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## **Wasathiyyah in Tafsir: A Semiotic Study of the Meaning of Moderation in the Qur'an**

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## **Wasathiyyah in Tafsir: A Semiotic Study of the Meaning of Moderation in the Qur'an**

### **Abstract**

This study examines the meaning of moderation in the Quran using a semiotic approach, specifically through the interpretations of Hamka and Quraish Shihab on verses related to the concept of wasatiyyah. Wasatiyyah, which is interpreted as "the middle path," emphasizes balance between this world and the hereafter, and steers people away from extremism. This study focuses on the interpretation of Surah Al-Baqarah verses 143 and 238, Surah Al-Maidah verse 89, Surah Al-Qalam verse 28, and Surah Al-Adiyat verses 4-5, analyzing the differences in interpretation between the two exegetes using Charles Sanders Peirce's theory of semiosis. The results of the study show that moderation in Islam, as reflected in the concept of wasatiyyah, prioritizes balance between spiritual and material aspects and encourages the community to avoid two extremes that have the potential to destroy social harmony. Moderation is also applied in other aspects of life, including in Islamic religious education, where openness, compassion, and flexibility are the main principles in shaping the climate of communication in Islam.

**Keywords:** Wasathiyyah; Semiotic; Moderation; Tafsir al-Quran

## Introduction

The style of the Quran has its own uniqueness, different from other languages. This is because the nature of the Quran is as a means of communication between God and His creatures. Meanwhile, language in a general sense is only a means of communication between humans. Logical atomism says that the essence of language is to describe the world so that the logical structure of language is equivalent to the logical structure of the world. Meanwhile, logical positivism goes further by stating that the meaning of language must be empirically and logically verifiable.<sup>1</sup>

Unlike the language of the Qur'an, it does not only refer to the world but transcends space and time, is metaphysical, and refers to the divine and natural dimensions. Given the essence of the language of the Qur'an, which refers to the above dimensions, it is impossible to understand the verses of the Qur'an based solely on linguistic rules.<sup>2</sup>

In certain contexts, the Quran needs to convey its message using metaphorical language, while in other contexts it must be expressed using clear and straightforward language. Thus, the Quran is designed and constructed according to its context.<sup>3</sup> Therefore, a new understanding of the Quran does not mean reducing it, but proving the extent to which the Quran is able to dialogue with reality.

In linguistic studies, it is mentioned that the separation of a text from its author and from the social situation that gave birth to it implies that a text may no longer be communicative with the social reality that surrounds the reader. This is because a written work is generally a response to the situation faced by the author in a particular time and place. Therefore, in the tradition of interpretation, especially among Sunnis, the above problem can be traced back to and limited to an analysis of *asbab al-nuzul* or the socio-historical context surrounding the revelation of the Quran.<sup>4</sup>

Thus, contextual analysis plays an important role in understanding the events of revelation, because the verses of the Quran cannot be understood except by looking at the context in which the revelation was revealed. Quoting Mustansyr (2001) as follows: "Wittgenstein asserts that the meaning of a word

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<sup>1</sup> Muchlis M Hanafi, "Moderasi Islam: Menangkal Radikalisasi Berbasis Agama," Jakarta: *Ikatan Alumni Al-Azhar Dan Pusat Studi Al-Qur 'An*, 2013.

<sup>2</sup> Khalil Nurul Islam, "Moderasi Beragama Di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur'an," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 13, no. 1 (2020), <https://doi.org/10.35905/kur.v13i1.1379>.

<sup>3</sup> Sulaiman Ibrahim, "Pendidikan Tentang Manusia Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 2, no. 2 (2017): 243–56.

