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Tafsir Education and Religious Moderation in Indonesian Islamic Boarding Schools: A Case Study of Pekanbaru, Riau

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Abstract

This study examines the process of instilling the values of religious moderation through learning tafsir in Islamic boarding schools in Pekanbaru City, Riau Province. Departing from the role of Islamic boarding schools as educational institutions as well as centers for character formation, this study highlights that violent acts are still found that show the weak internalization of the value of moderation. Using a qualitative approach, this study found that Qur'anic verses with moderate nuances – such as Surah al-Fatihah (1, 3), al-Baqarah (11–13), al-Furqan (63), Fushilat (34), al-Hujurat (9), and al-Mujadilah (11) – were transmitted through the subject of tafsir. The results of the study show that the internalization of values is carried out through three stages: textual understanding of verses, strengthening values through discussions and case studies, and habituation of behavior in the life of Islamic boarding schools. However, there are variations in implementation between Islamic boarding schools; Some have applied contextual and participatory approaches, while others still use textual lecture methods that lack critical reflection. This study has limitations on limited area coverage and no long-term observations. Nevertheless, these findings provide important implications for the development of a more contextual and effective interpretation pedagogy in building a moderate culture in the Islamic boarding school environment.

Keywords: *Islamic Boarding Schools; religious moderation; internalization; tafsir.*

Introduction

Islamic boarding schools are formal educational institutions that have existed long before the arrival of Islam in the archipelago and until now continue to play an important role in transferring and transmitting Islamic knowledge to students.⁵ As an institution that has maintained its existence, Islamic boarding schools have also succeeded in maintaining a distinctive Islamic education system in Indonesia, as well as functioning as an agent for forming Islamic

religious elites and preserving Islamic traditions that continue to develop in the midst of the dynamics of people's lives.

The main purpose of the establishment of Islamic boarding schools is to prepare da'i cadres who will spread Islamic teachings to the community,⁶ By integrating the three main elements of education, namely worship to instill faith, tabligh to spread knowledge, and charity to realize community activities in daily life.⁷ As an Islamic educational institution, Islamic boarding schools also make a great contribution to the nation's independence, educational progress, and da'wah for the salvation of the world and the hereafter.

In the context of religious moderation, the role of Islamic boarding schools in Indonesia is undoubted, starting from instilling the values of tolerance to openness to local culture which is then integrated into the culture of each Islamic boarding school. The cultivation of religious moderation can be done through learning interpretation taught by competent educators, so that students can cultivate a moderate attitude in understanding religious teachings.⁸ However, recently, these values have begun to be eroded by the emergence of several cases of violence in Islamic boarding schools, such as fights, assaults, sexual harassment, and even death.⁹ This condition gives rise to a negative stigma for some people who think that pesantren is no longer friendly with peace. This action can obscure the role of pesantren as agents of character development in the community.¹⁰

However, it is too soon to conclude that pesantren has lost its moderate value, because both the Qur'an and the hadith remain the main source of religion that is the main philosophical value. Presumably, the problem lies in understanding and instilling these moderation values in each Islamic boarding school, so it is important to conduct in-depth research on the current condition of Islamic boarding schools.

Pekanbaru, as the capital of Riau Province with a majority Muslim population, has a number of Islamic boarding schools, including Al-Munawarah Islamic Boarding School, Al-Kautsar Islamic Boarding School, Dar el-Hikmah Islamic Boarding School, Al-Furqon Islamic Boarding School, and Al-Uswah Islamic Boarding School. Instilling the values of religious moderation through learning tafsir in Islamic boarding schools is very strategic, especially if it is carried out by educators (ustadz/ustadzah) who have a strong and precise understanding of religious moderation in the verses of the Qur'an, so that they can transmit it to students and form their moderate attitude. This research aims to further explore the dynamics of instilling religious moderation values through learning interpretation in several Islamic boarding schools in the city of Pekanbaru, Riau Province.

