



Bulletin of Islamic Research

ISSN (Online): 3031-4526

Received: 15-01-2024, Revised: 15-02-2024

Accepted: 15-03-2024, Published: 15-06-2024

DOI: 10.69526/bir.v2i3.42

Analysis of Islam and Liberalism in Surah An-Nisa Verse 135 and Al-Kahf Verse 29 (Analysis of Maudhu'i's Tafsir Method)

Riyadil Ilmi¹; Rd Fikri Derus Sumawilaga²; Asep Abdul Muhyi³

Abstract

Islam has its view on the issue of liberalism, in this case freedom that is not limited to require or bind people to anything. The meaning of freedom itself in Islam is that everyone is free to express everything but must have its own Islamic value or freedom to religious texts (Al-Qur'an and Hadith). Therefore, this paper will discuss Islam and liberalism, what should be known from the basis of Islam and liberalism, so that we understand the issue itself. The method in this research uses the Descriptive Analysis method, which is research by collecting and presenting data that is under the truth, then the data is arranged neatly, the data is processed and analysed to provide an explanation related to the problems in the discussion. liberalism at this time has exceeded the limits that exist in Islam, so this understanding is feared to cause doubts in the people in the existing faith of the people.

Keywords: *islam; liberalism; maudhu'i tafsir.*

¹ UIN Sunan Gunung Djati, Bandung, Indonesia, Email: riyadililmi27@gmail.com

² UIN Sunan Gunung Djati, Bandung, Indonesia, Email: derusfikri33@gmail.com

³ UIN Sunan Gunung Djati, Bandung, Indonesia, Email: asepabdulmuhyi@uinsgd.ac.id

Introduction

Liberalism is a perspective that emphasizes or prioritizes individual freedom. As John Locke stated in his "state of nature" theory, people who live together according to reason without any supreme power on earth to judge them are in a natural state. Everyone has the natural freedom to be free from superior power on earth and not be under the will or legislative authority of others. Everyone is equal to everyone else. Therefore, to appreciate Pancasila as the ideology and way of life of the Indonesian nation, we strive to explore the values contained in Pancasila, especially the first and second principles, from the perspective of liberalism[1].

The thought of Islamic liberalism or what we often hear as liberal Islam in the view of Islamic thought is currently a fairly popular issue in Indonesia because there are many incomplete understandings, Islam and liberalism are always debated because many people think that Islam and liberalism are different things. contradictory to their respective concepts[2]. Many people understand only the word FREEDOM but don't know what freedom itself means. The term liberalism has many meanings and divisions, for example: Islamic Liberalism, namely freedom in the Islamic religion where there are no restrictions applied to that freedom[3].

Liberal Islam, namely freedom in the Islamic religion, but there are limitations (based on the Koran and Hadith), intending to prevent Muslims from submitting to Islamic religious leaders. Liberalism of Islamic thought, namely freedom of thought that exists in Muslims, which is not bound and free from contextual values, but remains within the boundaries of Islamic teachings. Therefore, we must really understand the meaning itself so that there are no misunderstandings[4]. Therefore, this paper will discuss Islam and liberalism, what we need to know about the basic principles of Islam and liberalism, so that we understand this issue itself[5].

Method

This discussion uses the Descriptive Analysis method in which research is done by collecting and presenting data that is by the truth, then the data is arranged neatly, the data is processed and analyzed to explain the problems in the discussion. Tafsir Maudhu'i is a special approach to interpreting texts related to religion, especially the holy book Al-Quran[6]. Both have significant value for developing understanding because the Descriptive Analysis/Literature Study Method provides broad insight through literature synthesis, while the Maudhu'i Tafsir Method provides an in-depth view of the meaning of religious texts[7]. As a researcher or interpreter, the choice of method must be adjusted to the research objectives and the nature of the text at hand.

Result and Discussion

History of Liberalism

In general, liberalism is based on the fact that this understanding aims to create a free society, freedom of individual thought, individual freedom in any field, such as politics, economics or religion. According to this understanding, the center of life is in each individual (individual), society will be structured because of that individual, because individuals and countries can also be formed. Therefore[8], society or the state must maintain individual freedom and independence. On this issue, liberalism has limitations on government and religion[9].

