

LOCAL WISDOM FOR PEACEBUILDING IN JAVA: AN ANALYSIS OF RELIGIOUS MODERATION IN SHODIQ HAMZAH'S TAFSĪR AL-BAYĀN

**M. Badruz Zaman^{1*}, Imam Mawardi²,
Muhammad Yusril Muna³**

¹ Islamic State University Walisongo Semarang, Indonesia

² Satya Wacana Christian University, Indonesia

³ Ez-Zitouna University, Tunisia

*¹Corresponding email: 23090290033@student.walisongo.ac.id

DOI: <https://doi.org/10.31291/jlka.v22i2.1295>

Received: 01-11-2024 | Revised: 15-12-2024 | Accepted: 31-12-2024

ABSTRACT

This study examines the values of local wisdom in *Tafsīr al-Bayān* by Shodiq Hamzah and its role in promoting peace through tolerance, respect for traditions, and non-violence. Written in Javanese using Latin script while preserving the pesantren Pegon tradition, this work reflects a synthesis of Islamic scholarship and local culture. Employing qualitative library research, the study uses the concept of local wisdom as a framework for peacebuilding within religious moderation. A thematic approach identifies and analyzes Qur'anic verses on peace, interpreted through Shodiq Hamzah's perspective. The findings reveal that Shodiq Hamzah integrates values like compassion, justice, and wisdom into social interactions while advocating for moderate religious reasoning. His interpretation underscores the importance of local wisdom in resolving interfaith conflicts and fostering harmony. This research enriches the literature by illustrating how religious moderation rooted in local traditions provides a sustainable framework for addressing societal challenges. *Tafsīr al-Bayān* bridges textual interpretation with cultural context, highlighting the dynamic interplay of Islamic teachings, local wisdom, and contemporary issues, making it a key reference in studies on peace and religious moderation.

Keywords: Local Wisdom, Peacebuilding, Religious Moderation, *Tafsīr al-Bayān*

ABSTRAK

Penelitian ini mengkaji nilai-nilai kearifan lokal dalam Tafsīr al-Bayān karya Shodiq Hamzah dan perannya dalam mempromosikan perdamaian melalui toleransi, penghormatan terhadap tradisi, dan anti-kekerasan. Ditulis dalam bahasa Jawa dengan menggunakan aksara Latin dan tetap melestarikan tradisi pesantren Pegon, karya ini mencerminkan perpaduan antara keilmuan Islam dan budaya lokal. Dengan menggunakan penelitian kepustakaan kualitatif, penelitian ini menggunakan konsep kearifan lokal sebagai kerangka kerja untuk membangun perdamaian dalam moderasi beragama. Pendekatan tematik mengidentifikasi dan menganalisis ayat-ayat Al-Qur'an tentang perdamaian, yang ditafsirkan melalui perspektif Shodiq Hamzah. Temuan menunjukkan bahwa Shodiq Hamzah mengintegrasikan nilai-nilai seperti kasih sayang, keadilan, dan kebijaksanaan ke dalam interaksi sosial sembari mengadvokasi pemikiran keagamaan yang moderat. Penafsirannya menggarisbawahi pentingnya kearifan lokal dalam menyelesaikan konflik antar agama dan membina kerukunan. Penelitian ini memperkaya literatur dengan mengilustrasikan bagaimana moderasi beragama yang berakar pada tradisi lokal memberikan kerangka kerja yang berkelanjutan untuk menjawab tantangan-tantangan masyarakat. Tafsīr al-Bayān menjembatani penafsiran tekstual dengan konteks budaya, menyoroti interaksi dinamis antara ajaran Islam, kearifan lokal, dan isu-isu kontemporer, sehingga menjadi referensi utama dalam studi tentang perdamaian dan moderasi beragama.

Kata kunci: Kearifan Lokal, Moderasi Beragama, Perdamaian, *Tafsīr al-Bayān*.

INTRODUCTION

The treasures of Nusantara tafsir in the 21st century continue to flourish, with one of the latest contributions being *Tafsīr al-Bayān fī Ma'rifati Ma'āni al-Qur'ān* (hereafter *Tafsīr al-Bayān*) by Shodiq Hamzah. This book, written in Javanese using Latin script, covers the entire 30 juz of the Qur'an.¹ Interestingly, despite using Latin script, Shodiq Hamzah, who has a pesantren background, preserves the Pegon tradition by providing mea-

¹ Shodiq Hamzah Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, Cet, I, vol. 1 (Sleman: Asnalitera, 2020), 20.

nings for each word or phrase in every interpretation of the Qur'anic verses. This book has become a significant addition to Islamic scholarship, particularly among pesantren and Javanese communities. Researchers have analyzed the local wisdom values in *Tafsīr al-Bayān* related to peace and harmony between religious communities.

The topic of local wisdom in the Indonesian context remains a crucial discussion due to its significant role in shaping spiritual ethos and directly affecting social life. Local wisdom encompasses local ideas that possess wisdom and positive values, followed by specific communities.² It is rooted in human interactions with nature, creating positive values in both material (rituals, traditions) and non-material (culture, norms) forms.³ These values serve as guidelines for community members, with morality being the highest value. Local wisdom often appears in the form of symbols in community interactions, acting as problem solvers and manifesting in cultural habits and behaviors.⁴ Although sometimes associated with myths, legends, and traditions, local wisdom also evolves dynamically with human innovation and creativity.⁵

In Indonesia's multicultural society, local wisdom values are vital for building interfaith harmony, as seen through ancient stories and manuscripts.⁶ These values not only provide moral

² Dinar Fatmawati, "Islam and Local Wisdom in Indonesia," *Journal of Social Science* 2, no. 1 (January 25, 2021): 20–21, <https://doi.org/10.46799/jss.v2i1.82>.

³ Rika Febriani and Ade Dani, "Environmental Crisis and Local Wisdom; Learning from the Cosmology of the Minang and Javanese Communities," in *Proceeding of 10th International Conference on Nusantara Philosophy (ICNP)* (Yogyakarta: Digital Press Social Sciences and Humanities, 2023), 3, <https://doi.org/10.29037/digitalpress.409446>.

⁴ Leslie A. Baxter, "Symbols of Relationship Identity in Relationship Cultures," *Journal of Social and Personal Relationships* 4, no. 3 (August 1, 1987): 262 & 277, <https://doi.org/10.1177/026540758700400302>.

⁵ Clifford Geertz, *The Interpretation of Culture* (New York: Basic Books, 1973), 9.

⁶ Muhammad Fathur Rozaq, "Hermeneutika Terjemah Al-Qur'an Era Kolonial: Telaah Kitab Terjemah Al-Qur'an Hidāyah al-Rahmān," *Jurnal*

guidance but also serve as bridges connecting different traditions and beliefs. Integrating them into religious understanding fosters a more harmonious and respectful society, where each individual feels valued and recognized.⁷

This research focuses on the values of local wisdom in *Tafsīr al-Bayān* related to peace and harmony between religious communities. It departs from the notion that religion teaches not only normative-theological values but also values aligned with human nature.⁸ Ali Shari'ati emphasized that human values are inseparable from the spiritual dimension.⁹ Religion offers solutions to social, cultural, political, and religious problems. Therefore, the researcher aims to review how Shodiq Hamzah incorporates local wisdom in his interpretation of Qur'anic verses related to peace.