Several previous studies are also relevant, one of which was conducted by Yedi Purwanto and his colleagues. They examined the process of internalizing Islamic moderation values in the General Universities through a research entitled "Internalization of Moderation Values Through Islamic Religious Education in General Universities".¹¹ The correlation between Islamic moderation and the existence of Islamic boarding schools has been discussed by Neny Muthi'atul Awwaliyah in her work entitled *Islamic Boarding Schools as a Forum for Islamic Moderation in the Millennial Generation Era*. However, the paper focuses more on explaining the form of resistance and response of pesantren to the current of globalization and modernity, so that this institution is no longer seen solely as a traditional educational institution.¹² Another research that raises the concept of Islamic moderation in the pesantren environment is an article by Sumarto and his colleagues entitled *Developing Islamic Education Moderation Through the Role of Islamic Boarding School Management*. The article describes the idea of conceptual Islamic moderation in Islamic boarding schools in a general context.¹³ The study of religious moderation and its internalization process in schools has been discussed by M.A. Hermawan, but the focus is still on the school context in general with the object of study in the form of curriculum. In his writing, he emphasized the importance of the hidden *curriculum* as a reinforcement of Islamic moderation values in the school environment.¹⁴

Various previous studies have indeed discussed religious moderation, but each one still has limited scope. Yedi Purwanto and his colleagues' research only focuses on the internalization of Islamic moderation in public universities. Neny Muthi'atul Awwaliyah's writings discuss more about how pesantren respond to globalization, rather than the process of internalizing the value of moderation. Meanwhile, Sumarto and his team's research only reviewed the concept of Islamic moderation in general in pesantren without mentioning the problems that arise in its implementation. M.A. Hermawan's study is also still limited to the aspect of the school curriculum and the importance of *the hidden curriculum*, without describing the application of moderation as a whole.

Different from these studies, this study offers a new thing by looking at religious moderation more completely. This research not only discusses the internalization process, but also reveals various problems that occur in its implementation, as well as providing solutions to these obstacles. Thus, this study provides a more comprehensive and practical picture than previous studies.

Method

This study uses a descriptive qualitative approach with a case study design to explore the process of instilling religious moderation values through learning interpretation in several Islamic boarding schools in Pekanbaru City, Riau Province. Primary data was obtained from tafsir teachers, pesantren managers, and students, while secondary data came from tafsir books, curriculum, and learning documents related to religious moderation. Data collection was carried out through in-depth interviews, classroom observations, and document analysis to understand pedagogical practices and the implementation of moderation values in interpretation learning. Data analysis was carried out using the Miles and Huberman interactive model, which included the stages of data reduction, data presentation, and conclusion drawing to find patterns of meaning related to the internalization of moderation values. The validity of the data is maintained through triangulation of sources and methods, *member checking*, and *peer debriefing* to ensure the validity and reliability of research findings.

Result and Discussion

Religious Moderation and Its Indicators

The word "moderation" comes from the Latin *moderatio*, which means balance (not excessive and not lacking). The term also refers to self-control (to avoid over-reacting or deficiencies). In the Great Dictionary of the Indonesian Language (KBBI), moderation has two meanings, namely: 1) reduction of violence, and 2) avoidance of extremity. If it is said that "the person is moderate," it means that the person has a reasonable, ordinary, and non-extreme attitude. Moderation also comes from the English language, which means *moderation*, which means avoiding extreme attitudes or expressions, tending towards an average amount or size, and not being rude, heavy, or intense. A moderation attitude reflects balance, both in speech, action, and attitude.¹⁵

In Arabic, moderation is expressed with the word *washathiyyah*, which is derived from the word *wasath*. Etymologically, *wasath* means "between two corners" or "in the middle," which also reflects the meaning of kindness, justice, and balance. Therefore, Muslims are referred to as *Ummatan Washatan*,¹⁶ That is, the people who have a balance in establishing laws, principles, and basics, are in the middle between various existing viewpoints. It serves as a scale of justice that serves as a reference for humans to distinguish good from bad, right from wrong, straight from crooked, simple from excessive, and so on.¹⁷ Muchlis Hanafi in his book *Islamic Moderation* explains that Muslims are called *ummatan washatha* because they are in the middle and will be witnesses for the ummah before and after. Therefore, Muslims are expected to be fair so that their testimony is

accepted or that it is worthy of being witnessed. The word *al-wasath* and its derivatives are mentioned five times in the Qur'an with meanings that are in line with this explanation.¹⁸

