

Implementation of the Value of Moderation in Education: Study of Term al-Wasath in Surah al-Baqarah verse 143 with Abdullah Saeed's Contextual Hermeneutics Approach

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Implementation of the Value of Moderation in Education: Study of Term al-Wasath in Surah al-Baqarah verse 143 with Abdullah Saeed's Contextual Hermeneutics Approach

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Abstract. This study aims to determine the implementation of the value of moderation contained in QS Al-Baqarah verse 143 in the world of education. The moderation value is obtained from a study of the meaning of al-wasath contained in the verse. The study was conducted using the term thematic method with the Contextual Hermeneutics approach initiated by Abdullah Saeed. Namely, capturing the messages and teachings of the Qur'an by considering the historical context of the text and the historical context of the application of the text. This study found that 1) the meaning of the term al-wasath is a state of being in the middle, in worldview and life in the hereafter and physical and spiritual behavior, not to behave in extreme and radical ways, 2) historically, said al-wasath in QS al -Baqarah: 143 is used to express the moderate attitude of a farmer who thinks well of the crop failure he has experienced, and in context, this term shows a tolerant attitude towards differences that occur in life, 3) the application of moderation values in education can be done in several ways approaches, namely the value instilling approach, the cognitive moral development approach, the value analysis approach, the value clarification approach, and the learning to do approach. Through this approach, moderate attitudes are instilled which can give birth to tolerance, mutual respect, and compassion among people.

Keywords: Moderation; Education; Al-Wasath; Contextual Hermeneutics; Abdullah Saeed.

Introduction

Islam has recently had to contend with two major internal problems. The first is a lot of pressure coming from the Muslim community as a whole. Second, there are issues brought about by certain Muslims who act unconcerned, as if they are not religious people, and who accept questionable ideologies from other religious cultures and civilizations.¹ Islamic Sharia forbids the rejection of religious violence, extreme mindsets and attitudes, and mindsets that downplay Islamic values, standards, and Sharia. According to Ibn Assyur, who is cited by Wahbah, Islam is a just, reasonable religion that promotes

¹ Habibie, M. Luqmanul Hakim, Muhammad Syakir Al Kautsar, Nor Rochmatul Wachidah, and Anggoro Sugeng. "Moderasi beragama dalam pendidikan Islam di Indonesia." *MODERATTO: Jurnal Moderasi Beragama*, (vol. 1, no. 1 Tahun 2021), h.131.

thinking that is neither very right-wing nor overly left-wing.² They cite religious texts (like the Qur'an and al-Hadith) and antiquated scholarly works (like the turats) as the foundation for their views, but they read these texts textually and without consideration of their historical context. They, therefore, share the same style of thinking as the generation that was born later, although living in a contemporary world.

Moderation in religious practices, such as worship and muamalah, which are both carried out in line with the notion of washatiyah, is highly valued in Islam. Certain organizations occasionally express extremist viewpoints to reflect Islamic beliefs and ideals. This can occasionally result in extremist viewpoints that cause intolerance and even violence. Many parties frequently claim that these heinous acts are justified by Islamic teachings and frequently stress that radical, intolerant acts are always committed by Muslims. Due to their ambiguity, it is unclear if these worries are true or incorrect, which frequently leads to identity politics clashes. Furthermore, a few of the aforementioned things are unjustified and at odds with Islamic moderation values.

To generate a decent generation ²⁵ that will grow into a moderate generation in the current period of growth, it is vital to inculcate the principles of religious moderation education. If these values are not introduced, then this may occur. impact on a person who is susceptible to being persuaded to hold liberal and extremist beliefs. does not represent Islam, which fosters *rahmatan lil 'alamin* and poses a danger to the sovereignty of Indonesia. The verse of QS. al-Baqarah which ¹ covers tolerance, which is a component of the value of religious moderation, is verse 143. It is one of the teachings of religious moderation that is most frequently utilized as a source to help Muslims develop an attitude that is in the middle, known as *ummatan wasatan*.