This article employs qualitative research methods to describe the values of local wisdom in *Tafsīr al-Bayān* as an effort to build peace. Few previous studies have focused on the theme of peace in the context of *Tafsīr al-Bayān* by Shodiq Hamzah, a work launched only in 2022.

Previous existing studies are as follows. First, a study entitled *Karakteristik Tafsir Pesantren: Studi Tafsir al-Bayan fi Ma'rifati Ma'ani al-Qur'an Karya Shodiq Hamzah (Characteristics of Pesantren Tafsir: Study of Tafsīral-Bayān fi Ma'rifati Ma'ānil-Qur'ān by Shodiq Hamzah)*. The study explains the systematics and methods of interpreting the book, particularly its

Lektur Keagamaan 16, no. 2 (December 31, 2018): 243, <https://doi.org/10.31291/jlk.v16i2.549>.

⁷ Thriwaty Arsal, Dewi Liesnoor Setyowati, and Puji Hardati, "The Inheritance of Local Wisdom for Maintaining Peace in Multicultural Society," *Journal of Aggression, Conflict and Peace Research* 15, no. 2 (April 4, 2023): 138, <https://doi.org/10.1108/JACPR-01-2022-0673>.

⁸ Khaled Abou El Fadl, "Cultivating Human Rights: Islamic Law and the Humanist Imperative," in *Law and Tradition in Classical Islamic Thought: Studies in Honor of Professor Hossein Modarressi*, ed. Najam and Rabb Intisar and Sayeed Asma Cook Michael and Haider (New York: Palgrave Macmillan US, 2013), 167, https://doi.org/10.1057/9781137078957_9.

⁹ Muhammad Adress Prawira Negara and Muhlas, "Prinsip-Prinsip Humanisme Menurut Ali Syari'ati," *Jurnal Riset Agama* 3, no. 2 (2023): 360, <https://doi.org/https://doi.org/10.15575/jra.v3i2.19936>.

characteristics which are divided into two points, namely the use of Latin script with Pegon interpretation and thematic grouping of verses.¹⁰

Second, a book entitled *Tafsir al-Bayan: Melestarikan Tradisi, Membumikan Kalam Ilahi (Tafsir al-Bayan: Preserving Tradition, Grounding the Divine Kalam)* in the form of a pot-pourri containing concise reviews related to the book of *Tafsir al-Bayān*. In this book, there are several writings that contain the theme of local wisdom and interfaith relations. In the aspect of local wisdom, the book reviews the use of Javanese language typical of Semarang. In relation to the topic of interfaith relations, Tiyas Tono Taufiq only explains the interpretation of Q.S. al-Mumtahanah: 8-9 without exploring about the interpretation of *Tafsir al-Bayān*, Taufiq instead discusses the interpretations of other mufassirs.¹¹

Existing studies include one on the characteristics of pesantren tafsir, which explains the systematics and methods of interpreting the book, and another on preserving tradition and grounding the Divine Kalam, which reviews the use of Javanese language and interfaith relations. Based on this literature review, the researcher delves deeper into the values of local wisdom in *Tafsir al-Bayān* through the anthropology of religion approach.

The research question focuses on how Shodiq Hamzah's *Tafsir al-Bayān* provides insights into local wisdom values that support peace and harmony among religious communities. The study aims to identify and analyze these values and explore the role of *Tafsir al-Bayān* in building harmonious relationships amidst religious and cultural diversity in Indonesia. This research is expected to contribute to a deeper understanding of religious

¹⁰ Zulaikhah Fitri Nur Ngaisah, "Karakteristik Tafsir Pesantren: Studi Tafsir al-Bayan Fi Ma'rifati Ma'ani al-Qu'an Karya K.H. Shodiq Hamzah," *Mozaic Islam Nusantara* 9, no. 1 (2023): 1–14, <https://doi.org/https://doi.org/10.47776/mozaic.v9i1.646>.

¹¹ Thiyas Tono Taufiq, "Narasi Moderat Dan Toleransi Antar-Umat Beragama dalam Surat al-Mumtahanah (60) Ayat 8-9: Telaah Atas Tafsir al-Bayan Karya KH. Shodiq Hamzah," in *Tafsir Al-Bayan: Melestarikan Tradisi, Membumikan Kalam Ilahi*, ed. Mokh Sya'roni (Semarang: RaSAIL Media Group, 2022), 135–42.

moderation and the importance of local wisdom in the current social context.

The purpose of this study is to explore Shodiq Hamzah's ideas, which emphasize the local Islamic spirit as a medium for peace and harmony between religious communities. As an indicator of religious moderation, accommodating local wisdom is crucial. The author seeks to explore how the values of local wisdom in *Tafsīr al-Bayān* can be applied in the context of peace in a multicultural society.

METHOD

This study employed library research using qualitative methods to describe the values of local wisdom in the book *Tafsīr al-Bayān* and their role in building peace. The researcher employs content analysis to examine the text through the lens of non-violent peace within the frameworks of religious anthropology and religious moderation. This method is suitable for exploring the meaning and social context of the text,¹² as well as how these values can be applied in interfaith peace efforts. Content analysis was used to examine selected Qur'anic verses thematically, focusing on the themes of peace and harmony. This approach allows researchers to identify patterns, themes, and values¹³ that appear in the *tafsir*, as well as how Shodiq Hamzah interprets these verses in the local context.

Data collection involved selecting Qur'anic verses thematically¹⁴ in accordance with the study's focus. The researchers then examined Shodiq Hamzah's interpretation of these verses. The

¹² Susan M. Renz, Jane M. Carrington, and Terry A. Badger, "Two Strategies for Qualitative Content Analysis: An Intramethod Approach to Triangulation," *Qualitative Health Research* 28, no. 5 (April 9, 2018): 2, <https://doi.org/10.1177/1049732317753586>.

¹³ Brayan V. Seixas, Neale Smith, and Craig Mitton, "The Qualitative Descriptive Approach in International Comparative Studies: Using Online Qualitative Surveys," *International Journal of Health Policy and Management* 7, no. 9 (December 23, 2017): 780, <https://doi.org/10.15171/ijhpm.2017.142>.

¹⁴ 'Abd al-Hayy al-Farmāwī, *al-Bidāyah fī al-Tafsīr al-Maudū'ī: Dirāsah Manhajīyah Maudū'īyah*, al-Ṭab'ah 2 (Cairo: Maktabah Jumhuriyah Misri, 1977), 52.

analysis was conducted using the chosen approach and presented as a pattern of building peace from *Tafsīr al-Bayān* through the values of local wisdom. After data collection, the analysis identified the relationship between local wisdom values and the broader social context, as well as their implications for building peace. Concepts from al-Ghazali (1058-1111), Clifford Geertz (1926-2006), and Nurcholish Madjid (1939-2005) were drawn upon. The results of this analysis are presented in a narrative that illustrates the contribution of *Tafsīr al-Bayān* to inter-religious peace efforts.

FINDING AND DISCUSSION

Local Wisdom for Peacebuilding

Local wisdom is a cultural heritage that includes values, norms, traditions and knowledge sourced from the community's experience in dealing with natural, social and cultural challenges so that it becomes an integral part of it.¹⁵ In the context of building peace, local wisdom plays an important role as a mechanism that can prevent and resolve conflicts, as well as maintain harmony in society. Various thinkers from the Islamic and Western worlds have examined how local wisdom can be used as a tool to create sustainable peace.

