scholars can explain al-Rāzī's biography in sufficient detail, but they differ in determining the year. The two glories of al-Rāzī; the lineage and knowledge of his father, namely Diya'u al-Dīn, who is known as a person who is an expert in the field of ushul and debate, as well as a great orator who later passed on to al-Rāzī himself.

Ray is a venue for religious ideas and sects between Sunnis and Shiites. Likewise between schools of jurisprudence within the Sunni sect, namely Syafi'iyah and Malikiyah. This condition made al-Rāzī, who belongs to the Shafi'i sect, have to argue with adherents of other schools of thought. In his beliefs, al-Rāzī belonged to the Ash'ari sect, which continued to debate fiercely with others from the Shia and Muktaẓilah groups. Many criticisms have been made of Muktaẓilah's thoughts, with a style of criticism almost the same as that of al-Ghazali, to the point that there is a source who says that his work is an adaptation of it. Al-Rāzī has made contributions in various scientific fields, the main of which is his efforts in the integration of philosophy of science and kalam science. (Marpaung, 2014) Al-Rāzī with more than 200 works can be called the most productive Muslim theologian and philosopher.

On the other hand, as a father of two sons and two daughters, al-Rāzī was a figure who loved his children until when they died, al-Rāzī did not forget to mention the children's names in his work. In fact, you are asked to pray for your child first and then for yourself.

Amazingly, apart from being a great scholar and philosopher, al-Rāzī was also successful in establishing relationships with the rulers of his time. In fact, his daughter was married into the palace family, which made his influence even stronger in society.

Al-Rāzī was a productive scholar who wrote from various scientific disciplines, ranging from tafsir, linguistics, history, philosophy, theology, medicine, astrology. Approximately 200 works have been produced, both in the form of sharah and independent works.

In the field of tafsir al-Rāzī has written several works, such as Tafsīr Sūrat al-Baqarah, Mafatīh al-Ulūm, Asrār al-Tanzīl wa Anwār al-Ta'wīl, Asma Allāh al-Husnā, Risālah fi al-Tanbih ala Ba'di al- Asrār al-Maudī'ati fi Ba'di Suwar al-Qur'ān, Tafsir Rūhul al-'Ajāib, and the most phenomenal of his works is Tafsir al-Kabir which was codified by Ibn al-Khuwayyī. (Alwani, 2010) The last-mentioned interpretation is a magnum opus in the field of interpretation in an integral form that integrates various disciplines, ranging from linguistics, philosophy, jurisprudence, history, geography and other sciences. After going through a chronic life al-Rāzī died in the city of Herat in the house where he lived coincided with the Eid al-Fitr in the year 606 AH/1209 AD. Al-Rāzī died after having a disagreement with the Karamiyah sect in matters of belief until later they disbelieved al-Rāzī and do tricks by poisoning him.

Tafsir Mafātih al-Ghaib

interpretation Mafātih al-Ghaib or Futūh al-Ghaib is al-Rāzī's magnum opus in the field of interpretation which integrates various scientific fields. This objective, rational interpretation has received enthusiasm from scientists, especially Al-Qur'an researchers. The interpretation begins in 595H/1199, while letters 17-30 written in 601-3H/1205-7.35M born in the 6H century are included in the interpretation inspection which is included in the interpretation type *br ra'yī* which is different from the type of interpretation that developed previously, namely *bil mā'tsūr*. Among the elements behind the writing of this interpretation is desire *mufassir* proves that the Qur'an is a true source of knowledge.

The pattern of interpretation done by al-Rāzī is rational, so when interpreting, more emphasis is placed on the use of logic, rather than taking sources from the Qur'an and the hadith of the Prophet. Among the sources used are based on the opinions of previous commentators, such as Ibnu Abbas ra., Qatadah, Mujahid, Al-Suda bin al-Zubair, in addition to that, it also accommodates other opinions, such as from among the Muktaḥilah. (Kholilatul, 2020) The mentioned interpretation *tafsīr al-kabīr* This should also be called an encyclopedia which contains a variety of sciences, from exact sciences, nature, philosophy, to science which is closely related to the science of interpretation, so that several scholars have commented on it. *fihī kulu sya'in ila al-tafsīr* (everything is in it except interpretation).

Interpretive Works of the Indonesian Ministry of Religion

This work was compiled by expert team collective (*ijtihād jama'ī*) formed by the Ministry of Religion of the Republic of Indonesia. The team consists of experts in their respective fields according to their scientific expertise. The birth of the idea of interpretation was actually initiated by the secretary general of the research institute of Al-Azhar University in the 70s Prof. Dr. Sheikh M. Abdurrahman Bisar. Compiler of the Al-Quran commentary is a continuation of the Al-Qur'an and its translation which has been done for five years (1998-2002). This process started in 1972 when the minister of religion formed a drafting team led by Prof. R.H.A. Soenarjo, S.H., then the completion was continued in 1973 with the team leader Prof. H.A. Ghani and continued completion in 1980 led by Prof. K. H. Ibrahim Hosen, LML.