<sup>4</sup> Rukiah Abdullah and Mahfudz Masduki, "Karakteristik Tafsir Nusantara( Studi Metodologis Atas Kitab Turjumun Al-Mustafid Karya Syekh Abdurrauf Al-Singkili )," *Juli* 16, no. 2 (2015): 141–60.

depends on its use in a sentence, while the meaning of a sentence depends on its use in language."<sup>5</sup>

Islam and Muslims today face at least two challenges: First, the tendency of some Muslims to be extreme and strict in their understanding of religious texts and to try to impose this approach on Muslim society, even resorting to violence in some cases; Second, another extreme tendency to be lax in religious practice and to submit to negative behaviors and ideas originating from other cultures and civilizations. In their efforts, they quote religious texts (the Qur'an and Hadith) and the works of classical scholars (turats) as a foundation and framework for their thinking, but they understand them textually and out of historical context. So it is no surprise that they are like a generation born too late, because they live in a modern society with the mindset of a previous generation.<sup>6</sup>

The Qur'an contains many verses that explain moderation. Examples include Surah al-Baqarah verse 143, Surah al-Baqarah verse 238, Surah al-Maidah verse 8, and Surah al-Qalam verse 28. Here, the researcher will discuss and interpret some of these verses according to Indonesian exegesis. In order for the research to yield a wealth of data, it is necessary to elaborate on the views of Indonesian exegetes.

### **Semiotics of Wasatiyyah in Qur'anic Interpretation**

This discussion will present the interpretations of Hamka and Quraish Shihab regarding the verses of wasatiyah and also several other terms that are related in meaning to wasatiyah, such as 'adl, wazn, Qasd, sadad, istaqim, and the term ghuluw as a term that is opposite in meaning to the previous terms. This will be presented as a first reading before analyzing the verses of wasatiyah in a semiotic reading.<sup>7</sup>

The second discussion is an analysis of Pierce's interpretation model. This analysis only uses activity analysis, namely rheme, dicent, and argument, which focuses on the relationship between the signs that are interpreted. Thus, the levels of meaning of wasath or the development of its meaning presented by the two Indonesian mufassir figures can be understood.

### **QS. Al-Baqarah (2):143**

In his interpretation, Hamka begins by connecting the previous verse, QS. Al-Baqarah (2) 142, which talks about the story of the change of the qibla

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<sup>5</sup> Jurgen Trabaut, *DASAR-DASAR SEMIOTIK*, ed. Sally Pattinasarany, I (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1996).

<sup>6</sup> Muadz Fahmi, "Semiotika Yang Membebaskan," *Kolom Democracy Project I*, no. 046 (2012): 1–13.

<sup>7</sup> Ahmad Dimiyati, "Islam Wasatiyah Identitas Islam Moderat Asia Tenggara Dan Tantangan Ideologi," *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 2017.

from Palestine to the Kaaba. Two messages can be drawn from this event: 1) the function of uniting the ummah by facing in one direction; 2) ignoring the attitude of ignorant people who do not understand the essence of the change of the qibla to the Kaaba; 3) showing the position of the Muslim ummah in upholding the straight path. The third point serves as Hamka's entry point in explaining the subsequent verse, QS. Al-Baqarah (2):143.4

In this verse, Hamka explains that the word *wasathan* in " " means "the middle community" as a character that distinguishes between Judaism, which tends to be more worldly, fond of material things, and neglects the hereafter, as indicated by the fact that their holy book discusses the hereafter very little, and Christianity, which tends to focus on the hereafter and neglects the world, focusing only on worship. Islam balances both, taking the straight path, not only prioritizing the world but also the hereafter. Hamka takes the example of prayer, which is performed as a physical activity but can also affect the soul, refining feelings.<sup>8,9</sup>

According to the author, Hamka's interpretation of this verse points to several things: 1) spiritual intelligence through worship, 2) emotional intelligence, which is the psychological impact of worship, and 3) emotional intelligence to sharpen the mind.<sup>10</sup>

Not much different from Hamka, Quraish Shihab explains *ummathan wasatahan* as a middle position that makes humans neither left nor right, something that can make a person act fairly. The middle position shows exemplary behavior that can be seen by various parties from all corners. In addition, according to Quraish Shihab, *ummathan wasatahan* can also be understood as a middle ground regarding views about God and the world. It does not deny the existence of God, nor does it adhere to polytheism (many gods).<sup>11</sup>

Islam adheres to monotheism and believes in God as the Almighty. Meanwhile, moderation in viewing the world means not denying and considering the world to be illusory, but also not making human life everything. Quraish Shihab wants to emphasize that *ummathan wasathan* is a balance between the world and the hereafter. Success in this world is

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<sup>8</sup> M. Alifudin Ikhsan, "Al-Quran Dan Deradikalisasi Paham Keagamaan Di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 2, no. 2 (2019): 98–112, <https://doi.org/10.35132/albayan.v2i2.71>.