The rise in violent and terrorist occurrences in Indonesia demonstrates how little respect there is for and understanding moderate Islam. As a result, it is necessary to keep using a variety of tactics to combat terrorism and radicalization. One of them is the deradicalization initiative through Islamic moderation education. They must pay attention to the curriculum components, teachers, and instructional strategies that are employed in this setting to squelch radical ideas in the classroom. Education must lead to the development of ideas, attitudes, and skills. Changes in cognitive, affective, and psychomotor functioning are referred to as a minimal indication of educational success in other languages. These three goals should be approached holistically and integrated.

² Wahbah, Az-Zuhaili. "Tafsir Al-Wasith (Alfatihab-At-Taubah) Jilid 1" (Jakarta: Gema Insani, 2012), Hal.56

Normative education, which derives from the Qur'an, is characterized by justice, equality, respect for others, and preserving balance. These principles hold in both social and religious life. This kind of educational approach is successful in promoting tolerant conduct. As previously said, a moderate educational model may be implemented utilizing many strategies that have been successful in teaching moderate ideals to Indonesia's younger generation to avoid issues of intolerance, extremism, and radicalism from entering Indonesian society at a young age.³ Furthermore, according to a comparative study by Arisah et al. published in 2022 about the teaching of the values of religious moderation in Surat al-Baqarah verses 143 and 256 (Comparative Study of Tafsir M. Quraish Shihab and Hamka), Muslims are the ones who engage in what is referred to as religious moderation in verse 143. Then again Quraish Shihab and Hamka concur that Islamic moderation is neither extreme behavior nor radicalism, but rather a condition in the middle of worldview, afterlife, bodily, and spiritual behavior.⁴ In other words, although humans must strive to develop themselves in this life, they must also strive to enhance the hereafter. In her research on Abdullah Saeed's Hermeneutics of the Al-Qur'an, Sovia discovers that Abdullah Saeed's Hermeneutics of the Qur'an is methodical or theoretical hermeneutics of the Qur'an since it first examines the technique before continuing to interpretation.⁵ Saeed also believes that current interpreters must first study the text's original (historical) meaning before deciphering the meaning or message hidden underneath the literal language. This concept's present and future applications are required. As a result, he regards interpretation as a valuable act. The ideas of moderation are applied in the cadre process through Islamic education so that future generations recognize diversity in diversity and defend the concept of equality and mutual tolerance for differences.⁶ According to a research by Ramadhan et al in an article regarding the meaning of *Ummatan Wasata* Interpretation of Q.S Al-Baqarah: 143, a moderate posture influences how a Muslim is seen by everyone, and at such moment, he can be an example for all parties.⁷ It was able to observe anybody and everything from that vantage point. The Prophet Muhammad, on the other hand, should be typified by the moral ideals he

³ Hanan, Zaini A. "Penerapan Nilai-nilai Moderasi Al-Qur'an dalam Pendidikan Islam." *BINTANG* (vol. 2, no. 1, Tahun 2020), h.61

⁴ Arisah, Yuni, and Nurma Yunita. "Nilai-Nilai Pendidikan Moderasi Beragama dalam Al-Qur'an surah al-Baqarah ayat 143 dan 256 (Studi komparatif Penafsiran M. Quraish Shihab dan Hamka)." *AL-HUDA: Journal of Qur'anic Studies* (vol. 1, no. 1, Tahun 2022), h.18.

⁵ Sovia, Sheyla Nichlatus. "Interpretasi Kontekstual (Studi Pemikiran Hermeneutika Al-Qur'an Abdullah Saeed)." *Dialogia* (Vol.13, no. 1, Tahun 2016), h.60

⁶ *Ibid*, Habibie, dkk, h.147

⁷ Ramadhan, Ahmad, Adha Saputra, and Alber Oki. "Makna ummatan wasathâ Penafsiran QS Al-Baqarah: 143:(Studi Komparatif Tafsir Klasik dan Kontemporer)." *ZAD Al-Mufasssirin* (Vol. 2, no. 1, Tahun 2020), h.45.

espoused and defended because of his significance as a witness and role model for Muslims.

