

INTERPRETATION ULUMUL QUR'AN COURSE AS THE FOUNDATION FOR MODERATE UNDERSTANDING OF FEBI IAIN PONTIANAK STUDENTS, WEST KALIMANTAN PROVINCE

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Abstract: *This article reveals the existence of the “Ulumul Qur’an” course taught as the foundation for a Moderate Understanding among students of the Faculty of Islamic Economics and Business (FEBI) at the State Islamic Institute (IAIN) in Pontianak, which is located in West Kalimantan Province, a province known for its diversity in terms of ethnicity, traditions, and religions, but coexist peacefully and harmoniously in their daily lives. This article is a form of library research that uncovers the moderate values from the Ulumul Qur’an materials as well as its teaching methods. Therefore, the method used is qualitative research with a descriptive approach, where the data were collected through literature studies or documents discussing this theme, both from books and from recent online articles discussing the Ulumul Qur’an and religious moderation, and directly observed the environment at FEBI IAIN Pontianak, so that the collected data can be verified and revealed with reliable results. The instilling of moderate values towards the students of FEBI IAIN Pontianak is largely derived from the Ulumul Qur’an materials taught by a lecturer, although in delivering the material, the main focus of achievement is the understanding of the materials that have been agreed in the semester Learning Plan (RPS). The materials include Jam’ al-Qur’ān (collection of the Qur’an), Qirā’ah al-Qur’ān (reading of the Qur’an), Asbāb al-Nuzūl (causes of the revelation of the Qur’an), and materials about the interpreters of the Qur’an, their conditions, and interpretation methods.*

Keywords: *IAIN Pontianak, FEBI, Moderate, Ulumul Qur’an.*

Abstrak: *Tulisan ini mengungkap tentang eksistensi mata kuliah Ulumul Qur’an yang menjadi pondasi paham moderat bagi mahasiswa Fakultas Ekonomi dan Bisnis Islam (FEBI) Institut Agama Islam Negeri (IAIN) Pontianak yang berada di Provinsi Kalimantan Barat, provinsi yang terkenal*

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dengan kemajemukannya serta keragamannya dalam hal suku, adat, dan agama namun hidup berdampingan serta rukun dalam kehidupan sehari-hari. Tulisan ini merupakan *library research* yang mengungkap nilai moderat dari materi Ulumul Qur'an maupun metode pembelajarannya, maka metode yang digunakan adalah metode penelitian kualitatif dengan pendekatan deskriptif, selanjutnya mengumpulkan data melalui studi literatur atau dokumen yang telah membahas tema ini baik dari buku-buku maupun dari artikel daring terbaru yang membahas tentang Ulumul Qur'an dan moderasi beragama, sambil melakukan observasi langsung di lingkungan FEBI IAIN Pontianak, sehingga data yang terkumpul dapat diperivikasi dan diungkapkan dengan hasil yang baik. Adapun penanaman nilai moderat pada mahasiswa FEBI IAIN Pontianak banyak didapatkan dari materi Ulumul Qur'an yang disampaikan oleh seorang dosen, meskipun dalam penyampaian materi, fokus capaian utama adalah pemahaman terhadap materi-materi yang sudah disepakati dalam Rencana Pembelajaran semester (RPS), di antara materinya adalah *Jam' al-Qur'an* (pengumpulan Al-Qur'an), *Qirā'ah al-Qur'ān* (bacaan Al-Qur'an), *Asbāb al-Nuzūl* (sebab-sebab turunnya Al-Qur'an), dan materi tentang para mufassir (orang yang menafsirkan Al-Qur'an) syarat dan metode penafsiran yang dilakukan.

Kata-kata Kunci: IAIN Pontianak, FEBI, Moderat, Ulumul Qur'an.

Introduction

West Kalimantan has a high cultural diversity, including a diversity of tribes, religions, and traditions. The population of West Kalimantan is 5,482,046 people. In terms of composition based on religion, according to data obtained from the Population and Civil Registration Office of the West Kalimantan Provincial Government in the first semester of 2020, Islam were 3,303,972 people (60.3%), Catholics were 1,214,126 people (22.1%), Christians were 636.72 people (1.2%), Buddhists were 308,127 people (5.6%), Confucians were 15,265 people (0.3%), Hindus were 2,797 people (0.1%)¹. In terms of ethnicity, it can be seen that the presentation according to the 2010 census was as follows: Dayak 34.93%, Malay 33.84%, Javanese 9.72%, Chinese 8.15%, Madurese 6.25%, Bugis 3.12%, Sundanese 1.13% and the remaining 1% mixed with many tribes.

Supposedly, this diversity can be a capital and social force for this area. However, unfortunately, in reality, inter-tribal conflicts have occurred several times², such as the conflict between the Dayak and Madurese people has lasted for 11 times from 1962 to 1999. Including the Dayak-Madurese riots in Sanggoleo in 1996–1997. The conflict in Sambas involved Malays and Madurese in 1999, which resulted in the Madurese being expelled from Sambas.³ Such inter-tribal conflicts can reflect that although there is diverse cultural richness, there is also the potential for conflict that can arise due to these differences. Such conflicts can stem from a long history of tribal conflicts, competition over resources, differences in religion,

1 Dinas Kependudukan dan Pencatatan Sipil Provinsi Kalimantan Barat, 'Data Kependudukan Provinsi Kalimantan Barat', Dukcapil Kalimantan Barat, accessed 10 September 2023, <https://dukcapil.kalbarprov.go.id/data/agama>.

2 Eka Hendry Ar., 'Integrasi Sosial dalam Masyarakat Multi Etnik', *Walisono: Jurnal Penelitian Sosial Keagamaan* 21, no. 1 (2013): 191–218, <https://doi.org/10.21580/ws.21.1.242>.

3 Syarif Ibrahim Alqadrie, 'Konflik Etnis di Ambon dan Sambas: Suatu Tjjuan Sosiologis', *Antropologi Indonesia* 23, no.58 (1999), 36–58.

or different traditions.

