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Implementation of Critical Reasoning and Moderation in Religious Interpretations and Contexts

Implementasi Nalar Kritis dan Moderasi dalam Penafsiran dan Konteks Keagamaan

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Abstract

This research is driven by the urgent need to understand how critical reasoning and moderation can be integrated into the interpretation of the Qur'an, particularly in addressing contemporary challenges such as radicalism and the misinterpretation of religious texts. The study aims to explore and formulate an interpretive approach that is not only deep but also capable of integrating critical reasoning with the principles of moderation in understanding the teachings of the Qur'an. The research employs a qualitative approach, focusing on text analysis and literature review. This study includes an examination of both classical and contemporary exegetical works to understand the various interpretive approaches available. Additionally, the research involves in-depth interviews with Qur'anic scholars and ulama to gain a more comprehensive and diverse perspective on the best ways to combine critical reasoning and moderation in the

context of Qur'anic interpretation. The findings indicate that combining critical reasoning with the principles of moderation in Qur'anic interpretation can result in a more comprehensive, relevant, and contextual understanding of sacred texts, which not only aligns with current social realities but also contributes to the development of a more inclusive and adaptive Qur'anic exegesis that responds to the ever-changing dynamics of the times.

Keywords: *Criticality; Qur'anic Interpretation; Tolerance.*

Abstrak

Penelitian ini didorong oleh kebutuhan mendesak untuk memahami bagaimana nalar kritis dan moderasi dapat diintegrasikan ke dalam penafsiran Al-Qur'an, terutama dalam menjawab tantangan kontemporer seperti radikalisme dan penyalahgunaan penafsiran teks-teks keagamaan. Penelitian ini bertujuan untuk mengeksplorasi dan merumuskan pendekatan penafsiran yang tidak hanya mendalam, tetapi juga mampu mengintegrasikan nalar kritis dengan prinsip-prinsip moderasi dalam memahami ajaran-ajaran Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif, dengan fokus pada analisis teks dan tinjauan literatur. Penelitian ini mencakup kajian terhadap karya-karya tafsir klasik dan kontemporer untuk memahami berbagai pendekatan penafsiran yang tersedia. Selain itu, penelitian ini juga melibatkan wawancara mendalam dengan para sarjana dan ulama Alquran untuk mendapatkan perspektif yang lebih komprehensif dan beragam tentang cara-cara terbaik untuk menggabungkan nalar kritis dan moderasi dalam konteks penafsiran Alquran. Temuan penelitian ini menunjukkan bahwa menggabungkan nalar kritis dengan prinsip-prinsip moderasi dalam penafsiran Alquran dapat menghasilkan pemahaman yang lebih komprehensif, relevan, dan kontekstual terhadap teks-teks suci, yang tidak hanya selaras dengan realitas sosial saat ini, tetapi juga berkontribusi pada pengembangan penafsiran Alquran yang lebih inklusif dan adaptif yang merespons dinamika zaman yang terus berubah.

Kata Kunci: *Interpretasi Al Qur'an, Kritisalitas, Toleransi.*

A. Introduction

Qur'anic interpretation is a field of study that has long been the center of attention of scholars and academics. Various approaches and methodologies have been developed to understand

these sacred texts in an ever-evolving context.¹ However, two main challenges arise in this endeavor: first, the need to maintain the relevance of Qur'ānic interpretation amidst dynamic social and political changes. Second, the challenge of balancing critical reasoning and moderation in interpretation, which often leads to extremism or rigidity in religious understanding.²

Previous research has tended to focus on one of these two approaches. Some studies have emphasized the use of critical reasoning to interpret the Qur'ān, which can lead to deeper understanding but is sometimes considered too liberal or out of traditional context.³ On the other hand, there is research that emphasizes a moderation approach, with the aim of maintaining social harmony and stability, but sometimes ignores the intellectual dynamism needed to face contemporary challenges.⁴

¹ Fatmawati Sungkawaningrum, 'Interpreting the Qur'ān: towards a contemporary approach', *At-Tahdzib : Jurnal Studi Islam dan Mu'amalah*, 8.2 (2020), p. 3.

² Oki Wahyu Budijanto and Tony Yuri Rahmanto, 'Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia di Indonesia', *Jurnal HAM*, 12.1 (2021), p. 57 (p. 63), doi:10.30641/ham.2021.12.57-74; Mark Juergensmeyer, *Terror In The Mind Of God, The Global Rise Of Religious Violence*, 4th edn (University Of California Press, 1997), pp. 50–54; Hasani Ahmad Said and Fathurrahman Rauf, 'Radikalisme Agama Dalam Perspektif Hukum Islam', *AL-'ADALAH*, 12.3 (2015).