<sup>9</sup> Dimiyati, "Islam Wasathiyah Identitas Islam Moderat Asia Tenggara Dan Tantangan Ideologi."

<sup>10</sup> Nur Asiyah and Sulaiman Ibrahim, "Pendidikan Dan Gender Dalam Perspektif Islam," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 6, no. 1 (2021): 50–65, <https://doi.org/10.30603/jiaj.v6i1.1953>.

<sup>11</sup> M. Quraish Shihab, *Wasathiyayah : Wawasan Islam Tentang Moderasi Beragama* (Ciputat: Lentara Hati, 2019).

determined by faith and righteous deeds while in this world. One should not fall into materialism, nor should one soar too high in spiritualism, as expressed in the saying, "When your gaze is directed towards the sky, your feet must remain firmly planted on the ground." Islamic teachings guide its followers to achieve worldly material things, but with heavenly values.

### **QS. Al-Baqarah (2): 238**

Hamka interprets the word *wustha* in this verse as the middle, namely the afternoon prayer. There are 18 narrations related to this verse, and the strongest narration is the afternoon prayer. Hamka states that *ashar* is the "middle time" because it is performed between two times; at the beginning until sunrise (*Fajr* and *Zuhr*) and at night (*Maghrib* and *Isha*). Regardless, the essence of this verse emphasizes the discipline of performing the five daily prayers because prayer is the highest proof of a person's faith.<sup>12</sup>

Meanwhile, Quraish Shihab interprets the word *wustha* in this verse as the middle prayer. He refers to various opinions regarding the middle prayer. The middle prayer refers to the number of rakats, namely the *Maghrib* prayer, which has three rakats, as it is in the middle between the *Asr* and *Isha* prayers, which have four rakats, and the *Subuh* prayer, which has two rakats.<sup>13</sup> The middle is based on the first time the prayer was made obligatory. In one narration, it is said that *Zuhur* is the first, then *Ashar*, *Maghrib*, *Isya*, and *Subuh*. The middle is *Maghrib*.<sup>14</sup> The middle is determined by the length of the day, which in Islam begins at sunset, namely *Maghrib*. If so, the middle is *Subuh*. There is an opinion from who understands it based on recitation that is recited aloud and secretly. There are also those who understand the middle as the most difficult prayer, from which three more differences of opinion arise. If counted, there are still many other opinions, around twenty more.<sup>15</sup>

Regardless of these various opinions, Quraish Shihab states that the middle prayer is to maintain all five daily prayers. This is because some understand that the command in this verse means to perform the prayer in its perfect and best form. Such differences of opinion are based on different criteria.<sup>16</sup>

The majority of scholars understand that the middle prayer is the *Asr* prayer because it is between the midday and night prayers. The command to

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<sup>12</sup> Buya Hamka, *Tafsir Al-Azhar Buya Hamka* (Ahadi Kurniawan, 1982).

<sup>13</sup> M. Quraish Shihab, *Wasathiyayah : Wawasan Islam Tentang Moderasi Beragama*.

<sup>14</sup> Sulaiman Ibrahim, "HERMENEUTIKA TEKS: SEBUAH WACANA DALAM METODE TAFSIR ALQURAN?," *HUNafa Jurnal Studia Islamika* 11, no. 1 (2014): 23–41.

<sup>15</sup> Muhammad Fatih, "Ashabul A'raf Dalam Perspektif Tafsir Indonesia: Studi Komparasi Tafsir Al-Azhar Karya Hamka Dan Tafsir Al-Misbah Karya M. Quraish Shihab," *PROGRESSA: Journal of Islamic Religious Instruction* 7, no. 1 (2023): 44–58.