West Kalimantan, when it is viewed from an academic perspective, it will be found that IAIN Pontianak is a state Islamic university that is the basis of religious harmony's movement and moderation. This is certainly in line with the program of the Ministry of Religious Affairs that implements religious moderation in Indonesia. IAIN Pontianak is one of the Islamic universities that has long been established in the city of Pontianak and is the main initiator of Borneo-based Islam also the voices of tolerance aspects between religious communities. Because of IAIN's position as an academic institution, all forms of intolerance and discrimination between groups are minimized both in the campus environment and the people in the community by using many methods and efforts.

Seeing the importance of moderation for the community in West Kalimantan, one of the efforts made by IAIN Pontianak is the cultivation of moderate character to students through teaching Islamic courses that directly teach the importance of tolerance and harmonization between religious communities given through MKU (General Courses) and MKI (Institute Courses).

Faculty of Economics and Islamic Business (FEBI) is one of the four faculties at IAIN Pontianak. This faculty is one of the favorite faculties and is in demand by graduates of school students who open four study programs, which are Sharia Economics (ES), Sharia Banking (PBS), Sharia Accounting (AKS), and Sharia Business Management (MBS). This can be seen from the number of registrants for four study programs in new student admissions which always exceed the quota provided, even one of the study programs (Sharia Business Management) did not open the second wave of independent pathway admissions.⁴

SIKAD IAIN Pontianak's data and the researcher's observations found that the majority of students at FEBI are alumni of public schools, and only a few are from Madrasah or Islamic boarding schools. FEBI students who are the majority of public schools alumni are actually like water containers that are ready to be filled with any water into it, which they can be filled at any time with water, milk, alcohol to toxic water. This parable is an example for FEBI students. When they enter IAIN, they will easily accept religious beliefs and traditions depending on who and where they follow the material.

Facing the challenges of a multicultural society that has a high potential for conflict and students who are the majority of public school alumni, the Institute requires Religion courses that must be followed by IAIN Pontianak students with a minimum grade of C. This course is the basis for teaching Islam and forming moderate understanding for students. Ulumul Qur'an is one of the Institute Courses (MKI) that must be taken by students as a religion course in all study programs throughout IAIN Pontianak.

The existence of Ulumul Qur'an as MKI is based on the rules of national compulsory courses (Law No. 12 of 2012 concerning Higher Education), which consists of Religion (2 credits), Pancasila (2 credits), Citizenship (2 credits), and

⁴ Slamet Siswanto, 'Jalur Lokal Mandiri', PMB Institut Agama Islam Negeri Pontianak, accessed 10 September 2023, <https://pmb.iainptk.ac.id/jalur-lokal.html>.

Indonesian (2 credits), then described in the Rector's Decree No. 610 of 2021 concerning the Curriculum of the Pontianak State Islamic Institute, what is meant by Religious Courses is Islamic courses (Dirasah Islamiyah), which consists of Akhlak Tasawuf (2 credits), Kalam Science (2 credits), History of Islamic Civilization (2 credits), Ulumul Qur'an (2 credits), Ulumul Hadith (2 credits), Introduction to Fiqh and Ushul Fiqh (2 credits). Coupled with other general courses.⁵

The importance of the Ulumul Qur'an course is because its material and delivery method are one of the bases for forming IAIN students, especially FEBI, to think moderately and apply tolerance in a multicultural and multireligious society, which can eventually form religious moderation starting from IAIN alumni and disseminated to communities throughout West Kalimantan in order to create an inclusive society, peaceful, and harmonious, where all people can coexist with mutual respect and contribute to the common good.

This research utilizes qualitative research methods with a descriptive approach. That is, this study focuses on describing and explaining the observed phenomena in depth and detail related to the theme of religious moderation revealed through the materials of the Ulumul Qur'an course⁶, not just trying to predict or explain the relationship between one variable and another.

The data used in this study were collected by various techniques. One of the techniques used is direct observation on FEBI IAIN Pontianak students, meaning that the researchers went to the research site and directly observed the situation, behavior, and interaction that occurred.⁷ In addition, the researchers also collected data through literature studies or documents. In this case, the researchers read and analyzed different types of documents such as books, scientific journals, conference proceedings, and newspapers. The researchers also used the internet as a source of data and accessed various types of online content such as online news that has been recognized as valid and online journals.

Once the data has been collected, the researchers used interactive data analysis techniques to process and understand the data. Interactive data analysis techniques involve a series of processes, including clarifying data, looking for themes or patterns, comparing and contrasting findings, and formulating explanations or theories.⁸

This whole process was done iteratively, with the researchers continuously reviewing and refining their understanding of the data all the time, which was then explained in detail to the final conclusion directly related to religious moderation

5 Tim Revisi, *Panduan Akademik Institut Agama Islam Negeri (IAIN) Pontianak* (Pontianak: IAIN Pontianak, 2022), 35-36.

6 Hadari Nawawi and Mimi Martini, *Penelitian Terpadu* (Yogyakarta: Gajah Mada University Press, 1996), 175.

7 Husein Umar, *Metode Penelitian untuk Skripsi dan Tesis Bisnis* (Jakarta: Gramedia Pustaka Utama, 2003), 29.

8 Ruslan Rosyadi, *Metode Penelitian Publik Relations dan Komunikasi* (Jakarta: Raja Grafindo Persada, 2004), 213.

through the Ulumul Qur'an course.

