

INTEGRATION OF RELIGIOUS MODERATION IN TAFSIR LEARNING AND STRENGTHENING MODERATE ATTITUDES OF STUDENTS IN THE QUR'ANIC STUDIES AND TAFSIR PROGRAM IN BENGKULU

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Abstract: This study explores the integration of religious moderation within Qur'anic exegesis (*tafsir*) instruction and examines its implications for strengthening students' moderate religious attitudes in the Qur'anic Studies and Tafsir Program at an Islamic higher education institution in Bengkulu, Indonesia. Responding to the growing concern over exclusivist and rigid interpretive tendencies among students from diverse socio-religious backgrounds, this research aims to analyze: (1) how values of religious moderation are embedded in the curriculum, teaching materials, and pedagogical practices of tafsir courses, and (2) how such integration influences students' dispositions toward tolerance, balance, and dialogical engagement. Employing a qualitative descriptive design, the study draws on document analysis of eleven course syllabi (11 syllabi/RPS), classroom observations across twelve sessions (n=12 sessions), and in-depth interviews with six lecturers (n=6) and twenty-four students selected purposively (n=24). Data were analyzed thematically using an interactive model supported by analyst triangulation and member checking. The findings reveal three principal pathways of integration: the prioritization of Indonesian and maqāṣid-oriented tafsir sources, the use of dialogical and reflective learning strategies, and assessment practices emphasizing contextual understanding over rote memorization. These approaches are associated with increased student openness to interpretive plurality, greater sensitivity to Qur'anic ethical values of justice and mercy, and more measured responses to religious differences, although variations persist based on prior educational and organizational backgrounds. The study concludes that the explicit integration of wasaṭiyyah-oriented hermeneutics within tafsir pedagogy contributes meaningfully to the cultivation of moderate religious attitudes, while highlighting the need for longitudinal assessment to capture sustained attitudinal change.

Keywords: Higher Islamic Education; Qur'anic Hermeneutics; Religious Moderation; Wasaṭiyyah

Introduction

The Development of diverse religious patterns in Indonesian Islamic universities shows that higher education institutions are dynamic spaces for the interaction of cultures, ideologies, and religious interpretations. This condition is also evident in the Qur'anic Science and Tafsir Study Program at Curup State Islamic Institute, Indonesia, which students from diverse pesantren and religious organization backgrounds and various regions attend. Data on students of IAIN Curup's Qur'anic and Interpretation Studies Program in 2024 shows a very diverse composition in terms of educational background, religious organization, and region of origin. From the perspective of prior education, students fall into three main categories: high school graduates, MAN

graduates, and pesantren graduates. High school and MAN graduates appear in relatively equal numbers in each semester, but what is interesting is the high proportion of students with pesantren backgrounds, both Nahdlatul Ulama (NU), Muhammadiyah (MU), and Salafi pesantren. Data show that students with NU and Muhammadiyah pesantren backgrounds are the largest group, while students from Salafi pesantren are smaller in number. From the perspective of student organizations, students in the Qur'anic Science and Tafsir Study Program also exhibit diversity in their socio-religious affiliations. Some students are active in NU/PMII organizations, others join Muhammadiyah organizations, and a small number are members of HMI. From the original area, IAIN Curup IAT students come from various regions, ranging from Sumatra to Java. Students from Sumatra, including Bengkulu, South Sumatra, Padang, and its surrounding areas, are the largest group.

According to the data, IAIN Curup's Qur'anic Science and Tafsir Study Program, or IAT (Indonesian abbreviation), is attended by students with heterogeneous levels of education, religious affiliations, and regional origins. This variation has consequences for the various patterns of students' Islamic understanding. Initial observations indicate that some students still adopt extreme religious views, including a lack of respect for differences in thought and a tendency to make *truth claims* against different groups. This condition underscores the urgency of strengthening religious moderation through learning, particularly in the strategic field of tafsir studies, to shape students' religious perspectives. Furthermore, in some universities, the process of learning tafsir still relies on several books whose interpretations tend to be less moderate. One example is *Fi Zilal al-Qur'an* by Sayyid Qutb. Given his background, Sayyid Qutb was a member of the Muslim Brotherhood, a movement once banned in Egypt for its alleged political agenda to overthrow the government. In addition, there are also other books of tafsir written by figures with a non-moderate tendency of thought, including those who often practice *takfir* and consider other groups heretical. The use of such literature has the potential to shape students' views of religious issues and may undermine the spirit of religious moderation that universities aim to foster.

Various studies show that radicalism, conservatism, and the infiltration of transnational ideologies have penetrated some Islamic universities, both public and private. The emergence of textualist thinking, intolerant attitudes, and takfiri tendencies constitutes pedagogical and epistemological problems in religious studies on campus. Several previous studies have examined religious moderation in Islamic education, but most focus on primary and secondary educational contexts or on strengthening moderation in PAI subjects. Meanwhile, studies on integrating religious moderation values into the tafsir learning process, particularly in the IAT study program at IAIN Curup, are limited. This void is a research gap because tafsir has the most significant potential to foster a contextual, critical, and moderate understanding of religion, especially given that it is often the primary reference in shaping students' religious paradigms.

Research on the implementation of religious moderation in previous tafsir studies generally highlighted: (1) mapping the characteristics of moderate interpretation, as conducted by Fangesty, (Fangesty et al., 2024) Sari Narulita, et al. (Narulita et al., 2022),

Siswoyo Aris Munandar & Saifuddin Amin (Munandar & Amin, 2023), and Radzuwan Ab Rashid, et al. (Musa et al., 2020) (2) the urgency of *tawassuth* attitude in tafsir, as done by Risqiatul Hasanah, et al. (R. Hasanah et al., 2024) (R. Hasanah et al., 2024) Hasan, (M. Hasan, 2021) and Lukman Fajariya & Abd. Halim (Fajariyah & Halim, 2023) and (3) the integration of moderation values in Islamic learning in general, such as research conducted by Eva Ardinal (Ardinal et al. Muhammad Arif Syihabuddin & Muhammad Nafi'uddin (Syihabuddin & Nafi, 2023), Gonibala (Gonibala, 2022), and Tri Wahyudi Ramdhan, et al. (Ramdhan et al., 2023). However, these studies have not thoroughly examined the mechanisms of integrating religious moderation into curriculum-based processes in the tafsir learning, the selection of references, pedagogical strategies, and their impact on the Development of student attitudes. Thus, this research offers a novelty in the form of an integration model of religious moderation in the tafsir learning process, organized through three main components: (a) curriculum integration and moderation themes, (b) selection of moderate tafsir books, and (c) internalization of moderation values through the learning process. This model position is a pedagogical approach that can be developed in other IAT study programs.