The author intends to review and provide a comprehensive presentation regarding the implementation a¹⁰ application of moderation values in education related to the study of the Term al-Wasath contained in Surah al-Baqarah verse 143 through the Contextual Hermeneutics approach designed by Abdullah Saeed by using the term thematic method through some of the patterns of thought above. The Thematic Term way is a way of comprehending the meaning of religious phrases or terms in the Qur'an by analyzing all verses of the Qur'an about the same term. The foundations of religion and Islam are crucial to learning at first, but this Al-Quran Thematic Method may also be utilized to understand more difficult theological terms. *Bil-ma'sur* or *bil-manqul* and *bil-ro'yi* are two interpretative strategies used to delve further into the meaning of religious language in a Qur'anic verse. Al-Qarafi emp³⁰ ized three criteria for interpreting the Qu²⁴'s terms or words: (1) adherence to the socio-cultural context at the time of the Prophet Muhammad SAW; (2) adherence to the semantics of the language (ie, according to the direction and purpose contained); and (3) efforts to explore the meaning that is considered per God's will.⁸

According to Saeed, such an interpretation misses both the context of revelation and the context of interpretation. From this perspective, Saeed established a style of context-sensitive interpretation, which is evident when he builds his theoretical underpinnings and investigates its epistemological principles. Saeed passionately believes in the need of appreciating, comprehending, and applying what is still true and valuable from the heritage of classics to contemporary challenges. New models of interpretation cannot be developed without the process of filtering, developing, doubting, questioning, and adding to traditions.⁹ According to Saeed, it is essential to understand prior interpretations of the Qur'an to construct a fresh interpretation that is appropriate for the problem and circumstance at the moment. Contextualizing the Qur'an implies finding its meaning in connection to its circumstances, or, in other words, reading the Qur'an in light of its historical context. Abdullah Saeed's hermeneutics of the Qur'an is a methodical or theoretical hermeneutics of the Qur'an since it examines techniques before delving into interpretation. Saeed also believes that current interpreters must first study the text's original (historical) meaning before deciphering the meaning or message hidden underneath the literal language. This concept's present and future applications are required. Thus, he considers interpretation or commentary to be a useful

⁵ Qarafi, Shihab al-Din al. "Sharh Tanqih al-Fusul Fi Ikhtisar al-Mabsul Fi al-Usul, Ed." (Taha'Abd a¹⁴ 'uf Sa'd Cairo: Maktabat al-Kulliyat al-Azhariyya : 1973)

⁹ Saeed, Abdullah. *Interpreting the Qur'an: Towards a contemporary approach* (Taylor & Francis, 2006)

activity.¹⁰ At the very least, it is necessary to comprehend some of Abdullah Saeed's fundamental ideas of contextual hermeneutics. The writers do not reduce Saeed's views to conclusions; rather, they do so to help the reader better comprehend Saeed. One such notion is that the Qur'an was written in a particular socio-historical setting. Furthermore, contextualization is based on Islamic tradition. Fourth, the interpretation of *bil arra'yi* leads to contextualization.¹¹

Pembahasan

Telaah term al-Wasath dalam QS Al-Baqarah ayat 143

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: Similarly We have made you (Muslims) "middle people" so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be witnesses of your (actions). We did not make the Qiblah that you (formerly) turned towards but so that We would know who followed the Messenger and who turned back. Indeed, (removing the Qiblah) is very heavy, except for those who have been guided by Allah. And Allah will not waste your faith. Truly, Allah is Most Gracious, Most Merciful to mankind. (Q.S. Al-Baqarah: 143)