³ Şükran Vahide, *Modern Interpretation of the Qur'an: The Contribution of Bediuzzaman Said Nursi* (Palgrave Macmillan, 2019); Abdullah Saeed and Ali Akbar, 'Contextualist Approaches and the Interpretation of the Qur'ān', *Religions*, 12.7 (2021), p. 527 (p. 527), doi:10.3390/rel12070527; Zia Toluri, Muhammad Syaikhul Arif, and Lailatul Pahmi, 'Implementasi Paradigma Pengetahuan Thomas Khun dalam Penafsiran Al-Qur'an Tentang Warisan (Dari Zaman Klasik Sampai dengan Nalar Kritis)', *Safwah: Jurnal Ilmu al-Qur'an dan Tafsir*, 2.1 (2024), pp. 208–2027 (pp. 208–27); Abdul Mustaqim, *Pergeseran Epistimologi Tafsir* (Pustaka Pelajar, 2008), p. 24; Abd Hadi, *Metodologi Tafsir Dari Masa Klasik Sampai Masa Kontemporer* (Griya Media, 2021), p. 35; Daimah Daimah, 'Pendidikan Inklusif Perspektif QS. Al-Hujurat Ayat 10-13 Sebagai Solusi Eksklusifisme Ajaran di Sekolah', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 3.1 (2018), pp. 53–65 (p. 55), doi:10.25299/althariqah.2018.vol3(1).1837.

⁴ <https://www.republika.id/posts/53821/memperkuat-akar-struktural-moderasi-beragama>, diakses tanggal 20 Agustus 2024. Adi Pratama Awadin and Doli Witro, 'Tafsir Tematik Moderasi Islam: Jalan Menuju Moderasi Beragama di Indonesia: Islamic Moderation Thematic Interpretation: The Path Towards Religious Moderation in Indonesia', *Jurnal Bimas Islam*, 16.1 (2023), pp. 171–

This research aims to fill the gap in the literature by offering an approach that combines critical reasoning and moderation in a balanced manner. This approach is expected to produce Qur'anic interpretations that are not only in-depth and contextual, but also remain relevant to the values of moderation needed in a pluralist society. Thus, this research places itself in a unique position in the map of Qur'anic interpretation studies, by offering solutions to problems that have not been fully answered in previous studies.

This research aims to develop an interpretative framework that integrates critical reasoning and moderation in Qur'anic interpretation, in order to create a method of understanding the sacred text that is profound and relevant to the contemporary context. Theoretically, this research is expected to enrich the literature of Qur'anic interpretation through a balanced approach, combining critical reasoning with the principle of moderation. Practically, the results of this research can be used as a guide by scholars, academics, and religious practitioners in developing interpretations that are more inclusive, adaptive, and relevant to the challenges of the times. Thus, this tafsir can play a role in strengthening social harmony and diversity, and become the foundation for a more peaceful and just society.

B. Critical reasoning and moderation overcome conflicts in Qur'anic interpretation

200 (pp. 171–200), doi:10.37302/jbi.v16i1.864; Kementerian Agama Republik Indonesia, *Moderasi Islam (Tafsir Al-Qur'an Tematik)*; Agus Akhmadi, 'Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity', *Jurnal Diklat Keagamaan*, 13.2 (2019), pp. 45–55; Sitti Arafah, 'Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)', *Mimikri: Jurnal Agama Dan Kebudayaan*, 6.1 (2020), pp. 58–73 (pp. 58–73); Iffaty Zamimah, 'Moderatisme Islam Dalam Konteks Keindonesiaan', *Jurnal Al-Fanar*, 1.1 (2018), pp. 75–90 (pp. 75–90); Andika Putra and others, 'Pemikiran Islam Wasathiyah Azyumardi Azra sebagai Jalan Moderasi Beragama', *Jurnal Riset Agama*, 1.3 (2021), pp. 212–22, doi:10.15575/jra.v1i3.15224; Ahmad Izzan, 'Pergeseran Penafsiran Moderasi Beragama Menurut Tafsir Al-Azhar Dan Tafsir Al-Misbah', *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, 6.2 (2021), pp. 129–41, doi:10.15575/al-bayan.v6i2.17714.

The polemics over Qur'ānic interpretation have their roots in a long history of interpretation that dates back to the time of the Prophet Muhammad⁵ which provides a direct explanation through the hadith.⁶ After the death of the Prophet, tafsir developed with various methodologies,⁷ from the literal to the hermeneutic, sparking complex debates. Linguistic understanding, history, and socio-political influences enrich and threaten the purity of Islamic teachings. However, this dynamic can be an opportunity to develop interpretations that are more critical and relevant to contemporary social issues.⁸ Therefore, wise management of interpretation is necessary so that the teachings of the Qur'ān remain authentic and applicable.

Polemics over Qur'ānic interpretation reflect complex challenges that include differences in understanding among Muslim scholars, communities, and groups.⁹ This gap often creates friction that contradicts the values of unity in Islam. The tension between preserving tradition and adapting to contemporary contexts adds another layer of difficulty, where modern-day relevant interpretations must remain rooted in fundamental Islamic values. The politicization of religion exacerbates this situation,

⁵ Adi Pratama Awadin, Hilma Nurlaila Azhari, and Ade Jamarudin, 'Analisis Kritis Terhadap Sejarah Penafsiran Al-Qur'an Pada Periode Nabi', *International Conferences on Islamic Studies (ICIS)*, 1.1 (2022), p. 170.