This study aims to analyze in depth how the integration of religious moderation is implemented in the learning-based of tafsir at IAIN Curup's Qur'an and Tafsir Study Program, by focusing on three main aspects, namely: first, the integration form of moderation values in the curriculum, teaching materials, and pedagogical strategies used by lecturers; second, the selection mechanism and the moderate tafsir books-applied as the primary reference supporting the formation of inclusive and proportional religious understanding; and third, the development of moderate attitudes of students after following the learning process of tafsir religious-moderation integrated values. Through this study, the research is expected to provide a comprehensive picture of the effectiveness of strengthening religious moderation through tafsir studies and to offer a framework for developing the tafsir learning process that is responsive to the challenges posed by radicalism and the diversity of student backgrounds in Islamic religious universities.

This research uses a qualitative-narrative-constructivist approach, which views students' religious understanding as formed through social interaction, learning, and interpretive experiences (Febriani, 2021; Kusumawati & Zuchdi, 2019). The object of research is the implementation of religious moderation integration in the tafsir learning process at IAIN Curup IAT Study Program. In contrast, the research data sources include: (1) lecturers teaching tafsir courses, (2) IAT students across semesters, and (3) curriculum documents and RPS of tafsir courses. Data were collected through observation, in-depth interviews, and documentation. Data analysis was conducted using the interactive analysis model of Miles and Huberman, which involves three components that occur simultaneously and continuously: data reduction, data presentation, and drawing a conclusions (Basuki, 2019; Miles & Huberman, 1984).

Integration of Religious Moderation with the Study of Tafsir at IAIN Curup's Qur'an and Tafsir Study Program

Integration is understood as the process of uniting various elements into a whole, not divided or scattered (Aryani et al., 2022). This concept emphasizes the completeness

and needs of each member that together form a whole, thereby creating a close and harmonious relationship among these elements. From a social science perspective, social integration refers to the unity of the everyday life of various socio-cultural units, ethnic groups, and social communities (Ghufron, 2010). This unity is realized through interaction and cooperation, built on fundamental, mutually agreed-upon values and norms. Social integration aims to achieve a more advanced socio-cultural function without negating or sacrificing the diversity that characterizes society (Kesuma, 2017; Rozak et al., 2020).

The integration of religious moderation in the study of tafsir in IAIN Curup's IAT Study Program is a strategic effort to affirm a scientific orientation that is not only textual but also contextual and responsive to diversity. Given the diverse backgrounds of students, both in terms of region, pesantren education, and orientation of religious organizations, the integration process is important to ensure that the study of tafsir not only produces methodologically robust religious understanding but also moderates attitudes and behavior. Integration is carried out gradually through three main approaches: (1) integration of curriculum and teaching materials, (2) selection and use of moderate tafsir books, and (3) instilling moderation values in the learning process.

First, integration in the curriculum aspect is carried out by incorporating religious moderation themes into the Semester Learning Plan (SSP) of the tafsir course. This step aligns with the recommendations of the Religious Moderation Implementation Working Group of the Ministry of Religious Affairs, which emphasizes that moderation should be integrated into core teaching materials rather than taught as a separate course. In IAIN Curup's IAT Study Program, this integration can be seen in various courses, such as *Tafsir of Aqidab Akhlak Studies*, *Tafsir of Abkam Verses*, *Indonesian Tafsir Studies*, *Modern Tafsir Thought*, *Actual Issues of the Qur'an and Hadith*, and *Tafsir of Tarbawi Verses*. The themes raised, such as mutual love, respect for differences, social ethics, modern mufasir thought, and contemporary humanitarian issues, are all designed to encourage students to understand the Qur'an as a guide to life that emphasizes justice, balance, and benefit.

More precisely, from several interviews with lecturers of tafsir studies, the general themes raised at IAIN Curup are obtained, as shown in the Table below:

Table 1. List of Religious Moderation Integration Themes at IAIN Curup

No.	Course	General Theme	Reference
1	Tafsir <i>Aqidab-Akhlak Studies</i>	Love and care for each other	<ol style="list-style-type: none"> 1. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: Perpustakaan Nasional, 1999 2. Imam Abi al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, <i>Tafsir al-Qur'ān al-Aẓīm</i>. Beirut: Dār al Fikr, 1992 3. Ahmad Mushṭafā al- Marāghī, <i>Terjemah Tafsir Al-Maraghi</i>, Semarang: PT Karya Thoha Putra, 1993. 4. Muhammad Quraish Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-Qur'an</i>, Jakarta: Lentera Hati, 2009 5. Muhammad Rasyid Ridho, <i>Tafsir al-</i>