Two important events became the basis for the birth of liberalism:

a. *Declaration of Independence*

This declaration was put forward or issued by the thirteen colonies in America. With this declaration the thirteen colonies declared independence from British colonial rule, this declaration states that all people are created equal, all people have the rights inherent in them from birth given by God[10].

b. *Wealt of Nation* Adam Smith's work contains the main teachings for Liberalism which are usually formulated as *laissez Faire*, *laissez passer*, (free production, free trade). This freedom exists in the political and religious fields. This movement towards Liberalism was inspired by the work of Montesquieu in his writing entitled the *soul of the Constitution*. Rousseau's law and writings entitled *Social Contact*[11].

In existing history, there are several important things from the liberalism thought that developed in the 17th century. Several sources say that the development of liberalism is always related to the west. sources that always link the west because the west can monopolize all aspects of life and government[12].

The term liberalism began in English, Spanish and French politics in the 1830s, in the decade when modern political terms began to be heard in almost all circles, liberalism aims at freedom of human desire from the obstacles imposed by dogma and tradition[13]. In the Islamic world, liberalism developed from the thoughts of Muslim figures, the reforms carried out by these figures were aimed at advancing and wanted developments in line with current developments[14].

According to (Hourani) liberalism in Islam is divided into three generations:

1. First Generation (1830-1870 AD)

At the first generation stage, liberalism developed from renewal issues raised by Al-Thaḥṡhâwî, a Muslim scholar in the Arab world, who began to question the question of why Islam was in decline. Second Generation (1870-1900 AD)[15].

2. Second Generation (1870-1900 AD)

The liberalism that emerged in the second generation was very brave because the issue chosen was about equal rights (gender equality) which was carried out by Qâsim Amîn, this issue was raised because at that time Arab citizens were worried about discrimination, in this case Qâsim Amîn used arguments about what Muslims can be aware of raising the issue of women's rights. However, in reality this happened far from Islamic teachings[16].

3. Third Generation (1900-1939 AD)

The peak of liberalism that occurred in the Arab world was the issue of the caliphate, which was put forward by 'Ali 'Abd Al-Râziq and Rasyîd Ridhâ[17].

Liberal, Liberalist, Liberalism

Liberal is a way to support individual freedom, freedom in speech, freedom in religion, freedom in thought and expression, this is what is meant by using the term "liberal" humans have their human rights, this is what liberals uphold. In terms of liberalism, it is the concept of human freedom[18]. Al-Qardhawi also mentioned that liberalism, namely individual freedom, is one of the many elements of liberalism[19].

Meanwhile, according to the MUI, liberalism in religion is understanding the texts by using a free rational mindset and only accepting religious doctrines

that are by the mind alone. Therefore, the MUI has a fatwa on this issue, in the opinion of the Commission C Session for Fatwa at the 2005 MUI VII National Conference. Pluralism, secularism and religious liberalism as referred to in the first part are ideologies that conflict with the teachings of the Islamic religion. It is forbidden for Muslims to follow the ideology of pluralism, secularism and religious liberalism[20].

Islam and Liberalism

In terms of Islamic language, it can be interpreted as surrender or submission to Allah Almighty and is also involved in the laws conveyed by the Prophet Muhammad SAW. This indicates that the Islamic religion has its own rules. So Islam is between free and not free. Etymologically, liberalism means freedom or can also be called independence, this word comes from Latin. Liberal Islam is a thought created by Western orientalist groups which is applied to Muslims[21]. This thought has the aim of destroying the foundations of the Islamic faith. Initially, this liberal thought was born and also developed in Europe to liberate humans from human oppression. On the other hand, this thought has become an understanding that has the broadest meaning of freedom for humans, including denying the teachings of the religion itself. Until the 18th century AD this term was still used as the concept of humans being free from slavery[22].