This word has the meaning of goodness, as in the saying "the best thing is *awsathuha*" (the middle), because something in the middle will be protected from defects or shortcomings that often befall its ends or edges, just like the bold nature that lies between recklessness and fear.¹⁹ Therefore, Yusuf al-Qaradhawi explained that *wasathiyyah* means an effort to maintain a balance between two opposing or opposing sides, so that one side does not dominate or ignore the other.²⁰ Kuwait's Ministry of Waqaf and Islamic Religious Affairs, in an effort to socialize a moderate and tolerant understanding of Islam, defines *al-wasathiyyah* as a method of thinking, interacting, and acting that is based on the attitude of *tawazun* (balance) in responding to two circumstances or behaviors that can be analyzed and compared, so that an attitude can be found that is in accordance with the existing conditions and does not contradict the principles of the teachings religion and community traditions.²¹

In line with this concept, the Ministry of Religious Affairs of the Republic of Indonesia describes moderation as a movement from the periphery that always tends towards the center or axis (centripetal), while extremism is the opposite movement, moving away from the center or axis and towards the extreme outer side (centrifugal). Like a clockwork, there is a dynamic movement that does not stop on one side of the outside in the extreme, but moves back towards the center. In the context of religion, moderate attitudes can be understood as the choice to have a way of view, attitude, and behavior that lies in the middle between the extreme choices that exist, while religious extremism is a way of view, attitude, and behavior that transcends the boundaries of moderation in religious understanding and practice. Thus, religious moderation can be understood as a way of view, attitude, and behavior that always chooses a position in the middle.²²

In the context of the state, moderation can be measured through four main indicators, namely: 1) **National Commitment**, which includes the extent to which a person's religious views, attitudes, and practices affect his or her loyalty to the basic national consensus, especially in terms of acceptance of Pancasila as the state ideology, attitudes towards ideologies that are contrary to Pancasila, and a sense of nationalism. As part of this commitment is the acceptance of the principles of the nation as stated in the 1945 Constitution and related regulations. Individuals who show this commitment not only accept Pancasila but are also willing to defend the national consensus, including attitudes towards ideologies that are contrary to Pancasila and instilling a strong sense of nationalism. Individuals who show this commitment not only accept Pancasila but are also willing to defend the national consensus, including attitudes towards ideologies

that are contrary to Pancasila and instilling a strong sense of nationalism²³; 2) **Tolerance**, which reflects attitudes towards minority groups that may be perceived as deviating from the religious mainstream by allowing them to practice their religious beliefs and practices without pressure. In this context, tolerance is not just acceptance, but also understanding and respect for existing differences²⁴; 3) **Anti-violence or anti-radicalism**, which refers to an ideology that seeks to change the social and political system by violence or extreme actions in the name of religion, be it in the form of verbal, physical, or mental violence. Radical groups tend to want quick and drastic changes that are contrary to the existing social system. This includes acts of verbal and physical violence that have the potential to damage the social order. In this context, religious moderation plays an important role in instilling a paradigm of thinking that rejects violence as a tool to achieve goals, instead prioritizing dialogue and reconciliation²⁵; and 4) **Accommodating to local culture**, which measures the extent to which a person is willing to accept religious practices that accommodate local culture and traditions. Moderate individuals are more likely to accept local traditions and cultures in their religious practices, as long as they do not conflict with the underlying religious teachings. A flexible religious tradition is characterized by a readiness to accept religious practices that focus not only on normative truths, but also on virtues, as long as those practices do not conflict with the main principles of religion.²⁶ Moderate individuals are generally more likely to respect local traditions and beliefs as long as they do not conflict with religious teachings.²⁷

The Values of Religious Moderation in Tafsir Lessons at Boarding Schools

There are verses that contain the values of religious moderation in the tafsir lesson material, including the following:

1. **National Commitment**, found in Surah Al-Baqarah 83 and Āli 'Imrān 103
QS. Al-Baqarah Verse 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ
مُعْرِضُونَ

And (remember) when We took a promise from the Children of Israel, "Worship no other than Allah, and do good to the parents, relatives, orphans, and the poor. And speak well to people, perform prayers and pay zakat." But then you turn away, except for a small part of you, and you are disobedient. (al-Baqarah: 83)

This verse explains the promise given to the Children of Israel, that they would worship nothing but Allah Almighty, and do good to their parents in a perfect way, even though they were disbelievers. In addition, they are also asked to do good to relatives, orphans, and the poor, that is, those who need help. They were also instructed to speak kind words to everyone without exception. After that, Allah emphasized the importance of strengthening the relationship with Him through solemn worship, namely by performing prayers as well as possible and paying zakat perfectly. This was the promise that the Children of Israel had agreed with God, but they then turned away and broke it, except for a small part of them, while the rest remained disobedient.²⁸

In the book *Tafsir of Religious Specialization* published by the Ministry of Religion, it is explained that in addition to being related to the issue of monotheism, this verse also provides religious instructions that contain very important social values. Some of them are doing good to parents, relatives, loving orphans, helping the poor, and speaking well to others.²⁹

This verse is textually addressed to the Children of Israel, but the message it contains is universal, applicable to all mankind. This verse reflects the values of Pancasila; the prohibition to worship other than Allah contains the principle of the One Godhead. In addition, this paragraph is also in line with Article 34 of the 1945 Constitution which regulates attention to orphans. Another important message conveyed is to do good to parents and others, and to avoid deeds or words that can hurt others.

QS. Ali Imran Verse 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast to the cord of Allah, and do not be divorced, and remember Allah's favor to you when you were enemies, and Allah united your hearts, so that by His grace you became brothers, while you were on the edge of the abyss of Hell, and Allah saved you from there. Thus Allah explains His verses to you so that you may be guided.

In this verse, Allah commands the believers to maintain unity and unity. Hold fast to the religion of Allah and try your best to help each other so that you remain united in His religion, so that you do not fall into error. Do not be divided, enmity with one another, or envy, for this will make you weak and easily destroyed.

Remember the favor of Allah who has brought you out of disbelief to faith and united your hearts in the bond of brotherhood, whereas before you were enmity, hated, and fought endlessly from generation to generation. However, by His grace, Allah unites your hearts in the same goal, which is to achieve His pleasure, so that by His grace, you become brothers in one bond of Islam.³⁰

The main message of the above verse is to maintain unity and unity, as well as to avoid the divisions that are usually caused by hostility. This is in line with the values contained in Pancasila, especially in the third precept, namely the Unity of Indonesia.

2. Tolerance, contained in Surah Yūnus: 40-41, Al-Kahfi: 29, Al-Kāfirūn: 1-6; Surah Jonah Verses 40-41

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ٤٠

(40) *And among them are those who believe in Him (the Qur'an), and among them are those who do not believe in Him. Your Lord knows better about those who do evil.*

(41) *And if they deny you, then say, "To me is my work and to you is your work. You are not responsible for what I do, and I am not responsible for what you do."*

In verse 40, Allah SWT explained to the Prophet (peace be upon him) and his followers that the polytheists of Makkah who received the revelation of the Qur'an would be divided into two groups. The first group is those who truly believe in the Qur'an with strong conviction, follow the Prophet Muhammad, and benefit from the revelations he receives. While the second group remains in their disbelief despite having received clear and irrefutable evidence. However, they will not immediately receive the punishment in this world as experienced by the people before the Prophet Muhammad (peace be upon him), but will receive the punishment in the hereafter.

At the end of the verse, Allah SWT explains that He knows better who does damage, namely those who remain in their disbelief, disbelieve, and doubt. Those who associate with Allah SWT, oppose His law, and persecute themselves for having damaged their nature. They are the ones who will receive painful torment.

