

**THE UNDERSTANDING OF RELIGIOUS MODERATION
AMBASSADOR OF ANTASARI STATE ISLAMIC
UNIVERSITY ON RELIGIOUS MODERATION VERSES IN
THE QUR'AN**

UNDERGRADUATE THESIS

BY:

ELLYYIN WAHIDAH



**ANTASARI STATE ISLAMIC UNIVERSITY
BANJARMASIN
2024**

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AMBASSADOR OF ANTASARI STATE ISLAMIC
UNIVERSITY ON RELIGIOUS MODERATION VERSES IN
THE QUR'AN**

UNDERGRADUATE THESIS

Submitted to Ushuluddin and Humanities Faculty
As the one requirement for the S.Ag. degree
At Qur'anic Studies and Interpretation

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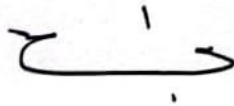
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Have been checked and revised properly. I hereby approve this research to be submitted and examined in front of the undergraduate thesis examination committee of Ushuluddin and Humanities Faculty, Antasari State Islamic University, for Partial Fulfillment of the assignments and requirements to obtain an S.Ag degree.

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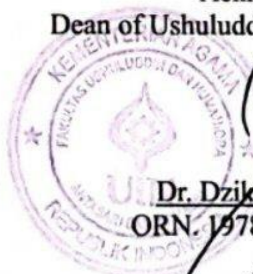
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ABSTRACT

Ellyyin Wahidah: 190103030120. The Understanding of Religious Moderation Ambassador of Antasari State Islamic University on Religious Moderation Verses in The Qur'an. Supervisor: (1) Dr. H. Ahmad Mujahid, MA. (2) Riza Saputra, MA., Undergraduate Thesis, Qur'anic Studies Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University. 2024.

Keyword: Understanding, Verses of The Qur'an, Religious Moderation.

Religious moderation involves understanding and practicing religious teachings in a fair and balanced manner to avoid extreme or excessive behavior. Although the Qur'an does not explicitly discuss religious moderation, it contains many verses that encourage Muslims to adopt moderate behavior. Kementerian Agama has formulated nine keywords of religious moderation to assess moderate religious thinking and attitudes in Indonesia: humanity, public interest, justice, balance, obeying the constitutions, national commitment, tolerance, non-violence, and respecting the tradition. These values of religious moderation are reflected in the Qur'an.

To promote the understanding of religious moderation within the campus environment, especially among students of Antasari State Islamic University, Religious Moderation Ambassadors were established. These ambassadors play a crucial role in disseminating religious moderation, particularly among educated individuals and millennials. However, before they can effectively spread the correct understanding and application of religious moderation, it is essential that Religious Moderation Ambassadors possess adequate knowledge and insight into existing moderate issues. This research aims to assess the knowledge and understanding of Religious Moderation Ambassador of Antasari State Islamic University on religious moderation verses in the Qur'an. This research falls under the field research category and uses qualitative methods with a descriptive approach.

The results of the study show that the knowledge of Religious Moderation Ambassador of Antasari State Islamic University on religious moderation verses in the Qur'an is quite extensive, there are 13 verses that they know, namely, Q.S. al-Baqarah/2:143, Q.S. an-Nisâ'/4:171 (encouragement to be moderate and balanced in carrying out religious teachings), Q.S. al-Baqarah/2:256, Yûnus/10:99 (no coercion in religion), Q.S. an-Nahl/16:125, Q.S. Thaha/20:44, Q.S. al-Anbiyâ'/21:107 (prohibition of using violence in preaching), Q.S. al-Mâidah/5:2, Q.S. al-Ḥujurât/49:13, Q.S. al-Mumtaḥanah/60:8 (admonition to respect a person without discrimination and help each other in kindness), Q.S. An-Nisâ'/4:59 (obedience to the constitution), Q.S. al-Kâfirûn/109:6 (tolerance), and Q.S. al-An'âm/6:108 (prohibition of mocking the beliefs or religious symbols of others). From this, it can be seen that the ambassadors understand the meanings of these verses and their implications for religious moderation. Their knowledge aligns with the nine keywords formulated by Kementerian Agama.

MOTTO

كما تدين تدان

“As you sow, so shall you reap.”