Religious Moderation

The term religious moderation has been popular among Indonesian people, especially people under the auspices of the Ministry of Religious Affairs because it was popularized directly by the Minister of Religious Affairs in 2019, Minister of Religious Affairs Lukman Hakim Saifuddin proclaimed the year as the Year of Religious Moderation. The concept of religious moderation is the main focus of various academic and religious activities, especially within the Ministry of Religious Affairs and State Islamic Religious Universities (PTKIN). In his role as Minister of Religious Affairs, Lukman Hakim deliberately placed religious moderation as the foundation and distinctive characteristic of the diverse religions of Indonesian society. A similar approach is also taken by international institutions, such as the United Nations, which designates 2019 as *The International Year of Moderation*.⁹

The term moderation is linguistically explained in KBBI as having two meanings, such as first reduction of violence, and second Avoidance of extremism, although it has become part of Indonesian, its origin in English, which is from the word “moderate” contains several meanings, for example, 1. feasible, 2. sufficient, 3. Medium, 4. Moderate. Moderation, meaning moderate attitude, non-exaggeration.¹⁰ In the Arabic dictionary, this notion of moderation is called *wasat-awsat*, meaning being, in the middle of something, between its two ends.¹¹

Religious moderation is also known as *wasathiyah* which is a commendable state that ensures individuals do not lean towards two extremes, such as exaggeration (*ifrat*) and reduction (*muqasssir*) towards things that Allah Almighty has ordained.¹² Even in the interpretation of al-Sam'ani, it is stated that the *wasatid ummah* is an individual who always acts honestly by putting things in his position and being a chosen human being not everyone accepts this privilege.¹³ The characteristics of *wasathiyah* in Muslims are considered as a special gift from Allah Almighty in particular. When they consistently practice the teachings of Allah Almighty, that's when they become the best and chosen people. This characteristic has made Muslims a moderate group in all respects, both in religious aspects and social affairs in the world.

9 Dinar Bela Ayu Naj'ma and Syamsul Bakri, 'Pendidikan Moderasi Beragama dalam Penguatan Wawasan Kebangsaan', *Academica: Journal of Multidisciplinary Studies* 5, no. 2 (2021): 424, <https://doi.org/10.22515/academica.v5i2.4919>.

10 John M. Echols and Hassan Shadily, *Kamus Inggris Indonesia An English-Indonesian Dictionary* (Jakarta: PT. Gramedia Pustaka Utama, 2000).

11 Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia* (Yogyakarta: Pustaka Progressif, n.d.), 1055.

12 Awaliya Safithri, Kawakib Kawakib, and Hasbi Ash Shiddiqi, 'Implementasi Nilai-Nilai Moderasi dan Toleransi Antar Umat Beragama dalam Menciptakan Kerukunan Masyarakat di Kota Pontianak Kalimantan Barat', *Al Fuady: Jurnal Hukum Keluarga Islam* 4, no. 1 (24 June 2022): 13–26, <https://doi.org/10.55606/af.v4i1.7>.

13 Abū al-Muzaffar Manṣūr bin Muḥammad bin 'Abd al-Jabbār ibn Aḥmad al-Marwazī al-Tamīmī al-Ḥanafī al-Sam'ānī, *Tafsīr Al-Qur'an* (Riyāḍ: Dār al-Waṭn, 1997), 148-149.

Furthermore, Yūsuf al-Qaradawī in his book *al-Khaṣā'is al-‘Āmmah li al-Islām*, explains that *al-wasaṭiyyah* is one of the main features of Islamic teachings that stand out, containing the meaning of moderation or in other terms, *al-tawāzun* (balance). The concept of *al-wasaṭiyyah* or *al-tawāzun* refers to the balance between two opposing or contradictory directions or views. In this context, neither of the two directions can dominate completely and ignore the other. In addition, no one direction takes greater rights than the other. Examples of two contradictory directions are *rūbiyyah* (spiritualism) with *māddiyyah* (materialism), *fardīyyah* (individual) with *jamā‘iyyah* (collective), *wāqī‘iyyah* (contextual) with *mithālīyyah* (idealism), *thabat* (consistent) with *taghayyur* (change).¹⁴

This understanding of religious moderation is instilled by FEBI IAIN Pontianak lecturers through materials from the Ulumul Qur’an course, although the wishes and understanding of lecturers are conveyed perfectly to students due to various limitations, what is important is that students can understand the existence of various thoughts and differences of opinion among scholars and respect for these differences is the key to harmony and tolerance between people Muslims and inter-religious.

Learning the Ulumul Qur’an

In the learning process of teaching in universities, lecturers play an important role in the formation of student’s rationale and mindset. As educators and mentors in the college environment, lecturers have the opportunity to shape the mindset of students through interaction and teaching in the classroom.¹⁵ Lecturers must be committed to providing innovative, critical, and interactive learning approaches that can stimulate students to think more openly and critically. In addition, lecturers also play a role in providing accurate and up-to-date information, as well as guiding students to develop in-depth analytical and reasoning skills.¹⁶

Through this responsibility, lecturers are able to help students to recognize and evaluate their beliefs, understandings, streams, and views, thus encouraging them to have a more diverse mindset, focus on facts, and be open to changes and differences in society.

In the context of higher education, lecturers have a crucial role as shapers of student mindsets.¹⁷ Lecturers who are dedicated and have in-depth knowledge in their fields can inspire students to develop an analytical, critical, and creative mindset. In addition to providing lecture materials, lecturers also have the

14 Yusuf al-Qaradhawi, *Karakteristik Islam: Kajian Analitik*, trans. Rofi’ Munawwar dan Tajuddin (Surabaya: Risalah Gusti, 1995), 141.

15 Markus Masan Bali, ‘Peran Dosen dalam Mengembangkan Karakter Mahasiswa’, *Humaniora* 4, no. 2 (31 October 2013): 800, <https://doi.org/10.21512/humaniora.v4i2.3508>.

16 Monica Mayeni Manurung and Rahmadi Rahmadi, ‘Identifikasi Faktor-Faktor Pembentukan Karakter Mahasiswa’, *JAS-PT (Jurnal Analisis Sistem Pendidikan Tinggi Indonesia)* 1, no. 1 (30 July 2017): 41, <https://doi.org/10.36339/jaspt.v1i1.63>.