In verse 41, Allah SWT explains that if the Musyrikin continue to deny the Prophet (peace and blessings of Allaah be upon him) after there is a clear argument through a challenge to make something similar to the Qur'an, then the Prophet Muhammad (peace be upon him) is commanded to convey to them that he will continue to carry out his apostolic duties as the conveyor of the revelation of Allah SWT that is clearly true. The revelation contains instructions about

worship, warnings, and promises that guide us to achieve good in this world and the hereafter. The Prophet was not commanded to judge them, even though they still rejected the Qur'an and made alliance with Allah SWT.³¹

The mention of two groups of people in this verse is due to differences in beliefs between them. However, the Qur'an teaches us to respect each other's differences, or in other words, to be tolerant in religion. Tolerance here means giving others the freedom to embrace their own beliefs without mixing their beliefs with each other.

Surah al Kahfi Verse 29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا
سُرَادُهَا وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

And say, "The truth comes from your Lord; Whoever wills, let him believe, and whoever wills (disbelieve) let him be a disbeliever." Indeed, We have prepared Hell for the wrongdoers, whose turmoil surrounds them. If they ask for help (drink), they will be given water like boiling iron that burns their faces. It is the worst drink and the worst resting place.

This verse explains that the Qur'an is a guide that comes from God to mankind. Whoever chooses to believe in the Qur'an, then its benefits and goodness will return to himself. On the other hand, whoever chooses to be a disbeliever and rejects the truth, the losses and bad consequences will be borne by himself.³²

The mention of differences in attitudes towards the acceptance of the Qur'an is a sign that humans can accept each other and be tolerant of each other's beliefs. The consequences of the attitude taken will be accepted by each individual according to his choice.

Surah al-Kafirun verses 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مِمَّا عَبَدْتُمْ وَلَا أَنْتُمْ
عِبُدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Say, "O disbelievers! I will not worship what you worship, and you are not worshippers of what I worship, and I have never been worshippers of what you worship, and you have never been worshippers of what I worship. To you is your religion, and to me my religion."

In these verses, Allah commanded the Prophet Muhammad to explain to the disbelievers that the "God" they worshipped was not the "God" worshipped by the Prophet Muhammad. They worshipped a "God" who needed a helper, had

children, or incarnated in a certain form that they claimed, while the Prophet Muhammad worshipped a God who was incomparable, had no allies, had no children or wives, and even the human mind could not understand how He was. Such God is not limited by place or time, does not need intermediaries, and no one can connect Him with others.

After Allah explained that there could be no similarity between the nature of God worshipped by the Prophet Muhammad and that worshipped by the disbelievers, it is also clear that the worship of God is different. The God worshipped by the Prophet Muhammad is the Most Holy God of all allies and opponents, does not incarnate in any form, and does not take sides with any particular nation or individual. Meanwhile, the "God" worshipped by the disbelievers is different from the God mentioned above. The worship of the Prophet Muhammad is only intended for Allah alone, while their worship is mixed with shirk and omission towards Allah, so it is not true worship.

There is no exchange in terms of worship between people of different religions. Allah said to the disbelievers, "For you is your religion, which is the polytheism that you believe, and for me my religion which Allah has chosen for me, so that I will not turn to any other religion." This is the form of tolerance taught in terms of worship of God.³³

The Interpretation of Religious Specialization also explains that the religion of polytheists only applies to them, while the religion that teaches monotheism applies to Muslims. Allah SWT threatens the disbelievers, namely, "For you is a reward for your deeds, and for me a reward for my deeds."³⁴

In interacting with other religions, Islam always teaches its people through the Qur'an to be tolerant, respectful, and not to interfere in terms of worship or belief.

3. **Anti-Radicalism**, contained in several letters, including Surah Al-Furqān 63, Surah Fuṣḥilat 34, and Surah Al-Ḥujurāt 9.