ACKNOWLEDGMENT

All praise and gratitude to Allah SWT so that the author can finish writing this undergraduate thesis because of His grace and guidance. *Shalawat* and *salam* to our Prophet Muhammad PBUH. Who has given us safety in this world and the hereafter and for his family, friends, relatives, and followers until the end of the time.

Finally, writing this undergraduate thesis can be completed after going through various obstacles. The author realizes that writing this thesis is inseparable from many parties, such as support, guidance, and motivation, so the undergraduate thesis entitled “The Understanding of Religious Moderation Ambassador of Antasari State Islamic University on Religious Moderation Verses in The Qur’an” could be done well.

In this regard, with all respect and humility, the author would like to say and convey the highest gratitude and appreciation to all those who have assisted, especially the people who are mentioned below:

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4. Special gratitude to Dr. H. Ahmad Mujahid, MA., and Riza Saputra, MA, as the author's supervisors. Because of their help, kindness, support, and motivation, the author can complete this undergraduate thesis.
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7. Close friends, Aida, Yuli, Husniah, Husna and Dewi who always support, exchange ideas, and accompany the writer's journey from the beginning to the present.
8. All my friends of PK15 Identity generation, IAT 2019, and all parties who have provided enthusiasm, motivation, and unforgettable experiences while studying at UIN Antasari Banjarmasin.
9. To all parties who have contributed and participated in helping the author complete this research, may all of their good deeds be accepted by Allah SWT, and they will get multiple replies. Finally, the author realizes that this thesis is still very far from perfection in terms of language and content because of the abilities, conditions, and various things related to the author of this thesis; they ask for constructive criticism and suggestions from the

author. With humility, *Alhamdulillah*, the author can complete this thesis; even so, the author hopes this thesis can be useful for the author in particular and readers in general.

Banjarmasin, 19th of July, 2024

A handwritten signature in black ink, appearing to be 'Ellyyin Wahidah', written in a cursive style.

Ellyyin Wahidah

TRANSLITERATION GUIDE

A. Single Consonants

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration for Brill:

| | | | | | |
|-----|---|------|-----|---|------|
| 1. | ا | : A | 16. | ط | : Th |
| 2. | ب | : B | 17. | ظ | : Zh |
| 3. | ت | : T | 18. | ع | : ‘ |
| 4. | ث | : Ts | 19. | غ | : Gh |
| 5. | ج | : J | 20. | ف | : F |
| 6. | ح | : H | 21. | ق | : Q |
| 7. | خ | : Kh | 22. | ك | : K |
| 8. | د | : D | 23. | ل | : L |
| 9. | ذ | : Dz | 24. | م | : M |
| 10. | ر | : R | 25. | ن | : N |
| 11. | ز | : Z | 26. | و | : W |
| 12. | س | : S | 27. | ه | : H |
| 13. | ش | : Sy | 28. | ء | : ‘ |
| 14. | ص | : Sh | 29. | ي | : Y |
| 15. | ض | : Dh | | | |

B. Consonant Cluster due to Tasydid is written as Consonant Cluster

مُتَعَقِّدِينَ is written as *muta’aqqidîn*

عِدَّةٌ is written as *‘iddah*

C. Short Vowels

1. *Fathah* is written as “a,” for example, شَرَحَ is written as “*syaraha.*”

2. *Kasrah* is written as “i,” for example, فِهِمَ is written as “*fahima.*”

3. *Dhammah* is written as “u,” for example, شَعْرَ is written as “*Sya ’ura.*”

D. Long Vowels

1. *Fathah* + *alif* is written as “â,” for example, مُقَارِنَةٌ is written as “*muqâranah.*”

2. *Kasrah* + silent *yâ’* is written as “î,” for example, صَحِيحٌ is written as “*shahîh.*”

3. *Dhammah* + silent *wâw* is written as “û,” for example, وُرُودٌ is written as “*wurûd.*”

E. Abbreviations:

- | | |
|---------|--------------------------------|
| 1. SRN | : Student Registration Number |
| 2. ORN | : Official Registration Number |
| 3. Vol. | : Volume |
| 4. No. | : Number |
| 5. Q.S. | : Qur’an Surah |

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