17 Kastam Syamsi and Teguh Setiawan, ‘Dimensi Pertanyaan Dosen dan Mahasiswa Pada Pembelajaran di Kelas’, *Litera* 19, no. 2 (22 July 2020): 278–93, <http://dx.doi.org/10.21831/ltr.v19i2.33442>.

responsibility to guide students in facing academic challenges and life as a whole. Lecturers who encourage students to think out of the box and encourage critical discussion in class can help students develop an independent mindset and be able to face changing times. Lecturers also act as role models for students¹⁸, so that they can emulate positive attitudes and values in building an inclusive, critical, and responsible mindset.

One of the important roles of lecturers is that they can stimulate students critical and creative thinking through the presentation of new ideas, bold questions, and in-depth discussions. By stimulating students thinking, lecturers help them go beyond understanding surfaces and understand concepts more deeply. Lecturers also act as models of behavior and ethics for students.¹⁹ The way lecturers communicate, interact, and treat students can shape students' perceptions and attitudes toward professionalism, integrity, and respect for knowledge.

Therefore, lecturers who teach Ulumul Qur'an courses to FEBI students are expected to provide deeper insight into Islamic teachings, life that is integrated with Qur'anic values and wise reasoning, especially in the modern era, and most importantly moderate thinking for students who are mostly in a multicultural and multireligious society.

The Ulumul Qur'an course at IAIN Pontianak is a discipline in Islam that focuses on understanding and in-depth analysis of the Qur'an as the holy book of Muslims. This discipline plays an important role in helping Muslims to understand the meaning, laws, ethics, and principles contained in the Qur'an which will later be applied in social life, this course is certainly important because all forms of Islamic science studied before or after referring to the Qur'an as the main reference for Muslims and become the basis for students thoughts afterward.

Materials in Ulumul Qur'an Course

The material presented in the teaching and learning process of the Ulumul Qur'an course certainly refers to the emphasis so that students can understand well the content and content of the Qur'anic verses even though not in detail and apply it in their lives. Therefore, it can be said that this course is one of the tools to be able to understand the verses of the Qur'an well and open students thinking insights about the possibility of differences of opinion in certain verses.

The materials presented in lectures held in 16 meetings in one semester can be detailed as follows.

18 Bali, 'Peran Dosen Dalam Mengembangkan Karakter Mahasiswa'.

19 Riyani Sisiawan Putra et al., 'Hubungan Pemenuhan Capaian Pembelajaran, Peran Dosen Terhadap Peningkatan Hardskill dan Softskill Mahasiswa', *JPPPI (Jurnal Penelitian Pendidikan Indonesia)* 8, no. 3 (30 September 2022): 686, <https://doi.org/10.29210/020221600>.

Table of Learning Material

Week	Final Planned Competency (Sub CP MK)	Learning Material
1.	Students are able to understand the course outline of the lecture and acquire knowledge about <i>'Ulūm al-Qur'ān</i> and its related aspects.	Learning Contract Understanding <i>'Ulūm al-Qur'ān</i> Scope of <i>'Ulūm al-Qur'ān</i> Objectives of <i>'Ulūm al-Qur'ān</i> History of <i>'Ulūm al-Qur'ān</i>
2.	Students are able to explain and comprehend the concept of <i>Jam' al-Qur'ān</i> during the time of the Prophet and the Rightly Guided Caliphs. and understanding the differences of opinion among theologians	Definition of <i>Jam' al-Qur'ān</i> History of <i>Jam' al-Qur'ān</i> during the Time of the Prophet and the Rightly Guided Caliphs Wisdom of Implementing <i>Jam' al-Qur'ān</i>
3.	Students are knowledgeable about and understand <i>Rasm al-Qur'ān</i> and its related matters.	Definition of <i>Rasm al-Qur'ān</i> <i>Various Forms of Rasm al-Qur'ān</i> <i>Rules of Uthmani Rasm</i> <i>Scholars' Opinions on Rasm al-Qur'ān</i> <i>Relationship between Rasm al-Qur'ān and Qirā'ah al-Qur'ān</i>
4.	Students are knowledgeable about and understand <i>Qirā'ah al-Qurān</i> and its related matters. and understanding the differences of opinion among theologians	Definition of <i>Qirā'ah al-Qurān</i> Types of <i>Qirā'ah</i> Forms of Differences in <i>Qirā'ah</i> Correct Principles of <i>Qirā'ah</i> Background of Differences in <i>Qirā'ah</i> Importance of Studying <i>Qirā'ah</i>

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| 5. | Students are capable of understanding <i>I'jāz al-Qur'ān</i> and its related aspects. | Definition of <i>I'jāz al-Qur'ān</i>
Elements of Miraculousness
Stages of Quranic Challenges
Efforts to Challenge the Quran
Aspects of <i>I'jāz al-Qur'ān</i> |
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| 6 | Students can explain and comprehend <i>asbāb al-nuzūl</i> and its related matters, and understand the differences of opinion among theologians | Definition of <i>Asbāb al-Nuzūl</i>
Various Types of <i>Asbāb al-Nuzūl</i>
Expressions of <i>Sabāb al-Nuzūl</i>
Significance and Utility of <i>Asbāb al-Nuzūl</i> |
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| 7. | Students are capable of presenting and comprehending <i>al-Makki</i> and <i>al-Madanī</i> and its related matters. | Definition of <i>al-Makki</i> and <i>al-Madanī</i>
Methods for Identifying <i>al-Makki</i> and <i>al-Madanī</i>
Classification of Surahs and Verses in the Quran
Characteristics of Makkiyyah and Madaniyyah Verses
Importance of Studying <i>al-Makki</i> and <i>al-Madanī</i> |
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| 8. | MID (Midterm Exam) | MID |
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| 9. | Students are capable of knowing and understanding the variety of opinions regarding <i>Nāsikh Mansūkh</i> in the Quran and related matters. | Variety of Definitions of <i>Nāsikh Mansūkh</i>
Scholars' Opinions about <i>Nāsikh Mansūkh</i> in the Quran
Examples of the Use of <i>Nāsikh Mansūkh</i> in the Quran
Importance of Studying <i>Nāsikh Mansūkh</i> |
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10. Students can explain and understand *al-Muḥkamāt wa al-Mutashābihāt and Fawātiḥ al-Suwar*. Definition of *al-Muḥkamāt wa al-Mutashābihāt*
Fawātiḥ al-Suwar
 Scholars Attitude towards *Mutashābihāt* Verses
 Wisdom of the Existence of *Mutashābihāt* Verses
-
11. Students are capable of understanding *al-Munāsabah* and its related matters. Definition of *al-Munāsabah*
 Various Types of *al-Munāsabah*
 Usefulness of Studying *al-Munāsabah*
-
12. Students are capable of explaining the stories of the Quran (Qashahsh). Definition of Quranic Stories
 Various Types of Quranic Stories
 Purpose of Stories in the Quran
-
13. Students can understand *tarjamah, tafsīr, and ta'wīl* and related matters. Definition of *Tarjamah, Tafsīr, and Ta'wīl*
 Differences Between *Tarjamah, Tafsīr, and Ta'wīl*
 Requirements and Ethics of a Mufassir
-
14. Students can understand the mufassir and their requirements as well as various methods of *tafsir*. Definition of Mufassir
 Mufassir Requirements
 Various Methods of Tafsīr
 Contemporary Tafsīr Methods
-