Al-Furqān 63

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

As for the servants of the Most Merciful God, they are those who walk the earth humbly, and when fools greet them (with insulting words), they say "salam,"

In this verse it is explained about the characteristics and qualities of 'Ibàdurrahmàn, i.e. the compassionate servants of Allah. They are people who walk the earth with humility, not exaggeration, and do not boast in deeds or words. They are aware that arrogance will only have a negative impact on social relationships. If there are people who do not know manners and insult them with rude or inappropriate words, they do not reply with similar words. Instead, they

responded with courtesy and humility, saying "salàm" which means may we always be safe, peaceful, and prosperous. The Prophet Muhammad himself had set an example that the more he was hurt, the more he showed an attitude full of gentleness, wisdom, and wisdom.³⁵

Ibadurrahman describes a person who is reluctant to act radically or use violence against others, but always shows an attitude of affection and gentleness in his every action.

Fushilat verse 34

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ لِذِكْرِ إِلَهِكَ وَبَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And good is not the same as evil. Resist (the evil) in a better way, so that the person who has a sense of enmity between you and him will be like a loyal friend.

This verse explains the best people, and affirms that good and its doers are not the same as evil and its doers. Therefore, face evil in a better way, that is, in the best way. If this is applied, then the person who previously harbored hostility towards you can change his attitude to a loyal friend.³⁶ This verse teaches us to avoid violence or radicalism in action.

Al-Hujurat verse 9

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِئَءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And when there are two groups of believers at war, then there is peace between them. If one of them does wrongs against the other, then fight against the wrongdoer, until they return to Allah's command. If they have returned (to Allah's command), then make peace between them justly, and be just. Truly, God loves those who are just.

Allah explains in this verse about the impact that can arise from a news, such as a dispute between two groups that sometimes leads to war. If there is a dispute or war between two groups of believers, then try to reconcile them by giving guidance and advice that leads to the right path. However, if one group continues to be unjust to the other group and reject the truth, then act to stop the tyranny, so that the guilty group will follow God's commandments again. After the group accepts the truth and returns to Allah's command, then reconcile the two parties justly, so that a good relationship is created between them. Be fair in all things so that your decision is accepted by all parties. Indeed, Allah loves those who are just in their deeds and will give them the best reward.³⁷

4. Accommodating to Local Culture, found in Surah Al-Ahzab 53 Surah al-Ahzab verse 53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِينَ إِنَّهُ وَلَكِنْ
إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ
فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ
بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

O you who have believed! Do not enter the houses of the Prophet unless you are permitted to eat without waiting for the time of cooking, but if you are called then go in and when you have finished eating, go out without prolonging the conversation. Indeed, that is a nuisance to the Prophet so that he (the Prophet) is ashamed of you (to send you out), and Allah is not ashamed (to explain) the truth. If you ask for something (needs) from them (the Prophet's wives), then ask for it from behind the veil. Such a (way) is more holy for your heart and for theirs. And you must not hurt the Messenger of Allah and do not marry his wives forever after (the Prophet died). Indeed, such a thing is very great (his sin) in the sight of Allah.

In this verse, Allah teaches manners and ethics in the household life of the Prophet PBUH. Allah forbade the believers to enter the house of the Prophet (peace be upon him) without his permission, and to eat at his house without waiting for the time when the meal was ready. In the time of the Prophet, there were people who waited for mealtimes at his house. Then, this verse came down that forbade such an act. If the Prophet invited his companions to attend the walimah at his house, they were forbidden to enter until they knew that the food was ready to be served.³⁸

This verse shows that Islam is a religion that respects and adapts to the local culture. This can be seen in the way of honoring guests on certain occasions, which in this verse is reflected in the customs that prevail in the house of the Prophet PBUH.

Internalization of the Values of Religious Moderation and Its Problems

The cultivation of religious moderation values in Islamic Boarding Schools in Pekanbaru, can be seen as follows:

1. Internalizing the value of religious moderation through Tafsir Lesson Materials

From a search of the reference books of the lesson, it can be seen that the verses contain the values of religious moderation, namely in the following table:³⁹