<sup>16</sup> M Quraish Shihab, "Tafsir Al-Misbah," *Jakarta: Lentera Hati* 2 (2002).

maintain the Asr prayer is because that is a time of busyness and fatigue after carrying out activities since morning. There is a concern that someone will forget to perform it or become lazy due to fatigue. This opinion is supported by the Prophet's narration which names the Asr prayer as the middle prayer.

### **QS. Al-Maidah (5):89**

In this verse, Hamka explains that an oath is not subject to a penalty (kaffarah) if it is uttered without sincerity, referring to the opinions of Imam Shafi'i, Imam Malik, as well as the narrations of Bukhari and Muslim. For oaths that are subject to fines, it is obligatory to pay a fine of providing a moderate meal (*min awsati ma tut'imuna ahlikum*). Hamka understands the word *awsat* in this verse to mean food that is in accordance with the customs (*urf*) of a particular region.<sup>17</sup> Hamka gives the example of the lowest level of food being rice and chili paste, the medium level food being rice with side dishes, and the highest level of food being rice with goat curry. In essence, *awsat* food is food that is in accordance with the ideal portion for a particular community.<sup>18</sup>

Meanwhile, according to Quraish Shihab, the word *awsath* in the middle refers to food that is commonly eaten, not special dishes. As a characteristic of Islam is moderation, even virtue is the middle ground between two extremes. There are other opinions that say *awsath* is the best food, but the first opinion is stronger.<sup>19</sup>

Based on the explanations of the exegetes, it is clear that in paying the penalty (kafarat) for food and clothing, one must be moderate; neither extravagant nor ordinary. Simplicity is the essence in matters of clothing and food.

### **QS. Al-Qalam (68): 28**

In Tafsir Al-Azhar, the word *awsatuhum* is interpreted as someone who is in the middle. As in the Malay proverb, "The high can be seen from afar, the closest can be met first." The benchmark in the middle is someone who knows the issue. Usually, people like this are respected, have forward thinking, are of middle age, not too old with diminished energy and not too young with insufficient experience. People like this are needed in society.<sup>20</sup>

Quraish Shihab interprets *awsatuhum* as the one in the middle, that is, someone who is most moderate and thoughtful. Thanks to his attitude, the owners of the garden immediately became aware and abandoned their evil

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<sup>17</sup> Hamka, *Tafsir Al-Azhar Buya Hamka*.

<sup>18</sup> Fatih, "Ashabul A'raf Dalam Perspektif Tafsir Indonesia: Studi Komparasi Tafsir Al-Azhar Karya Hamka Dan Tafsir Al-Misbah Karya M. Quraish Shihab."

<sup>19</sup> *Quraish Shihab - Tafsir Dan Modernisasi.Pdf*, n.d.

<sup>20</sup> Hamka, *Tafsir Al-Azhar Buya Hamka*.

plans. From this interpretation, it can be understood that being moderate is wise in dealing with everything, able to provide the best solution even in critical situations.<sup>21</sup>

#### **QS. Al-Adiyat (100): 4-5**

In this context, the verse describes the ferocity of attacks and invasions in warfare using horses. This situation caused dust to rise and cover the faces of the enemies, followed by an attack on the center of the enemy's gathering. According to Hamka, this verse shows the beautiful style of the Qur'an, describing the greatness of the use of horses in warfare. In fact, the Qur'an directly praises horses on the battlefield, as clearly described in QS. Al-Anfal (6):80.<sup>22</sup> In that verse, there is a command to use horses (khail) as additional war supplies. Even in modern warfare, the use of war horses is still considered important.<sup>23</sup>

Regarding this verse, Quraish Shihab does not explain the word *fawasthna* in detail. He interprets it as rushing into the midst of a group of enemies who feel strong. According to him, this verse describes the coming of the Day of Judgment. It is like an attack by a cavalry in the midst of a group that feels strong.

Regardless of this, the author believes that at least one conclusion can be drawn: in the context of war, tactics and strategy are necessary for success. A cautious attitude is needed, not blindly fearless, but also not fearful, but with courage that is exercised with full consideration, in line with a moderate attitude.