			<i>Qur'an al-Karim (Tafsir Al-Manar)</i> , Beirut: Dār al-Fikr, 1995
2	Tafsir <i>Ayat Ahkam</i>	Responding to the dispute over differences of opinion	<ol style="list-style-type: none"> 1. Ali al-Ṣābūnī, <i>Tafsir Rawāi' al-Bayān</i> 2. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: Perpustakaan Nasional, 1999 3. Imam Abī al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, <i>Tafsir al-Qur'an al-Aẓīm</i>. Beirut: Dār al-Fikr, 1992 4. Ahmad Muṣṭafā al-Marāghī, <i>Terjemah Tafsir Al-Maraghi</i>, Semarang: PT Karya Thoha Putra, 1993. 5. Muhammad Qurais Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-Qur'an</i>, Jakarta: Lentera Hati, 2009 6. Muhammad Rashid Riḍā, <i>Tafsir al-Qur'an al-Karim (Tafsir al-Manar)</i>, Beirut: Dār al-Fikr, 1995
3	Indonesian Tafsir Studies	Respect for differences in ethnicity and nation	<ol style="list-style-type: none"> 1. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: Perpustakaan Nasional, 1999 2. Muhammad Qurais Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-Qur'an</i>, Jakarta: Lentera Hati, 2009
4	Modern Tafsir Thought	Mufasir's thoughts adjust to the current context and modernity.	<ol style="list-style-type: none"> 1. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: National Library, 1999 2. Imam Abī al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, <i>Tafsir al-Qur'an al-Aẓīm</i>. Beirut: Dār al Fikr, 1992 3. Ahmad Muṣṭafā al-Marāghī, <i>Terjemah Tafsir Al-Maraghi</i>, Semarang: PT Karya Thoha Putra, 1993. 4. Muhammad Qurais Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-Qur'an</i>, Jakarta: Lentera Hati, 2009 5. Muhammad Rashid Riḍā, <i>Tafsir al-Qur'an al-Karim (Tafsir al-Manar)</i>, Beirut: Dār al-Fikr, 1995
5	Actual Issues in Qur'anic and Hadith Studies	Being a reasonable person in a hedonistic and anarchic environment	<ol style="list-style-type: none"> 1. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: Perpustakaan Nasional, 1999 2. Imam Abī al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, <i>Tafsir al-Qur'an al-Aẓīm</i>. Beirut: Dār al Fikr, 1992 3. Ahmad Muṣṭafā al-Marāghī, <i>Terjemah Tafsir Al-Maraghi</i>, Semarang: PT Karya Thoha Putra, 1993. 4. Muhammad Qurais Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-</i>

			<p><i>Qur'an</i>, Jakarta: Lentera Hati, 2009</p> <p>5. Muhammad Rashid Riḍā, <i>Tafsir al-Qur'an al-Karim (Tafsir al-Manār)</i>, Beirut: Dār al-Fikr, 1995</p>
6	Methodology of Teaching al-Qur'an and Hadith	Social education	<p>1. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: Perpustakaan Nasional, 1999</p> <p>2. Imam Abī al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, <i>Tafsir al-Qur'an al-Aẓīm</i>. Beirut: Dār al-Fikr, 1992</p> <p>3. Ahmad Muṣṭafā al-Marāghī, <i>Terjemah Tafsir Al-Maraghi</i>, Semarang: PT Karya Thoha Putra, 1993.</p> <p>4. Muhammad Qurais Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-Qur'an</i>, Jakarta: Lentera Hati, 2009</p> <p>5. Muhammad Rashid Riḍā, <i>Tafsir al-Qur'an al-Karim (Tafsir al-Manār)</i>, Beirut: Dār al-Fikr, 1995</p>
7	Interpretation of Muamalah verses and Hadiths	Principles and social ethics	<p>1. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: Perpustakaan Nasional, 1999</p> <p>2. Imam Abī al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, <i>Tafsir al-Qur'an al-Aẓīm</i>. Beirut: Dār al-Fikr, 1992</p> <p>3. Ahmad Muṣṭafā al-Marāghī, <i>Terjemah Tafsir Al-Maraghi</i>, Semarang: PT Karya Thoha Putra, 1993.</p> <p>4. Muhammad Qurais Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-Qur'an</i>, Jakarta: Lentera Hati, 2009</p> <p>5. Muhammad Rashid Riḍā, <i>Tafsir al-Qur'an al-Karim (Tafsir al-Manār)</i>, Beirut: Dār al-Fikr, 1995</p>
8	Tafsir Ayat-Ayat Tarbawi	Development and education	<p>1. Abdul Karim Abdullah Abdul Malik, <i>Tafsir Al-Azhar</i>, Jakarta: Perpustakaan Nasional, 1999</p> <p>2. Imam Abī al-Fidā' al-Hāfiẓ Ibn Kathīr al-Dimashqī, <i>Tafsir al-Qur'an al-Aẓīm</i>. Beirut: Dār al-Fikr, 1992</p> <p>3. Ahmad Muṣṭafā al-Marāghī, <i>Terjemah Tafsir Al-Maraghi</i>, Semarang: PT Karya Thoha Putra, 1993.</p> <p>4. Muhammad Qurais Shihab, <i>Tafsir Al-Misbab: Pesan, Kesan, dan Keserasian Al-Qur'an</i>, Jakarta: Lentera Hati, 2009</p> <p>5. Muhammad Rashid Riḍā, <i>Tafsir al-Qur'an al-Karim (Tafsir al-Manār)</i>, Beirut: Dār al-Fikr, 1995</p>

Second, the integration of religious moderation is also implemented through the selection policy of tafsir learning books. IAT study program lecturers prioritize the use of tafsir books with a moderate, contextual style, such as *Tafsir Al-Mishbab* (Quraish Shihab), *Tafsir al-Azhar* (Buya Hamka), *Tafsir al-Marāghī*, *Tafsir Ibn Kathīr*, which are proportionally presented, and *Tafsir al-Manar* by Rashid Riḍā. In addition, recommended interpretive approaches in moderation studies, such as *maqāṣidī* interpretation and the *ma'na-cum-maghza* method, are introduced to assist students in understanding the moral purpose and essential substance of Qur'anic values beyond the literal meaning. This effort is also a preventive measure to minimize the use of tafsir books that are considered less moderate or tend to be exclusive, which, if taught without methodological assistance, have the potential to cause intolerant and extreme attitudes.

The variety of interpretations categorized as moderate in Qur'anic studies can be seen from various styles and approaches developed by modern and contemporary Muslim thinkers. Some important representations include several things, as shown in the following Table:

Table 2. Patterns and Approaches of Modern and Contemporary Muslim Thinkers in the learning of IAIN Curup IAT Study Program Courses

