MODERATION IN MUHAMMADIYAH INTERPRETATION (ANALYSIS OF THEMATIC INTERPRETATION REGARDING SOCIAL RELATIONS AMONG RELIGIOUS COMMUNITIES BY MAJELIS TARJIH)

Fatkhurrokhim[1], Azaki Khoirudin[2]

[1,2]*Universitas Ahmad Dahlan*

[1]*fatkhur.rokhim179@gmail.com,*[2]*azakikhoirudin@gmail.com*

ABSTRAK

Masalah utama dalam penelitian ini adalah perlunya pengembangan pemikiran tentang konsep moderasi beragama di tengah masyarakat indonesia yang multikultural. Majelis Tarjih dalam bukunya "Tafsir Al-Qur'an Tematik Tentang Hubungan Sosial Antarumat Beragama" menggagas wacana mengenai reinterpretasi dua konsep kunci yang berkaitan erat dengan kerukunan antarumat beragama, yaitu konsep ahli kitab dan pernikahan beda agama. Penelitian ini bertujuan untuk menggali kontribusi Tafsir Muhammadiyah terhadap moderasi dalam hubungan sosial antarumat beragama dengan pendekatan Thomas Kuhn mengenai konsep pergeseran paradigma. Penelitian ini menggunakan pendekatan kualitatif jenis studi pustaka (library research) dengan teknik analisis isi. Hasil penelitian menunjukkan bahwa Majelis Tarjih mengajak pembaca untuk merenung ulang definisi ahli kitab dalam konteks zaman modern, dengan memperluas pemahaman tersebut tidak hanya pada umat Yahudi dan Nasrani. Demikian pula, dalam konteks pernikahan beda agama, Majelis Tarjih tidak hanya mempertimbangkan alasan keagamaan semata, melainkan juga menekankan perlunya memperhitungkan kepentingan publik. Tafsir Majelis Tarjih terhadap dua aspek moderasi beragama ini mencerminkan adanya pergeseran paradigma, dari penafsiran klasik yang bersifat teologi-Madzhabi menuju Teologi-Humanis.

Kata kunci *:* tafsir, moderasi, toleransi, tarjih, muhammadiyah

ABSTRACT

The main issue in this research is the need for the development of thinking about the concept of religious moderation in the midst of Indonesia's multicultural society. Majelis Tarjih, in its book "Thematic Interpretation of the Qur'an Regarding Social Relations Among Religious Communities," initiates discourse on the reinterpretation of two key concepts closely related to interreligious harmony, namely the concept of People of the Book and interfaith marriage. This research aims to explore the contribution of Muhammadiyah's interpretation to moderation in social relations among religious communities using Thomas Kuhn's approach regarding the concept of paradigm shift. This study employs a qualitative approach of literature review (library research) with content analysis technique. The findings indicate that Majelis Tarjih encourages readers to reconsider the definition of People of the Book in the context of modern times, by expanding this understanding

not only to Jews and Christians. Similarly, in the context of interfaith marriage, Majelis Tarjih considers not only religious reasons but also emphasizes the need to consider public interests. Majelis Tarjih's interpretation of these two aspects of religious moderation reflects a paradigm shift, from classical interpretations that are theological-Madhhab-based towards a Humanistic Theology.
Keywords*: tafsir, Muhammadiyah, tolerance, moderation, tarjih*

INTRODUCTION

Islam, in essence, is a moderate religion, known as wasathiyah or being moderate. This is as affirmed by Allah SWT in Surah Al-Baqarah, verse 143, which asserts the position of Muslims as a middle nation (ummatan wasathan). In other words, moderation is a distinctive characteristic inherent in the teachings of Islam itself. However, despite moderation being an Islamic teaching, there are some groups attempting to pull the meaning of moderation away from its path towards a liberal definition. According to Haedar Nashir, these liberal groups deconstruct Islamic teachings, making them relative in nature (Suharto, 2015).