#### **Analysis of the Semiosis Process term *Wasath***

Semiosis of QS. Al-Baqarah (2): 143

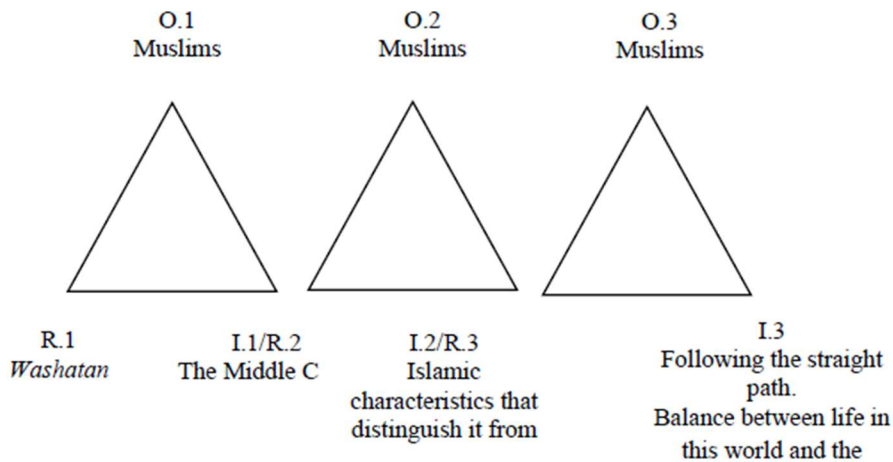
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<sup>21</sup> M. Quraish Shihab, *Wasathiyayah : Wawasan Islam Tentang Moderasi Beragama*.

<sup>22</sup> Dimiyati, "Islam Wasatiah Identitas Islam Moderat Asia Tenggara Dan Tantangan Ideologi."

<sup>23</sup> Syamsul Ma'arif, "Reinventing Pesantren's Moderation Culture to Build a Democratic Society in the Post-Reform Republic of Indonesia," *Pertanika Journal of Social Sciences and Humanities* 27, no. 3 (2019): 1739–51.

The word wasathan is "the middle community" as a character that distinguishes between Judaism, which tends to be more worldly, fond of material things and neglects the hereafter, as indicated by their holy book which discusses the hereafter very little, and Christianity, which tends to focus on the hereafter and neglects the world, focusing only on worship. Islam balances both, taking the straight path, not only prioritizing the world but also the hereafter.<sup>24</sup>



<sup>24</sup> Thomas A. Sebeok, *Signs: An Introduction to Semiotics*, *Journal of Pragmatics*, II, vol. 26 (Toronto: University of Toronto Press Incorporated, 2001), [https://doi.org/10.1016/0378-2166\(96\)82062-5](https://doi.org/10.1016/0378-2166(96)82062-5).



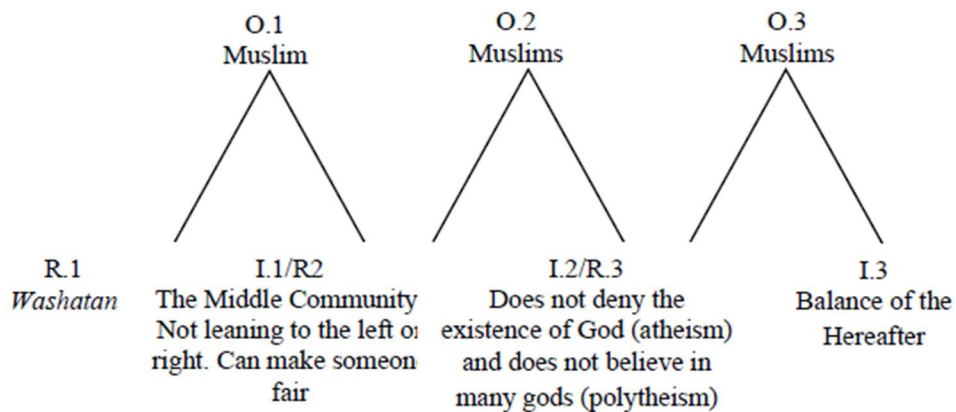
The word *wasthan* as the first representamen in this verse can be said to be a rheme because it is still very possible to interpret it further. When connected with the object word *ummah* (Muslim community), it produces the meaning "middle community" (I.1), which is also the second representamen (R.2), referring to the same object that produces the meaning "the characteristic that distinguishes Muslims from other communities, Jews and Christians" (I.2). Then, at the final level, as Hamka's argument (R.3), it means "prioritizing balance between the world and the hereafter."