No.	Figure	Main Characteristics of Interpretation	Direction of Moderation/Contribution
1	Muhammad Abduh	Reformative interpretation; rationalization of Qur'anic teachings; emphasis on the social function of religion.	Opened space for dialog between text and modernity; rejected literalism; emphasized <i>maqāṣid shari'ah</i> .
2	Amin al-Khūlī	Literary (<i>adabi</i>) approach; analysis of language, textuality, and linguistic context.	Avoids ideological readings; emphasizes linguistic objectivity and textual aesthetics.
3	Fazlur Rahman	<i>Double movement</i> hermeneutics: moral-ethical reading of the Qur'an.	Reinforces the relevance of the text to contemporary issues; prioritizes universal ethical principles.
4	Ṭaṇṭāwī Jawhārī	Scientific interpretation: strengthening the Kauniyyah verses and scientific rationality.	Encourages religion-science integration; emphasizes intellectual openness and scientific progress.
5	Ḥasan Ḥanafī	Pragmatic-critical approach; interpretation for social liberation.	Rejects textual-legalistic interpretation; emphasizes social justice as a shar'i goal.
6	Abdullah Saeed	Contextual interpretation; historical and ethical approach to the text.	Clarifies the boundary between normative and contextual texts; rejects interpretive extremism.
7	M. Quraish	Comprehensive style; linguistic,	Showing the face of

	Shihab	contextual, and moral synthesis.	Indonesian moderate Islam, combining rationality and spirituality.
8	Buya Hamka	Social-empirical interpretation; strengthening the moral and psychological dimensions of society.	Inclusive and adaptive interpretation of local culture; anti-extremism.
9	Sahiron Syamsuddin (<i>Ma'na-cum-Maghẓā</i>)	A combination of textual meaning (<i>ma'na</i>) and contextual significance (<i>maghẓā</i>).	Balancing between the sound of the text and its moral purpose, antithesis to literalism and excessive liberalism.

Various works in Table 2 serve as the primary references for learning tafsir in IAIN Curup's IAT Study Program. The use of this literature also reflects an academic commitment to develop interpretive studies that are inclusive, contextual, and in accordance with the principles of religious moderation. In scientific practice, the lecturers at IAIN Curup's IAT Study Program selectively choose books and interpretive literature that have a strong methodological foundation and do not lead to extreme interpretive patterns, either in the form of unfounded radical or liberal tendencies. This approach is intended to ensure that the tafsir studies taught remain oriented towards scientific integrity, methodological balance, and social relevance (Mirza & Siroj, 2025).

Third, the implementation of moderation integration is strengthened through dialogic, participatory, and attitude-oriented learning methods. In lectures, lecturers facilitate discussions that involve different views from various interpretive references. Students are given space to present the results of their studies, to criticize interpretations, and to engage in a scientific dialogue in an atmosphere that respects the diversity of views. Lecturers then provide conceptual reinforcement of moderation values such as *tawassuth* (middle way), *tawāzūn* (balance), *i'tidāl* (proportional), *tasāmuh* (tolerance), *musāwāh* (egalitarian), and *shūra* (deliberation), and relate them to Qur'anic verses and their social relevance (Azis & Anam, 2021). This approach not only strengthens students' academic abilities but also instills a habit of moderation as part of the scientific character of a prospective tafsir scholar.

The first conceptual strengthening in the form of *tawassuṭ*, a conceptual strengthening of religious moderation that emphasizes balance in understanding and practicing Islamic teachings (Arikarani et al., 2024; M. Z. A. Hasan & Ansori, 2024), namely not being *ifraṭ* (excessive) or *tafrīṭ* (reducing religious teachings). This middle attitude will prevent people from the tendency of fundamentalism and liberalism, so that Islam can be widely accepted as a religion that is fair, inclusive, and brings goodness (Irawan, 2018; Nasution, 2022). This *tawassuṭ* value needs to be instilled in IAT students through the integration of religious moderation material across various courses, such as Tafsir, Aqidah and Akhlak Studies, Tafsir Ayat Ahkam, Indonesian Tafsir Studies, Modern Tafsir Thought, Actual Issues, and Tafsir Ayat and Hadith Muamalah. In his teaching, IAIN Curup IAT lecturers emphasize three main principles: not being

extreme in conveying religious teachings, not easily disbelieving fellow Muslims because of differences in views, and building a social life based on ukhuwah and tolerance towards fellow citizens (Danial, 2024). The principle of *tawasut* is emphasized in QS. Al-Baqarah (2): 143, which refers to Muslims as *ummatan wasathān*, the middle people who function as witnesses and evaluators of human behavior (N. Aziz, 2020).

The second conceptual reinforcement is *tawāḥḩun*, which is the principle of balance in understanding and practicing Islamic teachings. (A. W. Aziz & Ulya, 2024), which demands proportionality between worldly and ukhrawi aspects and the ability to distinguish strictly between *inbiraḩ* (deviation) and *ikhtilāḩ* (tolerable differences). In teaching tafsir in IAIN Curup's IAT Study Program, the value of *tawāḩun* is instilled so that students can be fair in assessing interpretations, avoid confusing deviations with differences of opinion, and appreciate the diversity of interpretations as part of Islamic intellectual dynamics. As an attitude of life, *tawāḩun* is important for every Muslim because it helps foster inner calm, stability in activities, and the ability to place every aspect of life in its proper place. This principle of balance is emphasized in QS. al-ḩadīd (57): 25, which states that Allah sent down the messengers along with the book and the balance of justice so that humans can uphold justice in life.

The third conceptual strengthening in the form of *i'tidāl* is the ability to place things in proportion and fulfill rights and obligations in a balanced manner (A. Hasanah & Rohimah, 2024). This value is a manifestation of justice and ethics taught by Islam, and in learning tafsir in IAIN Curup's IAT Study Program, it is instilled as an attitude of being in the middle and behaving *in ihsan* in all aspects of life. Justice demands equality between rights and obligations, without reducing human rights to mere obligations. Without justice, religious values lose their meaning because they do not address society's needs (Wahid, 2009). Therefore, religious moderation must always be directed toward realizing social justice, or *al-maḩlahab al-'ammah*, so that public life truly reflects the values and essence of religion (Mizrawi, 2015).

The fourth conceptual strengthening is in the form of *tasāmuh*, which is the willingness to accept differences lightly and without coercion (Masduḩi, 2011). In teaching tafsir in IAIN Curup's IAT Study Program, the value of *tasāmuh* is significant, considering that students come from diverse pesantren, regional, and cultural backgrounds, so lecturers need to instill an attitude of mutual respect so that the dynamics of differences in understanding do not cause conflict, especially in the early semesters. The results of observations and interviews show that, alongside the academic process, students began to appreciate differences in the following semesters. *Tasāmuh* reflects the greatness of the soul, the breadth of mind, and spaciousness in accepting different views, beliefs, and habits (Husnullail et al., 2024; Muhayat & Naamy, 2023), as well as being the antithesis of the *ta'āshub* attitude, which stems from the smallness of the soul and narrowness of thinking. This attitude aligns with the principles of human rights and a society that upholds diversity as part of social harmony.