⁶ Muhammad Alwi Hs, 'Epistemologi Tafsir: Mengurai Relasi Filsafat dengan Al-Qur'an', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 21.1 (2019), p. 1 (p. 3), doi:10.22373/substantia.v21i1.4687.

⁷ Ahmad Haromaini, 'Metode Penafsiran Al-Qur'an', *Jurnal Asy-Syukriyyah*, 14 (2015), p. 25; Rahmah Murtadha and Muhammad Mutawali, 'Tafsir Ijmali Sebagai Metode Tafsir Rasulullah', 2017, p. 2, doi:10.31227/osf.io/7dhbr; Anandita Yahya, Kadar M Yusuf, and Alwizar Alwizar, 'Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran dan al-Mawdu'i)', *PALAPA*, 10.1 (2022), pp. 1–13 (p. 10), doi:10.36088/palapa.v10i1.1629.

⁸ Islah Gusmian, 'Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika', *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara*, 1.1 (2015), p. 23, doi:10.32495/nun.v1i1.8.

⁹ Hasna Fauziana, Akhmad Kusuma Wardhana, and Sulistya Rusgianto, 'The Effect of Education, Income, Unemployment, and Poverty toward the Gini Ratio in Member of OIC Countries', *Daengku: Journal of Humanities and Social Sciences Innovation*, 2.2 (2022), pp. 181–91 (p. 183), doi:10.35877/454RI.daengku874.

obscuring the original meaning of Islamic teachings for the sake of ideological interests¹⁰ which ultimately divides the ummah and threatens the purity of the teachings.¹¹

To overcome this challenge, a critical reasoning and moderation approach in interpreting the Qur'an is needed. Critical reasoning requires Muslims not to accept doctrine at face value, but rather encourages them to understand more deeply the messages in the Qur'ān.¹² This critical attitude not only preserves the purity of the teachings, but also their relevance in everyday life, helping people to apply moral values and beliefs wisely.¹³ Thus, critical reasoning serves as a bulwark against narrow views that often trigger conflict, replacing them with a broader and more inclusive understanding,¹⁴ so as to create a peaceful and harmonious society in accordance with the main objectives of Islam.¹⁵

Critical reasoning and moderation are key in addressing this polemic. Critical reasoning encourages Muslims to study the teachings of the Qur'an in depth, rejecting dogmatic acceptance of the Qur'an,¹⁶ and understand the messages of morals and creed wisely.¹⁷ This helps create a peaceful and harmonious society,¹⁸ with a broad and inclusive view.¹⁹ On the other hand, moderation plays an important role in building solidarity in the midst of diversity, encouraging respect for differences, and facilitating

¹⁰ Riki Ronaldo and Darmaiza Darmaiza, 'Politikasi Agama dan Politik Kebencian pada Pemilu Presiden Indonesia 2019', *Indonesian Journal of Religion and Society*, 3.1 (2021), pp. 33–48 (p. 34), doi:10.36256/ijrs.v3i1.150.

¹¹ Suparto Suparto, 'Perbedaan Tafsir Mahkamah Konstitusi Dalam Memutus Perkara Pemilihan Umum Serentak', *Jurnal Yudisial*, 10.1 (2017), p. 1 (p. 4), doi:10.29123/jy.v10i1.39.

¹² Fawaizul Umam, 'Menimbang Gagasan Farid Esack Tentang Solidaritas Lintas Agama', *ISLAMICA*, 5.1 (2010), p. 117.

¹³ Andre Nova Frarera, and others, 'Metode Studi Akidah dan Akhlak', *Jurnal Dirosah Islamiyah*, 5.3 (2023), pp. 688–703 (p. 691), doi:10.47467/jdi.v5i3.3783.

¹⁴ Muh Alwi Hs, 'Dewasa dalam Bingkai Otoritas Teks; Sebuah Wacana dalam Mengatasi Perbedaan Penafsiran al-Qur'an', *Journal of Islamic Studies and Humanities*, 2.1 (2017), p. 7.

¹⁵ Frarera, and others, p. 691.

¹⁶ Umam, p. 117.

¹⁷ Frarera, and others, p. 691.

¹⁸ Frarera, and others, p. 691.