The verses before and following them are significant to the grounds for the revelation of sura al-Baqarah verse 143. It is reported that when the Prophet of Allah used to pray to face Baitul Maqdis, he frequently cocked his head upwards to anticipate the direction. The direction of the Qibla prayer will be adjusted to face the Kaaba or the Grand Mosque. As a result, the letter al-Baqarah verse 144, which directs prayers in the Grand Mosque facing the Kaaba, was revealed.¹²

Some Muslims emphasized, "We want to know what happened to those who died before us before shifting the Qibla orientation back to the Grand Mosque." What about our prayers before altering the direction of the Qibla when facing Baitul Maqdis? In this regard, Allah swt handed down verse 143, which said unequivocally that Allah did not squander their faith and that they performed their devotion by the regulations in effect at the time. Even if hypocrites stated at the time, "What prevents Muslims from going to the Qibla (Baitul-Maqdis) so that they can return to the Grand Mosque?" Allah SWT

¹⁰ 19, *Sovia*, hal. 62

¹¹ Rachmawan, Hatib. "Hermeneutika Al-Qur'an Kontekstual: Metode Menafsirkan Al-Qur'an Abdullah Saeed." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* (Vol. 9, no. 2, Tahun 2013), h.157

¹² Alam, Masnur. "Studi Implementasi Pergerakan Islam Moderat dalam Mencegah Ancaman Radikalisme di Kota Sungai Penuh Jambi." *Jurnal Islamika* (Vol.17, no. 2, Tahun 2017), h.27

brought down verse 142 in response to their objections and the change in Qibla direction from Baitul-Maqdis back to the Grand Mosque.¹³

Wasat and the word "moderate" are frequently used interchangeably in the Qur'an. In Munjid's vocabulary, *wasathiyah* is described as the intersection of truth and justice, derived from the phrase *wasatha-yasithu wasthan-wasithathan*, which implies *al-makan aw al-qaum* or understood to sit between the two, *wasatha al-qaum*. *Tawassath al-qaum* refers to functioning as a mediator and provider of reason, whilst *wasutha-yasithu* refers to anything honorable. In *Wasith's* vocabulary, *Wasath* is defined as the mover of everything or the fairest. Furthermore, it refers to *wasathahum aw wasith*, which is the meeting point or location of the two groups.¹⁴ *Wasath* is also known as *al-qisth*, *tawazun*, and *wal i'tidal*. *Tawazun* implies balance, and *i'tidal* is a mediator between two or more things. *Wasth* represents unbiased and pure justice, with no upward or downward bias.¹⁵

Wasathiyah interpretation varies, as do the opinions of intellectuals and academics. According to Ibn Jarir al-Tabari, *al-wasth* means "between two sides" or "justice." *Wasth*, on the other hand, is formed from a middle ground in a religion that is somewhere between the two, without increasing its devotion like Christianity or decreasing it like the Jews who distorted and twisted the Book of Allah.¹⁶ *Wasthiyya*, according to al-Ashafahani, is a place where justice is carried out regardless of its strengths or shortcomings.¹⁷ Ibn 'Assyur regards *wasth* as a linguistic element that stands between the two forms in *al-Tahrir wa al-Tamwir*, whereas Islamic principles are founded on common sense and avoiding excess.¹⁸

In his interpretation of Q.S. al-Baqarah (2): 143, Qurash Shihab claimed that another meaning of *al-wast* is to create a balance between the earth and the afterlife. A moderate reading of this passage, according to Shihab, might relate to a good balance between one's attitude towards God and the surrounding world.¹⁹ A sensible person will not dispute God's existence and will not accept the presence of other forms that resemble God. According to this scripture, education in schools should neither just focus on gaining academic abilities to

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¹³ Fahri, Mohamad, and Ahmad Zainuri. "Moderasi beragama di Indonesia." *Intizar* (Vol.25, no. 2, Tahun 2019), h.99.

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¹⁴ Muhammad, Majiduddin Abu Tahir bin Ya. "qub al-Fairuz Abadi. al-Qamus al-Muhit."

¹⁵ 18 di, Al-Fairuz. "Muhyiddin Muhammad bn. Yacqub." *Al-Qamus al-Mubit*.

