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## **Qur'anic Exegesis Study on Moderate Islamic Da'wah at Miftahul Ulum Yahyawiyyah Pati**

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### **Abstract**

This study aims to examine the thematic interpretation of moderate Islamic preaching in the Quran at Pondok Pesantren Miftahul Ulum Yahyawiyyah Pati. The issue addressed is the phenomenon of extreme Islamic preaching, which opposes the government, spreads hoaxes, and incites hatred. The method used is thematic interpretation of Quranic verses related to moderate preaching concepts such as *wasathiyyah*, *khairiyyah*, *bainiyyah*, *yusriyyah*, *hikmah*, *istiqâmah*, and *i'tidâl*. Field observations, interviews, surveys, and Focus Group Discussions (FGD) were conducted to gather data. The findings reveal that moderate Islamic preaching is characterized by justice, goodness, ease, and centrality between two extremes. The observations at the pesantren showed that the students practice moderate preaching, but there was a need to integrate Islamic and nationalistic values. The FGD provided enlightenment, leading to 98% of students recognizing the importance of integrating religion and nationalism and promoting moderate preaching.

Keywords: moderate preaching, thematic interpretation, Quran, Islamic education

### **Abstrak**

Penelitian ini bertujuan untuk mengkaji tafsir tematik tentang dakwah Islam moderat dalam Alquran di Pondok Pesantren Miftahul Ulum Yahyawiyyah Pati. Masalah yang diangkat adalah fenomena dakwah Islam ekstrem yang menentang pemerintah, menyebarkan hoaks, dan memprovokasi kebencian. Metode yang digunakan adalah

tafsir tematik ayat-ayat Alquran yang berkaitan dengan konsep dakwah moderat seperti wasathiyyah, khoiriyyah, bainiyyah, yusriyyah, hikmah, istiqâmah, dan i'tidâl. Observasi lapangan, wawancara, survei, dan Focus Group Discussion (FGD) dilakukan untuk mengumpulkan data. Hasil penelitian menunjukkan bahwa dakwah Islam moderat dicirikan oleh keadilan, kebaikan, kemudahan, dan posisi tengah antara dua ekstrem. Observasi di pesantren menunjukkan bahwa para santri mempraktikkan dakwah moderat, namun perlu ada integrasi antara nilai-nilai Islam dan kebangsaan. FGD memberikan pencerahan sehingga 98% santri menyadari pentingnya integrasi antara agama dan nasionalisme serta mempromosikan dakwah moderat.

Kata kunci: dakwah moderat, tafsir tematik, Alquran, pendidikan Islam

## **Introduction**

The phenomenon of extreme Islamic da'wah is a prevalent reality in society. Especially in the current digital era, it has become easier for individuals to access Islamic sermons through social media. This extremism is often characterized by hardline political content that opposes the government and its policies, spreads hoaxes, and provokes the community to foster hatred among fellow human beings (Hamdi et al., 2021).

Several Islamic preachers being imprisoned serves as a strong indication of the presence of extremism within Islamic da'wah. Another indication is the desire of these extreme preachers to eradicate immorality immediately, showing an inability to patiently deal with collective mistakes occurring in both the government and civil society. This often triggers strong and harsh reactions from both authorities and ordinary citizens.

Another indicator of this extremist da'wah movement is the threats and intimidation directed by the preachers towards those who disagree with them. They engage in mocking, humiliating, and framing their opponents as wrongdoers. This becomes even more concerning when Islamic da'wah is infused with practical politics and extends into Islamic pulpits during political years, steering it far away from the concept of moderate Islam (Hamdi, 2019).

The solutions proposed by the majority of Muslims, including organizations like the Indonesian Ulama Council (MUI), the Ministry of Religious Affairs, and various Islamic organizations, to counter radical and extremist movements involve promoting

and emphasizing the concept of moderate Islam. This is commonly referred to as "*wasathiyyah*," which means being in the middle ground—neither extreme right nor extreme left.

The concept of *wasathiyyah*, which signifies moderation and balance, is crucial in all aspects of religious practice, especially in the context of Islamic da'wah. Given that this study relates to Qur'anic verses, the primary guidance for Muslims, the goal is to foster a calm and composed manner of conveying truth, avoiding turmoil and discord, and effectively communicating the message of da'wah without causing unnecessary conflicts.