¹⁹ Hs, p. 7.

constructive dialog.²⁰ Thus, moderation not only strengthens unity and harmony, but also prepares Muslims to face the challenges of the times, making them a moderate, just and fraternal community.²¹

C. Critical Reasoning in Response to the Qur'an

Critical thinking, according to Beyer (1995), is the ability to make reasonable judgments based on certain criteria,²² while Matindas (1996) defines it as a mental process to evaluate the truth of a statement.²³ Although critical thinking is often equated with logical thinking, the two are different; critical thinking focuses more on decision-making, while logical thinking is related to inference.²⁴ This concept of criticality has long been expressed in the Qur'an, such as in surah ar-Ruum 8, which encourages humans to contemplate God's creation,²⁵ and surah Al-Alaq 1-5, which emphasize the importance of reading and critical thinking.²⁶

Critical reasoning in understanding the Qur'ān is an essential intellectual skill for exploring the deep and contextual meanings of this sacred text. A literal understanding is not enough; it requires an examination of the historical, cultural, geographical and social background of the time when the Qur'ānic verses were revealed.²⁷ This approach uses systematic methodologies such as inference, evaluation and analysis, which help avoid narrow or erroneous interpretations. Without critical reasoning, there is a risk of falling into dogmatic or extreme understandings, which can lead

²⁰ Putra and others, p. 592.

²¹ Putra and others.

²² Siti Zubaidah, 'Berpikir Kritis: Kemampuan Berpikir Tingkat Tinggi yang Dapat Dikembangkan melalui Pembelajaran Sains', 2017, p. 2.

²³ Zubaidah, p. 3.

²⁴ Hardika Saputra, 'Kemampuan Berfikir Kritis Matematis' (Perpustakaan IAI Agus Salim, 2020), p. 2.

²⁵ Cut Shabrina Dzati Amani, 'Konsep Critical Thinking Perspektif QS. al-Alaq Ayat 1-5', *Gunung Djati Conference Series*, 19 (2023), p. 194 <<https://conferences.uinsgd.ac.id/gdcs>>.

²⁶ Amani, p. 195.

²⁷ Ely Syafitri, Dian Armanto, and Elfira Rahmadani, 'Aksiologi Kemampuan Berpikir Kritis', *Journal of Science and Social Research*, 4.3 (2021), p. 322 <<http://jurnal.goretanpena.com/index.php/JSSR>>.

to radical attitudes.²⁸ Therefore, critical reasoning is important to maintain the purity of the Qur'ānic message and ensure its relevance to the challenges of the times.

Furthermore, critical reasoning teaches Muslims to be analytical and skeptical²⁹ skeptical of various interpretations, so that they do not accept interpretations at face value. Skepticism, in this context, encourages people to dig deeper and consider various points of view before reaching a conclusion. People who think critically are not only skeptical, but also open to change, respectful of differences, and willing to revise opinions if necessary.³⁰ This ensures that the understanding of the Qur'ān is not only comprehensive and mature, but also relevant and useful for everyday life.³¹ Thus, critical reasoning plays an important role in

²⁸ Priyantoro Widodo and Karnawati Karnawati, 'Moderasi Agama dan Pemahaman Radikalisme di Indonesia', *PASCA : Jurnal Teologi dan Pendidikan Agama Kristen*, 15.2 (2019), pp. 9–14 (p. 11), doi:10.46494/psc.v15i2.61.

²⁹ Suharso and Retnoningsih, *Kamus Besar Bahasa Indonesia* (Widya Karya, 2014), p. 495.

³⁰ Sri Sukaesih, 'Analisis Sikap Ilmiah Dan Tanggapan Mahasiswa Terhadap Penerapan Model Pembelajaran Berbasis Praktikum', *Jurnal Penelitian Pendidikan*, 28.1 (2011), p. 79.

³¹ Fadillah Tridiani Febrisia, 'Paradigma Al-Quran Dalam Tradisi Keilmuan Islam', *EL-Ghiroh*, 16.01 (2019), pp. 37–49 (pp. 41–53), doi:10.37092/el-ghiroh.v16i01.73; Ah Fawaid, 'Dinamika Kajian Al-Qur'an Di Barat Dan Dampaknya Pada Kajian Al-Qur'an Kontemporer', *Nuansa*, 10.2 (2013), pp. 230–58; U. Syafrudin, *Paradigma Tafsir Teksual Dan Kontekstual: Usaha Memaknai Kembali Pesan al-Qur'an* (Pustaka Pelajar, 2017), p. 96.

creating a dynamic, inclusive understanding of Islam,³² and responsive to contemporary needs.³³

Creating critical reasoning towards the sacred text of the Qur'ān requires an in-depth and structured approach. Understanding the historical, social and cultural context in which the Qur'ān was revealed is the first step to avoiding rigid interpretations. The use of inclusive tafsir methods, such as tafsir bil ma'tsur and bil ra'yi, broadens perspectives. Critical analysis of scholars' views, along with evaluation of their relevance to the conditions of the times, is the next important step. Constructive dialogue with various parties enriches understanding, while an open, skeptical and objective attitude ensures interpretations that are deep, mature and appropriate to contemporary challenges.