¹⁶ Qardhawi, Yusuf. *Islam Jalan Tengah: Menjaubi Sikap Berlebihan Dalam Beragam*, (Bandung: Mizan Pustaka, 2020), h.78-79

¹⁷ Al-Ishfahani, Abu al-Qasim Abu. "al-Husain bin Muhammad al-Ragib." *Al-Mufradât fî Garîb Al-Qur'ân, Mesir: Mustafâ al-Bâb al-Halâbî* (1961)

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¹⁸ Âsyûr, Muhammad Thâhir Ibn. "Muhammad Thâhir Ibn." *Syarkh Al-Muqaddimah Al-Adabiyyah* 5 *Al-Mar'ûqî „alâ Dîwan Al-Hamasyah li Abî Tamâm*.

¹⁹ Shihab, M. Quraish. *Kaidah tafsir* (Jakarta: Lentera Hati Group, 2013), hal.117

acquire a job after graduation, nor on teaching that focuses solely on eschatological worship. There must be a balance in education between educating about the world and teaching about religion. In essence, educational institutions are devoid of ideological and religious restrictions. The government has guided this type of moderate educational approach through its numerous programs. There are initiatives to link education in public institutions (such as Islamic boarding schools) with religion-based education by integrating religious and general material.

This concept is also ²³ful for organizing instruction and should be implemented in classrooms. Teachers have a responsibility to educate their students on the value of human rights at all times. Essentially, judging others is not a human task.²⁰ Because God has the power to determine a person's rank and position, this understanding of equality can lead to intolerance and arrogance.

Implementation of Moderation Values in Education

The following discussion covers many character education strategies utilizing ideas investigated and classified by Superka. Superka has performed research, identified typologies, and developed and executed several character education approaches in the classroom. This research employs eight methodologies.²¹ The foundation for values education is literature from the fields of psychology, sociology, philosophy, and values-related education. Approaches can be used to implement the value of religious moderation in the setting of education. The value-instilling approach, the cognitive moral development approach, the value analysis approach, the value clarifying approach, and the learning-to-do approach are the five techniques for infusing moderation education in schools via character education.²²

To begin, the value instillation approach is a way of teaching children values. The learning process in this technique is centered on teaching children new positive values while also reminding them which bad values must be abandoned to properly mold their character and establish positive values. expect. Planting does not happen overnight, but rather over time. Students' psychological health must also be considered while using this strategy since it will influence their psychological growth. This internalization technique attempts to help pupils develop their values and integrate them into their personalities. These are the steps of this internalization technique: (1) the value

²⁰ *ibid*, Hanan, hal.63

²¹ Superka, Douglas P. "Values Education Sourcebook: Conceptual Approaches, Materials Analyses, and an Annotated Bibliography." (1976).

²² *Ibid*, Hanan, hal.64

transformation stage, in which the instructor merely verbally communicates good and poor values to students; (2) the value transaction stage, in which value education is carried out through two-way communication, or reciprocal engagement, between students and teachers.²³

Second, a moral-cognitive development method allows kids to choose whatever moral behavior they wish to engage in and allows them to actively think about moral concerns. This technique measures educational performance by how successfully pupils from lower to higher social strata can reject the selected moral concerns. In this strategy, two things must be considered: the decisions made by students when selecting the intended moral action and the decisions made while offering a judgment of moral action. The preceding comprehension demonstrates that the existence of this cognitive-moral approach assists students in developing a better understanding of the problems that arise, from the most basic to the most complex aspects, so that when they seek solutions to ongoing problems, they must also adapt to the situation and circumstances. The cognitive-moral approach can also help students adopt a more systematic approach to problem-solving.²⁴