Quraish Shihab explains *ummathan wasatahan* as a middle ground that keeps humans from leaning to the left or right, something that can make a person act fairly. The middle ground of shows an example that can be seen by various parties from various corners. *Ummathan wasatahan* can also be understood as a middle ground regarding views about God and the world. It does not deny the existence of God, nor does it adhere to polytheism (belief in many gods).<sup>25</sup> Islam adheres to monotheism and believes in God as the Almighty.

Meanwhile, a middle ground in viewing the world means not denying and considering the world to be illusory, but also not making human life everything. Quraish Shihab wants to emphasize that *ummathan wasathan* is a balance between the world and the hereafter. Success in the world is determined by faith and righteous deeds while in the world. It is neither falling into materialism nor soaring high in spiritualism, as expressed in the saying, "When your gaze is directed towards the sky, your feet must remain firmly planted on the ground." Islamic teachings guide its followers to pursue worldly material things, but with heavenly values. The following is Quraish Shihab's semiosis with Pierce's triadic model:

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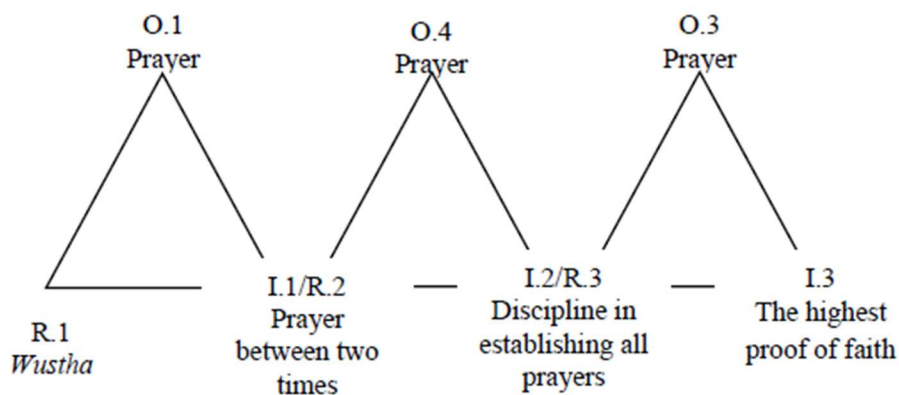
<sup>25</sup> M. Mucharom Syifa, "Formulasi Konsep Moderasi Islam Berbasis Keindonesiaan Dalam Mereduksi Radikalisme Agama Di Indonesia (Kajian Epistemologis-Historis)," *Jurnal Ilmiah Mahasiswa Raushan Fikir* 8, no. 1 (2019): 31–41, <https://doi.org/10.24090/jimrf.v8i1.3054>.



*Wasathan* as the first representamen with the object of the community (Islam) produces the interpretant "the middle ground as a signifier can be fair". Then it becomes the second representation referring to the same object (O.2), resulting in the second interpretant, namely "Belief in the existence of God does not believe in many gods", and at the third level it becomes the balance between the world and the hereafter.

#### Semiotics of QS. Al-Baqarah (2): 283

Hamka interprets the word *wustha* in this verse as the middle, namely the afternoon prayer. There are 18 accounts related to this verse, and the strongest account is the afternoon prayer. Hamka states that *ashar* is the "middle time" because it is performed between two times: at the beginning until sunrise (Subuh and Zuhur) and at the end of the day ( ) at night (Magrib and Isya). Regardless, the essence of this verse emphasizes the discipline of performing the five daily prayers because prayer is the highest proof of a person's faith.