D. Moderation in the Face of Interpretation

Moderation, which comes from the Latin “moderatio” and the Arabic “wasatha,” means to be in the middle³⁴ and avoiding

³² Nanang Hasan Susanto, ‘Menangkal Radikalisme Atas Nama Agama Melalui Pendidikan Islam Substantif’, *Nadwa: Jurnal Pendidikan Islam*, 12.1 (2018), pp. 65–88 (pp. 65–88), doi:10.21580/nw.2018.12.1.2151; Mohamad Fahri and Ahmad Zainuri, ‘Moderasi Beragama di Indonesia’, *Intizar*, 25.2 (2019), pp. 95–100; . Agil Asshofie, 2011 .“Radikalisme Gerakan Islam”, <http://agil-asshofie.blogspot.com/10/radikalisme-gerakan-politik.html>, diakses pada 09 Agustus 2024; Siti Juhro, ‘Radikalisme Dalam Perspektif Al-Qur’an (Kajian Tafsir Al-Azhar)’ (Institut Ilmu Al Qur’an (IIQ) Jakarta, 2015); Dede Rodin, ‘Islam Dan Radikalisme: Telaah atas Ayat-ayat “Kekerasan” dalam al-Qur’an’, *ADDIN*, 10.1 (2016), p. 29 (pp. 29–60), doi:10.21043/addin.v10i1.1128; John L. Esposito, *What Everyone Needs to Know about Islam*. (Oxford University Press, 2011), p. 9; Tariq Ramadhan, *Western Muslims and the Future of Islam* (Oxford University Press, 2004), pp. 20–21; Juergensmeyer, pp. 50–54.

³³ Abdullahi Ahmed al-Na‘im, *Toward an Islamic Reformation: Civil Liberties, Human Right, and International Law*, Diterjemahkan Oleh Ahmad Suaedy Dan Amiruddin Ar-Rany Dengan Judul Dekonstruksi Syari’ah: Wacana Kebebasan Sipil, Hak Asasi Manusia, Dan Hubungan Internasional Dalam Islam, 1st edn (LKIS Group, 2011), p. 45.

³⁴ Khalil Nurul Islam, ‘Moderasi Beragama Di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur’an’, *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 13.1 (2020), p. 43.

extremism.³⁵ In the context of Qur'anic interpretation, moderation serves to balance understanding so as not to be trapped in external meanings alone, as in the case of the interpretation of jihad which is often narrowed down to physical warfare alone.³⁶ Moderation invites consideration of linguistic, historical, and cultural contexts, in order to maintain the essence of Islamic teachings in accordance with the comprehensive objectives of the Shari'ah.³⁷ Without moderation, there is a risk of distortion of meaning and application of teachings that are incompatible with the spirit of balance and justice in Islam.

Interpretation of “*ummatan wasathan*” in Surah Al-Baqarah verse 143, as stated by Hasbi Ash Shiddieqy,³⁸ Hamka³⁹, and Quraish Shihab, offer complementary views on moderation in Islam. Hasbi and Hamka emphasize the balance between the worldly and afterlife aspects of Islam,⁴⁰ provides practical guidance that is relevant for everyday life. In contrast, Quraish Shihab expands understanding with a theological dimension, emphasizing a balance of beliefs to avoid extremism.⁴¹ However, Hasbi and Hamka lack theological depth, while Quraysh Shihab does not offer practical guidance. The combination of practical and theological approaches from these three figures can optimize the understanding of moderation in Islam.

³⁵ muhammad Ulinnuha And Mamluatun Nafisah, ‘Moderasi Beragama Perspektif Hasbi Ash-Shiddieqy, Hamka, Dan Quraish Shihab’, *SUHUF*, 13.1 (2020), pp. 55–76 (p. 57), doi:10.22548/shf.v13i1.519.

³⁶ Abdur Razzaq and Jaka Perkasa, ‘Penafsiran Ayat-Ayat Jihad Dalam Kitab Al-Qur’an Al-‘Adzim Karya Ibnu Katsir’, *Wardah*, 20.1 (2019), pp. 71–84 (p. 74), doi:10.19109/wardah.v20i1.3621.

³⁷ Razzaq and Perkasa, p. 81.

³⁸ Fitriani and others, ‘Moderasi Beragama Dalam Tafsir An Nur Karya T.M. Hasbi Ash Shiddieqy: Studi Tafsir Al Baqarah: 143’, *Gunung Jati Conference Series*, 4, p. 2021 (p. 354).

³⁹ Dr Afrizal Nur and Mukhlis Lubis, ‘Konsep Wasathiyah Dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir Dan Aisar At-Tafasir)’, *An Nur*, 4.2 (2015), p. 206.

⁴⁰ Nur and Lubis.

⁴¹ Sagnofa Nabila Ainiya Putri and Muhammad Endy Fadlullah, ‘Wasathiyah (Moderasi Beragama) Dalam Perspektif Quraish Shihab’, *INCARE*, 3.1 (2022), p. 72.