Al-Ghazali, a great scholar in the Islamic tradition, paid special attention to the importance of ethics and morality in maintaining social harmony. Al-Ghazali emphasized that the goal of human beings is to achieve happiness in this world and the hereafter through actions that are in accordance with moral and religious principles.¹⁶ These virtues in al-Ghazali's view are summarized into four things. The first is the four main virtues: *hikmah* (wisdom), *syaja'ah* (courage), *iffah* (holliness), and *'āda-*

¹⁵ Jake Merrill Ibo, "Revitalizing Peace Values in the Dimensions of Local Wisdom in Papua (Case Study: Sentani)," *Migration Letters* 20, no. S9 (November 12, 2023): 1133, <https://doi.org/10.59670/ml.v20iS9.4952>.

¹⁶ Abu Hamid Al-Ghazali, *Ihyā' Ulūm Ad-Dīn*, vol. 3 (Beirut: Dar Ibnu Hazm, 2005), 221.

lah (justice).¹⁷ Al-Ghazali also warned about the dangers of social conflict that can arise from injustice and greed. In this case, local wisdom that serves to maintain justice and equality in society can act as a bulwark against potential conflicts.¹⁸ For example, in traditional societies in Indonesia, customary norms often regulate the sharing of natural resources to ensure that everyone in the community gets a fair share, thus preventing social tensions.¹⁹

Local wisdom is one of the important elements in building a peaceful and civil society. Clifford Geertz, a prominent anthropologist, emphasized the importance of understanding local symbolic systems in analyzing the social structure of society. In the context of local wisdom, Geertz revealed that cultural symbols, such as customs, traditions, and community value systems, have a central role in shaping collective identity and maintaining social harmony. According to Geertz, culture is not just a static symbolic system, but a representation of meanings that are constantly evolving and debated in everyday life.²⁰ Therefore, communities that can maintain and appreciate their local wisdom tend to more easily achieve social peace because these local values serve as ethical and moral guidelines for interaction.

Furthermore, Geertz also emphasized that a deep understanding of local symbols can prevent social conflicts caused by differences in cultural identity. Local wisdom, often embedded in religious practices, customs and local languages, helps communities manage differences and create spaces for inclusive dialogue. As Geertz puts it, the symbolic meanings that exist in local

¹⁷ Ahmad Sahar, "Pandangan Al-Ghazali Tentang Pendidikan Moral," *Jurnal An-Nûr* 4, no. 2 (2012): 217, <https://jurnalannur.ac.id/index.php/An-Nur/article/view/19>.

¹⁸ Wasisto Raharjo Jati, "Kearifan Lokal Sebagai Resolusi Konflik Keagamaan," *Walisongo* 21, no. 2 (November 2013): 396, <https://journal.walisongo.ac.id/index.php/walisongo/article/download/251/232>

¹⁹ Alfons Vindy and Aryo Subroto, "Efektivitas Hukum Adat Sasi Dalam Pelestarian Sumber Daya Alam Pada Masyarakat Ambon," *Dialogia Iuridica* 15, no. 2 (April 28, 2024): 8, <https://doi.org/10.28932/di.v15i2.8432>.

²⁰ Geertz, *The Interpretation of Culture*, 83.

cultures allow for more subtle and peaceful social negotiations.²¹ In this case, local wisdom not only functions as a cultural heritage, but also as an effective tool to create a civil society, where social justice and peace can be achieved through respect for diversity. According to Geertz, local traditions can be an effective instrument to overcome conflict, provided that the community is able to reinterpret the tradition in accordance with the changing social and political context. In this case, local wisdom not only functions as a legacy of the past, but also as a living and dynamic resource to create peace in the present.²²

Thus, the concept of local wisdom according to Geertz offers a relevant approach in building a civil society. He asserts that without a deep understanding of local cultural symbols, efforts to create a harmonious society will be difficult to realize. Local wisdom, with all its complexity and dynamism, provides a framework to create a peaceful social order and avoid potential conflicts arising from differences in identity.²³

Local wisdom plays a significant role in fostering peace and harmony in plural and complex societies. By promoting values of cooperation, harmony, and togetherness, and by being integrated into conflict resolution strategies, local wisdom helps maintain social cohesion and prevent conflicts. The sustainability of these practices through generational inheritance and their adaptability to modern challenges further underscore their relevance in contemporary peace-building efforts.²⁴ In the modern context, local wisdom faces great challenges from processes of globalization and modernization that often ignore or even undermine traditional values. However, many contemporary thinkers, both from the Islamic world and the West, believe that local wisdom still has a strong relevance in creating peace, especially in an increasingly plural and complex society.

²¹ Geertz, *The Interpretation of Culture*, 124.

²² Geertz, *The Interpretation of Culture*, 87–100.

²³ Geertz, *The Interpretation of Culture*, 53.

²⁴ Bherta Sri Eko and Hendar Putranto, “The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-Religious Tolerance,” *Journal of Intercultural Communication Research* 48, no. 4 (July 4, 2019): 6–7, <https://doi.org/10.1080/17475759.2019.1639535>.

A similar approach was also proposed by Nurcholish Madjid, a modern Islamic thinker from Indonesia. Nurcholish believes that local wisdom can be combined with Islamic teachings to create a peaceful and harmonious society. According to him, Islam is not an exclusive and rigid religion, but one that is open to local values as long as they do not contradict the basic principles of Islam.²⁵ Nurcholish sees that Islam and local wisdom complement each other in forming a peaceful and civil society, where religion acts as a spiritual guide, while local culture serves as a social frame that supports the creation of a harmonious common life.²⁶ In this context, local wisdom can function as a bridge that connects the community with religious teachings, thus creating harmony between local traditions and religion.

Local wisdom has a very important role in building peace, both from an Islamic and Western perspective. The thoughts of figures such as Al-Ghazali, Clifford Geertz, and Nurcholish Madjid show that local traditions can be a strong foundation for maintaining social harmony, preventing conflict, and creating justice. Local wisdom is not only a permanent cultural heritage, but also a dynamic resource that can adapt to changing times. In an increasingly complex and pluralistic world, local wisdom offers natural and contextual solutions for building sustainable peace.

Shodiq Hamzah and the *Tafsīr al-Bayān*

Kiai Shodiq (born January 1, 1954) was raised in the pesantren tradition. He was a graduate of the Futuhiyah Mranggen Demak pesantren under the tutelage of KH. Muslih Abdurrahman. He also studied with a few kiai in Java, including Shaykh Abdurrahmān Badawi, Shaykh Ahmad Mutahhar

²⁵ Nurcholish Madjid, *Cita-Cita Politik Islam Era Reformasi* (Jakarta: Paramadina, 1999), xvi–xvii; Sulbi Sulbi, “Islam Kemandirian Dan Keadilan Sosial Dalam Pandangan Nurcholish Madjid,” *Palita: Journal of Social Religion Research* 6, no. 1 (April 25, 2021): 8, <https://doi.org/10.24256/pal.v6i1.1200>.

²⁶ Nurcholish Madjid, *Islam, Kemandirian, Dan Keindonesiaan*, I (Bandung: Mizan Pustaka, 2008), 339.