In multicultural societies, a moderate and inclusive understanding of religion is crucial for fostering harmony and social cohesion among religious communities. According to Jose Casanova, religion always presents itself with "two faces." On one side, religion has a primordial, exclusive, and particular identity. On the other side, religion possesses identities that are transcendental, inclusive, and universal (Wahyuni, 2017). Finding a balance between exclusivity and inclusivity is crucial. Misunderstanding or imbalance in this regard can trigger conflicts. Understanding the social relationships between religious communities is crucial for fostering harmony and tolerance, especially in pluralistic societies like Indonesia. Social and religious diversity in Indonesia often serves as a source of richness but also harbors potential conflicts.

Muhammadiyah, as the largest modern Islamic organization in Indonesia, is known for its moderate and inclusive views (Qodir, 2019). Muhammadiyah strives to present a progressive form of Islam that combines purification with development and embodies moderation (wasathiyah) in believing, understanding, and practicing Islamic teachings (Nashir, 2021). Muhammadiyah's moderate thought is reflected in the "Thematic Tafsir of the Qur'an on Interreligious Social Relations" by the Majelis Tarjih Muhammadiyah. Muhammadiyah's interpretation, as part of the Islamic thought tradition in Indonesia, has the potential to promote moderation and the embodiment of inclusive Islamic values. However, the diversity of interpretations of the sacred text of the Qur'an can lead to different understandings regarding

interreligious social relations. Therefore, a comprehensive analysis of Muhammadiyah's interpretation in the context of moderation, especially concerning interreligious social relations, is necessary.

The discussion on the concept of moderation in interpreting Islamic teachings and its impact on interreligious social relations has been conducted by several researchers previously. Zain (Zain & Mutaqin, 2022) analyzes the discourse on "Islamic Moderation (Thematic Interpretation of the Qur'an)" published by the Ministry of Religious Affairs of the Republic of Indonesia, highlighting its role in defending the national system and countering radical movements. Ztf's study (ZTF, 2021) focusing on Muhammadiyah, an Islamic movement embracing religious moderation, analyzes their philosophical and practical approach to moderation through the study of the document "Philosophical Islamic Moral Guidelines" issued by the Majelis Tarjih. Hamzah (Abdul Hamzah & Arfain, 2021) in his study on the concept of religious moderation in the interpretation of the verses of the Quran by Ibn Kathir, emphasizes the importance of moderation in various aspects of human life to promote tolerance and harmony. Susilawati (Susilawati, 2020) discusses the necessity of moderate Islam as a response to modernity and multiculturalism, particularly in the context of education and countering radicalism. In summary, the articles highlight the significance of moderation in interpretation. In summary, those articles highlight the significance of moderation in interpreting Islamic teachings and its potential role in promoting harmonious social relations among religious communities. Research on Muhammadiyah's interpretation and its impact on interfaith social relations remains limited. Therefore, this study aims to fill the knowledge gap in this context.

This research aims to explore the contribution of Muhammadiyah's interpretation to moderation in interfaith social relations and its impact on such relations. It involves critically analyzing the interpretation of Quranic texts used in this context. The goal is to provide a positive contribution in addressing the challenges of increasing complexity in diversity within society.

This article is based on the argument that Muhammadiyah's approach to interfaith relations is not *fastabiqul khairat* (competing in doing good deeds), but *lakum dinukum wa liyadin* (to you is your religion, and to me is my religion). As a consequence of this principle, Muhammadiyah's theological approach to followers of other religions differs from their sociological approach (Burhani, 2011). Thus, the moderate thinking advocated by Muhammadiyah in the "Thematic Interpretation of the Qur'an Regarding Interreligious Social Relations" is believed to offer an inclusive pattern of interreligious social relations without veering towards liberalism. In this article, the author aims to elucidate the shift in interpretation

related to the understanding of verses pertaining to religious moderation. Therefore, the author employs Thomas Kuhn's approach regarding the concept of scientific development (scientific revolution), particularly paradigm shifts, to examine the shift in interpretation that occurs.