The above explains that moderation in Islam can be summarized as a middle attitude that avoids violence and extremism.⁴² Hasbi Ash Shiddieqy, Hamka, and Quraish Shihab agreed that moderation is a balance between practicing worship and fulfilling worldly obligations. Hasbi and Hamka emphasized that Muslims must avoid extremes, both in the spiritual aspect like the Christians and materially like the Jews. Quraish Shihab adds a theological dimension by interpreting “*ummatah wasathah*” as a belief that does not fall into atheism or polytheism, but recognizes the oneness of God.⁴³

Moderation is a middle way that combines spiritual, material, and theological aspects, preventing Muslims from excessive tendencies in any of these aspects. In this context, a moderate method of Qur'anic interpretation is key to achieving this balance.⁴⁴ The interpretation of the Qur'an does not rely solely on the external or textual meaning, but also involves analyzing the linguistic, historical, cultural, and societal conditions when the verses were revealed. This approach ensures that the teachings of Islam are comprehensively understood and relevant to the current situation, so that moderation can be applied in religious and social life, avoiding extremism that can damage harmony in society.⁴⁵

⁴² Hilmi Ridho, ‘Membangun Toleransi Beragama Berlandaskan Konsep Moderasi Dalam Al-Qur’an Dan Pancasila’, *An-natiq Jurnal Kajian Islam Interdisipliner*, 1.1 (2020), p. 75 (pp. 75–88), doi:10.33474/an-natiq.v1i1.9069; Islam, pp. 38–59; Zuhairi Miswari, *Al-Qur’an Kitab Toleransi: Inklusivisme, Pluralisme, Dan Multikulturalisme* (Fitrah, 2007), p. 59.

⁴³ M. Quraish Shihab, *Wasathiyah* (PT. Lentera Hati, 2019), pp. x–xi; M. Quraish Shihab, *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama* (Lentera Hati, 2019), p. 35.

⁴⁴ Achmad Satori Ismail, *Islam Moderat, Menebar Islam Rahmatan Lil’alamin*, II (Pustaka Ikadi, 2012), Pp. 438–42; Muhammad Khairan Arif, ‘Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur’an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha’, *Al-Risalah*, 11.1 (2020), pp. 22–43 (p. 23), doi:10.34005/alrisalah.v11i1.592.

⁴⁵ Muhammad Imarah, *Islam Moderat Sebagai Penyelamat Peradaban Dunia, Seminar Masa Depan Islam Indonesia* (Al-Azhar University, 2006), p. 10; Yusuf Al-Qardhawi., *Islam Jalan Tengah Menjauhi Sikap Berlebihan Dalam Beragama* (Mizan, 2017), p. 22; Imam Hanafi, ‘Eksklusivisme, Inklusivisme, Dan Pluralisme: Membaca Pola Keberagaman Umat Beriman’, *Al-Fikra : Jurnal Ilmiah Keislaman*, 10.2 (2017), p. 388 <<https://doi.org/10.24014/af.v10i2.3848>>.

Creating a moderation approach to the Qur'ānic sacred text requires several important steps. First, understanding the Qur'ān in its broader context, including historical, cultural and social backgrounds, to avoid extreme or exclusive interpretations. Second, promoting inclusiveness by recognizing the diversity of scholarly views and interpretive approaches, as well as respecting differences of opinion within the Muslim community. Third, integrating principles of justice, equality and humanity in interpretation, to make it relevant to the challenges of modern times. Fourth, encouraging dialog and cooperation between different groups, in order to strengthen brotherhood and harmony. Finally, sticking to the basic values of Islam while adapting interpretations to the times, thus creating a balanced and harmonious understanding.

E. Implementasi Nalar Kritis dan Moderasi dalam penafsiran dan konteks keagamaan

Qur'ānic interpretation that incorporates critical reasoning and moderation needs to consider not only the text, but also the historical, sociocultural context and the spirit of universality of Islamic teachings. This approach ensures the relevance of the Qur'ānic messages in different situations and times, avoiding extreme applications and misunderstandings. By understanding the social and cultural conditions in which the verses were revealed, as well as the universal values of Islam, moderate interpretation maintains a balance between religious teachings and the demands of modern life. This ensures that Islam remains a relevant, just and inclusive guide in contemporary society. One example of an interpretation that integrates critical reasoning and moderation to prevent this extreme understanding is the interpretation of the verses on jihad. Take for example Surah al-Baqarah (2:190) where Allah says:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

"Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."

The interpretation of Surah Al-Baqarah (2:190) with a critical reasoning and moderation approach provides a deeper and contextual understanding of the verse. From the perspective of

critical reasoning, this verse is often understood in the context of physical warfare,⁴⁶ But critical interpretation requires us to consider its historical background. This verse was revealed during the early days of Islam when the Muslims faced a serious threat from the enemy fighting them.⁴⁷ In this context, the command to “fight” is more appropriately viewed as a defensive measure of self-defense⁴⁸ and communities from unjust attacks, not as an impetus for aggression or expansion of power.⁴⁹

A critical reasoning approach also leads us to question the applicability of this verse in a modern context. By examining historical and social situations that are different from today's, we can better understand that the command to war here is a response to a very specific situation⁵⁰ and is not meant to be applied broadly or arbitrarily. Interpretations that ignore this context can lead to misunderstanding and misuse of the verse for purposes that are incompatible with the basic principles of Islam.