Table 1. Qur'anic Verses on Religious Moderation

National Commitment	Tolerance	Anti-Violence/ Radicalism	Accommodating to Local Culture
QS. Al-Baqarah (2) : 3	QS. Al-Fatihah (1): 7	QS. Al-Fatihah (1): 1	QS. Al-Baqarah (2): 25
QS. Al-Baqarah (2) : 21-22	QS. Al-Baqarah (2): 256	QS. Al-Fatihah (1) : 3	QS. Al-Ahzab (33): 53
QS. Al-Baqarah (2): 83	QS. Al-Māidah (5): 2	QS. Al-Baqarah (2) :11-13	QS. Yunus (10): 99
QS. Al-Baqarah (2): 163	QS. Al-An'am (6): 108	QS. Al-Baqarah (2): 83	
QS. Ali Imran (3): 103	QS. Yunus (10): 40-41	QS. Al-Baqarah (2): 256	
QS. Ali Imran (3): 105	QS. Yunus (10): 99	QS. Ali Imran (3): 159	
QS. Ali Imran (3): 159	QS. Al-Hajj (22): 40	QS. Al-Māidah (5): 32	
QS. An-Nisā' (4): 105	QS. Al-Kahfi (18): 29	QS. Al-A'rāf (7): 199	
QS. An-Nisā' (4): 135	QS. Al-Kafirun (109): 1-6	QS. Al-Anbiya' (21): 107	
QS. Al-Māidah (5): 8-10		QS. Al-Furqān (25):63	
QS. Al-Māidah (5): 73		QS. Fuṣṣilat (41): 34 .	
QS. An-Naḥl (16): 90-92		QS. Al-Ḥujurāt (49): 9	
QS. Asy-Syūrā (42): 38		QS. Aṭ-Ṭalāq (65): 2	

Observing the table above, it can be understood that in terms of the material of the tafsir lesson discussed in several Islamic Boarding Schools in Pekanbaru, it can be seen that it has contained all indicators of religious moderation in the context of the state that has been mentioned earlier. These materials are also adequate to instill the values of religious moderation in students.

2. Internalization of the values of religious moderation by the teaching staff
The internalization of the values of religious moderation can actually be carried out by teaching staff, especially in learning Tafsir. This process can be realized through the efforts of teachers in associating the understanding of the verses of the Qur'an with the principles of religious moderation that are relevant to the lives of students. However, based on the narration of one of the teachers of Tafsir subjects at the Al-Munawarah Islamic Boarding School, the verses studied in the learning of Tafsir have not been explicitly directed to strengthening the values of religious moderation. The teaching still focuses on the textual explanation of the verses of the Qur'an using the book Tafsir Ibn Kathir as the main reference. This tafsir is a tafsir bi al-ma'tsūr that emphasizes the interpretation of verses based on the narration of the Prophet, companions, and tabi'in. This approach tends to prioritize the narration aspect, so that the discussion is more directed to the variation of opinion sourced from these histories,

without contextual elaboration that directly affirms the values of religious moderation.⁴⁰

In addition, the book of Tafsir that uses this kind of approach relatively does not accommodate much discussion of social problems that develop in society. The use of the book in learning tends to form the attitude of tolerance of students in accepting differences in interpretation, including differences in religious understanding. This can be seen from the habit of students to deal with the various opinions of scholars presented in the text of Tafsir, so that they are used to responding to differences of views when discussing a problem. However, the development of the values of religious moderation more broadly has not yet appeared significant. This is because Tafsir learning still focuses on preserving the tradition of studying the yellow book (the bare book), which emphasizes more linguistic and technical aspects, such as accuracy in reading, translating, and understanding the structure of the text, rather than efforts to contextualize the teachings of the Qur'an with social realities and the values of religious moderation.

Furthermore, one of the teachers of Tafsir subjects at the Al-Kautsar Islamic Boarding School stated that there is no verse in the Qur'an that explicitly mentions the four indicators of religious moderation as discussed earlier. In his view, the study of verses and interpretations that are directly related to the issue of religious moderation is considered irrelevant to be given at this level of education. Therefore, as conveyed by Ustadz Chandra, the internalization of the values of religious moderation is more appropriate to be carried out through the pattern of nurturing students, not through formal Tafsir learning. This is reflected in the role of homeroom teachers who function to guide and supervise students, as well as being the party who handles various problems of students by prioritizing a persuasive approach and character building.⁴¹