The word *wustha* acts as a rheme because it can still be interpreted more deeply. As the first representation with the object "prayer," it produces the first interpretant, namely "prayer between two times," which also becomes the second representation with the same object (O.2), producing the third interpretant, namely "discipline in performing all prayers," which then becomes the third representation, still with the same object, then producing the final meaning of the third interpretant (I.3) "the highest proof of faith".<sup>26</sup>

Quraish Shihab interprets the word *wustha* in this verse as the middle prayer. The middle prayer refers to the number of rakats, namely the Maghrib prayer, which has three rakats, as it is in the middle between the Asr and Isha prayers, which have four rakats, and the Fajr prayer, which has two rakats.<sup>27</sup> The middle is based on the first time the prayer was made obligatory. In one narration, it is said that Zuhur is the first, then Ashar, Maghrib, Isha, and Subuh.<sup>28</sup> The middle is Maghrib. The middle is determined by the length of the day, which in Islam begins at sunset, namely Maghrib. If so, the middle is Subuh. Regardless of these various opinions, *wustha* prayer is to maintain all five daily prayers.<sup>29</sup>

This is because some understand that the command in this verse means to perform prayer in a perfect and best manner. These differences of opinion are based on different criteria. The majority of scholars understand the middle prayer to be the afternoon prayer because it is between the middle of the day and night prayers. The command to maintain the afternoon prayer is because that is a time of busyness and fatigue after carrying out activities since morning.<sup>30</sup> There is a concern that someone will forget to perform it or become lazy due to fatigue. This opinion is supported by the Prophet's narration which named the afternoon prayer as the middle prayer.

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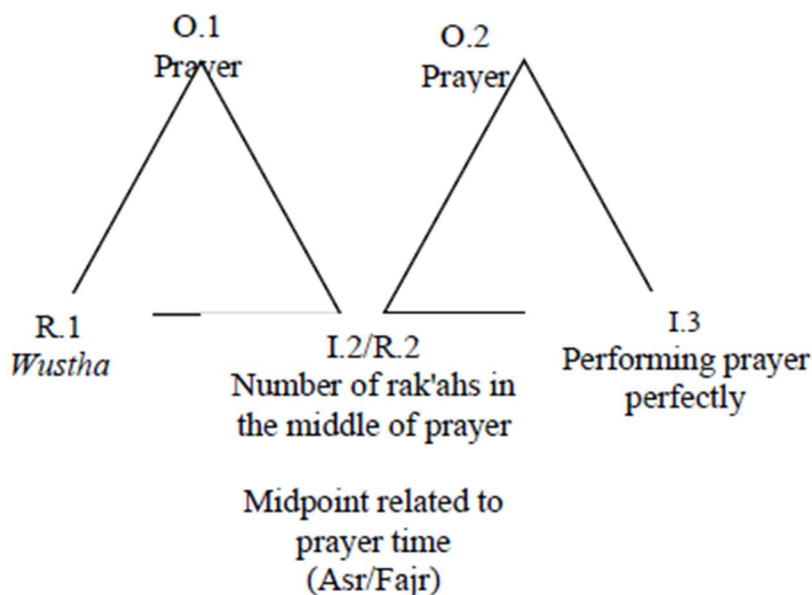
<sup>26</sup> Dimiyati, "Islam Wasatiyah Identitas Islam Moderat Asia Tenggara Dan Tantangan Ideologi."

<sup>27</sup> Muhammad Arsyam, Zakirah Zakirah, and Sulaiman Ibrahim, "Transmigration Village and Construction of Religious Harmony: Evidences From Mamasa of West Sulawesi," *Al-Ulum* 21, no. 1 (2021): 205–21.

<sup>28</sup> Jazim Hamidi, *Hermeneutika Hukum (Sejarah, Filsafat, & Metode Tafsir)*, Revisi (Malang: UB Press, 2011).

<sup>29</sup> Ibrahim, "HERMENEUTIKA TEKS: SEBUAH WACANA DALAM METODE TAFSIR ALQURAN?"

<sup>30</sup> Dony Burhan Noorhasan, "Kajian Semiotika Dalam Penafsiran Al-Qur'an," in *Konferensi Nasional Bahasa Arab II* (Malang: Jurusan Sastra Arab Universitas Negeri Malang, 2016), 549–58.