The fifth conceptual reinforcement is *musāwabah*, which is the recognition of the equality and dignity of all human beings as creatures of God without distinction of gender, race, or ethnicity (Isaacs-Martin, 2013; Jubaidi & Khoirunnisa, 2025; Mappasessu, 2025). This principle is affirmed in QS. al-ḩujurāt (49): 13, which emphasizes the unity

of human origins and that a person's nobility is determined by his piety, not his biological or social identity. In Islam, *musāwāb* is rooted in justice, so that every individual has equal rights and status, including in gender relations, legal treatment, the rights of non-Muslims, opportunities to assume public office, and religious obligations that apply to men and women (Ahmad, 2022). Thus, *musāwāb* becomes the moral foundation that ensures social differences do not lead to discrimination or a hierarchy of values among people (Aroos et al., 2025; Junaidi et al., 2023).

The sixth conceptual reinforcement in the form of *shūra* is mutual explanation, negotiation, and the exchange of opinions in solving a problem (Selim, 2021). This concept is emphasized in the Qur'an through QS. Āli 'Imrān (3): 159 and QS. al-Shūrā (42): 38, which places deliberation as a fundamental principle of the collective life of the ummah. The verses affirm that deliberation is not only a divine command but also an ethical mechanism for establishing gentle, participatory, and benefit-oriented leadership (Alfiyah, 2023). In the context of education, the value of *shūra* needs to be instilled in students of IAIN Curup's IAT Study Program so that they are accustomed to resolving differences through dialog, respecting the opinions of others, and being able to build a democratic attitude in academic and social life. Deliberation is also a form of respect for leaders and society, because it provides space for joint participation in public affairs and fair decision-making.

The integration of religious moderation with the study of interpretation in the IAIN Curup IAT Study Program, in detail, as in the mapping Table below:

Table 3. Integration of Religious Moderation in the Structure of the Tafsir Learning Process in IAIN Curup IAT Study Program

No.	Integration Component	Form of Implementation	Impact on Students
1	Curriculum & RPS	Insertion of moderation themes in core interpretation courses	Understanding moderation as an academic and spiritual value
2	Moderate Interpretation References	Use of <i>Al-Mishbah</i> , <i>Al-Azhar</i> , <i>al-Marāghī</i> , <i>al-Manār</i> , maqāṣidī method	Seeing the diversity of interpretations as a wealth, not a threat
3	Dialogical Method	Presentations, comparative discussions, case studies	Improve critical attitude, tolerance, and ability to appreciate differences
4	Affective Assessment	Attitude observation, thematic assignment on the moderation value	The formation of inclusive, empathic, and proportional characters

Table 3 shows that the integration of moderation includes aspects of curriculum, literature, methods, and Evaluation that are all interrelated in building a moderate and humanist tafsir learning ecosystem. Comprehensive integration allows value internalization to take place gradually but effectively in shaping students' religious character.

In addition, learning evaluation is also designed to reflect the integration of religious moderation. In addition to written exams, lecturers provide attitude-based (affective) assessments through direct observation of how students discuss, present arguments, respect differences, and place texts in context. Assignments such as writing thematic papers and *reviewing* journal articles related to tafsir and religious moderation strengthen students' ability to read the Qur'an critically and ethically.

Thus, the integration of religious moderation into the study of tafsir at IAIN Curup's IAT Study Program is not a symbolic process but a pedagogical step that is systematic, structured, and oriented towards the formation of a moderate scientific paradigm. This integration model shows that the tafsir learning process can not only function as a hermeneutical space, but also as a medium for the formation of inclusive and civilized religious characters in Islamic religious universities.

The integration flow scheme above can be seen as in the picture below:

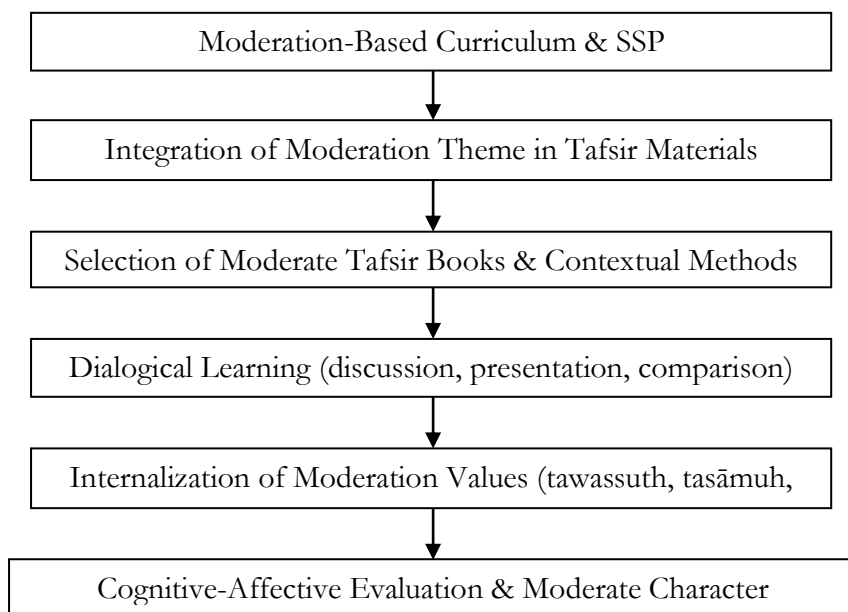


Figure 1. Flowchart of Religious Moderation Integration in Tafsir Learning Process

The flow scheme in Figure 1 above explains that the integration of religious moderation into the tafsir learning process in IAIN Curup's IAT Study Program is not a fragmented process, but a learning system designed in stages and interrelated. The first stage begins with curriculum planning and the preparation of RPS, with moderation values as a fundamental aspect rather than additional material. This step ensures that the entire tafsir learning process has an epistemological orientation based on the principles of *wasatīyah*, balance, tolerance, and respect for differences. This moderate curriculum is the foundation for determining the direction of the material, learning objectives, and pedagogical approaches that will be used throughout the semester.