Abdurrahman, Shaykh Ḥumaidi Umar Kendal, Shaykh Abdul Latif Ma'mun, Shaykh Ishaq Nurhadi, and Shaykh Abdullah Sajad al-Dainuriyyah Sendangguwo Semarang. After graduating from Futuhiyah Pesantren, he studied in Mecca from 1981-1983. In this holy land, he studied with many teachers with various fields of knowledge. To Shaykh Damanhuri al-Makki, he studied Tafsir al-Jalālain and wisdom (*hizib and aurad*); to Shaykh Daud al-Makki, he studied 'Ulum al-Qur'an and tajweed; to Shaykh Ibrahim al-Mujallad al-Makki, he studied Farā'id; to Shaykh Yasin al-Fadānī, he studied hadith and sanad; and to Sayyid Muhammad Alwi al-Maliki al-Hasanī al-Makki, he studied hadith and Fath al-Wahab. After studying in Mecca, he moved to Medina to study with teachers. Among them, to Shaykh Muhammad Mahmud al-Hajar al-Madani, he studied Naqsyaban-diyah Tariqah; to Shaykh Ridwan al-Madani, he studied Tariqah; to Shaykh Abdul Mu'in al-Madani, he studied Tariqah; to Sayyid al-Kāf al-Madani, he studied Fathul Alam; to Shaykh Abdul Ḥalif al-Madani, he studied hadith; to Shaykh Baṣir Aḥmad al-Madani, he studied 'Ulum al-Qur'ān; and to Shaykh Yusuf al-Qardawi al-Madani, he studied 'Ulum al-Qur'ān.²⁷

At the beginning of the first Juz, it is stated that the title of the tafsir is given to some great scholars. The references of his tafsir amount to approximately 30 tafseers, both from the Middle East and from the archipelago, especially the works of Javanese scholars, although the latter are fewer in number than the former. His tafsir references come from various theological schools (this shows that he is broad-minded and open), both Muktazili tafsir, such as Zamakhshari's *al-Kassyaf*, Sunni tafsir (the largest number), such as tafsir *al-Thabari*, *al-Jalālain*, *Rūhul Ma'ānī*, and including Sunni-NU, such as *al-Ibrīz* and *al-Iklīl* (including to refer to their translations) both classic and contemporary.

²⁷ Islah Gusmian et al., *Tafsir Al-Bayan: Melestarikan Tradisi, Membumikan Kalam Ilahi*, ed. Mokh Sya'roni (Semarang: RaSAIL Media Group, 2022), 9.

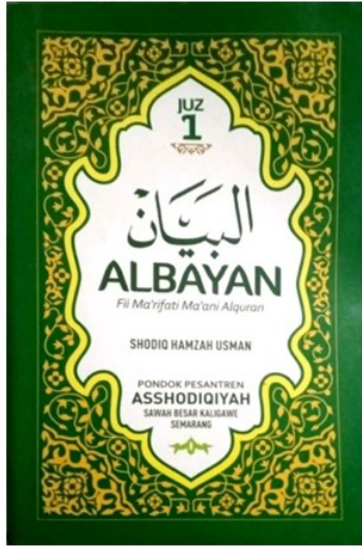


Figure 1. The Cover of *Tafsir al-Bayān*

Tafsir al-Bayān is presented in the order of the Mushaf that most Muslims read, starting from Surah al-Fātiḥah to Surah al-Nās.²⁸ In terms of method, this book chooses the *ijmāli* (global) method, which is a straightforward and straightforward interpretation.²⁹ The form of presentation is by grouping verses based on themes understood by the author. For example, Surah al-Mumtahanah [60]: 8-9 is titled '*Hubungane Wong Muslim Kelawan Liyane*' (The Relationship between Muslims and Non-Muslims', and soon).³⁰

²⁸ Mokh Sya'roni, "Tafsir Al-Bayan Fi Ma'rifati Maani al-Qur'an Karya KH Shodiq Hamzah: Lokalitas Dan Pola Adaptasi," in *Tafsir Al-Bayan: Melestarikan Tradisi, Membumikan Kalam Ilahi* (Semarang: RaSAIL Media Group, 2022), 61.

²⁹ Fuhum Learning Center, "Bedah Tafsir Al Bayan I Karya: K.H. Shodiq Hamzah," Fuhum Learning Center (Indonesia, 2022), https://www.youtube.com/watch?v=6OSHDrjY2cs&ab_channel=FUHUMLearningCenter-UINWalisongo.

³⁰ M. Badruz Zaman, "Nalar Moderat Tafsir Al-Bayan: Membaca Wacana Bina Damai Kiai Shodiq Hamzah," in *Tafsir Al-Bayan: Melestarikan Tradisi, Membumikan Kalam Ilahi*, ed. Sya'roni (Semarang: RaSAIL Media Group, 2022), 164.

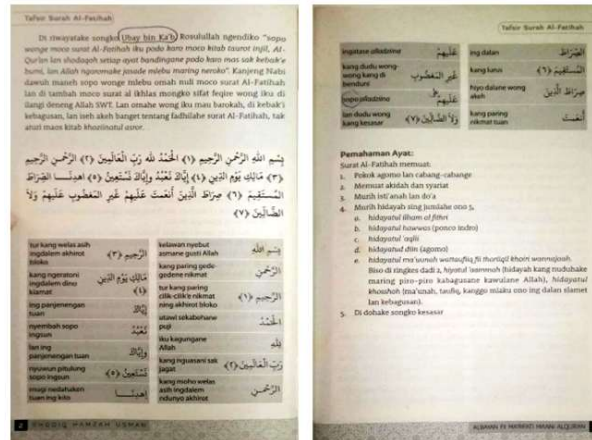


Figure 2. Content of *Tafsir al-Bayān* in rubric ‘Pemahaman Ayat’

One of the advantages of *Tafsir al-Bayān*, in the introduction of the book from Imam Taufiq, is that this book uses the meaning of *Pegon Millennial*. That is, in the interpretation per word using the meaning of Pegon in the style of pesantren but in Latin script. So, in Imam Taufiq's term, this is called *ijtihād kitābah* (literacy), which should be appreciated. Shodiq chose Latin script (*not Arabic-Pegon script*) so that his book could be read by all people, not only from the pesantren community.³¹

Local Wisdom in *Tafsir al-Bayān*

The researcher noted several examples of interpretations that illustrate the discourse of peacebuilding born from the hands of Shodiq Hamzah. It cannot be denied that this book uses local language, Javanese language, and pesantren traditions, and contains some social descriptions of the author's community. In more detail, the author explains as follows:

First, in the title '*Sifat-sifate Wong Mukmin lan Piwalese Ono ing Akhirat*' (The Attributes of Muslims and Their Rewards

³¹ Imam Taufiq, “Tafsir Pegon Millennial: Ngramut Tradisi Lan Ngembangke Tafsir al-Qur’an,” in *Tafsir Al-Bayān Fī Ma’rifati Ma’āni al-Qur’ān*, I (Sleman: Asnalitera, 2020), v.

in the Hereafter). This title was written to explain QS. at-Taubah [9]: 71-72. Shodiq interprets lafaz *ba'dhum auliyā' ba'd* (71st verse) as “some believers and believers love and help each other.” In the word-for-word commentary states that Muslims, both men and women, “*utawi sebagine mukminiin wa mukminatin iku podo asih-asihan /tulang-tolongan salah sijine.*”³² This means that some male and female believers love and help each other.