Liberalism in the Islamic perspective itself is freedom where there are no restrictions that oblige anyone or bind them to anything, but within that freedom itself it still has Islamic values. Liberalism in Islam can also be interpreted as freedom from Islamic religious texts (the Koran and hadith), by using a free mind, and only accepting Islamic religious doctrines that must be under the human mind[23]. If we examine further, liberalism has existed and grown within Muslims since the period of the Prophet Muhammad. Liberalism in the Islamic view is also not in line with the benefit of determining between what is right and what is wrong[24].

The Impact of Liberalism in Islam

Spreading understanding of religious pluralism. religious pluralism or doctrine which has the basis that it considers all religions to be the same, and no opinion/teaching is correct (doubts the truth) or all opinions/teachings are equally correct (no opinion is wrong). The purpose of this doctrine is to show that every religious community will no longer be fanatical about their religion, especially Muslims (eliminating the exclusive nature)[25]. The tolerance referred to also has limits, as emphasized in the Koran, Surah Al-Kafirun. This pluralism is a theory implemented by Samuel Zwemmer which aims to weaken the faith of Muslims so that they do not believe in their religion[26].

Relativism of truth. The understanding of religious relativism is an understanding that considers that there is no absolute truth or that everything related to religion is stated as relative, which means that there is nothing that can be relied upon in any religion[27]. Reinterpretation of the Koran and religious teachings. Criticizing or re-examining the Qur'an is a liberal scenario for Muslims based on Western Christian experience. The reasons that are often given include, among others, because they accuse the holy book (Al-Qur'an) of being an answer or reflection as a reaction to the cultural, political, social, and economic conditions of the jahiliyyah Arab society[28].

Maudhu'i's interpretation

Verses from the Qur'an about Islam and Liberalism

The author uses the Maudhu'i interpretation method so that the author can optimize the interpretation of the Al-Qur'an and can also find answers to the verses by collecting them and looking for verses related to the title of this writing, namely Islam and Liberalism[29]. Therefore, by looking for verses and explanations from commentators, it is hoped that it will be easier to conclude the meaning of the verses contained therein[30].

QS: An-Nisa Verse 135:

فَلَا تَتَّبِعُوا الْهَوَىَّ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا

"So, do not follow your desires because you want to deviate (from the truth). If you distort (words) or turn away (reluctant to be witnesses), verily Allah is most careful in everything you do."

Asbath narrated from As-Suddy, he said, that this verse was revealed to the Prophet. related to rich people and poor people arguing and then complaining to him[31]. While his inclination is towards the poor because in his view the poor can't mistreat the rich, Allah is reluctant to accept such an attitude, but he must be based on justice regarding the affairs of the rich and the poor[32].

In the verse mentioned above we can find the word words[°] which comes from the root of the word *عدل* - *يعدل* it means deviating from the path, according to the author the meaning of this verse refers to the prohibition on deviating from the truth of Allah SWT[33]. which can also be interpreted as Allah's prohibition on believers not to deviate from Allah's guidance because they follow their desires[34].

In Al-Misbah's Tafsir regarding the verse above, it is stated that it is the Word of Allah: (فَلَا تَتَّبِعُوا الْهَوَىَّ أَنْ تَعْدِلُوا) which is translated above as don't follow your desires because you want to deviate from the truth, can also be interpreted

as don't follow your desires because you are reluctant to act justly because at the end of the verse there are words *فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا* Allah is very careful about everything you do[35].

According to Ibn Kathir in the Word of Allah (فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا) ""So do not follow your desires because you want to deviate from the truth", that is, do not let your desires, ashabiyah (fanaticism) and hatred for humans, cause you to abandon justice in your cases and affairs, but be altizam (hold fast) with justice in all things, as Allah says in QS Al Maidah verse 8 "And let your hatred against a people never encourage you to act unjustly[36]. Be fair, because it closer to godfearing"[37]. In connection with this verse are the words of 'Abdullah bin Rawahah, when the Messenger of Allah sent him to the people of Khaibar, to count their fruits and plants, then they tried to bribe him to love them[38]. But he said, "By Allah, I come to you from the side of the creature I love most[39]. Meanwhile, you are the people I hate the most than monkeys and pigs. And my love for him and my hatred for you does not lead me to be unfair to you." Then they said: "By this (justice) the heavens and the earth are established[40]."