The next stage is the integration of religious moderation themes into tafsir materials, prioritizing verses on social ethics, wisdom, justice, and benefit as the primary reference for learning. This material is strengthened by the selection of moderate tafsir books, such as the works of Quraish Shihab, Buya Hamka, and Al-Marāghī, to tafsir with *maqāṣidī* style and *ma'na-cum-maghza* method. This selection of references is made with the

realization that the source of interpretation has a significant impact on students' mindsets; contextual, inclusive books help develop a more open, balanced, and less extreme religious understanding. At this stage, students are introduced to the diversity of interpretations as a necessity in the Islamic scientific tradition.

The next stage is dialogical learning, which is at the heart of implementing religious moderation. Through class discussions, presentations, comparisons of interpretations, and case studies, students are trained to think critically, respect differences, and present arguments politely and with references. This interaction creates a safe academic space for students to express their opinions without feeling threatened by differences in background or religious orientation. Through the dialog process, moderation values such as *tawasut* (middle way), *tasamub* (tolerance), *tawazun* (balance), and *i'tidal* (proportionality) are naturally internalized by students, not by the doctrine but through reflective and participatory learning experiences.

The internalization process is then followed by the strengthening of moderate attitudes, both at the cognitive, affective, and social levels. Students not only understand that differences are an epistemological wealth but also exhibit behavioral changes, such as avoiding quick judgment, being wiser in addressing religious issues, and adopting a peaceful approach to resolving conflicts. This scheme is closed with a cognitive-affective evaluation, in which lecturers assess students' understanding of concepts and the development of their moderate attitudes through thematic assignments, behavioral observations during discussions, and personal reflections.

Thus, the flow scheme emphasizes that the success of religious moderation integration lies in the continuity of the process from curriculum planning to character evaluation. Tafsir learning is no longer understood as a mere textual study, but as a transformative process that is able to form a balanced, inclusive, and religious habitus in accordance with religious challenges in the contemporary era. This scheme also shows that IAIN Curup's IAT Study Program has developed a progressive model of tafsir pedagogy and is relevant for extension to other Islamic educational institutions.

Implementation of Religious Moderation and the Development of Moderate Attitudes of Students of the Qur'anic Science and Tafsir Study Program

The issue of moderation cannot be separated from the quality of a Muslim's understanding of Islamic teachings. A comprehensive, deep, and proportional understanding of religious teachings will encourage a Muslim to be moderate in religion (Khasanah et al., 2023). Conversely, a superficial, textual understanding that fails to consider context and is driven by blind fanaticism towards specific figures or groups can lead to misunderstandings of Islamic teachings in various aspects (Bakar et al., 2024). These conditions can ultimately lead to a tendency towards radicalism or extremism (Gonibala, 2022).

Recently, the trend of religious understanding in Indonesia has shifted. Various new religious views, doctrines, and schools have developed in the community (Palem et al., 2025). This reality is inseparable from different opinions, fails in interpreting the Qur'an and Hadith texts, and excessive fanaticism towards specific figures or teaching values (Abdullaieva, 2021; Hasyim et al., 2025; Kesgin, 2021; Shakouri, 2025). The spread of these understandings has implications for the presence of religious practices that tend

to be excessive or otherwise too lax in the application of Islamic law. The spectrum moves from extreme groups to liberal groups, both of which give color to the dynamics of religion in Indonesia. Each stream then gives birth to different patterns of thought and religious action in accordance with the doctrine it adheres to (Toha & Muna, 2022).

The implementation of religious moderation in IAIN Curup's IAT Study Program is a pedagogical process that unfolds in layers, starting from learning design, classroom interaction, and the evaluation process. This implementation serves to ensure that the integration of religious moderation, arranged at the level of curriculum and teaching materials, is truly realized in students' behavior and level of religious maturity. In the context of IAIN Curup's IAT study program, which is attended by students with diverse social, cultural, and *mazhab* backgrounds, this implementation plays an important role in reducing potential polarization, strengthening dialogical abilities, and fostering a religious character aligned with the principles of *wasatīyah* Islam.

At the learning implementation stage, IAIN Curup lecturers provide a healthy, scientific dialog space by presenting various views of *mufasirs* from different periods, such as Ibn Kathīr, Rashid Riḍā, al-Marāghī, M. Quraish Shihab, as well as contemporary thinkers such as Abdullah Saeed and Sohiron Syamsuddin. This approach helps students realize that the interpretation of the Qur'an is dynamic, plural, and not a single verse (Masbukin et al., 2023; Muliadi, 2021), thus opening space for an attitude of tolerance (*tasāmuh*) and respect for differences (*i'tirāf al-ikhtilāf*) (Hjerm et al., 2020; Rahmawati et al., 2023). Class discussions at the beginning of the semester were often tinged with tension due to differences in backgrounds, but slowly evolved into a more argumentative and mature dialogue. This change indicates a shift from an exclusive to an inclusive attitude.

In addition, the implementation of moderation is also evident in the development of students' ability to distinguish between *ikhtilāf* (reasonable differences) and *inbīrāf* (deviations). This understanding is an important foundation to prevent *takfīrī* attitudes and single truth claims, which often appear in groups with rigid religious understanding (Bahri et al., 2025; Bisri et al., 2024; Ridwan et al., 2022). Students who previously easily blamed other views are now more reflective, proportional, and critical. They understand that the variety of interpretations is the result of the dialectic between text, context, and the horizon of the mufasir (Mo'tasim & Alfiatin, 2024; Muttaqin, 2021; Rahmatullah, 2017).

The development of moderate attitudes can also be seen in students' increasing tendency to choose a peaceful, dialogical problem-solving approach. The values of *tawassuth*, *tawāzun*, and *i'tidāl* are internalized alongside their understanding of Qur'anic verses that emphasize justice, compassion, and mutual benefit. This attitude is also strengthened by the learning process, which positions students as active subjects rather than passive objects. Students not only study tafsir but also learn from their friends' different views in a social laboratory that becomes a space for direct practice of religious moderation. More broadly, the implementation of religious moderation in tafsir education also fosters students' social responsibility. (Muhyidin et al., 2024) Students begin to see that the values of the Qur'an, especially those related to the public good (*al-maṣlahah al-'āmah*), lead them to be caring, not extreme, and not easily provoked. The

awareness that Islam is a religion of *rahmatan lil-'ālamīn* strengthens a humanist, inclusive, and visionary religious orientation (Najmudin, 2025; Nasaruddin et al., 2025).