Then this heading is given an explanation under the sub-headings “*Pemahaman Ayat (Understanding the Verse)*” by giving a little *munāsabat 'l-āyah*, where the previous verse is discussing the nature of hypocrites. Objectively, the researcher says that there is a mistake when mentioning the six characteristics of believers - it is not known whether this is from the mufas-sir or the publishing team. However, the caption says '*sifat-sifate wong munafik (the traits of hypocrites), yoiku:*' Perhaps it means '*Sifat-sifate wong mukmin (The characteristics of believers), yoiku:*'. Regardless, Shodiq mentions:

Wong kang ahli iman podo ugo menungso lanang lan wadon iku dadi ummatan wahidah, siji-sijine podo mbantu-membantu. Artine tunggal yoiku roso seneng roso welas memelas, roso sayang lan roso mengasihi. (Those who believe, whether male or female, are one people, both helping each other. The meaning of one means a sense of pleasure, and a sense of mutual love).³³

Second, in the interpretation of QS. an-Nahl [16]: 90. It is explained in *Tafsīr al-Bayān*, that Islam commands mankind to be fair. That is, to do things that are in between *kebacut* (outrageous) and reckless (careless). This includes translating *ummatan wasatan 'kang tengah-tengah/bagus'* (the middle/ good).³⁴ Then

³² Shodiq Hamzah Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, I, vol. 10 (Sleman: Asnalitera, 2020); Zaman, “Nalar Moderat Tafsīr Al-Bayan: Membaca Wacana Bina Damai Kiai Shodiq Hamzah,” 165.

³³ Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, 2020, 10:98.

³⁴ Shodiq Hamzah Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, I, vol. 2 (Asnalitera, 2020), 2.

Shodiq interprets the word *ihsān* as an effort to improve oneself to have perfect characteristics as a servant of Allah. Furthermore, Shodiq reveals three prohibitions for every human being, namely dirty speech, doing evil in the community and depriving others of their rights.³⁵

Third, the manners of gathering (socializing) with fellow humans found in QS. al-Hujurat [49]: 11-13. Here, Shodiq explains each verse's *sababu 'n-nuzūl*. Then provides specific information on seven points of socializing which in Shodiq's term "social manners". 1) it is forbidden to degrade other human beings, 2) it is forbidden to revile either by speech or gesture, 3) it is forbidden to call people by (bad) nicknames, 4) it is forbidden to prejudice, 5) it is forbidden to *ujas-ujus* (discussing other people's defects), 6) it is forbidden to *ghibah*, 7) it is forbidden to favor ancestry, but the command to piety is earnest.³⁶

It is also interesting to note the manners when visiting other people's homes. It is specifically mentioned that when a person asks permission to visit someone's house, and the host asks, "Who is that?", then answer with a clear name. If a clear description requires mentioning an attribute, then mention a specific (personal) attribute.³⁷ This practice in Javanese society is quite popular. Where people are visiting, they are sometimes asked first to clarify the identity of the visitor as a form of maintaining security.

Fourth, conveying da'wah with good manners, smooth, and tawaduk. This is explained in *Tafsīr al-Bayān* when interpreting QS. ash-Syu'arā' [26]: 214-215. In the understanding of this verse mentioned, after the Prophet invited his closest family to convert to Islam, Shodiq explained at the third point:

*Nabi olehe dakwah ora keno nganggo kekerasan, balek oleh
dakwah kanti alus lan tawadu andap asor lan nganggo*

³⁵ Shodiq Hamzah Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, I, vol. 14 (Asnalitera, 2020), 90–91.

³⁶ Shodiq Hamzah Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, I, vol. 26 (Asnalitera, 2020), 90.

³⁷ Shodiq Hamzah Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, I, vol. 18 (Asnalitera, 2020), 68.

bahasa kang lembut. (The preaching done by the prophet did not use violence. Rather, it was preached in a subtle, *tawadūr*, humble manner and using soft language).³⁸

The interpretation efforts made by Shodiq Hamzah as mentioned above, show the discourse of peace building that departs from the understanding of the Qur'an. The mufassir invites Muslims in particular, and humanity in general, that goodness is based on a firm belief. (The context of Muslim means believing in Allah and the Prophet Muhammad, researchers found several interpretations that strengthen the foundation of faith with two sentences of shahada). Efforts to disseminate peace born *from Tafsīr al-Bayān* by showing some social practices that are in accordance with social norms and religious teachings.

Moderate Reasoning for Public Peace

Shodiq Hamzah's moderate way of thinking is in line with the four indicators of the Indonesian Ministry of Religious Affairs, especially in supporting the discourse of peace. This is evident from examples such as tolerance and non-violence, can be seen when Shodiq maintains *ukhuwah insaniyyah* through polite and healthy social relations.³⁹

The findings of Shodiq Hamzah's interpretation in *Tafsīr al-Bayān* show that he applies moderate reasoning in understanding and explaining Islamic teachings, especially in the context of peace and harmonious social life. This moderate approach can be seen from several examples of interpretations that promote the values of compassion, justice, and wisdom in interacting with fellow humans.⁴⁰ Shodiq does not only discuss spiri-

³⁸ Shodiq Hamzah Usman, *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*, I, vol. 19 (Asnalitera, 2020), 81.

³⁹ Kemenag RI, *Moderasi Beragama*, I (Jakarta: Badan Litbang dan Diklat Kemenag RI, 2019), 42.

⁴⁰ Abdul Azis and A. Khoirul Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam* (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021), 11; Samsul Arifin, "Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren," *EDUKASIA: Jurnal Pendidikan Dan*

tual or religious aspects, but also focuses on social aspects that are relevant to the daily lives of Muslims.

The moderate approach applied by Shodiq Hamzah in Tafsir al-Bayān is in line with the concept of wasatiyyah proposed by various contemporary and classical scholars. Yusuf al-Qardawi, for example, in his work *Islamic Awakening between Rejection and Extremism*, emphasizes that moderation is the middle way (wasatiyyah) that avoids extremity in religion.⁴¹ This principle is also adopted by the Indonesian Ministry of Religious Affairs in its Religious Moderation document, which emphasizes the importance of balance in religion, both in spiritual and social terms.

Shodiq's interpretation of QS. at-Taubah [9]:71-72, which emphasizes help and compassion among Muslims, reflects this moderate view. Shodiq understands that social relations in Islam must be based on love and care, which is the core of the concept of moderation in Islam. This interpretation shows that Shodiq emphasizes the importance of compassion and mutual help as the foundation of social interaction among the faithful. This shows his moderate understanding, which rejects all forms of violence or hostility, and prioritizes mutual care as a social foundation.⁴²

Moderation in Islam is also widely discussed by classical interpretation scholars such as Ibn Jarīr at-Ṭabarī⁴³ and Ibn Kathīr, especially when explaining QS. al-Baqarah [2]:143 about *ummatah wasatan* (moderate people). Ibn Katsir, in his tafsir, explains that Muslims are a balanced ummah, not inclined to

Pembelajaran 4, no. 2 (September 26, 2023): 1994, <https://doi.org/10.62775/edukasia.v4i2.532>.

⁴¹ Yusuf al-Qaradawi and Taha Jabir Al-Alwani, *Islamic Awakening: Between Rejection and Extremism*, ed. NANCY ROBERTS (International Institute of Islamic Thought, 2006), 8, <https://doi.org/10.2307/j.ctvkc67k3>.

⁴² Abubakar Mustang, "Moderasi Dalam Berbagai Aspek Kehidupan Manusia," *Dahzain Nur: Jurnal Pendidikan, Keislaman Dan Kemasyarakatan* 14, no. 1 (June 29, 2024): 34, <https://doi.org/10.69834/dn.v14i1.202>.