The importance of ingraining the concept of moderate Islamic da'wah to reject radical ideologies in da'wah activities is widely recognized. Most people agree with this paradigm. However, there is still a lack of comprehensive research focusing on the deeper understanding of moderate Islamic da'wah from the primary source of Islamic teachings, the Qur'an. The thematic exegesis (*tafsir maudhû'i*) on the concept of moderate Islamic da'wah is not yet widespread.

While there is abundant research on the concept of *wasathiyyah* (moderate Islam), studies specifically addressing moderate Islamic da'wah based on Qur'anic verses interpreted thematically remain limited. For instance, research on the role of mosques as centers for moderate da'wah often discusses how to manage mosques so that they can become places of moderate da'wah (Kurniawan, 2020, p. 125). However, this research does not discuss the concept of moderate Islamic da'wah within the Qur'anic verses.

Another notable study is on the role of M. Quraish Shihab in presenting moderate da'wah through four media: YouTube, articles, quotes, and e-posters. All of these efforts aim to provide a breath of fresh air amid the difficulty of finding moderate preachers who purely explain the concepts of Islamic teachings..(Al Zamzami & others, 2019, p. 123) However, the researcher does not address the concept of moderate Islamic da'wah in the Qur'anic verses through thematic exegesis.

There is also research on the practice of moderate da'wah in the cadre training of PPI (Persatuan Pemuda Islam) in West Java. The researcher discusses the methods of recruiting, mentally training, and mapping out moderate da'wah by PPI. This includes delivering moderate educational material on Islamic da'wah, understanding community

issues, and problem-solving, with the hope that the cadres can grasp these concepts thoroughly (Kusnawan & Rustandi, 2021, pp. 41–61). The researcher does not discuss the da'wah verses in the Qur'an thematically at all.

Moderate da'wah is also discussed in the context of the modern digital era. Some studies mention that moderate da'wah in the digital era can be achieved through five methods. First, packaging the da'wah messages attractively to be accepted by the digital generation. Second, writing extensively on websites about themes related to religious moderation. Third, creating moderate da'wah videos and uploading them on social media platforms. Fourth, presenting moderate da'wah in the form of images, memes, and cartoons. Fifth, practicing moderate da'wah within the family (Sutrisno, 2020, pp. 56–83). However, this research also does not discuss the thematic exegesis of da'wah verses and their moderation.

Another study explores the concept of Islamic moderation according to the Qur'an, Hadith, and the views of fiqh scholars. This study focuses on the meaning of moderation and its relevance to religious evidence. The concept of Islamic moderation is discussed from a fiqh perspective and provides examples of moderate Islamic rulings (Arif, 2020, pp. 22–43). However, this research does not address the themes of da'wah verses in the Qur'an and their moderate aspects. This is the focus of this study.

Miftahul Ulum Yahyawiyah, located in the city of Pati, is based on the understanding of moderate Ahlussunnah wal Jama'ah Islam. This is evident in the pesantren's statutes, which mandate the Sunni madhhab in its studies, as well as the principles of its founders, teachers, graduates, and current students.

Therefore, this research will focus on the Qur'anic verses concerning the concept of moderate Islamic da'wah in thematic exegesis studies at Miftahul Ulum Yahyawiyah Pati. The research questions are: What terms does the Qur'an use to indicate the concept of moderate Islamic da'wah? How is the Qur'anic exegesis on moderate Islamic da'wah conducted at Miftahul Ulum Yahyawiyah Pati? The benefits of this research include reinforcing the importance of the concept of moderate Islamic da'wah and expanding the knowledge on the steps and strategies that preachers should use to effectively convey the concept of moderate Islamic da'wah.

## Theoretical Study

### *Moderation in Islamic Da'wah*

Moderation in Islamic da'wah is an approach that avoids extremism and strives to convey Islamic teachings in a balanced, inclusive, and tolerant manner. In the context of social humanities, this moderation emphasizes dialogue, openness, and respect for diverse views within society. The goal of moderate da'wah is to achieve a harmonious and peaceful understanding within a multicultural society.

Yusuf al-Qardhawi states that moderation (*wasathiyyah*) is a principal tenet in Islam that emphasizes balance between spiritual and material life, as well as between individualism and collectivism (1999, p. 99). Azyumardi Azra argues that Islamic moderation is a characteristic that has long been present in the history of Islam, particularly in Indonesia. It emphasizes the accommodation of local cultures without sacrificing the fundamental principles of Islam (2002, p. 11).