Meanwhile, the moderation approach highlights the principle of “not exceeding the limit” found in this verse. Within the framework of moderation, the interpreter will emphasize that Islam permits warfare only as a last resort and that it should be carried out in a proportionate manner.⁵¹ This means that while

⁴⁶ Ismail ibn Umar ibn Kathir al-Qurashi al-Dimashqi al-Shafi'i, *Tafsir Al-Qur'an al-'Adhim* (Dar al-Kutub al-Ilmiyyah, 1997), I, pp. 531–33; Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur* (Pustaka Rizki Putra, 2000), I, p. 320; Sayyid Quthb, *Fi Dzilal Al-Qur'an*, Terj. As'ad Yasin (Gema Insani, 2000), I, p. 221; M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Lentera Hati, 2002), I, p. 259.

⁴⁷ Jalaluddin as-Suyuthi, *Lubabu An-Nuqul Fii Asbab an-Nuzul*, Terj. Zenal Muttaqin, Dkk (Pustaka Azzam, 2020), p. 24.

⁴⁸ Imam Abu al-Fada' al-Hafiz Ibnu Kasir, *Tafsir Al-Qur'an al-Adzim* (Maktabah an-Nur al-'Ilmiyyah, 1992), II, pp. 321–322.

⁴⁹ Asghar Ali Engineer, *Islam and Doctrines of Peace and Non-Violence Dalam Jurnal Ternasional "Ihya 'Ulumuddin" PPs IAIN Walisongo* (Walisongo Press, 2001), III, p. 121; A. Syalabi, *Sejarah Dan Kebudayaan Islam* (Pustaka al Husna, 1994), I, p. 154; Salloomi, *Perang Global Melawan Teroris Dan Tragedi Kemanusiaan* (Al-Tasneem, 2013), p. 217.

⁵⁰ Wahbah Az-Zuhayli, *Tafsir Al-Munir* ٤ , ٥th edn, 17 vols (Dar al-Fikr, 2018), I, pp. 541–57.

⁵¹ Abdul Mustaqim, 'Deradikalisasi Penafsiran Al-Qur'an dalam Konteks Keindonesiaan yang Multikultur', *SUHUF*, 6.2 (2015), pp. 149–67, doi:10.22548/shf.v6i2.25.

warfare may be necessary in certain situations, it must be conducted with strict limitations and must not involve excessive actions or harm to individuals or groups not directly involved in the fighting or armed conflict.⁵² In the modern context, this principle directs us to resolve conflicts through dialog and peaceful means first, before considering military measures.⁵³ This moderation approach emphasizes the importance of seeking peaceful solutions and avoiding unnecessary violence, in accordance with humanitarian values and global ethics.

The interpretation of Surah Al-Baqarah (2:190) with a critical reasoning approach shows that jihad does not only mean physical war, but also the struggle to uphold justice, fight tyranny, and maintain peace. Critical reasoning invites us to understand the historical context behind the text, which is the time when Muslims had to defend themselves from physical threats. With this approach, we can see that the war command in the verse is defensive rather than aggressive. Meanwhile, the moderation approach emphasizes the importance of applying Islamic teachings with caution and balance, avoiding unnecessary violence. This interpretation is relevant in the contemporary context, promoting peace and harmony among people with the principles of justice and dialogue.

F. Social media platforms in promoting criticality and moderation

Social media platforms and effective dialog have the potential to expand the interpretation of the Qur'ān in a holistic and contextual manner, covering cultural, social and historical aspects. However, the use of these platforms must be wise, grounded in justice and moderation, to avoid extremism and misinformation. Social capital, such as local wisdom and a sense of unity, are key in shaping productive inclusive dialogue.⁵⁴ Dialogue that respects different views can prevent people from extremism, building a

⁵² Engineer, III, p. 121.

⁵³ Abdullah Saeed, *Jihad and Moderation in Islam* (Palgrave Macmillan, 2015), p. 123.

⁵⁴ St Marwiyah and others, 'Pelatihan Moderasi Beragama di Pondok Pesantren Putra Dato Sulaeman', *Madaniya*, 3.4 (2022), p. 732.

moderate understanding of religion. It is important to ensure that dialogue operates within ethical corridors, promoting social balance and harmony without triggering divisions or conflicts.⁵⁵

Online platforms such as social media play a crucial role in promoting critical reasoning and moderation in Qur'anic interpretation. Image and quote posts on Instagram or Twitter can be thought-provoking, while Twitter threads allow for deeper exploration. Short videos on Instagram or TikTok are effective in conveying complex messages briefly and engagingly, and infographics on Facebook or LinkedIn help visualize important concepts clearly. However, the quality and accuracy of the content must be strictly maintained to avoid spreading misinformation. Wise use of these technologies can strengthen inclusive understanding and facilitate constructive dialog based on the principles of fairness and moderation. The following are examples of promotions that have links to the aforementioned platforms:

1. Post Images and Quotes:

Image: Visual design with an illustration of the Qur'an and two roads that meet at one point.