This verse shows that faithful Muslims do not fall into things that deviate from truth or justice, and also do not follow their desires because they feel like they want to be free in anything which as a result can harm other people because of individual desires/lusts that will lead to evil or error[41].

QS: Al-Kahfi Verse 29:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

"Say (Prophet Muhammad), "The truth comes from your Lord. So, whoever wishes (believes), let him believe and whoever wishes (disbelief), let him disbelieve."

Munasabah of this verse is the same as the previous verse, namely verse 28, regarding the leaders of the polytheists not to attend to hear the revelations and guidance given by the Prophet Muhammad, they were reluctant to sit side by side with the poor Muslims[42].

Ibn Jarir presented a hadith through Dhahhak. The same hadith was also presented by Ibnu Murdawaih through his friend Ibnu Abbas r.a. which tells, that the Prophet saw. take an oath[43]. Then, forty nights later, Allah revealed His words, "And never say about something, 'Indeed, I will do it tomorrow morning', except by saying 'God willing'". (Q.S. Al Kahf 28-34).

Friends of Ibn Abbas r.a. said, "The above verse was revealed regarding Umayyad ibn Khalaf Al Jumahiy. This was because the Umayyads recommended that the Prophet saw. carried out an act that the Prophet himself did not like, namely expelling the poor people who were his followers from his side[44], to

draw the leaders of Mecca closer to himself. After that incident, the above verse came down[45]."

Ibn Kathir in his tafsir states that Allah SWT said to His Messenger, Muhammad SAW, say, O Muhammad to mankind, what I bring to you from your Rabb is the truth that there is no doubt in it. (*قُلْ مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ*) "So whoever wants to (believe) let him believe and whoever wants to (disbelieve) let him disbelieve." The fragment of this verse is a strong threat so the verse continues: "Indeed, We have prepared for the wrongdoers a hell that will surround them.."

And according to Prof. M. Quraish Shihab in his book of Tafsir, namely Tafsir Al-Misbah, states that the values mentioned above must not be changed or ignored. It is a fixed price. After all, it is haq, namely something that is stable and does not change, because its source is Allah SWT. Therefore, whoever wants to accept it, please accept it and whoever is reluctant, let him be reluctant[46].

It can also be said that after the previous verse instructed the Rasul saw to reject the polytheists' proposal regarding the expulsion of the poor and weak from his assembly, this verse ordered the Rasul saw. confirm to all parties, including the arrogant polytheists, that: "And say, O Prophet Muhammad, that: "The truth, namely the divine revelation that I convey, comes from God, your guardian in all things: then whoever among you, or apart from you, wants to believe Regarding what I am saying, let him believe, the profits and benefits will return to himself[47], and whoever among you or other than you want to disbelieve and reject the message of Allah, then let him disbelieve no matter how rich and high his social condition is[48]. Not me, let alone Allah SWT. will suffer even the slightest loss by his disbelief, on the contrary, he will suffer losses and harm by his actions which have wronged himself[49].

This verse follows the principle of liberalism, namely freedom of opinion, that is, what is meant in this verse is to emphasize that every individual is free to choose or have an opinion regarding his or her beliefs because Islam emphasizes that beliefs must be based on personal freedom, and must not be coerced or imposed on anyone[50].

Conclusion

If we look at the statement above, we can conclude that liberalism has now gone beyond the existing boundaries of Islam, therefore this understanding will give rise to doubts among the people regarding the faith of the existing people, when we are more observant about this issue, namely the free interpretation of religion. and without a guiding faith in this matter, it will give birth to the ideology of "ibahiyah" (all means are justified) which will later have an impact on ethics and religion itself.

Author Contributions

Riyadil Ilmi: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Rd Fikri Derus Sumawilaga:** Methodology, Writing - review & editing, Investigation. **Asep Abdul Muhyi:** Conceptualization, Methodology, Writing - review & editing, Investigation.

Acknowledgment

We would like to UIN Bandung, and an anonymous reviewer for providing valuable input on these papers.