## Methodology

This research is a qualitative library study that explores Qur'anic verses to gain a comprehensive understanding of the concept of moderate Islamic da'wah. The primary data consists of Qur'anic verses, while secondary data includes interpretations by scholars, expert opinions, and commentary from specialists.

The interpretative method used is thematic exegesis, which involves compiling Qur'anic verses related to a specific theme and analyzing them. This includes understanding the historical context and reasons for the revelation of the verses, exploring how the verses relate to each other and to the broader context of the Qur'an, determining the core meaning of the verses, examining how they connect with other teachings and interpretations, and considering the views and explanations provided by various Qur'anic commentators (Nazhifah & Karimah, 2021, pp. 368–371).

## Results

### *Thematic Exegesis on Moderate Islamic Da'wah in the Qur'an*

The terminology related to the concept of moderate da'wah in Islam introduced by the Qur'an includes wasathiyyah, khoiriyyah, bainiyyah, yusriyyah, hikmah, istiqômah, and i'tidâl. These terms are closely related to the meaning of moderation in Indonesian, which is understood as avoiding extremism in behavior and leaning towards a balanced or middle path (Tim Penyusun, 2008, p. 964).

The term wasathiyyah derives from wasath, which linguistically means something that is in the middle, just, very good, or something between good and bad (Ibnu Mandzur, 2000, p. 430). In Qur'anic terminology, wasathiyyah refers to the good attitude that lies between two undesirable behaviors that should be avoided. In essence, moderation (wasathiyyah) represents a good quality that exists between two negative traits. For example, bravery is between recklessness and fear; generosity is between miserliness and extravagance; practicing religion is between laxity and sanctity; ambition is between greed and apathy; politeness is between indifference and emotionalism; tolerance is a stance between self-abasement and forcing others (Farid Abdul Qadir, 1991, pp. 18–25).

The term wasath appears in the Qur'an with various derivatives. For instance, wasathan is mentioned in Surah Al-Baqarah (2:143), which can mean a middle nation, a good nation, or a just nation. Another term is wusthû in Surah Al-Baqarah (2:238), which can refer to the Maghrib prayer that is neither too many nor too few in rak'ahs (Ali Muhamad as-Salabi, 2001, p. 22).

Additionally, ausath is found in Surah Al-Mâidah (5:89), meaning the best food (Al-Qurthubi, 1964, p. 276) or moderately appropriate food (neither excessive nor miserly) (Mahmun bin Amer Az-Zamakhsyari, 2009, p. 240). The term ausath is also used in Surah Al-Qalam (68:28) to describe the most just, knowledgeable, deserving, and highest-ranking person among people (Thabari, 2001, p. 34).

It appears that the term wasath in the Qur'an, with its various derivatives, reflects four primary meanings. First, wasath signifies something good, just, and excellent. Second, it means being in the middle between two equally good things. Third, it represents something good between two matters. Fourth, wasath denotes moderation between good and bad, between excellent and poor. However, the Qur'anic verses indicate that wasathiyyah is directed towards goodness even if it is not between two

errors. For instance, justice is wasathiyyah despite its opposition to oppression (Farid Abdul Qadir, 1991, pp. 29–32).

Upon further exploration, the use of the term wasath in the Qur'an consistently conveys a sense of goodness and lies in between two different things. Therefore, not all forms of goodness can be classified as wasathiyyah, but every instance of wasathiyyah does embody an element of goodness. For example, in Surah Al-Baqarah (2:143), wasathan is interpreted as justice, which represents goodness situated between conflicting parties without bias (Al-Tirmizi, 1999, p. 2961).

The concept of wasathiyyah in the Qur'an is closely related to khoiriyyah (goodness) and bainiyyah (middle ground between two evils). Moderation is understood as a form of justice and goodness because exceeding limits results in ifrat (extremism) and falling short leads to tafrith (negligence). Striving to maintain balance between differing aspects is what defines wasathiyyah (Ridha, 1999, p. 4).