15. Students can understand textual and contextual tafsir, and understand the differences of opinion among theologians

Definition of Textual and Contextual

Examples of tafsir applying them in the Quran

Examples of using tafsir in a textual and contextual manner in the Quran.

16. UAS (Final Exam)

Final Exam

From these materials, a lecturer instills Qur'anic values and moderate values to students, either from the explanation of examples of the material or by directly giving examples of moderate treatment to students in one semester of lectures.

Instilling Moderation in the Ulumul Qur'an Materials

Instilling moderation to students has many ways and depends on the expertise and proficiency of lecturers who teach the Ulumul Qur'an course, but the most important thing is that the material in each meeting is conveyed and understood well so that the wisdom and lessons from the material can be taken as moderate value by a student, of course, the moderate value can also be delivered directly by the lecturer who teaches the course or students who directly concludes the moderate values contained in the material.

Here are some examples of moderation values from the material in the Ulumul Qur'an course that can make students tolerant in multicultural and multireligious community life.

Jam' al-Qur'an Material (Compilation of the Quran)

Jam' al-Qur'an comes from the word *al-jam'* which means to gather or merge some into some others and *Al-Qur'an* which means the word of Allah which was revealed to the prophet Muhammad (PBUH) through the intercession of the angel Gabriel, so that it can be simplified this material talks about the collection of the Qur'an carried out in the time of the Prophet and after, *jam' al-Qur'an* in popular Islamic studies it has two meanings, which are *hifzuhu kulluh fi al-ṣudūr* (memorizing it in the chest) and *kitābatuhu kulluh fi al-sutūr* (writing).²⁰

The collection of the Qur'an during the time of Abu Bakr al-Siddiq began in response to concerns expressed by 'Umar ibn al-Khattab after the Battle of Yamamah in December 632 CE in the Arab region. This battle took place in the Arabian Peninsula between the forces of Caliph Abu Bakr and Musaylamah al-

²⁰ Muzakkir Muhammad, 'Analisis Sejarah Jam'u Al-Qur'an', *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* 5, no. 1 (30 June 2020): 1–12, <https://doi.org/10.47435/al-mubarak.v5i1.293>.

Kadhhab, who claimed to be the prophet. Many memorizers of the Qur'an died in this battle.²¹

'Umar's concern was that if the death toll continued to grow, parts of the Qur'an could be in danger of being destroyed, given that the victims were memorizers of the Qur'an. In his dismay, 'Umar suggested to Abu Bakr to collect the Qur'an. At first, Abu Bakr was a little hesitant in carrying out this task because he felt he had no authority after the death of the Prophet. However, after some deliberation, Abu Bakr agreed to collect the Qur'an. He then assigned Zayd bin Thābit to lead the task of collecting the holy verses of the Qur'an.²²

A brief history of the *jam' al-Qur'ān* not only provides information about the way the Qur'an was collected and the polemics that occurred in the time of the caliph Abu Bakr As-Shiddiq but also more, that there are many values of moderation contained in the material that must be known by a student, such as the value of cooperation and consensus, The process of collecting the Quran involves cooperation and consensus between the Prophet Muhammad (PBUH), the companions, and the scholars. This shows the importance of building agreement in running the affairs of the people, and this value encourages moderation in accepting differences of opinion.

Acceptance of Differences and Adjustments is the main characteristic of moderation²³, so when some of the Companions had variations in reading the Qur'an, the Holy Prophet (PBUH) accepted those differences as accepted variations and became *qirā'ah* that was agreed upon to be true. It teaches the importance of respecting differences and adapting to diversity within communities. Even deeper about moderation will be found from the history of diversity in unity, it is that when the process of collecting the Quran is carried out the companions who are members of the team are friends from various groups, it shows that diversity in the community can be maintained in a solid unity so that common goals can be achieved as planned. It teaches the value of moderation in managing conflicts and differences so as not to undermine unity.

Qirā'ah al-Qur'ān Material (Variations in Recitation)

Qirā'ah is the plural form of the word "*qirā'ah*" which means "reading." However, in a special sense that refers to the course of *ulum al-Qur'ān*, *qirā'ah al-Qur'ān* refers to the method or way of reading *lafaz* or sentences in the Qur'an from various aspects (narration), as has been taught and established directly from

21 Cahaya Khaeroni, 'Sejarah Al-Qur'an (Uraian Analitis, Kronologis, dan Naratif tentang Sejarah Kodifikasi Al-Qur'an)', *Historia: Jurnal Program Studi Pendidikan Sejarah* 5, no. 2 (30 September 2017): 195, <http://dx.doi.org/10.24127/hj.v5i2.957>.

22 Muhammad Ichsan, 'Sejarah Penulisan dan Pemeliharaan Al-Qur'an pada Masa Nabi Muhammad SAW dan Sahabat', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 1 (11 April 2012): 1–8, <http://dx.doi.org/10.22373/substantia.v14i1.4833>.