Wushta as rheme and representament 1 with object 1 being prayer produces interpretant 1 and also representament k-2, which is "The number of raka'at in prayer and the middle of the time related to prayer." Still with the same object, it then becomes interpretant 2, which is "Performing all prayers perfectly, as argued by Quraish Shihab.

### Semiosis of QS. Al-Maidah (5):89

Hamka explains the oath that is subject to a mandatory fine of providing a medium meal (*min awsati ma tut'imuna ahlikum*). The word *awsat* in this verse refers to food that is customary (*urf*) in a particular region. The lowest level of food is rice and chili paste, the medium level is rice with side dishes, and the highest level is rice with goat curry.<sup>31,32</sup>

Quraish Shihab states that "*awsath*" in the middle refers to ordinary food, not special dishes. As a characteristic of Islam is moderation, even virtue is the middle ground between two extremes. There is another opinion that "*awsath*" refers to the best food, but the first opinion is stronger. The rheme in this context is *awsat* as the first representamen with the object "fine," which produces Interpretant 1, "food that is commonly eaten, not a special dish." This then becomes the second representamen with the same object, producing Interpretant 2, which indicates "a characteristic of Islamic

<sup>31</sup> Hamka, *Tafsir Al-Azhar* Buya Hamka.

<sup>32</sup> Fatih, "Ashabul A'raf Dalam Perspektif Tafsir Indonesia: Studi Komparasi Tafsir Al-Azhar Karya Hamka Dan Tafsir Al-Misbah Karya M. Quraish Shihab."

teachings, namely moderation." This can be called an argument by Quraish Shihab.

### **Semiosis of QS. Al-Qolam (68):28**

The word *awsatuhum* is interpreted as someone who is in the middle. As in the Malay proverb, "The high can be seen from afar, the closest can be met first." The benchmark in the middle is someone who knows the issue.<sup>33</sup> Usually, such a person is respected, has a forward-thinking mindset, is of middle age, not too old with diminished energy and not too young with The word *awsatuhum* can be said to be the rheme as the f representament of sign that will be further interpreted by Hamka, and the object in this verse is the owners of the garden (*ashabul jannah*), which then produces the first interpretant, "a person who is in the middle," and becomes the second representament.<sup>34</sup> Still with the same object, it then produces the second interpretant, namely "a figure who knows the issue" and becomes the third representament. From here, Hamka then gives birth to his argument, "a figure needed in society." Hamka expands this meaning by drawing the context of meaning into society in general. Quraish Shihab interprets *awsatuhum* as being in the middle, that is, someone who is most moderate and has good thoughts. Thanks to his attitude, the garden owners immediately became aware and abandoned their evil plans.

### **Conclusion**

Based on the discussion and analysis that has been discussed, it can be concluded that; . The concept of moderation in the Qur'an, Surah al- Baqarah verse 143, is called al-wasathiyah. The word is taken from a root word that originally means: "the middle between two limits, or with justice, the middle ground or the standard or the ordinary." Moderation cannot be described unless it is combined in a unity of four basic elements, namely honesty, openness, compassion, and flexibility. 2. The implementation of Q.S al-Baqarah verse 143 includes the duty of a teacher to be open and compassionate in the process of teaching Islamic education. Being open means respecting all students' opinions, not discriminating against students, being responsive, sympathetic, friendly, and understanding. In creating a communicative climate, educators should use multi-directional communication, namely from teachers to students or vice versa, and communication between students or from students to students. 101 The implementation of the value of moderation in the objectives of Islamic religious education is manifested in the application of the principle

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<sup>33</sup> Abdul Muhaimin Zen et al., "Legalization Of Islamic Principles (An Analytical Study Of The Maqashidi Interpretation Approach In The Book At-Tahrir Wa At-Tanwir By Thahir Ibn 'Asyur)," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2024, <https://api.semanticscholar.org/CorpusID:272135392>.

<sup>34</sup> Hamka, *Tafsir Al-Azhar Buya Hamka*.

of openness. Students who are taught openness in both thinking and expressing opinions will be better able to utilize their potential to become natural human beings in accordance with the objectives of Islamic religious education.

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