Conflict of Interest

"The authors declare no conflicts of interest".

Funding

"This research did not receive any financial support.

Bibliography

- [1] N. Mohd Salleh, N. H. Mohd Haridi, A. M. Ismail, and M. S. Mohd Noor, "Modus Operandi Gerakan Liberalisme di Malaysia," *Int. J. Interdiscip. Strateg. Stud.*, vol. 2, no. 1, 2021, doi: 10.47548/ijistra.2021.28.
- [2] A. N. Andri Nirwana, F. D. Marshal, S. Abdillah, and A. Sahib, "EKSISTENSI METODE JIBRIL DALAM MENINGKATKAN KEFASIHAN PELAFALAN HURUF AL-QUR'AN DI TAMAN PENDIDIKAN AL-QUR'AN AL-HIDAYAH JORONG PANINJAUAN," *Marsialapari J. Pengabdi. Kpd. Masy.*, vol. 1, no. 2, pp. 85-98, 2024.
- [3] Mahmudulhassan, W. Waston, A. Nirwana, S. Amini, M. M. A. Sholeh, and M. Muthoifin, "A moral-based curriculum to improve civilization and human resource development in Bangladesh," *Multidiscip. Rev.*, vol. 7, no. 8, p. 2024137, May 2024, doi: 10.31893/multirev.2024137.
- [4] A. N. A.N. *et al.*, "Examining Religious Coexistence: Perspectives from the Quran and Hadith in the Context of Bangladesh," *Int. J. Relig.*, vol. 5, no. 10, pp. 718-731, Jun. 2024, doi: 10.61707/yyd0mm12.
- [5] Inayatullah Din, "Dancing in Duality: Exploring the Comparative Relationship of Swahili Culture with Islamic and Liberal Paradigms," *Karachi Islam.*, vol. 3, no. 1, 2023, doi: 10.58575/ki.v3i1.32.
- [6] Waston *et al.*, "Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia," *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 2, p. e04875, Feb. 2024, doi: 10.24857/rgsa.v18n2-075.

- [7] A. Wahid, M. Ibrahim, B. A. Shomad, A. Nirwana AN, and D. Damanhuri, "UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION," *J. Ilm. Islam Futur.*, vol. 23, no. 2, p. 263, Aug. 2023, doi: 10.22373/jiif.v23i2.17353.
- [8] Waston, Muthoifin, S. Amini, R. Ismail, S. A. Aryani, and A. Nirwana, "Religiosity to Minimize Violence: A Study of Solo Indonesian Society," *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 6, p. e05426, Apr. 2024, doi: 10.24857/rgsa.v18n6-089.
- [9] S. Sakarya, "Islam, Liberalism, and Ontology A Critical Re-evaluation (by Joseph J. Kaminski)," *Am. J. Islam Soc.*, vol. 40, no. 3-4, 2023, doi: 10.35632/ajis.v40i3-4.3191.
- [10] S. Anwar *et al.*, "Development of the concept of Islamic education to build and improve the personality of school-age children," *Multidiscip. Rev.*, vol. 7, no. 8, p. 2024139, May 2024, doi: 10.31893/multirev.2024139.
- [11] A. Nirwana *et al.*, "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia," *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 6, p. e05717, Mar. 2024, doi: 10.24857/rgsa.v18n6-012.
- [12] L. Hakim, "Deradikalisasi Pemahaman Keagamaan di Indonesia: Mempertimbangkan Wacana Islam Moderat dan Islam Nusantara," *Subst. J. Ilmu-Ilmu Ushuluddin*, vol. 23, no. 1, 2021, doi: 10.22373/substantia.v23i1.8967.
- [13] A. N. Andri Nirwana *et al.*, "A historical review on mapping the evolution and direction of leadership in Islam: Challenges and development opportunities," *Multidiscip. Rev.*, vol. 7, no. 6, 2024, doi: 10.31893/multirev.2024124.
- [14] Sukisno, Waston, A. Nirwana, Mahmudulhassan, and M. Muthoifin, "Parenting problems in the digital age and their solution development in the frame of value education," *Multidiscip. Rev.*, vol. 7, no. 8, p. 2024163, Apr. 2024, doi: 10.31893/multirev.2024163.
- [15] A. M. Yahya, M. A. K. Hasan, and A. N. AN, "Rights Protection Guarantee for the Partners of Indonesian Gojek Company according to Labour Laws no 13 of 2033 and Maqasid," *Al-Manahij J. Kaji. Huk. Islam*, vol. 16, no. 1, pp. 115-132, May 2022, doi: 10.24090/mnh.v16i1.6382.
- [16] M. Marthoenis, A. Nirwana, and L. Fathiariani, "Prevalence and determinants of posttraumatic stress in adolescents following an