23 Mawaddatur Rahmah, 'Moderasi Beragama dalam Alquran: Studi Pemikiran M. Quraish Shihab dalam Buku Wasatiyyah: Wawasan Islam Tentang Moderasi Beragama' (Thesis, Surabaya, UIN Sunan Ampel Surabaya, 2020): 1–198, <http://digilib.uinsa.ac.id/44984/>.

the Prophet Muhammad (PBUH).²⁴

Qirā'ah al-Qur'ān originated from Prophet Muhammad (PBUH) and was passed on through *al-simā'* (direct observation) and *al-naql* (transmission).²⁵ From the above, the following conclusions can be drawn: 1) The *qirā'ah* discussed refers to the way of pronouncing the Qur'anic pronunciations as pronounced by the Prophet or companions in the presence of the Prophet, then approved by him. 2) The *qirā'ah* of the Qur'an was obtained through the teachings of the Holy Prophet (PBUH), both in the form of direct pronunciation observed by the Companions and in the form of approval of the pronunciation of the Companions. 3) Sometimes, the *qirā'ah* of the Qur'an may have one version of the pronunciation, while on other occasions, there are several variations in the pronunciation.

The classification of *qirā'ah al-Qur'ān* is divided into two, such as in terms of quantity and quality.²⁶ In terms of quantity, there are three main classifications of *qirā'ah*: a) *Qirā'ah Sab'ah* (seven *qirā'ah*) which pertains to the seven imams of *qirā'ah*, b) *Qirā'ah Asharab* (ten *qirā'ah*) which includes seven imams of *qirā'ah* plus three other *qirā'ah* experts, and c) *Qirā'ah Arba'ah Asharab* (fourteen *qirā'ah*) involving ten *qirā'ah* imams and four additional *qirā'ah* imams. Although some scholars dispute the validity of this *qirā'ah*, what is important is that it must have traces of teaching that can be traced back to the companions of the Holy Prophet (PBUH) who obtained it directly from the Holy Prophet (PBUH).

In terms of quality, the views of scholars are still diverse. The *qirā'ah* system is grouped into five categories. First, *qirā'ah mutawātir*, which is delivered by a group of people from the beginning to the end of the sanad is considered impossible to agree to lie. *Qirā'ah Sab'ah*, *Qirā'ah Asharab*, and *Qirā'ah Arba'ah Asharab* belong to this group. Secondly, the famous *qirā'ah* is *qirā'ah* with sanad which is *ṣahīḥ*, but does not achieve *mutawātir* quality, only according to Arabic methods and Ottoman mushaf writings. Third, *qirā'ah ahad* is *qirā'ah* with sanad *ṣahīḥ*, but it does not correspond to the writings of the Ottoman mushaf and Arabic methods. Fourth, *qirā'ah shadhab* is *qirā'ah* with sanad that is not *ṣahīḥ*. Fifth, *qirā'ah* that resembles hadith *mudraj* is *qirā'ah* that has insertions in recitation with the purpose of interpretation.²⁷

The narrators of *qirā'ah sab'ah* were Ibn 'Amir, who narrated from Hishām and Ibn Dhakwān; Ibn Kathīr with his stature al-Bazī and Qunbul; 'Āṣim al-Kūfī and his statures Ḥafṣ and Shu'bah; Abū Amr with his statures al-Dūrī and al-

24 Bahtian Yusup, 'Qira'at Al Quran: Studi Khilafiyah Qira'ah Sab'ah', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (10 December 2019): 228–35, <http://dx.doi.org/10.30868/at.v4i02.475>.

25 Syamsul Muarif, Arina Hidayati, and Halimah Halimah, 'Makna Qiraat Al-Qur'an dan Kaidah Sistem Qiraat Yang Benar', *Mushaf Journal: Jurnal Ilmu Al Quran dan Hadis* 2, no. 2 (19 February 2022): 211–17, <https://doi.org/10.54443/mushaf.v2i2.35>.

26 Ratna Umar, 'Qira'at Al-Qur'an (Makna dan Latar Belakang Timbulnya Perbedaan Qira'at)', *Jurnal Al-Asas* 3, no. 2 (2015): 37.

27 Ahmad Fathoni, 'Ragam Qiraat Al-Qur'an', *Subuf* 2, no. 1 (2009): 53–72, <https://doi.org/10.22548/shf.v2i1.97>.

Sūsī; Ḥamzah al- Kūfī narrated from Khalaf and Khallād; Nāfi‘ with his statures Qālūn and Warash; and al-Kisā’ī and his statures Abī al-Ḥārith and al-Dūrī. As for examples of differences in the *qirā’ah* of the Qur’an as in Q.S. Al-Fātiḥah the fourth verse مَلِكِ يَوْمِ الدِّينِ in the context of *qirā’ah sab’ah* studies, the accepted reading is “*māliki*” (using *mad*) used by Imām ‘Āshim and al-Kisā’ī. Meanwhile, the reading “*maliki*” (without *mad*) is used by all Imams of *qirā’ah* apart from Imām ‘Āshim and al-Kisā’ī.²⁸

The existence of differences in *qirā’ah* in the material Ulumul Qur’an provides important lessons about the value of moderation, so the value of moderation in the differences in *qirā’ah* of the Qur’an refers to a wise, tolerant, and respectful approach to the variety of readings in the Qur’an. In this context, moderation involves an attitude that not only recognizes differences in *qirā’ah*, but also maintains the unity and harmony of Muslims in viewing these differences as well as learning to maintain harmony between religious people despite different beliefs.

Appreciating the differences in the *qirā’ah* of the Qur’an demonstrates an understanding of Islam’s rich and diverse scholarly heritage. Moderation teaches Muslims to avoid fanaticism in choosing one particular *qirā’ah* and consider it to be the only true one. On the contrary, the value of moderation reminds us that many *qirā’ah* come from valid and recognized sources in the Islamic tradition, of course, the most important thing about the material is that the difference in *qirā’ah* does not create divisions among Muslims.