The approach used in this research is a qualitative approach, specifically a library research type, which involves critical and in-depth examination of relevant literature materials related to the research theme. Data sources are obtained from both primary and secondary sources. Primary data sources consist of the main references used, in this case, a book titled "Thematic Interpretation of the Qur'an Regarding Interreligious Social Relations." Meanwhile, secondary data sources include journals, books, and research findings related to the issues under study. The collected data is then analyzed using content analysis techniques.

DISCUSSION

For Muhammadiyah, the issue of relations with non-Muslims was not considered a matter of urgent discussion, at least until the mid-1980s (Khairi, 2017). It was only after this period that the issue emerged, as outlined in the first volume of Religious Questions and Answers (Tarjih, 2003). There are seven issues regarding relations with non-Muslims, namely: socializing with non-Muslims, food, blood donation and marriage, responding to non-Muslim greetings, non-Muslim guests, prayers for non-Muslim parents, inheritance (from non-Muslim parents), and attending non-Muslim funerals. Additionally, there is the issue of appointing non-Muslim teachers in Muhammadiyah educational institutions. During the reform era, relations with non-Muslims appeared to be an urgent matter for Muhammadiyah, prompting the Majelis Tarjih dan Pengembangan Pemikiran Islam (MTPPI) to examine it thoroughly, resulting in a book titled "Thematic Interpretation of the Qur'an on Social Relations Between Religious Communities" (Tarjih, 2000).

Background of the Book "Thematic Interpretation of the Qur'an on Social Relations Between Religious Communities"

At the 43rd Muhammadiyah Congress in Banda Aceh in 1995, the name Majelis Tarjih was extended to include "Pengembangan Pemikiran Islam" (Development of Islamic Thought), becoming the Majelis Tarjih dan Pengembangan Pemikiran Islam (MTPPI) (edis & Bus, 2020) (Muhammadiyah, 1995). The name change required the board members entrusted with the mandate to think hard about how to design programs and operationalize the council's activities with the new additional content.

At the beginning of the reform era, Muhammadiyah through MTTPPI emphasized the importance of proportion in paying attention to two crucial aspects: practical religious guidance

and religious thought. MTTPPI advocated for the expansion in the study and review of religion and emphasized the development of interpretation as part of Islamic reform. They emphasized thematic interpretations of the Qur'an, considering various disciplines such as social sciences, natural sciences, culture, and theology. The Central Leadership of Muhammadiyah formulated fifteen contemporary topics to be discussed gradually, with the initial initiative being the preparation of a thematic interpretation on Social Relations Among Religious Communities. This interpretation was collectively produced and intensively discussed in the Majelis Tarjih and Development of Islamic Thought of the Central Leadership of Muhammadiyah and in the 24th National Tarjih Conference. Emphasis was placed on the open character of this interpretation as a discourse on religious and Islamic dialogue that is not organizationally binding for the Muhammadiyah Association (Tarjih, 2000).

Characteristics of Thematic Interpretation of the Qur'an on Social Relations Among Religious Communities

Generally, thematic interpretation of the Qur'an follows two approaches. The first approach analyzes a single surah of the Qur'an comprehensively, considering it as a central idea with a consistent theme. The second approach, which is the focus of this discussion, collects verses from various surahs that address similar issues, then organizes and interprets them thematically. The book "Social Relations Among Religious Communities" follows this second approach, where the steps of its compilation adhere to the theory of thematic interpretation (Farmawy, 2005).

The concrete steps in compiling this interpretation involve several stages. First, the formulation of the themes to be discussed, including interfaith harmony. Second, the selection of verses related to these themes, through a detailed selection method in the process. Third, the interpretation of these verses by considering the context of the verses, relevant hadiths, and historical data. A contextual approach is used in this interpretation, aiming to find a balance between practice and the universality of the text's meaning (Tarjih, 2000).