- earthquake," *Indian J. Psychiatry*, vol. 61, no. 5, p. 526, 2019, doi: 10.4103/psychiatry.IndianJPsychiatry_35_19.
- [17] M. Marjuni, Y. Yuspiani, and A. Suban, "LIBERALISM AND DEMOCRACY IN THE PERSPECTIVE OF ISLAMIC EDUCATION," *Lentera Pendidik. J. Ilmu Tarb. dan Kegur.*, vol. 24, no. 1, 2021, doi: 10.24252/lp.2021v24n1i3.
- [18] A. I. Hartafan and A. N. AN, "A Study Between Tawhid And Pluralism In Buya Hamka And Nurcholish Madjid's Interpretation Of Kalimatun Sawa In A Comparative Review," *AL-AFKAR J. Islam. Stud.*, vol. 7, no. 1, pp. 159-173, 2024, doi: 10.31943/afkarjournal.v7i1.921.Abstract.
- [19] M. H. Ismail, "Postmodern analysis of new preachers of Islam in Egypt: A cultural study of mustafa hosni's digital media platforms," *Media Watch*, vol. 11, no. 1, 2020, doi: 10.15655/mw/2020/v11i1/49759.
- [20] M. Nasir, "Pandangan MUI terhadap Pluralisme Agama," *SINTHOP Media Kaji. Pendidikan, Agama, Sos. dan Budaya*, vol. 1, no. 1, 2022, doi: 10.22373/sinthop.v1i1.2336.
- [21] A. B. Shafie and M. R. Wahab, "[The Liberal Approach to Islam and Its Contractions with The Sunni] Pendekatan Liberal terhadap Islam dan Percanggahannya dengan Manhaj Ahli Sunah Waljamaah," *J. Islam dan Masy. Kontemporari*, vol. 23, no. 1, 2022, doi: 10.37231/jimk.2022.23.1.659.
- [22] E. C. M. Djamil, E. G. Rahayu, and F. Fahreza, "Thoroughly Exploring Secularism in an Islamic Perspective: History , Dynamics , and Interpretation of the Qur ' an," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 1-16, 2024, doi: 10.69526/bir.v2i1.30.
- [23] U. Abdurrahman, A. N. An, A. Rhain, A. Azizah, Y. Dahliana, and A. Nurrohim, "AL-AFKAR : Journal for Islamic Studies Perdebatan Kategori Ayat Dakwah Qs . Ali Imran Ayat 64 Antara Buya Hamka Dan Mufassir Nusantara," *al-Afkar J. Islam. Stud.*, vol. 7, no. 1, pp. 189-206, 2024, doi: 10.31943/afkarjournal.v7i1.927.Debate.
- [24] D. Noqita, E. S. Q. Solihat, and F. A. At-, "Islam, Radikalisme dan Terorisme Dalam Perspektif Al- Qur ' an: Kajian Tafsir Tematik," *Bull. Islam. Res.*, vol. 2, no. 2, pp. 5-6, 2024, doi: 10.69526/bir.v2i2.37.
- [25] A. Akram, S. Suri, W. Faaqih, A. N. An, and U. M. Surakarta, "Damage on Earth in the Qur ' an: A Study of Thematic Interpretations in Anwar Al Tanzil ' s Interpretation by Al Baidhawi," *AL-AFKAR J. Islam. Stud.*, vol. 7, no. 2, pp. 644-658, 2024, doi: 10.31943/afkarjournal.v7i2.967.Abstract.
- [26] E. Righayatsyah and A. A. Muhyi, "Islam dan Hak Asasi Manusia Dalam