***Asbāb al-Nuzūl* Material (Reasons for Revelation)**

This material begins with the meaning of “*asbāb al-nuzūl*” which are two words and consists of the words “*asbāb*” and “*nuzūl*” which means “cause of descent”. Etymologically, the concept of *asbāb al-nuzūl* refers to the factors that became the background to the occurrence of an event so that the Qur’an was revealed to the Prophet. Although any factor contributing to the occurrence of an event can be considered *asbāb al-nuzūl*, in usage, the term is devoted to referring to the factors that were the background to the descent of the Qur’an. The analogy, like “*asbāb al-wurūd*” in the science of hadith specifically refers to the factors that are the background to the occurrence/disclosure of a hadith.²⁹

Although it is expressed differently by al-Suyūṭī that the understanding of *asbāb al-nuzūl* should not be interpreted as a direct cause of the descent of the verse because the descent of the verse is not always the result of a specific cause. According to Al-Suyuti, *asbāb al-nuzūl* refers more to the times when certain verses are derived, rather than to indicate the existence of a cause-and-effect

28 Muhammad Luthfi Dhulkifli, ‘Kontroversi Surat Al-Fatihah dalam Pandangan Arthur Jeffery’, *Al-Dzikra: Jurnal Studi Ilmu al-Qur’an dan al-Hadits* 13, no. 2 (24 January 2020): 113–36, <http://dx.doi.org/10.24042/al-dzikra.v13i2.3640>.

29 Pan Suaidi, ‘Asbabun Nuzul: Pengertian, Macam-Macam, Redaksi dan Urgensi’, *Al-mufida: Jurnal Ilmu-Ilmu Keislaman* 1, no. 1 (2016): 110–122, <https://doi.org/10.46576/almufida.v1i1.107>.

relationship.³⁰

Because of the importance of the material on *asbāb al-nuzūl* then, any attempt at the interpretation of the Qur'an needs to always relate it to the context of *asbāb al-nuzūl* verse as a historical basis. Furthermore, the interpretation process must also consider and be rooted in the real situation at hand. In other words, it is important to make adequate historical comparisons by looking at the *asbāb* from hadiths of good quality.³¹

The inculcation of moderate value in the material *asbāb al-nuzūl* refers to the balance between historical understanding and the direct text of the verses of the Qur'an. This value teaches that textual understanding needs to be accompanied by a deep history with the recognition that the messages of the Qur'an have relevance beyond the original text. By assessing a wide range of sources and expert views, moderate value encourages selective and wise use of *asbāb al-nuzūl* information in explaining verses without causing distortion or excessive interpretation. In addition, it promotes tolerance of diversity of opinion and prioritizes the practical application of Qur'anic messages in everyday life, thus enabling a comprehensive and balanced understanding.³²

A moderate approach in studying *asbāb al-nuzūl* also emphasizes the importance of understanding historical context as a basis for interpretation, while still acknowledging the universal dimension of Qur'anic teachings. By considering different points of view and sources of information, this value stimulates critical reflection and proportionate understanding. Understanding a verse using *asbāb al-nuzūl* allows one to avoid extremism of interpretation and maintain harmony between the historical dimension and spiritual values in the teachings of the Qur'an, as well as to prevent one from becoming fanatical about one group/opinion because looking at the text of the verse alone without looking at the context of the verse, textual understanding alone is what makes a person immoderate because it is only based on the text only, especially to the text of the hadith³³, whereas *asbāb al-nuzūl* / *asbāb al-wurūd* and various other contextual considerations should be a reference in interpreting and explaining religious propositions.

Mufassir Material

Starting from the meaning of mufassir which is the root word with the word tafsir, linguistically is *al-īdāh wa al-tabayīn* which means explanation and

30 Syamsul Bakri, 'Asbabun Nuzul: Diaog Antara Teks dan Realita Kesejarahan', *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 1, no. 1 (2016): 2, <https://doi.org/10.32505/at-tibyan.v1i1.30>.

31 Nunung Susfita, 'Asbabun Nuzul Al-Qur'an dalam Perspektif Mikro dan Makro', *Tasāmuh* 13, no. 1 (1 December 2015): 69–80.

32 Prifianza Verda Kirana, 'Asbabun Nuzul dan Urgensinya dalam Memahami Makna Alqur'an', *Educatia: Jurnal Ilmu Pendidikan dan Agama Islam* 12, no. 1 (25 January 2022): 27–36.

33 Abdurrahman A, 'Tradisi Beppa Apang di Bulan Ramadhan: Studi Komparatif Antara Nilai Qur'ani dan Perkara Bid'ah', *Pappasang* 5, no. 1 (24 June 2023): 67–92, <https://doi.org/10.46870/jiat.v5i1.540>.

explanation³⁴ according to Mannā' al-Qaṭṭān, the word *tafsīr* linguistically follows *wazan tafīl* which comes from the word *al-fasr* meaning to explain, reveal, and explain abstract meanings.³⁵ In *Lisān al-'Arabī*³⁶ it is stated that the word *al-fasr* means to reveal something closed, while the word *al-tafsīr* means to reveal the meaning of an abstruse, complicated pronunciation in the Qur'an, so that *mufassir* can be interpreted as someone who explains and reveals the meaning of verses in the Qur'an with certain criteria and conditions.³⁷

The requirements of a mufassir can be divided into two, which are mental requirements and scientific requirements. The mental requirements that must be possessed by a mufassir generally consist of six main things, such as proper belief in *'aqīdah*, keeping away from the influence of lust, having holy intentions and right goals, obeying, and applying the knowledge he has, sticking to the guidance of the sunnah, and strive earnestly to learn and develop understanding. In the context of qualifying scientific requirements in general, a mufassir needs to master several fields of science, including Arabic, Qur'anic sciences, hadith sciences, and various other Islamic sciences such as the science of ushul fiqh, theology, *farā'id*.³⁸ In addition, supporting knowledge according to the context of interpreted verses such as astronomy, health, and other general sciences, and of course memorizing the Qur'an, although in today's digital age, some reveal that these terms have temporal characteristics and are more flexible.³⁹

Mufassir uses various methods, patterns, and techniques in explaining verses of the Qur'an, this makes the results of the interpretation of the mufassir diverse and sometimes there are differences of opinion⁴⁰, even the background of the life of a mufassir also affects his explanation in revealing the meaning of the Qur'anic verses, so it has become commonplace when there are many versions and differences in each tafsir because of this is affected by many things.