⁴³ Abū Ja'far Muḥammad ibn Jarīr ibn Yazīd ibn Kašīr Aṭ-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āyi al-Qur'ān*, I, vol. I (Beirut: Muassasah al-Risalah, 1994), 412.

excess or deficiency in practicing religious teachings.⁴⁴ Wahbah Zuhaili, adds that this moderation includes justice in attitude and action, both in terms of worship and in social life.⁴⁵

Understood as 'the middle way/goodness', shows Shodiq's invitation to Muslims to always be in a balanced position, both in personal and social affairs. Shodiq's interpretation of QS. an-Nahl [16]:90, which emphasizes the importance of being fair and avoiding excess or recklessness, is a manifestation of this concept of moderation. According to him, justice is not only in the context of law, but also in everyday life by remaining in a balanced middle position. This approach reflects a moderate reasoning that focuses not only on ritualistic compliance but also on the application of social justice in daily life.

This moderation is also seen in Shodiq's explanation of QS. al-Hujurat [49]:11-13, where he underlines the importance of adab in socializing. In his interpretation, Shodiq provides seven main points that must be considered when interacting with others, such as the prohibition of demeaning others, berating, prejudice, and gossiping. These points emphasize the importance of maintaining the honor and dignity of everyone in society. Thus, this interpretation not only teaches the values of civility, but also serves to prevent conflicts that can disrupt peace in society.

At-Ṭabarī explains that Islam teaches its followers to maintain the honor of others and avoid behavior that can damage social relations.⁴⁶ This is also reinforced by Wahbah Zuhaili, who emphasizes that maintaining harmonious social relations is part of Islamic moderation.⁴⁷ Shodiq, by compiling seven points of social manners, provides practical guidance for Muslims in

⁴⁴ Abī l-Fida Ismāīl ibn Umar Ibn Kathīr, *Tafsīr Al-Qur'ān al-Azīm*, Cet. II, vol. I (Riyadh: Dar Thayyibah, 1999), 454–55.

⁴⁵ Wahbah az-Zuhaili, *At-Tafsīr al-Munīr Fi-l 'Aqīdah Was-Syarī'ah Wal-Manhaj*, I, vol. 2 (Beirut: Dar al-Fikr, 1999), 8.

⁴⁶ Abū Ja'far Muḥammad ibn Jarīr ibn Yazīd ibn Kašīr Aṭ-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āyi al-Qur'ān*, I, vol. 7 (Muassasah al-Risalah, 1994), 82–83.

⁴⁷ Wahbah az-Zuhaili, *Al-Wasatiyah Matlubān Shar'īyyān Wa Hadāriyyān* (Kuwait: Wizarah al-Awqaf wa al-Shu'un al-Islamiyah, 2006), 5.

maintaining relationships between others. The prohibition of belittling, reviling, and prejudice explained by Shodiq reflects the values of moderation that reject all forms of social extremism and promote peace in society.

In addition, in QS. as-Syu'arā' [26]:214-215, Shodiq emphasizes the importance of preaching in a subtle, *tawaduk*, and gentle manner. This shows that, for Shodiq, effective da'wah is not delivered with violence or coercion, but is done with love and respect for others. Gentle and humble da'wah reflects moderate reasoning that avoids all forms of violence in conveying religious teachings, and instead emphasizes open and respectful dialogue.

Moderation in da'wah is also an important concern of scholars. Da'wah must be carried out in a gentle and wise manner, without imposing one's will or using violence.⁴⁸ This view is in line with Shodiq's interpretation that the da'wah carried out by the Prophet Muhammad Saw. is polite da'wah. Ibn Katsir, in his tafsir, also explains that the Prophet Muhammad always prioritized a compassionate approach in spreading the teachings of Islam, which is part of a moderate attitude.⁴⁹ This moderate da'wah, as explained by Yusuf al-Qaradhawi and Shodiq, aims to touch people's hearts and invite them to goodness without causing division or conflict.

Shodiq's interpretations show an effort to build a peace discourse rooted in Islamic teachings through a moderate approach. He realizes that peace cannot be achieved in an extreme or radical way, but by taking a middle path that prioritizes love, justice and wisdom. In the context of a diverse society, these values of moderation are very relevant and important to maintain har-

⁴⁸ Yahya Sulaiman and Muhammad Maga Sule, "Sorcery and Its Menace Among Muslims: Islamic Da'wah In Perspective," *Wahana Akademika: Jurnal Studi Islam dan Sosial* 10, no. 1 (May 17, 2023): 6, <https://doi.org/10.21580/wa.v10i1.14958>.

⁴⁹ Miftahul Ihyaidin Hasibuan, "Strategi Rasulullah Dalam Menyatukan Kaum Dengan Pendekatan Moderat Dalam Islam," *El-Sunan: Journal of Hadith and Religious Studies* 1, no. 2 (October 31, 2023): 119, <https://doi.org/10.22373/el-sunan.v1i2.4108>.

mony and peace, both among fellow Muslims and with other communities.

In the context of Indonesia, where society is very diverse in terms of religion, ethnicity, and culture, the moderate approach offered by Shodiq has strong relevance. The moderate reasoning contained in *Tafsir al-Bayān* can be a foundation for Muslims to build harmonious relationships with the wider community, while maintaining a strong religious identity and faith values. Thus, Shodiq's interpretation is not only relevant for the religious context, but also makes a significant contribution to efforts to strengthen a peaceful and just social order.

Peace Building: From Local to Global Peace

Peacebuilding is a complex and multidimensional process, which requires a deep understanding of local values and how they can be integrated into a broader framework. In this context, the findings of the subheading “Local Wisdom in *Tafsir al-Bayān*” provide valuable insights into how local wisdom can serve as a foundation for peacebuilding. Shodiq Hamzah, through *Tafsir al-Bayān*, emphasizes values such as compassion, justice, and wisdom as important pillars in social life. These values are not only relevant in religious contexts, but also in everyday social interactions, which are crucial for creating harmony in a diverse society.⁵⁰ And this point characterizes moderate Islam, as some of the interpretations previously mentioned. Quraish Shihab added that a moderate ummah by being a witness means being a good example to maintain the balance of social life.⁵¹

In al-Ghazali's view, high moral awareness is a necessary foundation for building a peaceful and helpful society.⁵² This is in line with local values that Shodiq Hamzah emphasizes can be seen as manifestations of such good morals. By internalizing

⁵⁰ Adang Kuswaya and Muhammad Ali, “The Concept of Peace in the Qur'an: A Socio-Thematic Analysis of Muslims' Contestation in Salatiga, Indonesia,” *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 29, 2021): 90, <https://doi.org/10.21043/qijis.v9i1.10483>.

⁵¹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al-Qur'an*, I, vol. I (Jakarta: Lentera Hati, 2000), 415.

⁵² Al-Ghazali, *Ihyā' Ulūm Ad-Dīn*, 3:220–22.

these values, individuals not only contribute to the well-being of their communities, but also strengthen social networks that support peace. Therefore, the local wisdom outlined in *Tafsīr al-Bayān* can serve as a moral guide that encourages individuals to behave well and contribute to social stability.