- Perspektif Al- Qur ' an : Kajian Tafsir Tematik," *Bull. Islam. Res.*, vol. 2, no. 2, pp. 267-288, 2024, doi: 10.69526/birv2i2.35.
- [27] M. I. Juliansyahzen, "REKONSTRUKSI NALAR HUKUM ISLAM KONTEMPORER MUHAMMAD SHAHRUR DAN KONTEKSTUALISASINYA," *al-Mawarid J. Syariah dan Huk.*, vol. 4, no. 1, 2022, doi: 10.20885/mawarid.vol4.iss1.art4.
- [28] Z. Kazmi, "Radical islam in the western academy," *Rev. Int. Stud.*, 2021, doi: 10.1017/S0260210521000553.
- [29] A. Nirwana, R. Tamami, S. Hidayat, and S. Akhyar, "ANALYSIS OF BEHAVIORS OF SIDODADI MARKET TRADERS BASED ON TAFSİR AL-JAMĪ' LI AḤKĀM AL-QUR'ĀN IMAM AL-QURṬUBĪ ABOUT CHARACTERISTICS OF MADYAN TRADERS," *J. At-Tibyan J. Ilmu Alqur'an dan Tafsir*, vol. 6, no. 2, pp. 281-300, Dec. 2021, doi: 10.32505/at-tibyan.v6i2.3255.
- [30] W. Adli and W. Ramli, "Menangani Cabaran Liberalisme dalam Kalangan Muslim Berdasarkan Konsep Ijmak," *J. Usuluddin*, vol. 40, no. November 2013, 2014.
- [31] A. Syahri, "Spirit Islam dalam teknologi pendidikan di era revolusi industri 4.0," *ATTARBIYAH*, vol. 28, 2019, doi: 10.18326/tarbiyah.v28i0.62-80.
- [32] N. A. Prasanti, P. E. Adila, R. Mughiry, and A. A. Muhyi, "The Correlation between Islam and Globalization According to the Maudhu ' i Interpretation," *Bull. Islam. Res.*, vol. 2, no. 2, pp. 153-168, 2024, doi: 10.69526/bir.v2i2.13.
- [33] A. Nirwana AN, D. Mustofa, and S. Akhyar, "Contextualization Review of the Interpretation of the Verses of the Fathul Qulub Book at the IMM Sukoharjo Regeneration Program," *J. Ilm. Al-Mu ashirah*, vol. 20, no. 1, p. 146, Feb. 2023, doi: 10.22373/jim.v20i1.16939.
- [34] A. Khan, "In Defence of an Unalienated Politic: a Critical Appraisal of the 'No Outsiders' Protests," *Fem. Rev.*, vol. 128, no. 1, 2021, doi: 10.1177/01417789211013777.
- [35] M. Kyrchanoff, "Indonesian Islamism as a marginal case of the political Islam development in a Muslim country," *Shidnij Svit*, vol. 2021, no. 3. 2021. doi: 10.15407/ORIENTW2021.03.107.
- [36] A. Nirwana AN, "Qawaid Tafsir dan Ushul Tafsir Siti Aisyah dalam Kitab Sahih Muslim," *J. Ilm. Al-Mu'ashirah*, vol. 18, no. 2, p. 152, Nov. 2021, doi: 10.22373/jim.v18i2.11281.