A similar view was also conveyed by Ustadz Muhtaram, a lecturer at the Dar el-Hikmah Islamic Boarding School in Pekanbaru, who stated that there is no verse in the Qur'an that specifically discusses the concept of religious moderation. Nevertheless, the values of religious moderation can still be implemented and reflected in various daily activities of students. The implementation is inseparable from the pattern of nurturing and coaching carried out by teachers in the pesantren environment, which indirectly instills a moderate attitude through example, habituation, and educational interaction in the daily life of the pesantren.⁴²

As for the Al-Uswah Islamic Boarding School Pekanbaru, the teaching staff said that efforts to instill the values of religious moderation began to be introduced to students through the study of several verses of the Qur'an in learning Tafsir. However, if you look at the references used, the book of Tafsir

that is the main reference is Tafsir al-Jalalain. This book uses the *ijmālī* interpretation method, which is to provide a concise and global explanation of the meaning of the verse, so that the discussion is relatively limited to the basic understanding of the text. This is in contrast to Tafsir al-Munīr by Wahbah al-Zuhaili which uses the *tahlīlī* approach and elaborates more broadly on contemporary social issues, including religious moderation. Nevertheless, the use of Tafsir al-Jalalain can at least provide a starting foundation for students in understanding the basic values of religious moderation, even though it has not been developed comprehensively and contextually.⁴³

From the explanation above, it can be understood in general terms that the internalization of the values of religious moderation in the Islamic boarding schools studied has not been fully systematically integrated in the learning of Tafsir. The difference in approach is more influenced by the choice of tafsir books, interpretation methods, and pedagogical views of teachers regarding the relevance of religious moderation at the level of student education. As a result, religious moderation is more implicitly present through attitudes, traditions, and patterns of *pesantren* parenting, rather than through conceptual elaboration in the study of the interpretation of Qur'anic verses.

The difference in the implementation of the internalization of religious moderation values in each Islamic boarding school can be seen in the focus and strategy used. The Al-Munawarah Islamic Boarding School places the learning of Tafsir as the main means, but it is still limited to a textual approach based on Ibn Katherine's Tafsir which emphasizes the narration and diversity of scholars' opinions, so that religious moderation is only formed implicitly through an attitude of tolerance towards differences. The Al-Kautsar Islamic Boarding School and Dar el-Hikmah Pekanbaru show a relatively similar pattern, namely not integrating religious moderation directly in Tafsir learning, but emphasizing it through the student upbringing system, teacher example, and character development in daily Islamic boarding school life. Meanwhile, the Al-Uswah Pekanbaru Islamic Boarding School began to seek to introduce the values of religious moderation through the study of Qur'anic verses in the learning of Tafsir, although it is still basic and limited due to the use of Tafsir al-Jalalain in the style of *ijmālī*, so that religious moderation is only understood as the initial foundation and has not been developed analytically and contextually.

Conclusion

Based on the results of this study, it can be concluded that substantively the Tafsir learning material at the Pekanbaru Islamic boarding school has contained verses of the Qur'an that contain all indicators of religious moderation, including national commitment, tolerance, anti-violence or radicalism, as well as an accommodating attitude towards local culture. In terms of curriculum and references, the material is actually adequate to be a means of instilling the values of religious moderation to students. However, at the implementation level, the internalization of these values has not been systematically and explicitly integrated in Tafsir learning. Learning is still dominated by textual and traditional approaches, with an emphasis on linguistic studies, narration, and the preservation of the Yellow Book tradition, so that the values of religious moderation are more implicitly present. The difference in implementation in each pesantren shows that some pesantren place Tafsir as a potential medium for internalizing moderation, although limited, while other pesantren emphasize character development through parenting patterns, examples, and daily life practices of students. Thus, it can be emphasized that strengthening religious moderation in Islamic boarding schools still requires more synergistic integration efforts between Tafsir materials, contextual interpretation methods, and pedagogical strategies of teachers, so that the values of religious moderation not only grow as a praxis culture, but also be understood conceptually and reflexively by students.

Conflict of Interest

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- ³⁷ Tafsir Kemenag
- ³⁸ Tafsir Kemenag
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