Based on these findings, the tafsir learning process integrated with religious moderation has proven effective in producing changes in student attitudes across the cognitive, affective, and social domains. IAIN Curup's IAT program has consistently succeeded in making the study of tafsir not only an academic space, but also an arena for religious character building in line with the needs of contemporary Islamic education. Observations of IAIN Curup's IAT students show several significant attitudinal changes after attending tafsir classes, as shown in the table below:

Table 4. Description of Attitude Changes of IAIN Curup's IAT Students After Attending Tafsir Materials

No.	Aspects of Attitude Change	Description of Change
1	Deepening of Religious Understanding	Students can understand the verses of the Qur'an more comprehensively, both explicit and implicit meanings, along with their historical context, to avoid extreme interpretations and be better able to develop moderate religious views.
2	Tolerance to Different Opinions	The formation of awareness that differences in interpretation are part of the Islamic intellectual tradition, so that students appreciate the diversity of thought and are not exclusive towards different opinions.
3	Strengthening Peace-Loving Attitudes	Increased understanding of the messages of peace in the Qur'an encourages students to avoid violence, choose peaceful solutions in conflicts, and develop non-violent characters.
4	Social Responsibility and Care	Students better understand social values in the Qur'an, so that a sense of empathy, solidarity, and willingness to help others and contribute to the good of society grows.
5	Increased Faith and Obedience	A deeper understanding of tafsir strengthens students' spirituality, increases their piety, and encourages them to be more obedient in carrying out religious teachings and avoiding its prohibitions.

From Table 4, it was concluded that IAT IAIN Curup students' understanding of religious teachings becomes more in-depth, not only on textual aspects, but also the historical context and implicit meaning of verses, to prevent them from the tendency of extreme interpretations and encourage a more moderate perspective. On the other hand, learning tafsir that introduces various styles of interpretation also increases their tolerance and appreciation of differences of opinion as part of the Islamic intellectual treasure. The reinterpretation of peace messages in the Qur'an also forms a peace-loving attitude and a tendency to avoid violence in solving problems (Rashid et al., 2020). In addition,

understanding social values in tafsir fosters a sense of responsibility and concern for others, reflected in sensitivity to social problems in the surrounding environment (Syafudin et al., 2023). This whole process contributes to strengthening student spirituality, characterized by increased faith and obedience to Allah swt, as well as the formation of a more mature, empathetic, and benefit-oriented personality.

In IAIN Curup’s IAT Study Program, religious moderation is not taught as an autonomous subject. However, it is integrated into all courses, especially in the interpretive study group, including the Qur’an and Hadith, Jurisprudence, and *Akidah Akhlak*. The principles of moderation are distributed in various subchapters of the material and have become an inherent part of religious education. This is in line with the view of M. Quraish Shihab, who asserts that moderation in Islam, or *wasatīyyah*, is rooted in the belief in the omnipotence of Allah and the validity of destiny, which is the measure and provisions that accompany each creature according to its own time, form, and potential (Shihab, 2019). However, within the space of destiny, humans are still given the freedom to choose and try. Thus, although Allah’s will is absolute, human efforts still have space, so humans are required to make maximum efforts. This balance between divine destiny and human will is the basis of *wasatīyyah*, a middle position that avoids both fatalistic attitudes and unlimited freedom.

Table 5. Development of Students’ Moderate Attitude in the Tafsir Learning Process

No	Aspect of Moderate Attitude	Initial Condition of Students	Changes After Moderation Integration	Example of Behavior Indicators
1	<i>Tawassut</i> (middle way)	Tend to be extreme in assessing differences	More proportional in thinking	Not easy to accuse “misguided/wrong”
2	<i>Tasamuh</i> (tolerance)	Tension in the face of different views	More open and friendly to different views	Accepts different interpretations of interpretations
3	<i>’Itdāl</i> (fair & proportional)	Subjective and emotional judgment	More objective and critical analysis	Mentioning complete arguments with references
4	<i>Tawāzun</i> (balance)	Focus on literal aspects of the text	Connects text with social context	Weighs social benefits and harms
5	<i>Musāwabah</i> (egalitarian)	Easy to create a group hierarchy	Recognizing the equality of fellow students	Interacting without discrimination
6	<i>Shūra</i> (deliberation)	Reluctant to discuss	Actively engage in dialog and deliberation	Participate in class discussions

Table 5 illustrates the development of students’ moderate attitudes as a direct result of integrating religious moderation into the tafsir learning process in IAIN Curup’s

IAT Study Program. This change is clearly evident in students' cognitive, affective, and social dimensions. Initially, some students showed a tendency towards exclusive attitudes, such as easily judging other views, rigidly defending opinions, and a lack of understanding of the boundaries between *ikhtilaf* (reasonable differences of opinion) and *inhiṣāf* (deviations from the teachings). However, after going through a learning process that emphasizes open dialog, comparison of various sources of interpretation, as well as deepening moderation values such as *tawassuth*, *tasāmuh*, *tawāḏun*, *musāwāh*, and *shūra*, students show significant attitude transformation. They become more proportional in thinking, more open to accepting different views, more objective in assessing arguments, and more able to place religious texts in a broader social context. Visible behavioral indicators, such as the ability to engage in judgment-free discussions, provide reference-based arguments, respect differences in interpretation, and establish egalitarian interactions with peers, demonstrate that integrating the tafsir learning with religious moderation has fostered the development of a mature and inclusive scientific habitus. Thus, Table 5 reinforces the research findings that integrating religious moderation not only enriches understanding of tafsir but also has a tangible impact on the sustainable formation of students' religious character.

In more detail, a comprehensive picture of the flow of implementation of religious moderation in learning tafsir in IAIN Curup's IAT Study Program can be visualized as a logical relationship among processes in a systematic series, as shown in Figure 2 below. By displaying the flow from upstream to downstream, this scheme shows that moderation is not implemented partially or separately, but is intertwined in a pedagogical cycle that remains intact and mutually reinforcing. This scheme also helps explain how each stage influences the others in shaping students' more moderate religious attitudes, from the planning stage to the final Evaluation.