The differences of opinion between scholars of tafsir that occur provide important *ibrāh*, especially in moderation life, because these differences teach and emphasize the importance of intellectual tolerance, diversity of thought, and

34 Muḥammad 'Alī Al-Shabūnī, *Al-Tibyān fī 'Ulūm al-Qurān* (Nasyr Iḥsān, n.d.), 38–39.

35 Mannā Al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān* (Al-Qāhirah: Maktabah Wahbah, n.d.), 334.

36 Muḥammad bin Mukarram bin 'Alī Abū al-Faḍl Jamāl al-Dīn ibn Manzūr al-Anṣārī al-Ruwaifa'i al-Afriqī, *Lisān al-'Arabī*, vol. 9 (Beirut: Dār Ṣādir, 1414), 55.

37 Ahmad Zainal Abidin, 'Ikhtilaf Al-Mufassirin: Memahami Sebab-Sebab Perbedaan Ulama dalam Penafsiran Alquran', *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 4, no. 2 (16 December 2019): 285–306, <https://doi.org/10.32505/at-tibyan.v4i2.859>.

38 Abdul Basid, 'Kaidah Kualifikasi Intelektual Mufassir', *Al Yasini: Jurnal Keislaman, Sosial, Hukum dan Pendidikan* 3, no. 1 (15 May 2018): 25–33.

39 Imam Masrur, 'Telaah Kritis Syarat Mufassir Abad Ke-20', *Qof* 2, no. 2 (15 December 2018): 187–201, <https://doi.org/10.30762/qof.v2i2.557>.

40 Annisa Nur Fauziah and Deswanti Nabilah Putri, 'Cara Menganalisis Ragam Sumber Tafsir Al-Qur'an', *Jurnal Iman dan Spiritualitas* 2, no. 4 (23 November 2022): 531–38, <https://doi.org/10.15575/jis.v2i4.18741>.

unity in diversity in the Islamic scholarly tradition. Acknowledging and respecting differences of opinion reflects the realization that divine truth can have many different interpretations, and no one individual or group has a monopoly on that understanding. By appreciating differences, Muslims are invited to approach religious discussions with humility, a willingness to learn, and a commitment to maintaining community unity despite differing views. It also encourages constructive exchange of ideas and dynamic intellectual growth, ensuring that Islamic scholarly traditions remain alive and relevant to the times.⁴¹

The moderate value in material about the mufassir illustrates the tendency to approach sacred texts with an open and flexible attitude, yet still adhering to the core principles of Islam. Moderate commentators often seek to find a middle ground between tradition and contemporary context, recognizing that interpretations of the Qur'an can evolve with social and cultural changes. In addition, they promote dialogue and understanding between views, sometimes even referring to each other from one interpretation to another, emphasizing the importance of tolerance and diversity of thought in interpretation.

The determination of the requirements of mufassir that has been revealed also provides a lesson that to reveal the law and religion, especially if it explains the verses of the Qur'an, it is not trivial and arbitrary. If someone tries to explain verses carelessly, superficially understanding and fanatic groups then that is precisely what makes religious teachings intolerant and far from moderate values, then religious teachings should be conveyed well and meekly without resorting to arrogance to violence, good teaching has been exemplified by the Prophet and examples as has been shown by classical and contemporary scholars.

The Ulumul Qur'an materials taught from the first meeting to the end certainly teach a lot of moderation, especially to the content of the Qur'an which from the beginning has commanded moderation to Muslims, some examples of planting moderation in the material revealed only become examples and represent other material and it is hoped that students who live in multicultural and multireligious societies can apply it.

Conclusion

The diversity of tribes, traditions, and religions in West Kalimantan province is its advantage, but this diversity and difference can be a threat and trigger hostility between tribes and religious believers if it is not accompanied by moderation and tolerance between one tribe and another, or followers of their own religion, or with followers of other religions. The existence of IAIN Pontianak as an academic institution certainly must spread moderation in the community through students. This is one of the reasons the Faculty of Economics and Islamic Business (FEBI) provides certain courses that can instill moderate values in its learning, such as the Ulumul Qur'an course.

41 Subur Wijaya and Mirza Nursyabani, 'Menangkal Islamofobia Melalui Interpretasi Ayat-Ayat Moderasi Perspektif Mufassir Kontemporer', *Hikami: Jurnal Ilmu Alquran dan Tafsir* 3, no. 1 (19 June 2022): 19–32, <https://doi.org/10.59622/jiat.v3i1.58>.

The Ulumul Qur'an course at FEBI IAIN Pontianak aims to provide students with a deep understanding of the sciences related to the Qur'an and instill religious moderation in a multicultural and multireligious society. Through this course, students are taught to appreciate the diversity of interpretations and approaches in understanding the Qur'an, which in turn instills the values of moderation. With a balanced and deep understanding of the Qur'an, it is hoped that FEBI IAIN Pontianak students can become agents of moderation in society, avoid extremism, and promote inclusive and tolerant understanding.

The materials in the Ulumul Qur'an course become a reference to instill religious moderation for students, it can be found in various materials, for example, one of the materials about *jam' al-Qur'an* (collection of the Qur'an) which teaches a lot of moderate values in terms of respecting differences between companions, deliberating in making decisions, eliminating egos and being not stubborn despite having power as done by Caliph Abu Bakr Ash-Shiddiq and the cohesiveness of the Qur'anic collectors led by Zayd bin Thābit.

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