Another key term for moderation is khoiriyyah. Surah Âli Imran (3:110) describes the goodness of the Muslim ummah through several aspects. First, they believe in all prophets, scriptures, and teachings of goodness, unlike previous communities that only followed the teachings of their own prophet. Second, they practice amr bil ma'ruf (enjoining good) and nahi anil munkar (forbidding evil). Third, they benefit others. Fourth, they are the most responsive to the call of faith. Fifth, they cannot unanimously agree on falsehood. Sixth, their scripture is the best. Seventh, their prophet is the best (Ali Muhamad as-Salabi, 2001, pp. 70–85).

Thus, the essence of moderation is to be a good quality that serves as the main goal. This goodness must be the foundation, method, and objective of moderation for everyone. Goodness is the measure of whether a seemingly moderate attitude is genuinely so. In other words, if an attitude appears moderate but is tinged with evil, sin, or error, it does not represent the true wasathiyyah.

Another term related to moderation is 'adalah (justice). The Qur'an frequently urges its followers to act justly in all situations. For instance, Surah Al-Ma'idah (5:8) commands justice even towards adversaries, Surah Al-Hadid (57:25) explains that Allah sent the scriptures to establish justice, and Surah An-Nisa' (4:85) instructs to fulfill trusts and make decisions justly (Ibn Katsir, 2006, p. 85).

The relevance of moderation with justice lies in its position as a balanced stance between two extremes of error, such as partiality or enmity. Justice between conflicting parties is considered a manifestation of Islamic moderation. Many scholars equate moderation directly with justice.

The Qur'an also emphasizes the principle of *yusriyyah* (ease) as part of Islamic moderation. Verses such as Surah Al-Baqarah (2:185), Surah An-Nisa' (4:28), Surah Al-A'la (87:8), Surah Ash-Sharh (94:5-6), Surah At-Talaq (65:4, 7), Surah Al-Hajj (22:78), Surah Al-Ma'idah (5:6), Surah At-Tawbah (9:91), Surah Al-Ahzab (33:38), and Surah An-Nur (24:21) highlight moderation as avoiding extremism and excessive hardship. The principle of moderation here is to ensure that one's life is not overly burdensome, making it easier to adapt and perform religious duties (Solih bin Abdullah bin Hamid, 1983, p. 13).

The principle of ease in Islamic law refers to actions that do not overly burden oneself or make life excessively difficult. It involves actions that are easy to perform without causing severe hardship and do not require pushing oneself beyond reasonable limits (Al-Qasimi, 1978, p. 427).

The concept of excessive hardship (*masyaqqah syadidah*) is illustrated by the allowance of *tayammum* for those who are sick. This indicates that if someone faces a difficulty that remains manageable and is not excessively strenuous, it does not fall under the principle of *yusriyyah*. For example, waking up early for the Fajr prayer and performing ablution with cold water while sleepy is a manageable challenge, not an instance of excessive hardship. Thus, *yusriyyah* does not apply in such situations (As-Suyuthi, 2001, p. 73).

The study begins with field observations at Miftahul Ulum Yahyawiyah in Pati, Central Java. Observations reveal that this pesantren houses approximately 750 male and female students across three distinct dormitories: *Dâr al-Akhlâq*, *Dâr al-Ushûli*, and the *Sab'atî Method*.

Miftahul Ulum Yahyawiyah Central, located in Desa Talun, is overseen by KH. Aghus Jalaluddin. This dormitory accommodates about 610 students, both male and female, who come from various regions including Wonosobo, Kendal, Pekalongan, Demak, Medan, Aceh, Jakarta, and Pati itself.



Miftahul Ulum Yahyawiyyah Tahfidzul Quran Sab'atî Method is situated in Desa Talun and is supervised by Kyai M. Ircham. It houses around 75 students from Demak, Pati, Pekalongan, Wonosobo, and Kendal. Miftahul Ulum Yahyawiyyah Tahfidzul Quran for Girls is located in Desa Sundoluhur. This dormitory accommodates about 65 female students from various regions such as Demak, Gembong Pati, Kendal, and Jepara.

The focus of this study is on Miftahul Ulum Yahyawiyyah Central in Desa Talun. Observations reveal that the students participate in daily Islamic da'wah training. This training occurs every morning at 05:00 WIB and additionally every Friday night at 20:00 WIB. The morning lectures begin with congregational Fajr prayers, followed by a dhikr session. The speaker then delivers a sermon, starting with a brief introduction, respects for the teaching staff, and presenting the theme of the lecture (Jati, 2012).