The third approach is a value analysis tool that evaluates students' abilities to explain rising social and moral concerns. This technique aims to improve students' abilities to assess ethical and social concerns. The value analysis technique is simple to use in the classroom due to its heavy emphasis on cognitive components. This technique emphasizes the development of students' logical thinking abilities through value-related situational analysis. Value analysis approaches provide a higher emphasis on discussing value concerns. Value analysis is a strategy used to assist pupils in employing logical reasoning as part of the value process. Students work together to comprehend the impact of various values. Value analysis methods are employed in the classroom in a variety of ways, according to Irianto, including (1) reporting or covering strategies; (2) accurate or thorough analysis techniques; (3) writing analysis techniques; and (4) the unfinished-criteria technique.²⁵

Value clarification is the fourth approach. This approach emphasizes students' abilities to examine and analyze the values that drive their behavior. Students can become more conscious of their values and how those values

²³ Shodiq, Sadam Fajar. "PENDIDIKAN KARAKTER MELALUI PENDEKATAN PENANAMAN NILAI DAN PENDEKATAN PERKEMBANGAN MORAL Kognitif." *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam* (Vol.1, no. 01, Tahun 2017), h. 20

²⁴ Muslich, Masnur. *Pendidikan karakter: menjawab tantangan krisis multidimensional*, (Jakarta: Bumi Aksara, 2022), hal.42

²⁵ Irianto, Apri. "Pendekatan Pembelajaran Analisis Nilai Pada Mata Kuliah Konsep Dasar Pendidikan Kewarganegaraan." *INVENTA: Jurnal Pendidikan Guru Sekolah Dasar* (Vol. 4, no. 1, Tahun 2020), h.40

influence their behavior. This strategy can also boost students' confidence, allowing them to stand up and criticize other people's moral choices if they are not under the law. A strategy known as "values clarification" tries to improve students' intellectual acumen so that they can make the best and most ethically responsible decisions. This strategy pushes pupils to discover answers even in ethically complicated situations.²⁶

The final approach to learning to do. This technique focuses on programs that allow students to live according to their moral views. The primary goal of learning-to-do moral education is to give chances for students to conduct themselves morally, both individually and collectively, in line with their own beliefs. This strategy will further inspire students to see themselves as distinct human beings and social beings in association and religious life, who do not have complete freedom but are citizens of society, and who are required to participate in the process of religious life by cultivating tolerant attitudes, mutual respect, and affection for one another.²⁷

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Conclusion

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Based on the findings of the study of the term al-wasath in Surah al-Baqarah verse 143 using the Contextual Hermeneutics approach popularised by Abdullah Saeed, it is possible to conclude that the meaning of the term al-wasath is a condition in the middle, in worldview and life after death, as well as physical and spiritual behavior, rather than extreme and radical behavior. In terms of history, the phrase al-wasath is used in Q.S al-Baqarah: 143 to represent the moderate attitude of a farmer who thinks kindly of the crop failure he encounters, and in this context displays tolerance towards numerous variances that occur in life. The value of moderation may then be used in education through a variety of techniques, including the value-instilling approach, the cognitive moral development strategy, the value analysis approach, the value clarifying approach, and the learning-to-do approach. This strategy instills moderate views, which can give birth to tolerance, mutual respect, and affection between individuals.

Moderate education based on the Qur'an includes ideals such as fairness, equality, mutual respect, and keeping balance not only in religion but also in social life. This instructional technique is beneficial in developing tolerant behavior and actions. Instilling a moderate educational model can be

²⁶ Wibowo, Ari. "Keefektifan Metode klarifikasi nilai dalam meningkatkan karakter siswa pada mata pelajaran PKn." *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)* (Vol. 2, no. 1) Tal. 28 (2015), h.72.

²⁷ Anjani, Siti Rahmi. "Penerapan Model Pembelajaran Nilai (Value Learning) melalui Pendekatan Pembelajaran Berbuat (Action Learning Approach)." *JURNAL KOULUTUS* (Vol. 1, no. 1, Tahun 2018), h.27.

accomplished by employing a variety of effective approaches to instilling moderate values in Indonesia's younger generation so that problems of intolerance, extremism, and radicalism can be avoided in Indonesian society from an early age.

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