The sources used in this interpretation include classical tafsir books, works of Arabic lexicography, hadith collections, fiqh, and usul fiqh books, as well as contemporary works on religious pluralism. The uniqueness of this thematic interpretation lies in the use of relevant contemporary scholarly sources to elucidate the themes discussed (Tarjih, 2000).

Moderation Values in Thematic Exegesis on Interreligious Social Relations

Religious moderation is an approach to practicing religion in a balanced manner, encompassing understanding and practicing religious teachings without extremism, whether in the context of right-wing or left-wing extremism (Nurdin, 2021). In its book, "Thematic

Commentary on the Quran Regarding Interreligious Social Relations," MTTPPI highlights two issues related to religious moderation thinking, namely the concept of people of the book and interfaith marriages.

1. Understanding People of the Book in the Modern Era

In the Quran, the term "People of the Book" refers to the Jewish and Christian communities. While many verses in the Quran are critical of them, there are also verses that show an appreciative attitude, especially in inviting them towards the concept of monotheism, which is the core teaching of the Torah, the Gospel, and the Quran. The term "People of the Book" is mentioned 31 times in the Quran, with four verses showing appreciation and the rest being critical (Baqi, 1981) (Djuned & Mufidah, 2017). The thematic exegesis book "Interfaith Social Relations" elaborates on four verses from Surah Ali 'Imran (64, 113, 114, and 115), emphasizing that not all People of the Book are the same. Some are obedient and perform righteous deeds, while others believe in Allah SWT and the Last Day. The Quran invites them towards pure monotheism and not to deviate from this fundamental teaching.

The commentators have various opinions on who qualifies as People of the Book. Some classical commentators like At-Thabari (Thabari, 2009), At-Thusi (Ath-Thusi, n.d.), dan Al-Zamakhsyari (Zamakhsyari, 2006) agree that People of the Book include the Jewish and Christian communities, who are called back to the path of monotheism. This interpretation has not undergone significant changes until modern times, where commentators like Muhammad Abduh and Thathaba'i expand this meaning to encompass a more inclusive interfaith relationship. Muhammad Abduh, for instance, sees the verses related to the People of the Book as the foundation of Islamic propagation. These verses were used by the Prophet Muhammad (peace be upon him) to invite the leaders of surrounding nations to follow the teachings of Islam. Therefore, Abduh refers to verse Q.S. Ali Imran: 64 as the "propagation verse" (Tarjih, 2000). Meanwhile, Thabathaba'i interprets the verse as an invitation to uphold mutual commitments and mutual assistance among the People of the Book community (Thabathaba'i, 1983).

Muhammed Arkoun expanded the concept of the People of the Book to be more flexible and pluralistic, emphasizing the importance of integrating traditions, realities, and analytical methods in understanding the Quran (Arkoun, 1988) (Putra, 2016). The debate regarding who qualifies as People of the Book continues. Apart from Jews and Christians (Vadja, 1960), some scholars include other communities such as Sabians and Magians (Asad, 2005). The reason Sabians and Magians are considered People of the Book is Surah Al-Hajj verse 17, which divides religious communities into six groups: the believers (al-ladzina amanu), Jews (al-

ladzina hadu), Sabians (as-Shabi'un), Christians (An-Nashara), Magians (Al-Majus), and polytheists (alladzina asyraku) (Thabari, 2009).

Most commentators agree that the People of the Book in Q.S. Al-Ma'idah: 5 refer to Jews and Christians whose food and women are lawful for Muslims. However, there are differing opinions on its scope. Imam Al-Shafi'i limits it to the descendants of Jewish and Christian tribes in Israel (Shihab, 2013), while Abu Hanifah extends it to anyone following a holy scripture revealed by God (Tarjih, 2000). Rashid Rida goes further by including communities like Magians, Sabians, idolaters from India, and people from China as People of the Book, considering that the Quran mentions Sabians and Magians but not religions outside the Arabian Peninsula that were unknown at the time. Rida argues that this term should be understood broadly and inclusively, surpassing literal and historical meanings to accommodate the challenges of modern pluralism (Ridha, n.d.).