The sermons conducted at Miftahul Ulum Yahyawiyyah have a unique character defined by several key elements. Firstly, the sermons address Islamic jurisprudence (fiqh), covering various aspects such as the laws concerning nail trimming, marriage to relatives, and tattooing. This approach aims to familiarize the community with Islamic legal rulings.

Secondly, the sermons include Arabic-Javanese poetic songs. The speakers often invite the audience to join in with recitations of the Prophet Muhammad's (peace be upon him) praises. This interactive element livens up the atmosphere and engages the audience actively, ensuring that the sermons are not one-sided.

Thirdly, each sermon incorporates Islamic stories that are relevant to the theme being discussed. For example, stories of the Companions, such as Alqamah in the context of honoring parents, and Tharâr in the context of the teacher-student relationship, are commonly featured.

Fourthly, every sermon integrates references from the Qur'an and Hadith. This is considered a fundamental aspect of their sermons. The speakers explain the content of the Qur'anic verses and Hadith they quote, connect them to contemporary issues, and encourage the audience to reflect deeply on the teachings (Mas'udah, 2019).

Fifthly, a distinctive feature of their sermons is the practice of *takhrij kutub*. This means attributing every part of their sermon to its original sources, similar to footnotes in academic writing. They provide references for the Qur'anic exegesis, Hadith, stories, and legal rulings they discuss, citing where these sources can be found.

The leaders of Miftahul Ulum Yahyawiyah refer to this distinctive feature as "tadahroja." Tadahroja is an acronym for:

- ta (*takhrij*): indicating the provision of source references
- da (*dalil*): including the Qur'an and Hadith of the Prophet Muhammad (peace be upon him)
- h (*hukum Islam*): addressing Islamic legal studies
- ro (*syair-syair*): featuring Islamic songs that inspire and motivate the audience
- ja (*jumlah hikâyah*): containing Islamic stories meant to encourage listeners

The term "tadahroja" translates to "returning or rotating back," emphasizing the importance of revisiting and reinforcing material before delivering it to others. It involves repeated practice, or *tikrâr*, to ensure that the evidence and teachings become firmly embedded in the speaker's mind.

The research further involved interviews and surveys administered by the research team to the speakers to assess their understanding of moderating Islamic preaching. The results revealed that many students still separate the concepts of Islamic religion and nationalism. Out of 30 participants, only 5 acknowledged a strong integration between Islam and nationalism, while the majority felt there was either a weak integration or none at all.

This finding led the researcher to conclude that there is a need to provide insights into religious moderation and national awareness. The goal is to enable students to deliver sermons that are moderate, soothing, and do not incite hatred towards the government, other religions, or the environment.

The research was continued with a Focus Group Discussion (FGD) involving three speakers from FKUB (Forum for Religious Harmony), a Kyai, and a lecturer, held on July 15, 2023. The speakers provided insights on religious moderation.

The FKUB representative discussed the importance of tolerance towards others and between different religions. The Kyai focused on Qur'anic and Hadith evidence concerning the integration of religion and nationalism. The lecturer provided perspectives on the benefits of national harmony from sociological, psychological, anthropological, and philosophical viewpoints.

The results of the FGD revealed that the students gained valuable insights and understanding of religious moderation and national awareness. This was confirmed by the second stage of the survey, which showed a significant outcome: 98% of respondents acknowledged the integration of religion and nationalism and recognized the importance of practicing religious moderation and delivering moderate Islamic preaching.

## **Conclusion**

The conclusions of this research are as follows:

1. The terms used in the Qur'an to introduce the concept of moderate Islamic preaching are *al-wasath* (moderation), *al-'adlu* (justice), *al-yusru* (ease), and *al-hikmah* (wisdom).
2. The strategy for moderate Islamic preaching at Miftahul Ulum Yahyawiyah involves introducing the concepts of moderate Islamic preaching, providing enlightenment to students through Focus Group Discussions (FGD), and evaluating the outcomes.

The findings of this research are expected to help students at Miftahul Ulum Yahyawiyah understand the importance of moderation, spread it within their communities, and strive to practice moderate Islamic preaching when they return to their homes. Similar research should also be conducted at other educational institutions and pesantren to equip students with national awareness and the principles of moderate Islamic preaching

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