Clifford Geertz adds an important dimension by emphasizing that culture is a dynamic and ever-evolving entity.⁵³ In this case, local wisdom serves not only as a cultural heritage, but also as a resource that can adapt to the changing times. The findings from *Tafsīr al-Bayān* suggest that local values can be integrated into religious understanding, creating a more inclusive and relevant approach to contemporary challenges. By understanding the cultural context, we can formulate more effective peacebuilding strategies. For example, in a pluralistic society, the application of local values outlined in *Tafsīr al-Bayān* can help reduce inter-faith tensions and create space for constructive dialog.

Nurcholish Madjid, who emphasizes moderation in religion, also provides a valuable perspective in this context. He argues that religion should be able to adapt to the social context without losing its essence. In this regard, the local wisdom outlined in *Tafsīr al-Bayān* can serve as a guide to integrating religious values with daily practices, creating harmony between tradition and modernity. As such, local wisdom not only contributes to peacebuilding at the local level but can also serve as a model for global peace efforts.⁵⁴ The moderate approach promoted by Madjid is in line with the values found in *Tafsīr al-Bayān*, where the emphasis on dialog and mutual understanding is key to creating a peaceful society.

Overall, this analysis shows that the integration of local wisdom values in peacebuilding offers a holistic yet contextual approach. That peacebuilding is a collective effort involving all elements of society.⁵⁵ Through dialog, cooperation, and respect

⁵³ Geertz, *The Interpretation of Culture*, 124.

⁵⁴ Elisa Randazzo, "The Local, the 'Indigenous' and the Limits of Rethinking Peacebuilding," *Journal of Intervention and Statebuilding* 15, no. 2 (March 15, 2021): 157, <https://doi.org/10.1080/17502977.2021.1882755>.

⁵⁵ McKenzie F. Johnson, Luz A. Rodríguez, and Manuela Quijano Hoyos, "Intrastate Environmental Peacebuilding: A Review of the Literature,"

for local wisdom, we can build a strong foundation for sustainable peace at the global level. In complexity and plurality, this approach is not only relevant, but also indispensable to create a more peaceful and harmonious future for all.

CONCLUSION

The main findings of this study reveal that Shodiq Hamzah's *Tafsīr al-Bayān* embodies local wisdom values highly relevant to peacebuilding and interfaith harmony. Through an analysis of Qur'anic verses on peace, Shodiq Hamzah emphasizes values such as compassion, justice, and wisdom. These values not only act as moral guidelines for individuals but also serve as a foundation for fostering harmonious relationships among diverse religious communities. Thus, *Tafsīr al-Bayān* stands as an influential source of inspiration for promoting a more peaceful social environment.

The study demonstrates that Shodiq Hamzah's interpretation integrates theological perspectives with local wisdom rooted in community traditions. This synergy highlights the dynamic relationship between religious teachings and cultural values, emphasizing the importance of moderation in religion. His approach encourages dialogue and mutual respect, offering a model for addressing differences constructively. Consequently, *Tafsīr al-Bayān* bridges religious traditions and broader social contexts, making it a valuable reference in interfaith harmony efforts.

This research contributes to the growing literature on local tafsir and its role in fostering social harmony while providing insights into the integration of local wisdom into religious practices. However, its focus on a single tafsir limits generalizability to other works. Additionally, reliance on written sources may not capture all dimensions of local wisdom in practice. Future research should explore a broader range of interpretations and contextual expressions of local wisdom.

World Development 137 (January 2021): 13, <https://doi.org/10.1016/j.world-dev.2020.105150>.

Acknowledgement

The authors would like to thank the LPDP of the Ministry of Finance of the Republic of Indonesia for funding and Beasiswa Indonesia Bangkit (BIB) of the Ministry of Religious Affairs of the Republic of Indonesia for their scholarship support, which made this research possible.

REFERENCES

Books

- Al-Farmāwī, ‘Abd al-Ḥayy. *al-Bidāyah fī al-Tafsīr al-Mawḍū‘ī: Dirāsah Manhajīyah Mawḍū‘īyah*. Al-Ṭab‘ah 2. Cairo: Maktabah Jumhuriyah Misri, 1977.
- Al-Ghazali, Abu Hamid. *Ihyā’ Ulūm Ad-Dīn*. Vol. 3. Beirut: Dar Ibnu Hazm, 2005.
- al-Qaradawī, Yusuf, and Taha Jabir Al-Alwani. *Islamic Awakening: Between Rejection and Extremism*. Edited by Nancy Roberts. International Institute of Islamic Thought, 2006. <https://doi.org/10.2307/j.ctvkc67k3>.
- Aṭ-Ṭabarī, Abū Ja’far Muḥammad ibn Jarīr ibn Yazīd ibn Kašīr. *Jāmi’ al-Bayān ‘an Ta’wīl Āyi al-Qur’ān*. I. Vol. I. Beirut: Muassasah al-Risalah, 1994.
- Azis, Abdul, and A. Khoirul Anam. *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*. Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021.
- az-Zuhaili, Wahbah. *Al-Wasatiyah Matlubān Sharḥīyyān Wa Hadāriyyān*. Kuwait: Wizarah al-Awqaf wa al-Shu’un al-Islamiyah, 2006.
- . *At-Tafsīr al-Munīr Fi-l’Aqīdah Was-Syarī’ah Wal-Manhaj*. I. Vol. 2. Beirut: Dar al-Fikr, 1999.
- Geertz, Clifford. *The Interpretation of Culture*. New York: Basic Books, 1973.

- Gusmian, Islah, Aksin Wijaya, Ahmad Rafiq, Afifuddin Dimiyati, Muh Saifuddin, Mokh Sya'roni, Mohammad Nor Ichwan, et al. *Tafsir Al-Bayan: Melestarikan Tradisi, Membumikan Kalam Ilahi*. Edited by Mokh Sya'roni. Semarang: RaSAIL Media Group, 2022.
- ibn Jarīr ibn Yazīd ibn Kaṣīr Aṭ-Ṭabarī, Abū Ja'far Muḥammad. *Jāmi' al-Bayān 'an Ta'wīl Āyi al-Qur'ān*. I. Vol. 7. Muassasah al-Risalah, 1994.
- Ibn Kathīr, Abī l-Fida Ismāīl ibn Umar. *Tafsīr Al-Qur'ān al-Azīm*. Cet. II. Vol. I. Riyadh: Dar Thayyibah, 1999.
- Madjid, Nurcholish. *Cita-Cita Politik Islam Era Reformasi*. Jakarta: Paramadina, 1999.
- . *Islam, Kemandirian, Dan Keindonesiaan*. I. Bandung: Mizan Pustaka, 2008.
- Renz, Susan M., Jane M. Carrington, and Terry A. Badger. “Two Strategies for Qualitative Content Analysis: An Intramethod Approach to Triangulation.” *Qualitative Health Research* 28, no. 5 (April 9, 2018): 824–31. <https://doi.org/10.1177/1049732317753586>.
- Shihab, M. Quraish. *Tafsir Al-Misbah: Pesan, Kesan, Dan Kese-rasian al-Qur'an*. I. Vol. I. Jakarta: Lentera Hati, 2000.
- Usman, Shodiq Hamzah. *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*. Cet. I. Vol. 1. Sleman: Asnalitera, 2020.
- . *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*. I. Vol. 10. Sleman: Asnalitera, 2020.
- . *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*. I. Vol. 2. Asnalitera, 2020.
- . *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*. I. Vol. 14. Asnalitera, 2020.
- . *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*. I. Vol. 26. Asnalitera, 2020.