This interpretation was first prepared using an approach *tahlīlī*, namely interpretation using the analytical method verse by verse which was carried out in 2003 which was then revised in 2007. Based on the categorization of interpretations according to al-Farmwī, the categories of interpretations compiled by the Ministry of Religion are included in the *tahlīlī* interpretations. The interpretation method that uses the Indonesian context is expected to be more appropriate to the Indonesian context. This *tafsir* is a form of real effort to meet the needs of the community in understanding the Qur'an. Apart from that, this *tafsir* is the only *tafsir* that has been officially issued by a government agency that oversees part of the Muslim community in Indonesia. This interpretation is also a form of control or standard interpretation of various interpretations of

religious texts in Indonesia. (Wartini, 2017) The presence of an interpretation of the Al-Qur'an in Indonesian in an Indonesian context can better understand its meaning and content for the Indonesian people. Therefore, the Indonesian government pays great attention to the interpretation and translation of the Al-Qur'an. Indonesian society, which is predominantly Muslim, needs interpretations that can serve as guidance, especially in the midst of the rapid development of science.

The Ministry of Religion's interpretation came in stages and the first printing was done in 1975, volume one containing juz 1-3 until in 2007 the team completed all juz from juz 1 to juz 30. Several improvements were made, such as including kauniyah verses or verses from a scientific perspective knowledge and technology.

Comparative Interpretation Study

Comparative research is used to find out or test the differences between two or more groups. This research can also be interpreted as research to compare a variable (research object) between different subjects or different times and find cause and effect. The comparison method is a method used to compare data into new conclusions. Comparison taken from Englishcompare which means to compare

According to Nazir, comparative research is a type of descriptive research that seeks to find basic answers about cause and effect, by analyzing the factors that cause the occurrence or birth of certain phenomena.

Comparative studies in interpretation are called termstafsīr muqāran, which aims to compare two or more works of interpretation to see similarities and differences. Tafsīr muqāranis a sentence consisting of two pronunciations. Pertama, tafsīr which is linguistically interpreted as explanation and detail and uncovering what is hidden, (al-Firuzabadi, 2005) which in terms is interpreted as knowledge to understand the book of the Al-Qur'an which was revealed to the Prophet Muhammad SAW. by explaining its meaning, and drawing laws and lessons from it. As for pronunciationmuqārantaken from the root of the wordcountrywhich means combining something with something else, while something else is more dominant. Muqāranahmeans combining one with another or comparing the two. So, Tafsīr muqāranaccording to dr. Kumi (al-Kumi, 1982) is to compare the explanations of the verses of the Qur'an that have been written by mufassir both in terms of their tendencies, both in terms of similarities and differences in them. What will be compared or contrasted in this research are two works of interpretation, namelyMafātih Al-Ghaiband the interpretation of the Ministry of Religion in interpreting the verses of aqidah, sharia and muamalah, seen from Yusuf Al-Qaradawi's theory of moderation.

Islamic religious education

PAI and Pekerti are teaching materials that contain seven main elements in Islamic teachings, namely the Al-Qur'an, hadith of the Prophet SAW, creed, sharia, worship, morals and Islamic

history. PAI is oriented towards educating students about Islamic teachings as a way of life. PAI is an effort to raise awareness of God's rules and regulations as a basis for life so that students have religious knowledge and are able to practice it correctly. (Saputra, 2014)

PAI learning is a sub-group of lessons in schools which aims to shape students' religious character which is actually no different from other lessons. It's just that there are fundamental differences, namely in the content of the material and the models used, such as through the delivery of material, appreciation and application of Islamic teachings to students.

PAI is a subject that includes aspects of faith, sharia, morals, muamalah which contains cognitive, affective and psychomotor aspects in educating students. PAI education is the process of directing the human level towards an ideal balance between physical and spiritual according to God's will.

Framework of thinking

Wasatiyyahis the generic nature of Islamic teachings in various aspects; creed, shari'a, morals, and law that can create a balanced thought and social order. In the creed, Islam is very clear in placing God's position in the right position, not associating Him and no creature resembling Him. Likewise in the Sharia, Islam is also strict that all forms of worship are performed and allocated to Allah SWT. It is not allowed that worship is done by asking for help from creatures under the pretext of getting closer to Allah SWT. Similarly, in matters of morality, Islam sets standards and guidelines that include both the spirit, physical, world, and afterlife, cognitive, affective, personal and social aspects in a balanced and harmonious manner. Likewise in the legal aspect, Islam also arranges legal guidelines that are easy and not complicated, such as the application of rigid and heavy laws, such as removing impurities from cloth by cutting it.

D. Conclusion (Times New Romans 12 pt bold)

The Tafsir of the Al-Qur'an compiled by the Indonesian Ministry of Religion is a real effort to meet the needs of the Indonesian people in understanding the Al-Qur'an. This interpretation uses a *tahlīlī* approach and an Indonesian context, so it is hoped that it will be more appropriate to the needs of Indonesian society. The Indonesian government pays great attention to the interpretation and translation of the Al-Qur'an because society needs guidance, especially in the midst of rapid scientific developments. Apart from that, this interpretation also acts as a control or standard interpretation of various religious interpretations in Indonesia. Thus, it is hoped that this tafsir will help in promoting religious moderation and a better understanding of the teachings of the Qur'an among the Indonesian Muslim community.

The Tafsir of the Al-Qur'an compiled by the Indonesian Ministry of Religion and the Tafsir of *Mafātih al-Ghaib* by Imam Fakhruddīn al-Rāzī have the concept of religious moderation which is relevant to Islamic Religious Education in Indonesia. Through substantial and systematic analysis, these two interpretations reveal the concept of religious moderation in the verses of the Qur'an, which can be a guide in understanding religious teachings in a moderate and rational

manner. Thus, it is hoped that this research will contribute to religious moderation literacy, especially in the context of Islamic religious education in Indonesia.

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