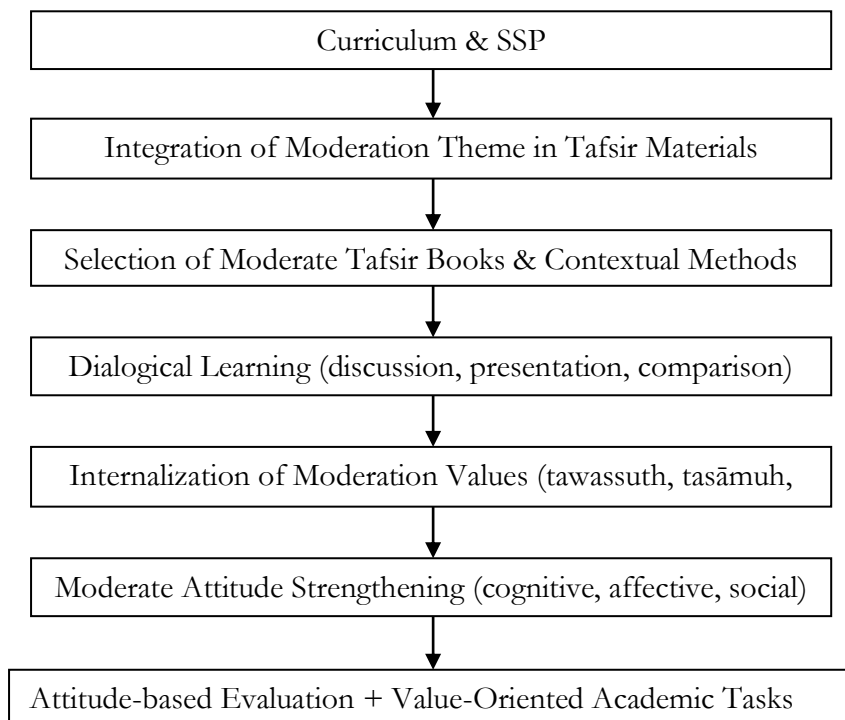


Figure 2: Schematic Flow of Religious Moderation Implementation in the Tafsir Learning Process

Figure 2 above shows an integrative flowchart indicating that the implementation of religious moderation in the tafsir learning process is not an instant path, but rather an interrelated learning cycle from the planning stage to the evaluation stage. The process begins with the preparation of the curriculum and RPS that directs tafsir study materials on moderation themes, such as tolerance, dialog, balance, and respect for diversity. This stage serves as the foundation for the subsequent processes, ensuring that religious moderation is built into the structure, not an incidental addition. Furthermore, lecturers choose moderate tafsir books and contextual interpretation methodologies to prevent students from extreme understanding and narrow textualism. The selection of this reference serves as an epistemological filter, enabling students not only to understand the text but also to grasp the Qur'an's universal values.

The next stage is the dialogical learning, which allows students to criticize interpretations, compare various views of mufasir, and have an open dialog by respecting differences in argumentation. Through this learning process, the values of moderation—such as *tawassuṭ*, *tasāmuh*, *tawāzun*, *musāwāh*, and *shūra*—are gradually internalized in how students think and behave. This scheme shows that the internalization of values does not occur in a vacuum but through active interaction between students, lecturers, and the tafsir texts used.

In the next stage, the moderation values began to appear in strengthening students' moderate attitudes. This is reflected in their increased ability to think proportionally, respect differences, practice deliberation, and avoid extreme attitudes in understanding verses or assessing other groups. This cycle is then closed through an evaluation that not only assesses cognitive aspects in the form of material understanding, but also assesses student attitudes and behavior through affective observations and thematic assignments based on moderation values. Thus, this scheme makes it clear that the success of religious moderation integration lies in the continuity of the process, not just in the insertion of material. This cycle also shows that the tafsir learning process is a strategic instrument to build students' moderate character consistently and sustainably.

Conclusion

The results of this study indicate that the integration of religious moderation in the tafsir learning process at IAIN Curup's Qur'anic Science and Tafsir Study Program has been successfully implemented through a comprehensive and systematic approach. It includes strengthening the curriculum, selecting moderate tafsir references, and internalizing moderation values through a dialogical and participatory learning process. This finding shows that religious moderation can be integrated into the structure of teaching materials and brought to life in classroom dynamics, thereby contributing directly to the formation of inclusive, critical, and proportional religious understanding. The integration has answered the formulation of the first research problem, namely, how religious moderation is practically integrated in the study of tafsir as part of the study program curriculum.

The implementation of learning that emphasizes dialog, comparative analysis of interpretations, and contextual reading of Qur'anic verses has proven to have a significant impact on the development of students' moderate attitudes. Students showed increases in tolerance, understanding of differences (*ikhtilāf*), critical thinking skills, and a

tendency to choose peaceful, proportional problem-solving. This change in attitude confirms that the second problem formulation, namely, how the implementation and impact of religious moderation on student attitudes, has been answered completely. Thus, this research makes an important contribution to the pedagogical design of tafsir education that is responsive to diversity and aligns with efforts to prevent extreme attitudes in the academic environment.

However, this study has certain limitations, especially regarding the scope of the research subjects, which focus on only one study program and one university environment. In addition, the process of observing changes in student attitudes was carried out over a limited time span, which prevented it from describing the overall long-term transformation. Therefore, further research is recommended to expand the context of the study to other study programs or universities, test the effectiveness of the religious moderation integration model in the long term, and use a mixed-method approach to obtain a more comprehensive picture of the relationship between the tafsir learning process and the formation of students' moderate attitudes.

CRedit Authorship Contribution Statement

Nurma Yunita: Conceptualization, Formal analysis, Funding acquisition, Investigation, Methodology, Resources, Visualization, Writing original draft, review & editing. **Hasep Saputra:** Conceptualization, Funding acquisition, Methodology, Resources, Writing, review & editing. **Alven Putra:** Funding acquisition, Resources & Validation.

Declaration of Competing Interest

We have no financial conflicts of interest or personal relationships that could have appeared to influence the work reported in this article.

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