- [37] A. Nirwana AN, "Multimedia Tafsir: Exploring the Meaning of the Quran in the Digital Era," *SSRN Electron. J.*, 2024, doi: 10.2139/ssrn.4785707.
- [38] L. Z. Muktashi, A. N. An, S. Suri, U. M. Surakarta, U. M. Surakarta, and U. I. N. Ar-raniry, "Tinjauan Majas Isti'arah (Metafora) Terhadap Kata Qiradatan (Kera) Dalam Kitab Tafsir Kontemporer (Studi Kasus Ashabus Sabat Dalam Tafsir Quraish Shihab Dan Tafsir Wahbah Zuhaili)," *AL-AFKAR J. Islam. Stud.*, vol. 7, no. 2, pp. 994-1014, 2024, doi: 10.31943/afkarjournal.v7i2.1036.Majaz.
- [39] A. N. AN, "Konsep Islamic State Amien Rais dan Nurcholish Madjid," *J. Subst.*, vol. 15, no. 1, pp. 41-52, 2013.
- [40] A. N. An, F. Arfan, F. D. Marshal, C. Maulana, and N. Fadli, "Metodologi Tafsir Al-Qur'an: Methods of Qur'an Research and Quran Tafseer Research its implications for contemporary Islamic thought," *Bull. Islam. Res.*, vol. 2, no. 1, pp. 33-42, 2024, doi: 10.69526/bir.v2i3.34.
- [41] H. Aswar and M. Z. Rakhmat, "Islamic Foreign Policy: Principle and Practices," *J. Kaji. Perad. Islam*, vol. 6, no. 2, 2023, doi: 10.47076/jkpis.v6i2.231.
- [42] W. Ramadan and Y. Mof, "SEKOLAH ISLAM: SEBUAH TINJAUAN IDEOLOGIS DAN PENDIDIKAN HUMANIS PADA SEKOLAH DASAR ISLAM CREATIVE BANJARBARU," *Muallimuna J. Madrasah Ibtidaiyah*, vol. 7, no. 2, 2022, doi: 10.31602/muallimuna.v7i2.6606.
- [43] A. Nirwana, I. P. Sari, S. Suharjianto, and S. Hidayat, "Kajian Kritik pada Bentuk dan Pengaruh Positif al-Dakhil dalam Tafsir Jalalain tentang Kisah Nabi Musa dan Khidir," *AL QUDDS J. Stud. Alquran dan Hadis*, vol. 5, no. 2, p. 717, Nov. 2021, doi: 10.29240/alqudds.v5i2.2774.
- [44] A. Nirwana, "DA'WAH IN THE QUR'AN (THEMATIC TAFSIR)," *J. At-Tibyan J. Ilmu Alqur'an dan Tafsir*, vol. 4, no. 2, pp. 307-329, Dec. 2019, doi: 10.32505/at-tibyan.v4i2.1350.
- [45] B. N. Hoir, "Thematic Tafsir Study: Religious Moderation in the Qur'an," *Bull. Islam. Res.*, vol. 1, no. 1, pp. 43-56, 2023, doi: 10.23917/bir.v1i1.123.
- [46] R. Ab Rashid *et al.*, "Conceptualizing the characteristics of moderate Muslims: a systematic review," *Soc. Identities*, vol. 26, no. 6, 2020, doi: 10.1080/13504630.2020.1814720.
- [47] S. F. Affani and A. N. An, "How Analysis Scopus Database About Islamic Leadership Based on Quranic Studies Since 1987-2023?," *AL-AFKAR J. Islam. Stud.*, vol. 7, no. 2, pp. 1015-1029, 2024, doi: 10.31943/afkarjournal.v7i2.1037..Abstract.

- [48] S. Samsudin and N. H. Lubis, "SEJARAH MUNCULNYA PEMIKIRAN ISLAM LIBERAL DI INDONESIA 1970-2015," *Patanjala J. Penelit. Sej. dan Budaya*, vol. 11, no. 3, 2019, doi: 10.30959/patanjala.v11i3.522.
- [49] N. Mohd Salleh, P. Y. @ F. Zakaria, and N. H. Mohd. Haridi, "Historiografi Liberalisme dalam Kalangan Masyarakat Barat," *al-Irsyad J. Islam. Contemp. Issues*, vol. 3, no. 1, 2018, doi: 10.53840/alirsyad.v3i1.12.
- [50] M. Parhan, R. H. Nugraha, and M. R. Fajar Islamy, "Model of Religious Moderation In Universities: Alternative Solutions To Liberal, Literal And Radical Islam," *Edukasia Islam.*, vol. 7, no. 1, 2022, doi: 10.28918/jei.v7i1.5218.

Copyright

© 2024 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.