The Assembly of Tarjih and Islamic Thought Development concludes that the People of the Book include Jews, Christians, Magians, Sabians, as well as other religions like Confucianism, Hinduism, and Buddhism. They emphasize the importance of seeking new meanings of the concept of the People of the Book that are in line with the development of the times and still based on the timeless Qur'anic principles. In a modern context, it is important to reconcile verses that are critical and appreciative of the People of the Book. This aims to understand the Qur'an holistically and promote interfaith tolerance, in accordance with the spirit of the Qur'an that teaches harmony and tolerance in interfaith relations (Tarjih, 2000).

2. Interfaith Marriage

The discussion in the Quran regarding interfaith marriage can be found in three surahs: First, Surah Al-Baqarah (2): 221 which talks about the prohibition for Muslim men to marry polytheist women and the prohibition for Muslim women to marry polytheist men; Second, Surah Al-Mumtahanah (60): 10 which emphasizes the impermissibility of Muslim women for disbelieving men, and vice versa; Third, Surah Al-Ma'idah (5): 5 which allows Muslim men to marry women from the People of the Book (Muntaqo, 2020).

a. Marriage with Polytheist Women

The prohibition against marrying polytheist women in the Quran signifies that marriage is not solely a private matter. Before the revelation of Surah Al-Baqarah (2): 221, many Muslims were still marrying polytheist women. When Abdullah ibn Rawahah married a freed slave woman, many criticized him because they preferred marrying polytheist women of noble lineage over slaves, even though they were believers (Thabari, 2009). During the Prophet's time, his religious authority clarified this rule, but after his death, the interpretation of this rule

became diverse according to the understanding of the companions and successors (Husni, 2015).

After the Prophet passed away, the companions and the tabi'in experienced a development in understanding regarding polytheistic women. Ibn Jarir Al-Thabari mentioned three opinions regarding this prohibition: the first opinion considers all polytheistic women including the People of the Book, but it was later abrogated by Surah Al-Ma'idah (5): 5; the second opinion states that polytheistic women are only from the Arab tribes who do not have a holy book; and the third opinion encompasses all women who adhere to polytheism. Thabari evaluates the second opinion as the most superior because there is no evidence that Surah Al-Ma'idah (5): 5 abrogates Surah Al-Baqarah (2): 221 (Thabari, 2009).

In general, the consensus among the companions and the Tabi'in affirms the prohibition of marrying Arab polytheist women based on Surah Al-Baqarah (2:221), while Surah Al-Ma'idah (5:5) permits Muslim men to marry women of the People of the Book. The term al-musyrikat was later expanded to include all non-Abrahamic religious women such as idol worshippers, star worshippers, fire worshippers, animal worshippers, atheists, and followers of materialism. Therefore, Islamic jurists assert that Muslim men are prohibited from marrying these women, including communists and existentialists (Az Zuhaili, 2013).

b. Marriage with Women of the People of the Book

Scholars from various schools of thought generally agree that a Muslim man is permitted to marry women of the People of the Book. Although some Shi'a scholars do not allow it (Shabuni, n.d.), they argue that this provision has been abrogated by another verse. However, this view is considered invalid because an abrogating rule must be revealed after the rule it abrogates. Therefore, Ibn Taimiyah described the view prohibiting such marriages as a bid'ah (Taimiyyah, 1980). This general opinion is based on Surah Al-Ma'idah (5:5), which permits marriage with women of the People of the Book, namely Jews and Christians, who maintain their chastity (Tarjih, 2000).