Quote: "In Qur'ānic interpretation, critical reasoning enriches our understanding, while moderation keeps us on track. Let's combine the two for a deep and balanced understanding."

Hashtags:

#KritikDanModerasi#TafsirAlQuran#IslamSeimbang#PemikiranKritis

2. Twitter Thread:

Tweet 1: "Interpretation of the Qur'an does not have to be rigid or limited. With critical reasoning, we can explore new meanings that are relevant to modern times."

Tweet 2: "However, within freedom of thought, moderation is the guardian that ensures we do not stray from the essence of Islamic teachings."

Tweet 3: "By combining critical reasoning and moderation, we can find a deep and balanced view, relevant to contemporary challenges. #IslamSeimbang"

⁵⁵ Marwiyah and others, p. 732.

3. Short Video on Instagram or TikTok:

Content: A 60-second video explaining the importance of critical reasoning and moderation in interpreting the Qur'an.

Narration: "Critical reasoning opens up space for deeper understanding, while moderation keeps us from extremism. Together, they form a relevant and consistent interpretation."

Teks Overlay: "Kritis + Moderasi = Tafsir Al-Qur'an yang Seimbang"

Hashtags: #TafsirKritis #ModerasiIslam #PemikiranSeimbang #AlQuranHariIni

4. Infografis di Facebook atau LinkedIn:

Title: "Keeping the Balance: Critical Reasoning vs. Moderation in Qur'anic Interpretation"

Content: A diagram or infographic showing the advantages and disadvantages of each approach and how they can complement each other.

Key Message: "Critical reasoning helps us think forward, moderation keeps us on track. Both are essential for relevant and responsible interpretation."

Call to Action: "Share and discuss! What do you think about balanced Qur'anic interpretation?"

5. Twitter:

"Combining critical reasoning and moderation in interpreting the Qur'an is not only a matter of maintaining tradition, but also preparing for modern challenges. Let us open a balanced discussion space, where freedom of thought and prudence can go hand in hand."

#NalarKritis #Moderasi #TafsirAlQuran

6. Instagram Post:

Image: Illustration of the Qur'ān with light shining in the center.

Caption: "The ideal interpretation of the Qur'ān is one that combines freedom of critical thinking with moderation. Thus, we can deal with modern issues without compromising the core values of Islam. Let's join a balanced discussion for a better future!"

#IslamicThought #Moderasi #NalarKritis #TafsirAlQuran

7. Facebook:

“In this modern era, it is important that we interpret the Qur’ān by combining critical reasoning and moderation. Critical reasoning allows us to explore deeper meanings, while moderation ensures we stay on track. Let us collaborate to build a relevant and balanced understanding!”

[Link to article or discussion video]

#ModerasiIslam #TafsirAlQuran #PemikiranKritis

8. YouTube Video Description:

Video Title: “Mengapa Nalar Kritis dan Moderasi Penting dalam Penafsiran Al-Qur'an?”

“This video explains how we can combine the approaches of critical reasoning and moderation in interpreting the Qur’ān. Watch the full discussion and understand the importance of this balance to maintain the relevance and accuracy of interpretation in the modern era.”

#TafsirAlQuran

#IslamicStudies

#Moderasi

#KritikKonstruktif

Online platforms have an important role to play in promoting critical reasoning and moderation in Qur'anic interpretation. Social media opens up a wide and inclusive space for discussion, although it is vulnerable to unverified information. Podcasts offer in-depth discussions that allow listeners to explore complex issues, but limitations on interaction can be an obstacle. Webinars support direct interaction and dynamic dialog, although they are limited to real-time participation. Websites provide information that is structured and accessible at any time, although challenges in maintaining content quality remain. Judicious use of each of these platforms can strengthen inclusive understanding and support religious moderation.

Platform	Main Functions	Advantages	Challenges
Social Media	Open discussion and direct interaction	Wide accessibility, direct interaction	Risk of misinformation spreading
Podcast	In-depth discussions and interviews	In-depth educational content, time flexibility	Limitations of live interaction
Webinars	Live discussions and presentations	Real-time interaction, visual presentations	Limited participation if not scheduled
Website	Organized source of information	Structured content, easily accessible references	Needs regular updates and maintenance

Table: Online Platforms for Educative Discussions on the Qur'an

G. Conclusion

Critical reasoning and moderation in Qur'anic interpretation have important but complementary roles. Critical reasoning opens up space for deep and innovative intellectual exploration, allowing Muslims to face contemporary challenges with relevant understanding. Without boundaries, however, this approach risks deviating from the fundamental principles of Islam. Moderation, on the other hand, maintains a balance between tradition and modernity, guaranteeing interpretations that are accepted by the majority and avoiding extremism. On the downside, moderation can limit freedom of thought and slow adaptation to new issues. Ideally, Qur'anic interpretation combines freedom of critical thinking with moderation, resulting in an understanding that is both relevant to the times and consistent with Islamic values.

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