———. *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*. I. Vol. 18. Asnalitera, 2020.

———. *Tafsīr Al-Bayān Fī Ma'rifati Ma'āni al-Qur'ān*. I. Vol. 19. Asnalitera, 2020.

Journal Article

Arifin, Samsul. “Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren.” *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4, no. 2 (September 26, 2023): 1991–98. <https://doi.org/10.62775/edukasia.v4i2.532>.

Arsal, Thriwaty, Dewi Liesnoor Setyowati, and Puji Hardati. “The Inheritance of Local Wisdom for Maintaining Peace in Multicultural Society.” *Journal of Aggression, Conflict and Peace Research* 15, no. 2 (April 4, 2023): 137–51. <https://doi.org/10.1108/JACPR-01-2022-0673>.

Baxter, Leslie A. “Symbols of Relationship Identity in Relationship Cultures.” *Journal of Social and Personal Relationships* 4, no. 3 (August 1, 1987): 261–80. <https://doi.org/10.1177/026540758700400302>.

Eko, Bherta Sri, and Hendar Putranto. “The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-Religious Tolerance.” *Journal of Intercultural Communication Research* 48, no. 4 (July 4, 2019): 1–30. <https://doi.org/10.1080/17475759.2019.1639535>.

Fadl, Khaled Abou El. “Cultivating Human Rights: Islamic Law and the Humanist Imperative.” In *Law and Tradition in Classical Islamic Thought: Studies in Honor of Professor Hossein Modarressi*, edited by Najam and Rabb Intisar and Sayeed Asma Cook Michael and Haider, 167–83. New York: Palgrave Macmillan US, 2013. https://doi.org/10.1057/9781137078957_9.

Fatmawati, Dinar. “Islam and Local Wisdom in Indonesia.” *Journal of Social Science* 2, no. 1 (January 25, 2021): 20–28. <https://doi.org/10.46799/jss.v2i1.82>.

- Febriani, Rika, and Ade Dani. “Environmental Crisis and Local Wisdom; Learning from the Cosmology of the Minang and Javanese Communities.” In *Proceeding of 10th International Conference on Nusantara Philosophy (ICNP)*, 1–6. Yogyakarta: Digital Press Social Sciences and Humanities, 2023. <https://doi.org/10.29037/digitalpress.409446>.
- Hasibuan, Miftahul Ihyaidin. “Strategi Rasulullah Dalam Menyatukan Kaum Dengan Pendekatan Moderat Dalam Islam.” *El-Sunan: Journal of Hadith and Religious Studies* 1, no. 2 (October 31, 2023): 113–22. <https://doi.org/10.22373/el-sunan.v1i2.4108>.
- Ibo, Jake Merril. “Revitalizing Peace Values in the Dimensions of Local Wisdom in Papua (Case Study: Sentani).” *Migration Letters* 20, no. S9 (November 12, 2023): 1130–40. <https://doi.org/10.59670/ml.v20iS9.4952>.
- Jati, Wasisto Raharjo. “Kearifan Lokal Sebagai Resolusi Konflik Keagamaan.” *Walisongo* 21, no. 2 (November 2013): 393–416. <https://journal.walisongo.ac.id/index.php/walisongo/article/download/251/232>.
- Johnson, McKenzie F., Luz A. Rodríguez, and Manuela Quijano Hoyos. “Intrastate Environmental Peacebuilding: A Review of the Literature.” *World Development* 137 (January 2021): 1–18. <https://doi.org/10.1016/j.worlddev.2020.105150>.
- Kemenag RI. *Moderasi Beragama*. I. Jakarta: Badan Litbang dan Diklat Kemenag RI, 2019.
- Kuswaya, Adang, and Muhammad Ali. “The Concept of Peace in the Qur’an: A Socio-Thematic Analysis of Muslims’ Contestation in Salatiga, Indonesia.” *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 29, 2021): 73–102. <https://doi.org/10.21043/qijis.v9i1.10483>.
- Mustang, Abubakar. “Moderasi Dalam Berbagai Aspek Kehidupan Manusia.” *Dahzain Nur : Jurnal Pendidikan, Keisla-*

man dan Kemasyarakatan 14, no. 1 (June 29, 2024): 28–38. <https://doi.org/10.69834/dn.v14i1.202>.

- Negara, Muhammad Adress Prawira, and Muhlas. “Prinsip-Prinsip Humanisme Menurut Ali Syari’ati.” *Jurnal Riset Agama* 3, no. 2 (2023): 357–71. <https://doi.org/https://doi.org/10.15575/jra.v3i2.19936>.
- Ngaisah, Zulaikhah Fitri Nur. “Karakteristik Tafsir Pesantren: Studi Tafsir al-Bayan Fi Ma’rifati Ma’ani al-Qu’an Karya K.H. Shodiq Hamzah.” *Mozaic Islam Nusantara* 9, no. 1 (2023): 1–14. <https://doi.org/https://doi.org/10.47776/mozaic.v9i1.646>.
- Randazzo, Elisa. “The Local, the ‘Indigenous’ and the Limits of Rethinking Peacebuilding.” *Journal of Intervention and Statebuilding* 15, no. 2 (March 15, 2021): 141–60. <https://doi.org/10.1080/17502977.2021.1882755>.
- Rozaq, Muhammad Fathur. “Hermeneutika Terjemah Al-Qur’an Era Kolonial: Telaah Kitab Terjemah Al-Qur’an Hidāḥyah al-Raḥmān.” *Jurnal Lektor Keagamaan* 16, no. 2 (December 31, 2018): 442–63. <https://doi.org/10.31291/jlk.v16i2.549>.
- Sahar, Ahmad. “Pandangan Al-Ghazali Tentang Pendidikan Moral.” *Jurnal An-Nūr* 4, no. 2 (2012): 203–24. <https://jurnalannur.ac.id/index.php/An-Nur/article/view/19>.
- Seixas, Brayan V., Neale Smith, and Craig Mitton. “The Qualitative Descriptive Approach in International Comparative Studies: Using Online Qualitative Surveys.” *International Journal of Health Policy and Management* 7, no. 9 (December 23, 2017): 778–81. <https://doi.org/10.15171/ijhpm.2017.142>.
- Sulaiman, Yahya, and Muhammad Maga Sule. “Sorcery and Its Menace Among Muslims: Islamic Da’wah In Perspective.” *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 10, no. 1 (May 17, 2023): 1–16. <https://doi.org/10.21580/wa.v10i1.14958>.

Sulbi, Sulbi. “Islam Kemodernan dan Keadilan Sosial dalam Pandangan Nurcholish Madjid.” *Palita: Journal of Social Religion Research* 6, no. 1 (April 25, 2021): 1–24. <https://doi.org/10.24256/pal.v6i1.1200>.

Vindy, Alfons, and Aryo Subroto. “Efektivitas Hukum Adat Sasi Dalam Pelestarian Sumber Daya Alam Pada Masyarakat Ambon.” *Dialogia Iuridica* 15, no. 2 (April 28, 2024): 78–99. <https://doi.org/10.28932/di.v15i2.8432>.

Web Page

Center, Fuhum Learning. “Bedah Tafsir Al Bayan I Karya: K.H. Shodiq Hamzah.” Fuhum Learning Center. Indonesia, 2022. https://www.youtube.com/watch?v=6OSHDrjY2cs&ab_channel=FUHUMLearningCenter-UINWalisongo.