The Qur'an acknowledges that Prophet Musa and 'Isa were sent to the Israelites and that the Jewish and Christian scriptures have undergone alteration. Based on this, the Shafi'i and Hanbali schools state that only women of the People of the Book whose parents are both from the People of the Book can be married. If one of the parents is not from the People of the Book, opinions differ: the Shafi'i school allows the marriage if the non-Book parent is the mother, while the Hanbali school does not allow it in either case (Qudamah, 2007). Shafi'i scholars also permit a Muslim man to marry Jewish and Christian women before their scriptures were altered and before the advent of Islamic law (Syarbani, 2006).

In the context of religious pluralism, Rasyid Ridha argued that the People of the Book include not only Jews and Christians but also Magians, Sabians, Hindus, Buddhists, Confucians, and Shintoists. He considered all of these groups as recipients of revelation and monotheistic teachings from prophets sent by Allah. Rasyid Ridha believed that a Muslim man could marry women from these communities because they are also considered People of the Book based on the revelations mentioned in the Qur'an. This perspective suggests that the Qur'an teaches religious pluralism, recognizing the existence of various religious communities that have received divine revelation from Allah (Ridha, n.d.).

      c.   Marriage with Non-Muslim Men

The marriage of a Muslim woman to a non-Muslim man is discussed in two verses of the Qur'an, namely Surah Al-Baqarah (2:221) and Surah Al-Mumtahanah (60:10). These verses prohibit marriage with non-Muslim men referred to as polytheists (al-musyrikun) and disbelievers (al-kuffar) (Tarjih, 2000). Al-Thabari interprets these phrases by stating that it is forbidden for a believing woman to marry a polytheist man, including Jews, Christians, and others who do not share her faith. There is a consensus (ijma') among scholars on this prohibition, although there is debate on whether men of the People of the Book (Jews and Christians) are considered polytheists and therefore prohibited from marrying Muslim women (Thabari, 2009).

The main reason for this prohibition, according to Wahbah Al-Zuhaili, is that a polytheist man leads to hell, and there is a concern that a Muslim woman might follow her husband's religion. The prohibition includes all non-Muslim men, based on the verse that states Allah will not give disbelievers a way to prevail over the believers (Surah Al-Nisa' (4:141)). Al-Zuhaili argues that allowing a man of the People of the Book to marry a Muslim woman would give him authority over the believers, which is prohibited by this verse (Az Zuhaili, 2013).

The Majelis Tarjih and the Development of Islamic Thought respond that religious persuasion by interfaith partners is common, but labeling men of the People of the Book as leading to disbelief is debatable. Regarding Surah Al-Nisa' (4:141), they argue that the verse should be understood in its entirety and within the context of the Muslim community during the Prophet's time. The assurance that disbelievers will not prevail over the believers applies to the community and military levels, not to individual and civil matters. History shows that Muslims could be overpowered in war or colonization, indicating that this verse does not always apply absolutely in all eras (Tarjih, 2000).

CONCLUSION

Muhammadiyah, as the largest modern Islamic organization in Indonesia, adheres to moderate thinking. This moderate perspective in Muhammadiyah is reflected in the religious understanding presented by the Majelis Tarjih in its work, "Thematic Interpretation of the Qur'an on Social Relations Among Religious Communities." Through this tafsir, the Majelis Tarjih initiates a discourse on the reinterpretation of two key concepts closely related to interfaith harmony: the concept of the People of the Book and interfaith marriage. In its book, the Majelis Tarjih invites readers to reconsider the definition of the People of the Book in the context of the modern era, expanding the understanding beyond just Jews and Christians. Similarly, in the context of interfaith marriage, the Majelis Tarjih considers not only religious reasons but also emphasizes the need to take public interest into account. The Majelis Tarjih's interpretation of these two aspects of religious moderation reflects a paradigm shift from classical theological-Madhhabi interpretation to a Humanist-Theological approach.

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